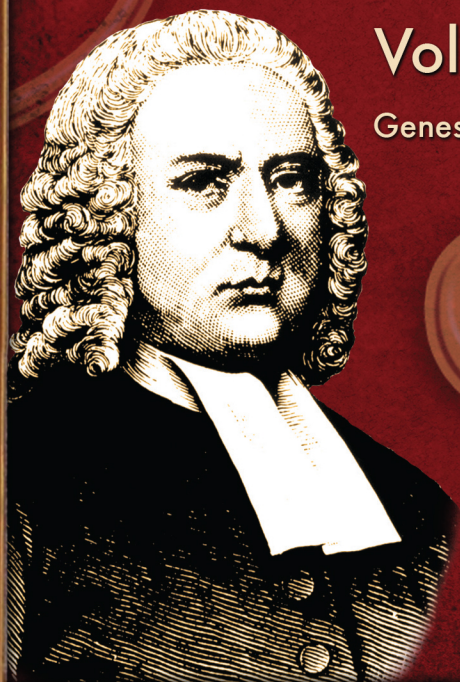


EXPOSITION OF THE OLD & NEW TESTAMENTS

John Gill, D.D.

Volume 1 of 9

Genesis through Numbers



**EXPOSITION OF
THE OLD AND NEW TESTAMENTS**

By John Gill, D.D.

Complete & Unabridged

VOL. 1 of 9



Chamberlin print

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JOHN GILL, D. D.

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EXPOSITION

OF THE

Old Testament

BY

John Gill D. D.

IN SIX VOLUMES

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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PUBLISHER'S FOREWORD

"Give attendance to reading" - 1 Timothy 4:13

One of the great presuppositions of the Bible is that God will have His people read. The very existence of the Bible is, in itself, an argument that God expects Christians to read. That through the centuries God should inspire, record and then preserve a book, indicates His desire that His people should be readers. But we are not left to inference or implication to arrive at that conclusion, for the Bible abounds in clear express commands and exhortations for God's people to read: Deut. 17:19; Is. 34:16; John 5:39; Acts 8:30; 17:11; Rom. 15:4; 1 Tim. 4:13; 2 Tim. 2:15; Rev. 1:3, etc. However, in this day when the total number of books is so vast and multiplying so rapidly, all those in whom God has wrought a real work of grace will, sooner or later, realize that they must have guidance and instruction from a source outside themselves not only about WHY they should read, but, most of all, about HOW and WHAT they should read. Before we look at these things at length, let us pause for just a moment.

With great desire, we long for the Lord Jesus Christ to make this "Foreword," and especially this edition of Dr. Gill's Exposition, beneficial to all those to whom He may providentially direct them. Not being able to "preach the Word" as we should or would, we have, nevertheless, borne the burden to do so. Hence, in sending forth this republication, the Lord has graciously given us the opportunity to do what we could to "feed" His sheep. This is a rare privilege, for which we are sincerely thankful. We have no claims or ambitions to scholarship. The knowledge that "accompanies" salvation (John 17:3; Heb. 6:9; 1 John 5:20) is a means to produce Christ-likeness (2 Cor. 3:18). If the knowledge we possess does not, then it is nothing but a "vanity and vexation of spirit" (Eccl. 1:12-18). C.H. Spurgeon said, "Some aspire to know that others may know that they know. To be reputed wise is the heaven of most mortals. Learn to know that you may help other people know....Acquire knowledge that you may distribute it." Metropolitan Tabernacle Pulpit (Pasadena, Texas, Pilgrim Publications, 1974) Vol. 36, p. 641. My heart goes out to all God's people who, in the midst of life's struggles, long to know, seek to know and need to know the Word of God. Would that they all might know and remember that not just any knowledge, not just any learning will do their souls good. It is only learning of the right kind that is truly beneficial to the soul, and wherever it

is found, it is always a blessing. "Many of the fears of Christians would be driven away if they knew more. Ignorance is not bliss in Christianity, but misery." C.H. Spurgeon, Metropolitan Tabernacle Pulpit, Vol. 16, p. 9. So we say again, the right kind of learning, i.e., knowledge sanctified to the soul's advantage, always produces Christ-likeness and humility, but knowledge which is not applied by the Holy Spirit and gained only by human effort, "puffeth up" (1 Cor. 8:1). Ministers are especially susceptible to this problem. I would that all of us who have been called to preach might remember that vanity will make a preacher act, speak and write ostentatiously, but, only real saving grace and genuine love for Christ can prevail with him to act humbly and speak simply for the sake of Christ's sheep (John 21:15-17). In 1864, while describing the Gospel Ministry, Dr. Francis Wayland wrote, "If the effect of learning in the ministry is to keep men from being understood by the common people, the less we have of it the better...the use of learning is to make truth perfectly plain. He who renders learning the means of making truth obscure, deserves to be labeled a smatterer and a sham. We may be perfectly sure that his learning is little and his common-sense less." Letters on the Ministry of the Gospel (Boston, Gould & Lincoln, 1864) p. 108. Hence, the preacher and people alike should give serious consideration to both the Nature and Effects of the knowledge they acquire. Therefore, assuming that you, our readers, are already convinced from Scripture and experience that reading is one of the main God-given means by which you are to learn and that reading is your duty as a Christian, we would now briefly consider HOW and WHAT Christians should read:

I. HOW CHRISTIANS SHOULD READ or THE MANNER OF CHRISTIAN READING

It is not the quantity, but the quality of our reading that really counts. It is not how much you read, but how much your soul is genuinely profited by what you read that we would now emphasize. You may as well expect to grow stronger by always eating, as wiser by always reading. Too much is bad for the health. It is prayerful thought and spiritual application which make reading useful and beneficial to the soul. It is not what we eat, but what we digest and assimilate, that makes us strong. It is not how much we read, but how much our reading is used by the Holy spirit to make us like Christ that reveals what our reading is really worth. More is to be obtained from one book prayerfully pondered, than from our libraries glanced over hurriedly by our anxious, wandering eyes. A cottage flower gives honey to a bee, a king's garden will give none to the butterfly! Hence, the acquisition of books, a knowledge of book

titles, the construction and use of bibliographies and the omnivorous reading of all that we can get our hands upon, will all mean nothing, but rather will be positively harmful (Luke 12:48), unless those books are regularly opened, prayerfully read, studied and meditated upon, and their truths spiritually applied to our souls by the Holy Spirit. Austin Phelps, in his book, Men and Books (New York, Scribner, 1891) p. 132, stated, "No other habit is so unproductive to a student as that of omnivorous reading....The most useless men living are the bookworms who are nothing more....They read as if they fancied that the mechanical process of trotting doggedly through libraries were the great business of life....Such men can not possess sound learning." In his book entitled, The Christian Ministry (Edinburgh, Banner of Truth, 1976) pp. 46, 47, Charles Bridges said that some men, "lose themselves in the multiplicity of books and find to their cost, that in 'reading' as well as in 'making' books there is no end. No man can read everything nor would our real [mental] store be increased by the capacity to do so. It is far more easy to furnish our library than our understanding. It has been the error of many ages, and is still of the present age, that to have read much is to be very learned. There is not, I may say, a greater heresy against common sense....Reading is doubtless necessary and it must be owned that eminence in knowledge is not to be attained without it. But two things are especially to be regarded on this topic, which are these: first, that more depends on the quality of what we read than on the quantity. Secondly, more depends on the use, which, by prayer, reflection, conversation and composition, we have made of what we read, than upon the former." On this same subject, C.H. Spurgeon, in Lectures to My Students (London, Marshall, Morgan & Scott, 1954) pp. 177, 178, said, "Little learning and much pride come of hasty reading. Books may be piled on the brain till it cannot work. Some men are disabled from thinking by their putting meditation away for the sake of much reading. They gorge themselves with book matter and become dyspeptic...some think that the possession of books will secure them learning. A measure of that temptation happens to us all, for do we not feel wiser after we have spent an hour or two in a bookseller's shop? A man who has a sound, practical [and personal] experience in the things of God himself...will be far more useful than he who knows only what he has read." Therefore, we conclude that regardless of what our manner of reading might be, any reading which never affects the heart, never melts our heart, never humbles our spirit, that leaves us under the power of this world, that does not put the world under our feet, that leaves us devoid of any real conviction of sin, that does not produce a more tender conscience and Christ-like spirit, is not the "right kind" of reading.

Consequently, we must pray, not so much to be able to read omnivorously, continuously or thoughtfully, but rather, to be able to read profitably; not so much to be able to read, but to be "genuinely affected" by what we read. So, the final question is, "How readest thou?" (Luke 10:26). Reader, be honest before God about your own soul: how much are you really "profited" by what you read? Let us now move on to consider:

II. WHAT CHRISTIANS SHOULD READ or THE MATTER FOR CHRISTIAN READING

To make the transition here from HOW, to WHAT Christians should read, let us also note the connection between these two things. Richard Baxter, in his Practical Works (London, James Duncan, 1830) Vol. 5, p. 584, said, "It is not the reading of many books which is necessary to make a man wise or good, but the well-reading of a few, could he be sure to have the best....Life, therefore, being short and work great, and no man having leisure to learn all things, a wise man must be sure to lay hold on that which is most useful and necessary." On the same subject, C.H. Spurgeon wrote, "If a man can purchase but very few books, my first advice to him would be, let him purchase [and read] the very best. If he cannot spend much, let him spend well....This age is full of word-spinners, i.e., professional book makers, who hammer a grain of matter so thin that it will cover a five-acre sheet of paper; these men have their uses, as gold-beaters have, but they are of no use to you....Forgo, then, without regret, the many books which...are made to sell." Lectures to My Students, pp. 176, 177. If we, as Christians, should read the "best" things that are "most useful" and "most necessary," then it goes without saying that we should, above everything else, read the Bible, the Word of God. Hence, while other reading is good and helpful, the best Christian authors can NEVER be a substitute for reading the Scriptures! Rather than being allowed to hinder our Bible study, the "best" works of the "best" authors should be read as "aids" to Bible study. They should promote and advance our study of the Scriptures.

In one sense, what a privileged position we now occupy compared to all the Christians who have gone before us! They were as pioneers who had to blaze the trail. We, on the other hand, have received from them a wealth of Scriptural studies and Biblical exposition which they never had, the spiritual revenues of the ages are our inheritance. Some commentators and lexicographers suggest that this is one of the thoughts included in 1 Cor. 10:11b. Hence, all the

past ages, as it were, lay their spiritual treasures at our feet. C.H. Spurgeon said, "Divines who have studied the Scriptures [before us] have left us great stores of holy thought which we do well to use. Their expositions can never be a substitute for our own meditations, but as water poured down a dry pump often sets it to work to bring up water of its own, so suggestive reading sets the mind in motion on its own account...as an aid to your Biblical studies you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit. Of course, you are not such wiseacres as to think or say that you can expound Scripture without assistance from the works of learned men who have laboured before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like the little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what he has revealed to others. My words then, are not for these great originals, but for you who are content to learn of holy men, taught of God, and mighty in the Scriptures. It has been the fashion of late years to speak against the use of commentaries. If there were any fear that the expositions of Matthew Henry, John Gill, Thomas Scott and others would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted guides! A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences. Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt!" Commenting on Commentaries (London, Passmore & Alabaster, 1876) preface, p. vi., and chapter 1, p. 1.

Hence, of all the helps and aids for Bible study, commentaries upon the Scriptures themselves are some of the very "best" that a Christian can read, and it is the opinion of this Publisher and that of some of the most well-known Regular, Old-School, Strict & Particular Calvinistic Baptists of the past 200 years that Dr. John Gill's Exposition of the Old and New Testaments is one of the "best" of the commentaries:

* Dr. Samuel Stillman, the excellent and invaluable Baptist pastor of colonial Boston, wrote to Dr. Gill: "I have daily reason to bless

God for your valuable Exposition of the Old and New Testaments, and for which thousands will bless God after you have ceased from your labours...a work from which, I doubt not, the churches will derive the greatest advantage to the end of time. You, sir, have laboured, and we enter into your labours; and by them many of Christ's ministers are far better qualified to unfold the mysteries of the gospel to their hearers." A Brief Memoir of the Life and Writings of John Gill by John Rippon (London, J. Bennett, 1838) p. 59.

* Dr. James Manning, first president of Rhode Island College, now Brown University [the first Baptist college in America], wrote the following: "Dr. Gill's Commentary is a valuable treasure...I will watch every opportunity of making Dr. Gill's works as much known as possible." Early History of Brown University by Reuben A. Guild (Providence, Snow & Farnham, 1897) p. 421.

* The Philadelphia Baptist Association [the first Baptist association in America] in its official minutes of October, 1807, recommended that: "each member church of the Association subscribe for a copy of Dr. Gill's incomparable Exposition of the Old and New Testaments for the use of their ministers, and urge all sister associations to aid in the accomplishment of this desirable object." The Minutes of the Philadelphia Baptist Association: 1707-1807 by A.D. Gillette (Philadelphia, A.B.P.S., 1851) p. 439.

* The Charleston Baptist Association [the second Baptist association in America] recommended, "to the churches and the public to encourage, by subscription, the undertaking to republish Dr. Gill's Exposition and each church was advised to provide a copy for the use of its minister." A General History of the Baptist Denomination by David Benedict (Boston, Lincoln & Edmonds, 1813) Vol. 2, p. 149.

* Dr. William Cathcart [past president of The American Baptist Historical Society] said: "Dr. Gill's Commentary is the most valuable exposition of the Old and New Testaments ever published... Gill's Commentary has the largest amount of valuable information ever published for Christians in the form of annotations on the Bible...Gill knew more of the Bible than any one with whose writings we are acquainted." The Baptist Encyclopedia by William Cathcart (Philadelphia, Louis H. Everts, 1881) pp. 453, 454.

* C.H. Spurgeon said, "Many sneer at Gill, but he is not to be dispensed with. In some respects, he has no superior. He is always worth consulting....Gill's great work on the Holy Scriptures is greatly prized at the present day by the best authorities, which is conclusive evidence of its value....For good, sound, massive, sober sense in commenting, who can excell Gill?" Autobiography of C.H. Spurgeon: The Early Years (Edinburgh, Banner of Truth, 1973) Vol. 1, p. 220 and Commenting on Commentaries, pp. 8, 9.

From these testimonies, we conclude that regardless of what the current theological opinions may be among today's Calvinistic Baptists, and despite the prevailing trend to criticize the theological views of Dr. John Gill as radical, perverted, heretical, antinomian or hyper-Calvinistic and minority, we find every kind of evidence to show that the vast majority of Dr. Gill's views are perfectly in-line with: (1) the 1st and 2nd London Confessions of Faith of 1644 and 1677; (2) the Philadelphia Confession of 1742; (3) the confessions of faith for 10 out of the first 13 Baptist associations in America, and (4) the views of some of the most prominent Regular, Old-School, Strict and Particular Calvinistic Baptists [in both America and Britain] during his lifetime and since. In fact, they had the "highest regards" for Dr. Gill's views. Consequently, we conclude at least two things: (1) modern saints, who earnestly seek to understand God's Word, have statements from some of the "best" authorities as to the value of Dr. Gill's Commentaries and they will, as Spurgeon said, "do well" to acquire and prayerfully use them, and (2) those who profess "the faith" of the Regular, Old School, Strict and Particular Baptists or who identify themselves as being the "historical heirs" of that faith, are "hard-put" to prove themselves consistent in making that profession and then denying, rejecting and casting out as heretical the theological views of Dr. John Gill. Either they will have to admit the error of their "profession" of being "Old Baptist," or admit the error of their "rejection" of the Old Baptist theology of Dr. Gill. [More discussion upon this point is found in the Publisher's Forewords to our editions of Dr. Gill's God's Everlasting Love to His Chosen People and Infant-Baptism: A Part & Pillar of Popery].

In summarizing, it is vitally important for Christians to read. They don't have time to waste, and so ought to read the very "best" things available. Of all that could be read, NOTHING is "better" than the Scriptures -- still, the "best" writings of our Christian forefathers have their place in our reading plans. However, the best of Christian books are, at best, written by men and, therefore, are not our "final rule" of faith and practice and have no claim to our submission, save only as they are consistent with the Scriptures themselves. Hence, we state emphatically that: IN NO CASE DO WE ENDORSE ALL THAT ANY UNINSPIRED AUTHOR HAS WRITTEN AND DR. JOHN GILL IS NO EXCEPTION! Let me exhort each of our readers to keep in mind what C.H. Spurgeon said. "So to rely upon your own abilities 'as' to be unwilling to learn from others is clearly folly; 'so to study others as not to judge for yourself is imbecility." Commenting On

Commentaries, p. 27. We must continually be OPEN-MINDED in our studies of God's Word. We must genuinely desire, through our Bible reading, to hear and heed God's Word, WITHOUT DISTORTING ITS MEANING OR AVOIDING ITS IMPLICATIONS.

In conclusion, with what we trust is genuine thankfulness, we wish to express our gratitude to our Sovereign God in that it has pleased Him at this time to reissue Dr. Gill's Commentaries and to use us in the process -- a privilege for which we feel we cannot appropriately render thanks. Acknowledgment goes to all those whose names make up the "List of Subscribers" whose subscriptions and prayers helped make this republication a reality at this present time. Also, genuine appreciation must be expressed to the 20 or more Christian magazines and papers, both here and abroad, together with all those individuals, whose personal contacts, letters, phone-calls and [especially] prayers have been instrumental in advertising this tremendous work of faith and labor of love! Friends and supporters, we thank you! The labor we have expended in this project, we freely donate to our brethren in the faith, only wishing that, with that small donation, we could also confer upon our poorer friends the financial means of purchasing this choicest of commentaries. Lord willing, that day may not be too far off. To God I commend this work, which has been undertaken and carried out, as Spurgeon said of his book, "with no motive but that of honouring HIS NAME and edifying HIS CHURCHES by stimulating the study of HIS WORD. May He, for HIS SON'S sake, grant my heart's desire." Commenting on Commentaries, p. vii.

"Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy Mercy and for Thy Truth's sake" (Psalms 115:1).

The Baptist Standard Bearer, Inc.
(Ps. 60:4,5; Is. 59:19; 62:10-12)

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Reed, Gerald T. - Strafford, Missouri
Resseguie, Bill R. - Bellvue, Colorado
Rhodes, Rolan - Buckhannon, West Virginia
Roberts, Edgar E. - Walker, Louisiana
Rosbrook, La Monte - St. Marys, Georgia
Royall, Gurney H. - Stuart, Virginia
Ruble, Donald - Rhinelander, Wisconsin
Ruiz, Arthur - Corpus Christi, Texas
Ruxton, Marshall H. - Kansas City, Missouri

Sandelin, Chuck - Samuels, Idaho
Sells, Mary E. - Caldwell, Texas
Selph, Robert - Prescott, Arizona
Settles, Nelson - Los Gatos, California
Sheppard, Mr. and Mrs. Andy W. - Lithonia, Georgia
Sites, Carl - Chesapeake, Ohio
Smith, James R. - Valdosta, Georgia
Smith, Mike - Stamford, Texas
Smith, Moki R. - Mountain View, California

Sorrells, Howell A. - Snellville, Georgia
 Sovereign Grace Book Ministry - Ethel, Louisiana
 Sparkman, Ray A. - Brentwood, Tennessee
 Spicer, John M. - Lawton, Oklahoma
 Spirakis, Peter - San Jose, California
 Spradley, Allen - Huntington, Arkansas
 Stepp, Daniel W. - Given, West Virginia
 Stevenson, George A., Jr. - Sunnyvale, California
 Strange, Sarrell, Jr. - Greer, South Carolina
 Straub, Jeff - High Level, Alberta, Canada
 Suzuki, Dr. Shu - Tokyo, Japan
 Swinney, D.A. - Oklahoma City, Oklahoma

Tabernacle Baptist Church - Greenville, South Carolina
 Tanquary, Tom - La Porte, Colorado
 Taylor, Frank, Jr. - Huntington, West Virginia
 Taylor, Marjorie - Kissimmee, Florida
 Thirteenth Street Baptist Church Bookstore - Ashland, Kentucky
 Thomas, Daniel L. - South Point, Ohio
 Thompson, Wayne - Jacksonville, Texas
 Thorton, Buford R. - Hurricane, West Virginia
 Trigg, Billy Birl - Russellville, Arkansas
 Tri-Town Community Christian Library - Rockville, Connecticut

Van Brocklin, Richard - Milwaukee, Wisconsin

Walls, Wendall B. - Jacksonville, Florida
 Wartes, Mr. and Mrs. - Granbury, Texas
 Washer, James U. - North Miami Beach, Florida
 Westrom; Stanley A. - Santa Ana, California
 White, Kenneth H. - Rhinelander, Wisconsin
 White, Kyle T. - Granite City, Illinois
 Williams, Don R. - Brownsburg, Indiana
 Williamson, Floyd - Philpot, Kentucky
 Wilson, John D. - San Lorenzo, California
 Wingate, J. Merl - Wauchula, Florida
 Woody, Brett A. - Escondido, California
 Woolworth, Gerald T. - Baton Rouge, Louisiana
 Workman, Laura - Wingo, Kentucky
 Wright, Dorothy L. - Adrian, Georgia
 Wright, Harley D. - Grand Prairie, Texas
 Wyatt, Cathy - Mooresville, Indiana

Wyatt, Helen - Waco, Texas
Wulf, John - San Leandro, California

Yates, H.B. - Ashland, Kentucky
Yates, Phillip - Harrodsburg, Kentucky
Yee, H.S. - Penang, Malaysia
Yee, H.T. - Edinburgh, Scotland
Young, James C. - Newton, North Carolina

Zion Chapel - Holland, Michigan

THE PREFACE.

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

^a 2 Tim. iii. 16.

^b Theophilus ad Autolyc. l. 3. p. 128. $\Theta\epsilon\omicron\varsigma \delta\iota \mu\omicron\upsilon\iota$ — $\epsilon\upsilon\phi\omega\sigma\iota\alpha$. Homer. Odys. 22. v. 310, 311.

^c De Natura Deorum, l. 2. c. 66.

^d Flor. Hist. l. 1. c. 2. Ovid. Fast. l. 3.

^e $\Sigma\upsilon\omicron\varsigma \beta\upsilon\lambda\eta$, Varro apud Lactant. de fals. Relig. l. 1. c. 6.

^f *afflata est numine quando*, Virgil. *Æneid.* l. 6.

v. 50. Vid. Justin Martyr. ad Græc. Cohort. p. 35. &

Suidam in voce $\zeta\epsilon\upsilon\lambda\lambda\alpha$.

^g Clement. Alex. Stromat. l. 6. p. 633, 634.

^h Martin. Sinc. Hist. l. 6. p. 211.

ⁱ Calmet on the word Zoroastres.

^k Huet. Alnetan. Quæst. l. 2. c. 12. sect. 19.

cessity of inspiration, and to shew the common sense of mankind about it. And indeed, considering the wisdom and goodness of God, and the depraved state and condition of men, it seems absolutely necessary that there should be a revelation of his mind and will in some such manner; otherwise they must have been left without the true knowledge of God, and in danger of going into polytheism, as it is certain many without it have; and such as had any knowledge of him glorified him not as God¹. Now it is not reasonable to suppose that God would leave all mankind in such a state and condition, whose chief end is to glorify him. Without a revelation, men must have been ignorant of the true worship of God, and the mode of it; and however just and reasonable it might be judged by them that God should be worshipped, yet they could never have formed of themselves a plan of worship that could be acceptable to him; and especially that part of worship must have for ever been unknown to them, which depends upon the arbitrary will of God, and consists of positive precepts and institutions: and hence it is that the Heathens, destitute of divine revelation, have gone into the most absurd and ridiculous modes of worship, as well as have grossly betrayed their weakness and ignorance; wherefore, says the apostle, *whom ye ignorantly worship, him declare I unto you*^m. And indeed they must have been not only strangers to the external form of worship, and more so to truly spiritual and devotional services; but even to the duties of morality, the contrary to which many of the Heathen philosophers have given into, as fornication, polygamy, community of wives, incest, unnatural lusts, the use of obscene words, suicide, and private revenge. Some of them indeed are said to be sensible of the depravity of human nature, and of the disease it labours under; but then they were altogether ignorant of the way of its cure, or whether it ever would be cured. They lamented the mist and darkness that were about them, but were at a loss for the manner, means, and method of the removal of it. Socrates is made to say, "it was necessary to wait till some one teaches us how we should behave towards God and man:"ⁿ and yet this, the relater of it, who travelled into the east, might have picked up and borrowed from the Jews he met with there; and besides, he does not appear to have any clear knowledge of the person that was to be the instructor, nor of the ways and means he should make use of to bring men to true knowledge and happiness. Men may, by the light of nature, be convinced that they have sinned, and by sinning have angered God, and incensed him against them, who must be appeased; but then of the way in which this is to be done they are quite ignorant: hence men destitute of divine revelation have introduced the most absurd, shocking, impious, and detestable methods of reconciling God to them, and of recommending themselves to him, that could be thought of. A man sensible that he is a sinner, from a general notion of the mercy of God, and from some particular instances of his goodness to him, may fancy and entertain some faint hope that God will pardon him; but without a divine revelation he cannot be certain of it, and even that God will pardon sin at all, the sin of any man; nor can he have any notion of the way and method in which God can do it consistent with his holiness and justice; so that without a revelation a sinner is left under the load of guilt, and in black despair, having no well-grounded hope of a remedy. To which may be added, that it may be easily discerned, that if God had not favoured men with a divine revelation, they would have been in doubt, as the Heathens were, about the immortality of the soul, and left without hope of the resurrection of the dead, and with very confused and uncertain notions of a future state, and altogether ignorant of the way of life and salvation, all which are clearly revealed in the sacred Scriptures: upon the whole, it seems absolutely necessary, in the present state of things, we should have an infallible rule of faith and practice to apply and appeal unto, and try doctrines and duties by, in cases of doubt and difficulty, that we may not be at a loss about these things; and such a rule can only be given us of God: yea, the knowledge of divine things, which Adam himself had in a state of innocence, was by inspiration; what knowledge he had of God, of his mind and will, of the worship of him, and of his own salvation, was by divine revelation; and even the moral law of God was inspired into his heart, and written upon it, or he would not have had such certain and distinct knowledge of it; and especially he could not have known any thing of the positive law of God, to abstain from the fruit of the tree of knowledge of good and evil, without a revelation; and if man, in such a state, stood in need of it, then much more man in his fallen state. That the Scripture is *θεωρητικόν*,

¹ Rom. i. 21, 22, 23.

^m Acts xvii. 23.

ⁿ Plato in Alcibiad. 2. c. 11.

inspired of God, or is his breath, and comes from him, may be evinced by the following observations.

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

* Rom. i. 2.

from all levity and obscenity, and from every thing that may be offensive to the ear of the chaste and pious ; to prevent this, there are remarkable instances in the marginal readings of some passage in the Hebrew text ; and care should be taken, in all translations, to make use of language neat and pure.

II. The writers or penmen of the Scriptures were such as plainly make it appear that what they wrote were not of themselves, but that they spake and wrote as they were moved by the Holy Ghost. For, 1. though they were men that lived in different ages of the world, and in different parts of it, and were of different interests and capacities, and in different conditions and circumstances, yet they are all of the same sentiment ; they speak and write the same things, deliver out the same doctrines and truths, enjoin the same moral duties of religion, and the same positive precepts, according to the different dispensations under which they were, and relate the same historical facts : there are no contradictions to one another, no jar nor discord between them, but all uniform, and of a piece ; what seeming contradictions may be observed are easily reconciled with a little care, diligence, and study ; and some of these arise from the carelessness of the transcribers, putting one word or letter for another ; and even those instances are but few, and not very material, and which never affect any article of faith or practice ; such care has divine Providence taken of these peculiar and important writings.—2. Many of the writers of the Scriptures were men of no education, and in a low station of life, being taken from the flock, or herd, or from their nets, or other mean employments ; and what they wrote, both as to matter and manner, were above and beyond their ordinary capacities, and therefore must be of God.—3. As they were holy men, and of good morals, so they appear to be plain, honest, faithful, and disinterested men, that sought not popular applause, nor worldly wealth, neither to aggrandize themselves, nor their families ; but on the contrary exposed themselves to poverty, vexation, and trouble, yea, to persecution and death itself, which they never would have done, had they not been fully satisfied they were sent of God, and inspired by him. Take Moses for an instance and example ; he was a holy good man, meek and modest beyond all others ; as untainted in his life and conversation as perhaps ever any man was ; and what blemishes were in his conduct he was not careful to conceal, as none of the inspired writers were ; not even the blemishes of his family, of his more remote ancestor Levi, in the affair of the Shechemites, and of the illegal marriage of his immediate parents, his father with his own aunt ; and, on the contrary, says not a word of the learning and wisdom he was brought up in ; nor of his honour and grandeur in Pharaoh's court ; nor of his warlike exploits, recorded by Josephus and other writers : he sought not to make himself and family great ; for though he was at the head of the Jewish nation as their civil governor, yet he was not solicitous to have any of his posterity to succeed him in his office ; and though the priesthood was conferred on Aaron his brother, and his sons, yet no other provision was made for the tribe he was of, nor of his family in particular, than to attend the common and lower services of the tabernacle ; nay, when it was offered to him by the Lord to make his family a great nation, and cut off the rest of the people, he refused it more than once, preferring the public good of Israel to his private advantage : and though such was his great affection for, and close attachment to that people, yet he spares them not, nor conceals their ill carriage and behaviour, both to God and himself ; and which may be observed in all the inspired writers in after-ages, that though they were their own nation, they spared them not, but sharply reprov'd them for their rebellion, obstinacy, and idolatry, and published the same ; whereas it is usual with historians to conceal the faults of their own people and favourite nations, the subject of their history. In short, the writers of the Scriptures seem to be men that neither could be imposed upon themselves, nor sought to impose on others ; nor would it have been easy, had they been bad men, for them to have succeeded, had they attempted it.

III. The many and wonderful effects the sacred writings, attended with a divine power and influence, have had upon the hearts and lives of men, shew them to be of God ; how many thousands and millions, by reading the Scriptures, or hearing them explained, have been converted from a vicious life, and from error, superstition, and idolatry, to embrace and profess the truth, and to live a holy life and conversation ; and some of these men of great natural parts and learning, as Justin Martyr, Origen, and others. This word of God, in the hand of the divine Spirit, is quick and powerful, sharper than a two-edged sword ; it pierces and penetrates into the secret recesses of the heart, and lays open the secrets of it ; it is the means of enlightening the mind, quickening

the soul, regenerating and sanctifying the heart, and of producing faith, and every other grace, there; of strengthening, comforting, and reviving the spirits of the people of God, when in distress by afflictions, or Satan's temptations. It is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, and is indeed the power of God unto salvation; all which it would not be, were it not of God: so that every good man has a testimony within himself of the divinity of the holy Scriptures; the spirit of God witnesses to his spirit the truth of them.

IV. The testimony bore to the Scriptures, and to the veracity of them, and to the mission of the writers of them, by miracles, abundantly confirms the genuineness of them, and that they are by inspiration of God; such as those done by Moses more especially, and by other prophets of the Old Testament, and by the apostles of the New; even such as exceed the laws of nature, and are above the power of a creature to perform, and which only Omnipotence itself could work; now these God would never do to establish the character of impostors, or to confirm a lie.

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

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

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

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

wherefore it remains that they must be of God, who has in a most wonderful manner preserved them, some of them, some thousands of years, when other writings are lost and perished.

IX. The awful judgments of God on such who have despised them, and have endeavoured to root them out of the world, deserve regard, and are an evident testimony of the divine authority of them. Instances of Antiochus Epiphanes king of Syria, and Dioclesian the Roman emperor, may suffice for many others; the first of these cut to pieces the copies of the book of the law wherever he found them, and burnt them, and put to death all with whom they were, and who observed them, 1 Maccab. i. 59, 60. the hand of God, and his displeasure against him, was very remarkable in his death; he died of a violent disorder in his bowels, his body was covered with worms, his flesh flaked off, and was attended with an intolerable stench, 1 Maccab. vi. 8. 2 Maccab. ix. 5, 9. The latter, Dioclesian, by an edict, ordered all the sacred books to be burnt^r, that if possible he might root out Christianity from the world. This tyrant and persecutor lived in continual fear of thunder, and his palace was burnt down with lightning^s; and because he could not accomplish his design to destroy the Christian religion by burning the sacred books, through madness and despair, in the height of his imperial glory, he abdicated the empire, and retired to a private life^t, and at last poisoned himself^u; the one shewed despite to the books of the Old Testament, the other more especially to the books of the New; and both were highly resented by the divine Being, who appears hereby to be the author of them.

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

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

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

XIII. The authenticity of each book is observed in the argument thereof in the following work, so far as may be satisfactory to Christians, taken from quotations out of them in the New Testa-

^r Euseb. Eccl. Hist. l. 8. c. 2.

^s Constantin. Orat. c. 25.

^t Magdeburg. Hist. cent. 4. c. 16. col. 909.

^u Aurel. Victor. Epitome in Dioclesian.

^v Euseb. Eccl. Hist. l. 4. c. 26.

^w Ib. l. 6. c. 25.

^x Contr. Apion. l. 1. c. 8.

ment, and from the general reception of them into the canon of Scripture, by the church in all ages. The five books of Moses are an history, reaching from the creation of the world to the coming of the Israelites to the borders of the land of Canaan, whose lineage, travels, and things appertaining to them, are chiefly treated of throughout the whole. The historical books, from thence to the end of the books of Chronicles, give an account of the same people under their judges and kings, to the time of the Babylonish captivity; and the rest of the historical books, Ezra, Nehemiah, and Esther, treat of their affairs at, and after, their return from captivity, so far as the Scripture account goes, even unto the times of Ahasuerus king of Persia. The poetical books are a treasure of truths, moral, spiritual, and evangelical, which cannot fail of yielding pleasure and profit to all good men.

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

JOHN GILL.

** * Mr. Keith published the New Testament, with part of the Old Testament, in Quarto, and introduced the Text in a manner unauthorized by Dr. Gill.—The present Edition is printed verbatim from the Original Copy, in Nine Volumes, Folio.—AUG. 10, 1809.*

A

BRIEF MEMOIR

OF

The Life and Writings

OF THE

REVEREND AND LEARNED

JOHN GILL, D. D.

THE Rev. Dr. John Gill was certainly one of the greatest and best of men. In contemplating a summary Memoir of him, it cannot be the province of wisdom sedulously to neglect any authentic documents or traits of his character, merely from an apprehension that they have been previously known. Such there are; but as it is not probable that one of his warmest admirers, in a thousand, can possibly have enjoyed the perusal of them, this Sketch of his Life and Writings unceremoniously avails itself, at once, of every such assistance—proposing, when the superfluous is rejected, to retain the valuable; and then, with the interspersions of what is illustrative, to introduce other articles of general interest all of which, unquestionably, are not before the public.

The subject of this Memoir was born at Kettering, in Northamptonshire, Nov. 23, O. S. 1697, of amiable and serious parents, Edward Gill, and Elizabeth his wife whose maiden name was Walker. By the indulgent providence of God, they were equally delivered from the snares of poverty and of affluence. ‘Beneath the dome, above the hut,’ by peaceful industry, and genuine religion, they spent their days,—a blessing to the pious circle which Heaven had assigned them. The father, Mr. Edward Gill, first became a member of the Dissenting congregation in that place, consisting then of Presbyterians, Independents, and Baptists. Besides their pastor, they had a teaching elder of the Baptist denomination, Mr. William Wallis, who was the administrator of baptism, by immersion, to such adult persons among them as desired it. But, at length, the Baptists having been rendered uncomfortable in their communion, by some particular persons, they were obliged to separate, with Mr. William Wallis, their teacher, and soon formed themselves into a distinct church of the *Particular Baptist* * denomination, over which the

* As Mr. Gill's father, and himself, were of this denomination, it may be necessary for some persons to learn what is meant by a *Particular Baptist*. The Rev. Mr. Benjamin Stinton, who projected a plan of the *Baptist History*, and who was Mr. Gill's predecessor in the pastoral office, will inform us:—‘There have been two parties among the Antipædobaptists in England, ever since the beginning of the Reformation; those who have followed the Calvinistic scheme of doctrines, from the principal point therein, *personal election*, have been

Rev. Andrew Fuller is now, and for many years has been, pastor. Mr. Edward Gill was one of their number, and, in due time, was chosen to the office of deacon among them; and, to the very last, obtained a good report for his ‘grace, his piety, and holy conversation.’

His young son, with the dawn of reason, discovered a fine capacity for instruction; and, being soon out of the reach of common teachers, he was very early sent to the grammar-school, in the town, which he attended with uncommon diligence, and unwearied application; quickly surpassing those of his own age, and others who were considerably his seniors. Here he continued till he was about eleven years old. During this time, notwithstanding the tedious manner in which grammatical knowledge was then conveyed, besides going through the common school-books, he mastered the principal Latin classics, and made such a proficiency in the Greek, as obtained for him marks of distinction from several of the neighbouring clergy, who condescended, occasionally, to examine and encourage his progress, when they met him at a bookseller’s shop in the town, which he constantly attended, on market-days, when only it was opened. Here he so regularly attended, ‘for the sake of consulting different authors, that it became an usual asseveration with the people of the neighbourhood, when speaking of any thing which they considered certain, it is as sure, said they, as that John Gill is in the bookseller’s shop.’ And, as the same studious disposition attended him through life, so did nearly the same remark,—those who knew him usually employing this mode of affirmation, ‘as surely as Dr. Gill is in his study.’

His leaving the grammar-school, so early in life, is attributed to an impropitious accident—the master of it insisted that the children of Dissenters, as well as others, should go with him to church, on week-days, at the hours of prayer. The parents, considering this as an imposition, removed their children from under his care, and our young friend was among the number. Affluent families placed their children at a distance to finish their education, but this, not being as convenient to his parents, proved a discouraging circumstance. Various methods, however, were devised by his friends, but all proved fruitless. Ministers also, of different denominations, endeavoured to place him under the patronage of one or other of the Funds in London, that he might enjoy the additional advantages, which the most liberal Dissenters provide for the education of young men in their seminaries of learning, who are considered; by competent judges, as persons of real piety, and of promising talents for the work of the ministry. With this view, specimens of his attainments were sent to the proper persons in town, who replied, that he was too young, at present, to be admitted on their foundations; and that should he continue, which was a very supposable thing, to make such rapid advances in his studies, he would pass through the common circle of learning, quite in his juvenile days, before it was usual to employ young persons in the sacred service of the sanctuary.

termed *Particular Baptists*; and these who have professed the Arminian or Remonstrants’ tenets, have also from the chief of their doctrines, *universal redemption*, been called *General Baptists*.—*Rev. Mr. Stenton’s Manuscript, written in 1714.*

In harmony with the above, but more at length, is the definition which is given in the *Rules and Orders of the Particular Baptist Fund in London*—it is as follows: ‘By *Particular Baptists* are intended those that have been solemnly immersed in water, upon a personal confession of faith; and who profess the doctrines of three divine Persons in the Godhead—eternal and personal election—original sin—particular redemption—efficacious grace in regeneration and sanctification—free justification, by the imputed righteousness of Christ—and the final perseverance of the saints—according to the *Confession of Faith* that was published [it should be re-published] in London, by the Calvinistic Baptists, in the year 1689.’

Yet, with all the obstructions thrown in the way of his becoming a scholar, such was his thirst for learning, he not only retained the knowledge of the Latin and of the Greek he had acquired, but incessantly improved himself in both. At length he studied logic, rhetoric, as also natural and moral philosophy. He likewise learned Hebrew, without any living assistance, by the help of Buxtorf's Grammar and Lexicon. With these only he surmounted the chief difficulties of that language, and could soon read Hebrew with great ease and pleasure. In this language he always took particular delight. He was next improving his mind by reading Latin authors in the various branches of literature, and particularly some of those systems of divinity, by the foreign professors, of which he afterwards made so liberal an use, and which give such a distinction to various of his publications. Indeed his object was always near his heart; and though, for several years, some part of his time was now employed in his father's business, which was the woollen trade, the other part of it was religiously consecrated to his studies, till he was about the nineteenth year of his age.

He had slight convictions of the evil of sin, and occasional thoughts of a future state, from his very childhood. Sometimes he was terrified with the fear of death, and hell, and then elated with thinking on the joys of heaven; but his impressions were superficial and temporary, till he was about twelve years of age, when the operations of his mind became more serious, especially after hearing Mr. William Wallis preach a sermon on Gen. iii. 9. *and the Lord God called unto Adam, and said unto him, where art thou?* For a while the text and subject continually sounded in his ears, and these interrogatories were addressed to his heart—Sinner, where art thou? What a wretched state and condition art thou in? How miserable wilt thou be, living and dying in an unconverted state?—He considered himself as summoned before the Judge of all, to answer for his conduct. Such effects following the discourse, he considered Mr. Wallis, *if any one*, his spiritual father; but that good man died soon after. Now he began more clearly to see the depravity of his nature, the exceeding sinfulness of sin, his need of the Saviour, and of a better righteousness than his own, even the righteousness of Christ, to be received by faith. Shortly after he was favoured with a comfortable persuasion of interest in him, through the application of several exceedingly great and precious promises to his heart, by the blessed Spirit of God. It was, moreover, his happy lot, in those early days, to have his mind irradiated with the light and knowledge of the evangelical doctrines, under the ministry of several Gospel preachers, in those parts of the country, whom, at times, he had the opportunity of hearing. And as these sublime truths came to him, not in word only, but in power, and also in the Holy Ghost, and in much assurance, he felt himself freed from the bondage of the law, as a covenant of works, and was filled with joy and peace in believing. Yet, though he had arrived at some degree of satisfaction in his mind, concerning the safety of his eternal state, he did not make a public profession of religion until he was almost nineteen years of age. This delay, at first, was occasioned by a consideration of his youth, and the solemnity of making a profession; and, afterwards, by finding that the eyes of the church were upon him to call him to the ministerial work, as soon as convenient, should he become a member of it. To this they were the more inclined, as their pastor, at that time, was greatly taken up in his temporal occupations, and much needed ministerial assistance.

1716.—On the 1st of November, Mr. Gill made a public profession of his faith in Christ, declaring, satisfactorily to the church, the dealings of God with his soul; and the same day

Mr. Thomas Wallis, their pastor, who succeeded Mr. William Wallis in his office, administered the ordinance of baptism to him by immersion in a river, according to the command of Christ and the practice of his apostles, in the name of the Father, and of the Son, and of the Holy Ghost. Many spectators beheld the solemn sight. The following Lord's Day, November the 4th, he was received a member of the church, and partook of the Lord's Supper. The same evening, at a meeting of members and of others for prayer, in a private house, he read the 53d chapter of Isaiah, as suitable to the preceding duties of the day, and expounded some passages of it. Those who were present estimated the service as a favourable specimen of the ministerial talents the Lord of Sion had conferred upon him; and he was encouraged to proceed in the exercise of his gifts. Accordingly, the next Lord's Day evening, at the same place, he delivered a discourse on 1 Cor. ii. 2. '*for I determined not to know any thing among you, save Jesus Christ, and him crucified.*' It was a charming season to the godly people. An aged matron, who, in her youth, was present and heard him deliver this very first sermon, at Kettering, has frequently mentioned to his successor in Carter-lane, Southwark, the manner of his rising from his seat, and placing himself behind the back of a chair when he was about to speak; as also the solemnity with which he discussed his subject, and the seriousness, affection, and joy, with which it was heard*.

Soon after this, at the instance of some of his friends in London, who had seen and conversed with him at Kettering, he removed to Higham-Ferrers, a distance of six or seven computed miles. His own view in this was, that he might prosecute his studies under the Rev. Mr. John Davis, of that place, with whom he was to board—a gentleman of learning, who had just before come from Wales, and settled as pastor of a new church, lately planted at Higham. Of this felicity, however, the young man was disappointed. But the design of his London friends, in removing him, was, chiefly, that he might assist this new interest, help the young converts of it, and preach occasionally in the adjacent villages. Here he continued the year following, and contracted an acquaintance with a young lady, whose name was Elizabeth Negus, a member of the new-gathered church, whom he married in 1718. His marriage with this excellent person he always considered as the principal thing for which God, in his providence, sent him to that place; for she proved affectionate, discreet, and careful; and, by her unremitting prudence, delivered him from all domestic avocations; so that he could, with leisure and greater ease of mind, pursue his studies, and devote himself to his ministerial work. She was continued to him more than forty-six years, and died October 10, 1764, in the sixty-eighth year of her age. His sermon on her death has been printed, and is esteemed one of the best funeral discourses he published. The text of it is, Heb. xi. 16. *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.* At the close of it, but in the form of a note, is given an honourable account of her, from early life to her departing moments; but it seems he was so very much overpowered at the end of the sermon, where the account might

* This person, who was present when the Doctor preached his very *first* sermon at Kettering, more than fifty years after heard him also deliver his *last* in London. After his death she joined the church over which he had presided, relating, at some length, a truly interesting experience, which gave universal pleasure to the pastor, to the deacons, and to all the other communicants who heard it. By meekness and affection she honoured her profession to the very last, and appeared to die as in the arms of Jesus. Her name was Mary Bayly; there was another aged member in the church of the same name, a woman of undaunted courage; but they were sometimes distinguished from each other, by the appellations of *Mary the lion*, and *Mary the lamb*.

have been given, that he was not able to deliver it. By this amiable woman he had many children, all of whom died in their infancy, except three. Elizabeth, 'a most lovely and desirable child, for person, sense, and grace,' died May the 30th, 1738, in the thirteenth year of her age. Her funeral sermon was preached by her father, from 1 Thess. iv. 13, 14. and was printed, with a pleasing account of parts of her experience. Mary, who was a member of her father's church, was married to Mr. George Keith, a bookseller in Gracechurch-street, and died in January, 1773. John was a goldsmith, who lived many years in the same street, till he retired from business to Walworth, about a mile and a half from London, where he departed this life, May 22, 1804, in the 78th year of his age. Both these children were a great happiness to their parents, and the family had always reason to be thankful to God for their domestic comfort, peace, and harmony.

During Mr. Gill's stay at Higham-Ferrers, he frequently preached to the church at Kettering; and, the circumstances of its pastor requiring assistance, Mr. Gill, soon after his marriage, wholly removed thither. Here his ministry, from the beginning, had been blessed, not only to the comfort but to the conversion of many, who long continued the seals of his ministry. Yet his stay here was only short; for, in the beginning of the year 1719, the church at Horsly-down, Fair-street, Southwark, near a mile from London-bridge, having by death lost their pastor, Mr. Benjamin Stinton, son-in-law to the famous Mr. Benjamin Keach; and his successor in the pastoral office; some of the members, hearing of Mr. Gill, desired a friend of his to invite him to come up, and preach to them; which he did, in the months of April and May, the same year, and then returned into the country. About two months after, the church at Horsly-down requested his return. He complied, and preached to them till the beginning of September following. On Thursday evening, the 10th of that month, the church having been duly convened, it was put to the vote, 'Whether they should, on the next Lord's Day evening, proceed to the election of Mr. Gill' to the pastoral office—'the question was carried in the affirmative by the whole, except twelve or thirteen persons.' On the Lord's Day evening the same question 'passed in the affirmative *by a very great majority.*' On the following Lord's Day, September the 20th, he accepted the call. But as trouble and opposition now began, and much time was lost in obtaining the old meeting-house, a lease of which at length was secured for the term of forty years, he was not ordained till March 22, 1720, the day appointed for the solemn transaction. The early part of the meeting being intended chiefly for the members and serious hearers, they spent some time in prayer among themselves, and, when they had sung an hymn, paused. This was a pleasant preparation for the more public work before them. Accordingly, as soon as the pastors of the churches, who had been invited to be present on the occasion, came in, the Rev. Mr. John Skepp, author of that valuable book, entitled *Divine Energy*, proposed several questions to the church; which were answered by Mr. Thomas Crosby, a deacon, afterwards author of *The History of the Baptists*; who stated, in the course of what he said, that on the day which had previously been appointed by the church to proceed to the election of a pastor, 'Mr. Gill was chosen by a *very great majority.*' The Rev. Messrs. Matthews and Ridgeway now prayed, when the Rev. Mr. Noble desired the members of the church to recognise their choice of Mr. Gill to the pastoral office. This done, he requested Mr. Gill to confirm his acceptance of the call; which he did with a full and solemn declaration. The Rev. Mr. Curtis, and the aged and Rev. Mr. Mark Key, then pastor of the church near Devonshire-square, were appointed to take the lead in the distinctive part of ordination—and the excellent man '*was ordained by laying on of hands.*' Three brethren also were immediately

‘ ordained and set apart’ to the office of deacons, ‘ Mr. Gill joining with the other elders in the imposition of hands.’ Mr. Noble then went into the pulpit, and delivered an exhortation to the pastor, and deacons, from Acts xx. 28. *Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* Mr. Skepp now addressed the church from Heb. xiii. 17. *Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, &c.* The church-records say that the sermons were suitable to the work of the day, and excellent. Mr. Gill then went up and called on the Lord; and after the assembly had sung the 133d Psalm (Patrick’s version) he dismissed the assembly, with one of the apostolical benedictions.

The substance of the two preceding pages is taken from the church-book belonging to Dr. Gill’s congregation, and from an ancient *Manuscript* * volume in the possession of the Doctor’s successor. But the *Confession of Faith*, as such, is not recorded in either; nor could it reasonably have been expected in them. The substance, however, of his creed, at the time, may be seen in the *Declaration of Faith and Practice*, which he drew up soon after for his people, or else modified for them, perhaps, from his personal confession. This is inserted in his own hand-writing, in the church-book, instead of the *Church Covenant*, printed in 1697 by one of his predecessors, the Rev. Benjamin Keach; which paper, at that time, was assented to by each member introductory to communion, as the *Declaration*, written by Dr. Gill, was afterwards, and is at this time. Apprehending that this explicit document may not be unacceptable in our Memoir, it is here given from the church-book, and will serve to shew how this eminent servant of Christ, from the beginning, united *faith* and *practice* together; in which also the people, who continued in his communion, were cordially one with him.

A Declaration of the Faith and Practice of the Church of Christ at Horsly-down, under the pastoral Care of Mr. John Gill, &c.

Having been enabled, through divine grace, to give up ourselves to the Lord, and likewise to one another by the will of God; we account it a duty incumbent upon us to make a declaration of our faith and practice, to the honour of Christ, and the glory of his name; knowing, that as with the heart man believeth unto righteousness, so with the mouth confession is made unto salvation—our declaration is as follows:—

I. We believe that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

II. We believe that there is but one only living and true God; that there are three Persons in the Godhead, the Father, the Son, and the Holy Ghost, who are equal in nature, power, and glory; and that the Son and the Holy Ghost are as truly and as properly God as the Father.

III. We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, *whom he did predestinate to the adoption of children by Jesus Christ, of his own free grace, and according to the good pleasure of his will:* and that, in pursuance of this

* The *first* part of this MS. volume, mentioned before, was written by the Rev. Mr. Stinton; and the *second* part of it by Mr. Crosby, who published the *History of the Baptists*, in four volumes, 8vo.

gracious design, he did contrive and make a covenant of grace and peace with his Son Jesus Christ, on the behalf of those persons, wherein a Saviour was appointed, and all spiritual blessings provided for them; as also that their persons, with all their grace and glory, were put into the hands of Christ, and made his care and charge.

IV. *We believe that God created the first man, Adam, after his own image, and in his likeness; an upright, holy, and innocent creature, capable of serving and glorifying him; but, he sinning, all his posterity sinned in him, and came short of the glory of God; the guilt of whose sin is imputed, and a corrupt nature derived, to all his offspring, descending from him by ordinary and natural generation: that they are by their first birth carnal and unclean, averse to all that is good, incapable of doing any, and prone to every sin; and are also by nature children of wrath, and under a sentence of condemnation, and so are subject not only to a corporal death, and involved in a moral one, commonly called spiritual, but are also liable to an eternal death, as considered in the first Adam, fallen and sinners; from all which there is no deliverance but by Christ the second Adam.*

V. We believe that the Lord Jesus Christ, being set up from everlasting as the Mediator of the new covenant, and he, having engaged to be the surety of his people, did, in the fulness of time, really assume human nature, *and not before, neither in whole nor in part; his human soul being a creature existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul; both which, together, and at once, the Son of God assumed into union with his divine Person, when made of a woman, and not before; in which nature he really suffered and died as their substitute, in their room and stead, whereby he made all that satisfaction for their sins, which the law and justice of God could require, as well as made way for all those blessings, which are needful for them both for time and eternity*.*

VI. We believe that that eternal redemption which Christ has obtained, by the shedding of his blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it.

VII. We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ, according to the riches of his grace.

VIII. We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free will and power, but of the mighty, efficacious, and irresistible grace of God.

IX. We believe that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally persevere, so that not one of them shall ever perish, but shall have everlasting life.

X. We believe that there will be a resurrection of the dead, both of the just and unjust; and

* The lines above, which are printed in *Italics*, have been inserted by Dr. Gill in the Declaration, since it was first drawn up; those especially in Article IV. were introduced, in consequence of the Sabellian heresy, which, oftener than once, had perplexed the church—a heresy which he considered as aiming to sap the very FOUNDATION of revealed religion, viz. the doctrine of a Trinity of three equally glorious Persons in the Unity of the effable essence of Jehovah. How nearly the Sabellian scheme is allied to the Socinian he well knew, and it may be seen in many theological writers of note, particularly in Dr. Waterland's publications on the Trinity.

that Christ will come a second time to judge both quick and dead, when he will take vengeance on the wicked, and introduce his own people into his kingdom and glory, where they shall be for ever with him.

XI. We believe that Baptism and the Lord's Supper are ordinances of Christ, to be continued until his second coming; and that the former is absolutely requisite to the latter; that is to say, that those only are to be admitted into the communion of the church, and to participate of all ordinances in it, who, upon profession of their faith, have been baptized by immersion, in the name of the Father, and of the Son, and of the Holy Ghost.

XII. We also believe that Singing of psalms, hymns, and spiritual songs, vocally, is an ordinance of the Gospel to be performed by believers; but that *as to time, place, and manner*, every one ought to be left to their liberty in using it.

Now all, and each of these doctrines and ordinances, we look upon ourselves under the greatest obligations to embrace, maintain, and defend; believing it to be our duty to stand fast, in one spirit, with one mind, striving together for the faith of the Gospel.

And whereas we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the Gospel of Christ, we judge it our incumbent duty to walk in wisdom towards them that are without, to exercise a conscience void of offence towards God and men, by living soberly, righteously, and godly, in this present world.

And as to our regards to each other, in our church-communion, we esteem it our duty to walk with each other in all humility and brotherly love; to watch over each other's conversation; to stir up one another to love and good works; not forsaking the assembling of ourselves together, as we have opportunity, to worship God according to his revealed will; and, when the case requires, to warn, rebuke, and admonish one another, according to the rules of the Gospel.

Moreover, we think ourselves obliged to sympathize with each other, in all conditions, both inward and outward, which God, in his providence, may bring us into; as also to bear with one another's weaknesses, failings, and infirmities, and particularly to pray for one another, and that the Gospel and the ordinances thereof might be blessed to the edification and comfort of each other's souls, and for the gathering in of others to Christ, besides those who are already gathered—all which duties we desire to be found in the performance of, through the gracious assistance of the Holy Spirit, whilst we both admire and adore the grace which has given us a place and a name in God's house, better than that of sons and daughters.

This Form of sound words, containing the substance of his early creed, he maintained, without deviation, to the very end of his days; and few are the formulas which have at any time been more closely united with *duty*. The term and the thing are remarkable, in this confession—and no man was more fond of either in their proper place, and fairly understood.

Mr. Gill's 'preaching had been very acceptable from the beginning,' and his 'auditory became so numerous, that the place of worship, though a large one, could hardly contain them.' And now being settled, 'his people were very zealous in manifesting their affections towards him, and, to the utmost of their abilities, raised him a suitable maintenance.'

1723.—In the early part of life he was subject to frequent fevers, and often to fainting fits, which have come upon him whilst engaged in his public work. And, when he was between twenty-five and twenty-six years of age, an hectic fever, and other disorders of body, greatly

reduced him, and threatened his life : but means for the restoration of his health were blessed of God, as he had much work for him to do in his church, and to promote the general interests of religion.

1724.—He was now twenty-six years of age, when he began his Exposition of the Book of *Solomon's Song* ; which was delivered, on Lord's Day mornings, to the church under his care, in one hundred and twenty-two sermons, until the whole was finished. This year he published a Sermon on the death of Mr. John Smith, a deacon of his church, from Rom. v. 20, 21. which was the first thing printed by him. And another Sermon the following year, entitled, *The Urin and Thummim found with Christ*, from Deut. xxxiii. 8.

1726.—A pamphlet was published, called, *The Manner of baptizing with Water, cleared up from the Word of God, and right Reason, &c.* written dialogue-wise ; the author of which afterwards appears to have been Mr. Matthias Maurice, an Independent minister, at Rowel, in Northamptonshire. The Baptists in those parts, and especially at Kettering, two computed miles from Rowel, thought themselves struck at by this piece ; and therefore sent it up to Mr. Gill, that he might answer it. He accordingly soon gratified them, by publishing a piece called, *The ancient Mode of Baptism by Immersion, &c.* to which Mr. Maurice replied, in a pamphlet published in 1727, and which was answered, the same year, by Mr. Gill, in a tract, called, *A Defence of the ancient Mode, &c.* One Cogan, an apothecary, and member of Mr. Maurice's church, wrote some remarks on Mr. Gill's rejoinder, in a most virulent and defamatory manner, which carried its own confutation with it. Cogan himself, it seems, was afterwards ashamed, and repented, of his having written it. Mr. Maurice sent several of his pamphlets into North America ; and the Baptists there, hearing of Mr. Gill's answer, wrote for some of them : and the remaining part of the impression was sent over, at the expense of the Baptist Fund. On account of this controversy, Mr. Gill received from Tilbury-fort, in Essex, a very spirited anonymous letter, animating him to continue in it, and not to be intimidated by his puny adversary ; concluding with these lines :—

Stennett, at first, his furious foe did meet,
 Cleanly compell'd him to a swift retreat :
 Next powerful *Gale*, by mighty blast made fall
 The church's Dagon, the gigantic *Wall* :
 May you with like success be victor still,
 And give your rude antagonist his fill,
 To see that *Gale* is yet alive in *Gill*. }

1727.—Mr. Gill finished his Exposition of the Song of Solomon this year ; when the church, as well as many others of his hearers, to whom he had delivered it from the pulpit, most earnestly pressed him to make it public. To their solicitations he at length yielded, though reluctantly. But his principal inducement to comply was a desire of contributing what he could to vindicate the authority and credit of this part of the sacred writings ; which has not only been ridiculed by Deists, but called in question by some pretended friends of divine revelation.

The year before he entered upon this Exposition, a pamphlet was published by Mr. Whiston, called, *A Supplement to Mr. Whiston's late Essay towards restoring the true Text of the Old Testament*, 8vo. 1723, in which he endeavours to discredit the authority of the book of Solomon's Song, as a spurious book, and not fit to stand in the canon of Scripture. His objections against

the authority of it are answered by Mr. Gill, in his Introduction to this Exposition, or rather in his Exposition of the first verse of the book, which contains the title of it. Whether Mr. Whiston ever saw this work, is not certain; it seems as if he had not, by a very strange passage in the *Memoirs of his own Life and Writings, published by himself*, part ii. p. 575, which shews his obstinate and inveterate opposition to this part of divine inspiration, to the last: his words are these:—"About August this year [1748] I was informed of one Dr. Gill, a Particular or Calvinist Baptist, of whose skill in the Oriental languages I had heard a great character: so I had a mind to hear him preach: but being informed that he had written a folio book on the Canticles, I declined to go to hear him." What a sublime reason is here!

The first edition of Mr. Gill's Exposition of the Song of Solomon was published in folio, in 1728, with a Translation of the Chaldee Paraphrase, or Targum of that book, and notes on the same. In 1751 a new edition of it appeared in quarto, more correct, and with some additions. His pious, learned, and ingenious friend, the Rev. Mr. Hervey, in his *Theron and Aspasio*, vol. iii. p. 145, edit. 5, was pleased to give this high encomium of the work:—"It has such a copious vein of sanctified invention running through it, and is interspersed with such a variety of delicate and brilliant images, as cannot but highly entertain a *curious* mind. It presents us also with such rich and charming displays of the glory of Christ's person, the freeness of his grace to sinners, and the tenderness of his love to the church, as cannot but administer the most exquisite delight to the *believing* soul. Considered in *both* these views, I think the work resembles the paraisaical garden described by MILTON, in which

" Blossoms and fruits at once of golden hue
" Appear'd, with gay enamell'd colours mix'd *."

The publication of this Exposition served very much to make Mr. Gill known, and to recommend him to the esteem of spiritual persons, who love our Lord Jesus Christ, in sincerity; and, it is thought that no one effort of *his* pen has been more useful to *devotional* Christians than this volume. Dr. Owen *on the Person of Christ*, referring to the Canticles, says, "Blessed is he who understands the sayings of that book, and hath the experience of them in his heart." The *third*

* This work seems to have been at the foundation of that intimacy which afterwards subsisted between Dr. Gill and Mr. Hervey; and of which the subsequent letter is a pleasant specimen; without the introduction of others:—

DEAR SIR,

My Bookseller will soon send you a Set of those books, the greatest part of which you was so kind as to peruse in manuscript. They are not yet published; but he tells me there is a great demand for them; and would advise me to send a new edition to the press, as soon as these are published. I should be extremely glad to have your remarks on the work, before it is reprinted. If it may consist with your own more important labours, let me beg of you to run over it with your pen in hand, and to minute down whatever is unevangelical in doctrine; inconclusive in argument; obscure, ambiguous, or improper in expression.

Mr. Ryland tells me you are desirous of seeing the second volume of *Vitringa*. As soon as ever I receive your friendly animadversions, the second volume shall be sent. In the mean time, let me desire you to bestow those moments in correcting *Theron and Aspasio*, which you would otherwise employ in studying *Vitringa*. I owe you thanks for your sermons on the Ransom, on Faith, and on good Mr. Seward's death. They are all sweet to my taste, and I trust have been a blessing to my soul. May the Lord prolong your life, confirm your health, and make your labours a blessing not only to the presentage, but to the children that are yet unborn!

I am, dear Sir,

Your truly affectionate, though very weak, brother in Christ,

J. HERVEY.

Weston, Jan. 18, 1755.

edition of this Exposition was published in 1767, with *many* additions. And, having lately met with an objection or two respecting the antiquity and authority of the book itself, he thought it necessary to consider and remove them. He also gave a summary of the contents of each chapter, which was wanting in the former editions. And though he had, in many parts of the work, attended to the literal sense of the passages, yet not so frequently as in his shorter notes on this book, published in his Exposition of the whole Bible. He therefore inserted, from thence, many things relating to the literal sense, adding numerous others, which serve greatly to enrich *this* edition; to shew the propriety of the allusions, figures, and metaphors, used throughout the whole; and to illustrate and confirm the spiritual meaning of this sublime and mysterious book. But he left out, at the end of this edition, the *Targum* or *Chaldee* paraphrase, with his notes thereon, which were in the former copies, 'they being,' as he himself expresses it, 'of little use and benefit, especially to common readers.' The *fourth* edition of this work was printed in 1776.

In 1728, he also published a Treatise in octavo, concerning *The Prophecies of the Old Testament respecting the Messiah*, occasioned by a book published in 1724, called, *A Discourse of the Grounds of the Christian Religion*, &c. well known to be written by Anthony Collins, Esq. a Deistical writer. Many answers were given to one part or other of this production, to which the author of it replied, in another book, called, *The Scheme of literal Prophecy considered*, &c. published in 1727, which was chiefly pointed at Dr. Edward Chandler, Bishop of Durham, who had written against the former: it was to this latter book, chiefly, Mr. Gill made answer. He was led to it by the ill-directed zeal of a certain gentleman, who asserted in conversation, that no Calvinist could write in this controversy to any advantage. Some of Mr. Gill's friends being present, thought of *him*; and took an opportunity of importuning him to turn his attention to the subject. Upon which he preached a course of sermons on the prophecies relating to the Messiah, in a regular order, suited to the history of the life of Jesus; and then made extracts out of them, which he published, entitled, *The Prophecies of the Old Testament, respecting the Messiah, considered, and proved to be literally fulfilled in Jesus*. This answer to the above work met the approbation of some men of learning and judgment, and even of the very person above mentioned, whose assertion was the occasion of it. And it sufficiently reprobates the mistaken notion that the character of the Messiah cannot be established from the prophecies of the Old Testament, without a mystical and allegorical sense of them—maintaining that they are to be understood in their first, literal, and obvious sense concerning our Redeemer.

A list and catalogue of the various pieces published during this controversy was collected by that most indefatigable inquirer after books, the learned Fabricius, of Hamburg, in his *Salutaris Lux Evangelii*, &c. c. 9. p. 173, &c. Hamburg, 1731.

The ministry of Mr. Gill being acceptable not only to his own people, but likewise to many in other churches, of different denominations, several gentlemen proposed among themselves to set up a week-day lecture, that they might have the opportunity of hearing him. Accordingly they met together, and, forming themselves into a society, agreed to have a lecture on Wednesday evenings in Great Eastcheap; and set on foot a subscription to support it. Upon their invitation, Mr. Gill undertook the lectureship, and continued in it with great constancy, applause, and usefulness; with very little interruption for want of health. He opened it in the year 1729, with a discourse or two on Psalm lxxi. 16. *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only*. He selected those words, partly to shew that he undertook the service of the lecture, not in his own strength, but in the strength of Christ, ex-

pecting the assistance of his Spirit and grace : and partly to shew that his resolutions were to preach that great and glorious doctrine of a sinner's free justification before God, by the righteousness of Christ imputed to him, with all others connected therewith—a doctrine which Luther rightly denominated *articulus stantis vel cadentis ecclesiae*, the article by which the church stands or falls ; and which has since been called, the centre-arch of that bridge by which we pass out of time into a blissful eternity. And, through divine grace, he was enabled to abide by his resolutions, to the edification of many. This lecture was productive not only of many of his single Annual Sermons, on various subjects, but of whole Treatises : as on *the Trinity*,—*Justification*,—the first and second part of *The Cause of God and Truth*,—and of several of his *Commentaries* on some of the books, both of the Old and of the New Testament.

1730.—About this time the hearts of many were trembling for the ark of God. They apprehended that error never raged with greater violence, and that lukewarmness never discovered itself more generally. ‘ The sufficiency of the light of nature was warmly contended for, by such as did not profess to reject revelation ; and the doctrines of religion were given up, *one after another*, by some who yet declared that the Bible was their religion.’ It was therefore thought high time for the friends of truth to bear their testimony against the errors of the day, not by a controversy with proper Deists, but by stating the great doctrines of Scripture, in opposition to ‘ erroneous professors of Christianity.’ With this view a number of gentlemen, chiefly of the Independent denomination, thought fit to set up a temporary lecture for one winter and spring season ; and chose *nine* ministers to preach on some of the most important doctrines of the divine word, each having his subject allotted to him. The ministers were, Messrs. Robert Bragge, Thomas Bradbury, John Hurrion, Thomas Hall, Peter Goodwin, John Sladen, Abraham Taylor, Samuel Wilson, and John Gill. The first seven were Independents, the two last Baptists. Having accepted the invitation, the lecture was begun Nov. 12, 1730, at the meeting-house in Lime-street, where the Rev. Mr. Bragge then stately preached, and was continued *weekly*, till April 8th, 1731. The ministers preached two discourses each, on the subject respectively assigned them : and when they had finished the course the gentlemen unanimously desired the sermons might be printed ; as they accordingly were, in two volumes, 8vo. in 1732. Mr. Gill's subject was *The Resurrection of the Dead*. His two sermons upon it have since been printed separately. An unpleasing incident happened on the printing the above volumes. Messrs. Taylor, Gill, and one or two more of the lecturers, agreed to read their sermons in private concert with each other, before they were printed ; with a view to a mutual friendly assistance, in the correction and improvement of them, as necessity might require. Now as Mr. Gill had observed some passages in Mr. Taylor's sermons, when delivered from the pulpit, which he thought injurious to truth, and calculated to offend many worthy persons ; he determined, when the sermons should be read at this private and friendly meeting, to point out, in the kindest and most respectful manner, such passages as he wished to see softened or expunged, proposing to give his reasons ; but when the sermons were read, those passages, to the great pleasure and satisfaction of Mr. Gill, did not appear. Hence he supposed that Mr. Taylor had seen reason in his own mind to strike them out. But, when the volumes were published, Mr. Gill was much-surprised to find that these passages yet stood, and, as he thought, with additional keenness and severity. This obliged him to send Mr. Taylor a printed letter on *the doctrine of God's everlasting love to his elect, their eternal union with Christ*, and on other things ; some of which Mr. Taylor had reproached with great vehemence. This letter was generally considered to have been written with great respect, temper, and candour ; without any

undue heat or unbecoming reflections. Nevertheless, this, together with a treatise on *Justification*, which Mr. Gill had published a little before, containing the substance of certain sermons, preached at his evening lecture, and which the supporters of it desired might be printed, induced some persons to raise an hideous outcry of Antinomianism against him. The only thing in it objected to was what is said concerning the *date* of justification*: and which yet was said, in agreement with some of the best and most learned Divines, whose testimonies were produced by Mr. Gill in favour of his sentiments.

Mr. Taylor had expressly called the doctrine of eternal union with Christ an *immoral conceit*, and those ministers who had heretofore preached it, *ignorant enthusiastic preachers*; and, through them, struck at others who were his cotemporaries. Mr. Gill thought his opponent might well have spared this severe reflection, for the sake of many eminent characters, who were as far from any just charge of *ignorance* and *enthusiasm*, as they were from being the patrons of *immoral conceits*. He instances Dr. *Goodwin*, who frequently speaks of an election union, a representative one, which the elect have in Christ, before the foundation of the world; representing union to Christ as *antecedent* to the gift of the Spirit, and before faith, or any grace is implanted in the heart. He next produces the great and immortal *Witsius*, who says, ‘the elect are united to Christ—1. In the eternal decree of God—2. By the union of the eternal compact, in which Christ was constituted, by the Father, the head of all those who are to be saved—3. By a true and real union, but which on their part is only passive, they are united to Christ when the Spirit of Christ first lays hold on them, and infuses a principle of new life—moreover, since faith is an act flowing from a principle of spiritual life, it is plain that it may be said, in a *sound* sense, that an elect man may be TRULY and REALLY united to Christ, BEFORE actual faith †.’ So far *Witsius*, who allows not only an union to Christ in God’s eternal purpose, but a federal union with him from eternity, as the head of the elect. Now Mr. Gill thought, for the sake of *these* men and others, that Mr. Taylor might have spared the charge of *ignorance* and *enthusiasm*; but if not for *their* sake, yet surely for the sake of his OWN FATHER, Mr. Richard Taylor, who asserts an *eternal representative union with Christ*, and that in a book ‡ of which the Son himself was the editor. Mr. Abraham Taylor must surely have felt this, as a long quotation was given from the father’s treatise itself, at the end of which Mr. Gill adds—‘You see that *all* wise and thoughtful men do not abhor eternal union, as an *immoral conceit*. But if you say that these men plead for a real and actual union by

* Of this piece Mr. Toplady thus writes:—‘I have given Dr. Gill’s tract on *Justification* another reading; not without much edification and comfort. I do think that this great man’s arguments for the proper ETERNITY of this blessing, *ex parte Dei*, are *unanswerable*.’ Mr. Toplady’s opinion seems to have been this, that justification *on the part of God*, being one of his immanent acts, must have been, as *election* certainly is, *eternal*; but that, *ex parte nostri*, as it respects *his people*, they can possess no *evidence* of their interest in this ineffable privilege, till, having been regenerated by the Holy Spirit, they are enabled to receive the righteousness of Christ, by faith. And this is all that many Divines intend, who maintain justification *before* faith, and also justification *by* faith. But a few additional hints on this subject may be requisite in a subsequent part of this Memoir.

† Uniti sunt Christo—1. In æterno Dei decreto—2. Unione confederationis æternæ, qua Christus a Patre constitutus est caput omnium servandorum—3. Vera & reali unione, sed quæ ab ipsorum parte duntaxat passiva est, uniuntur Christo, quando Spiritus Christi eos primum occupat, & novæ vitæ principium infundit.—Porro quom fides sit actus ex principio Spiritualis vitæ emanans, palam est, sano sensu dici posse, quod homo electus VERE & REALITER Christo unitus sit ANTE ACTUALEM FIDEM.—*Wits. Iren. Animad.* c. 6. sect. 1, 2, 3.

‡ Mr. Richard Taylor’s Scripture Doctrine of Justification.

faith, you cannot deny that they also assert an union *before faith*, yea, in some sense, an eternal union.'

It deserves to be mentioned also, that in the printed letter addressed to Mr. Taylor, Mr. Gill had employed about twelve octavo pages, in stating his opinion concerning the disputed subject, Whether good works are necessary to salvation. He affirmed, that good works, though they are of *vast* importance in their proper place, have no concern, as *CAUSES* of salvation; it being declared in Scripture that God '*hath saved* and called his people, with an holy calling, *not according to their works*, but according to his purpose and grace, given them in Christ Jesus before the world began.'—That they are not the *impulsive* causes of salvation, election being of *grace*, *but if it be of works, then is it no more of grace, otherwise work is no more work.*—That they are not the *efficient*, *procuring*, or *meritorious* causes of salvation, as they are imperfect in the best of men, and destitute of the requisites which constitute merit.—That they are not *co-efficient* causes or *con-causes* of salvation with Christ, who will not admit of any rivalship in this matter, *his own arm having brought salvation.*—That good works are not *causa sine qua non*, conditions of salvation, without which persons cannot be saved; which he thought evident from the instances of the thief upon the cross, of infants dying in their infancy, and of such persons whom God calls upon their death-beds, who live not to perform good works. And then, not being necessary as *CAUSES* of salvation, he proceeded to shew they were not necessary as *MEANS*. Not as the means of *procuring* salvation, for that is procured by Christ *alone*, without them; nor the means of *applying* it in regeneration; because, properly speaking, before regeneration no good works are done by the sons of men. He then turns the medal, and shews, *at some length*, as he does in numerous parts of his works besides, in what sense good works *are* necessary. They are necessary, *On the account of God*, who has commanded them. We are under his law as creatures, and ought to do his will; and as *new* creatures are under greater obligations still.—*On the account of ourselves*, as they evidence the truth of our faith to the world, and discover to ourselves the certainty of our election and vocation.—*On the account of our neighbours*, whom we are to love as ourselves, and who are helped and profited by the good works of righteous men.—*On the account of the enemies of religion*, silencing the ignorance of foolish men, and shaming those who reproach the Gospel of Christ as a licentious doctrine. These are the '*necessary uses*,' for which believers '*are to maintain good works*,' and not, according to the Papists and Socinians, to merit salvation by them. Now, Mr. Gill having so explicitly stated his views of the subject, it was exceedingly unhappy that, *six years* after this, Mr. Taylor not only resumed the controversy, which he certainly had a right to do at any time, but employed such opprobrious terms as are seldom used, and never justifiable, between respectable antagonists,—and such these are acknowledged to have been. Mr. Taylor, having now been made Doctor in Divinity, and placed at the head of an academy, published *An Address to young Students in Divinity*; in which he cautioned them against certain positions as leading to Antinomianism. This performance Mr. Gill considered as having several acrimonious flings at different good men, and their writings, and particularly at himself, and at a section of his concerning good works, in the printed letter mentioned before. Dr. Taylor, in his *Address*, very unhandsonely, and with an illiberal temper, as it appeared to Mr. Gill, called the particular tenet in question, '*a filthy dream, an extravagant position, a dangerous tenet big with absurdity, a rude ignorant horrible blasphemy, invented by one of the vilest and lewdest heretics; and, to close all, an Antinomian paradox.*' This induced Mr. Gill, in addition to all he had written before, to

publish a small treatise concerning *The Necessity of good Works* to Salvation; in which, he yet more fully, if possible, stated, explained, and defended his views of the subject. Towards the close of this pamphlet, being warmed with a quick sensibility of the reviling language used by his adversary, whom he considered as insolent, and feeling confident in the goodness of his cause, some lines were forced from him in self-vindication, which sufficiently discovered enough of the same temporary disposition, which he considered as so very censurable in Dr. Taylor's Address. The truth seems to be, that, towards the termination of the dispute, both the good men, forgetting that disputants are to use soft words and hard arguments, employed intemperate language; which, it is very probable, *each* afterwards lamented. Mr. Gill, it is *certain*, possessed magnanimity enough to acknowledge, in a following piece, that he had 'said some things in the heat of controversy, which, though they were consistent with truth, were not agreeable to his natural inclination.' However, he firmly stood his ground, resolved never to put off his armour till he was to put on his shroud. For, to use his own words, he 'had chosen to suffer reproach, the loss of good name and reputation, to forego popularity, *wealth*, and friends, yea to be traduced as an *Antinomian*, rather than to drop, or conceal, any *one* branch of truth, respecting Christ and free grace.' He was quite in the spirit of this resolution, at the time to which the following anecdote relates, here stated as it was told by the Rev. John Ryland, senior, to the Rev. Mr. Toplady. 'When Dr. Gill first wrote against Dr. Abraham Taylor, some of the friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem, and, of course, the subscriptions of some wealthy persons, who were Taylor's friends. *Don't tell me of losing*, said Gill; *I value nothing, in comparison of Gospel truths. I AM NOT AFRAID TO BE POOR.*' And there is no reason to believe that he feared poverty, either at this time, or to the end of his days—of this his family had every pleasing proof—nor was he ever called to endure it.

In 1731, he published his *Treatise on the Doctrine of the Trinity*, which was the substance of several discourses delivered on that subject at his Wednesday evening lecture, and published at the request of the society. This was occasioned by the progress of Sabellianism among some of the Baptist churches at that time; and it is considered a master-piece on the subject. Nor did our champion ever vary from his point. Hence, in the decline of life, he had the honour of leaving the following record concerning the publication here announced—'My treatise on the Trinity was written *near forty years ago*, and when I was a young man. And had I now departed from some words and phrases, I then used, it need not, after such a distance of time, be wondered at. But so far from it, that upon a late revisal of the piece, I see no reason to retract any thing I have written, either as to sense or expressions; save only, in a passage or two of Scripture, which *then* did not stand so clear in my mind, as proofs of the eternal generation of the Son of God. But upon a more mature consideration of them, I am inclined to think otherways, and have accordingly altered my sense of them; which alteration, as it is no ways inconsistent with the doctrine as before held by me, *so it serves but the more strongly to confirm it.*'

A society of young men, who kept up an exercise of prayer, on Lord's-Day mornings, at Mr. Gill's meeting-house at Horsly-down, desired him to preach a sermon to them, December 25, 1732, which he did, on the subject of *Prayer*: and, in the year following, on the same day of the month, he preached another, to the same society, on *singing of Psalms*; both sermons were from 1 Cor. xiv. 15. These discourses were successively printed at their request, and both were

afterwards reprinted together. That upon singing, some years after the first publication of it, fell into the hands of Mr. Solomon Lowe, a learned and celebrated Grammarian of Hammersmith; who wrote Mr. Gill a letter upon it, dated September, 1747, in which he informs him, ‘ he took pleasure, at his vacant hours, to read every thing that is useful, in order to extract the quintessence of its flowers for the Supplement to Chambers’s Cyclopædia;’ to the carrying on of which work, he was nominated, to the proprietors, as the properest person, by Mr. Chambers himself, a little before his death, and had the offer of it, which he declined because of his stated business. However, having a great regard to that work, Mr. Lowe was willing to help it forward to the best of his power: and, meeting with the above discourse on singing, he extracted from it for the article of Psalmody; and was pleased to give the following commendation of it: ‘ I find there is no dealing with you, as with the generality of writers. The afore-mentioned piece is all quintessence; so that, instead of extracting, I have been obliged to copy the greatest part of it, to do justice to the article of Psalmody, and know not where to find any hints for the improvement of it.’ But, Mr. Lowe dying quickly after, it does not appear that any extract from Mr. Gill’s Sermon was introduced into the Supplement.

About the year 1733, or 1734, *Dr. Whitby’s Discourse on the Five Points* * was reprinting. It was judged to be a master-piece on the subject in the English tongue; and extolled as unanswerable; and almost every opponent of the Calvinists asked, Why do ye not answer Dr. Whitby? Induced hereby, Mr. Gill determined to give it another reading, and finding himself inclined to answer it, he entered on the work; and in 1735, and the three following years, he published, in separate parts, *The Cause of God and Truth*, in four volumes, octavo.

Part the *first* is an *Examination* of the principal passages of Scripture made use of by the Arminians in favour of their scheme; particularly by Dr. Whitby, in his *Discourse on the Five Points*: Here, the arguments founded on the said passages of Scripture, are answered; the objections taken from them removed, and the genuine sense of them given.

Part the *second* contains a *Vindication* of the principal passages of Scripture, and the argument founded upon them, in *favour* of the doctrines of eternal election, particular redemption, the efficacy of God’s grace, and the impotence of man’s will in conversion; and the final perseverance of the saints; from the exceptions of the Arminians; particularly Dr. Whitby.

Part the *third* is a *Confutation* of the arguments from reason, used by the Arminians; and particularly by Dr. Whitby, *against* the above doctrines; and a vindication of such as proceed on rational accounts in favour of them. From whence it appears that they are no more inharmonious with *right reason* than they are with *divine revelation*, which the pretended rationalists of our day shamefully neglect; pushing forward, as if impatient to relinquish the sacred volume, in favour of Deism. But ‘ to the law and to the testimony, if they speak not according to *this* word, it is because there is no light in them.’ This part also considers, Whether the Calvinistic doctrines bear any likeness to the sentiments of Mr. Hobbes, and the stoic philosophers, concerning liberty, necessity, and fate. To which is added, a defence of the objections to the universal scheme, which are taken from the prescience and providence of God, and the case of the Heathens.

* The *Five Points* in dispute between the Arminians and Calvinists, in what is called the *Quinquarticular Controversy*, are eternal personal election, particular redemption, original sin, efficacious grace in conversion and sanctification, and the perseverance of the saints in holiness to everlasting felicity.

Part the *fourth* contains the Judgment of the ancient Christian church, or the sense of the *Christian writers* of the first four centuries after Christ, and before Austin, concerning predestination, redemption, original sin, free will, efficacious grace, the perseverance of the saints, and the case of the Heathens. Wherein also are considered, the testimonies in favour of the universal scheme, produced by Gerardus Vossius, Monsieur Daille, and Dr. Whitby. Our indefatigable author instituted this inquiry into the opinion of the early fathers, not from any apprehension that the faith of Christians should stand upon the testimony of men; for, had these writers been entirely on the contrary side, truth would not have been a whit less truth; but he performed the laborious service 'to shew that the *Arminians* have no great reason to boast of *antiquity* on their side:' and, after some time had elapsed, he flattered himself that 'his point was gained.'

This last part of the work was nibbled at by one Heywood, a pert man who translated Dr. Whitby's treatise on Original Sin, in the introduction to which he brings several impertinent charges against Mr. Gill respecting his translation and sense of some passages in the ancients. The first instance of the three which he produces of *great ignorance* in translating, is that Mr. Gill renders *antiqua serpentis plaga*, the old *plague* of the serpent. Heywood, in the plenitude of his wisdom, rendered *plaga serpentis*, the *disease* of the serpent. The other instances are of a similar description, and could have been expected only from a mere sciolist, and not from any man of erudition. Mr. Gill replied in a *Postscript* to his Answer to the Second Part of the Birmingham Dialogue-Writer, 1739, consisting of about eight octavo pages*. Heywood, upon this, published a pamphlet, called, *A Defence of the Introduction*, &c. full of cavils, calumnies, and defamations, which was answered by Mr. Gill, in a tract, entitled, *A Vindication of the Cause of God and Truth*, Part the Fourth, relating to the sense of the ancient Christian writers, from the cavils, calumnies, and defamations of Mr. Henry Heywood. In this piece more pains seem to have been taken than such an opponent deserved.

This elaborate work, *The Cause of God*, &c. issued from the press at a time when the nation was generally alarmed with the growth of Popery; and several learned gentlemen were employed in preaching against some of its distinguishing tenets: but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes, contrary to divine revelation, which were now propagated. Of a similar opinion were our fathers, in the last century, who therefore joined these errors and Popery together among their religious grievances. "And, indeed, instead of lopping off the *branches* of Popery, the axe should be laid to the *root* of the tree Arminianism and Pelagianism, which are the very life and soul of Popery."

At the close of the *fourth* part of the work is given a very interesting *table* of the *ancient writers* cited in the *fourth part*, with the *editions* of their works which are used in it. This will be of considerable utility to those readers who wish to examine any particular quotations our author has made from them, in the various parts of his writings. And had the table been extended, so as to include the editions of *all* the *principal* works to which he has referred, it could not but have been highly acceptable to the first scholars, some of whom consult his labours, chiefly under the consideration of his being a *learned* Divine. This table, if not to be found in every edition of *The Cause of God and Truth*, is given in the *third*, which is a quarto one, page

* These eight pages are not preserved in any edition of Dr. Gill's works, since printed in *quarto*.

the 650th, printed in 1772, and, as we learn from the title, *corrected and improved, by the Author*—which, perhaps, is announced in the *second* edition also. Here it is proper to note, that the *corrections* in this work, which the invaluable author of it made, after his publication of the *first* edition, relate chiefly, it is supposed, to the dispute concerning what has been commonly called the *Modern Question*; in other words, Whether it is the duty of unconverted men, who are favoured with the sacred Scriptures, to believe in our Lord Jesus Christ to the saving of their souls?

Some of the best of men, about the year 1707, and after 1730, took different sides on this question; as men, equal in learning and piety to each other, have since done. The controversy has been supposed very much to turn on the definition which should be given of *believing*, or, of *believing in Christ*. Some of those who have maintained the *high* side of the question, as it is termed, seem to have thought, that special faith is no other than a sinner's personal assurance that Christ died for him in particular, and is unquestionably his, with all the blessings of his mediation. This faith, say they, is not the duty of any unconverted person. True, reply the people, on the *low* side of the question, we maintain this as much as you, and assert that it is *not* the duty of any one, in a state of unregeneracy, *so* to believe; but, they add, you misapprehend our statement, and also what we conceive to be the meaning of Scripture when *believing in Christ* is mentioned. To believe in Christ, is not for the sinner to assure himself that Christ died for *him* in particular, which every *Arminian* who maintains *universal* redemption must certainly do, though multitudes of such give demonstrable evidence that they have not the faith connected with salvation; but *to believe in him*, is to give such a practical credit to the Scriptural testimony concerning Christ as is connected with our personal application to him that he may save us. Thus to believe in Christ, say they, is the duty of all who hear the Gospel report concerning him; and if any, under the influences of the Holy Spirit, according to the divine testimony, as sinners helpless and entirely lost in themselves, are enabled in this manner to apply to him, *they shall be saved*. Here it is observable that neither of the parties, in any respect, denied the doctrine of efficacious grace, as absolutely necessary to regeneration and faith; nor has either maintained, or implied, that a fallen ruined creature is capable, either more or less, of restoring the divine image to himself; or of possessing his own soul with evangelical faith. But both have unequivocally asserted, that every man who has descended from Adam by ordinary generation, is *dead in trespasses and in sins*,—so 'involved in a *moral* death, commonly called *spiritual*,' that no *POWER* but the almighty energy which raised the Saviour himself from the grave can effectually quicken one soul; nor any thing short of the *exceeding abundant GRACE* which was displayed in the conversion of Saul, accompanied with *FAITH and love in Christ Jesus*, can ever make an individual sinner a partaker of that divine nature, by which he is enabled to believe to the saving of the soul. But then capable judges, who were temperate, and by no means the partisans of either side, have expressed it as their opinion, in which, perhaps, they have been correct, that had some of the gentlemen in this controversy but carried to the full length such of their *own* views which their opponents admired, and considered as fundamental to a fair statement and decision on the subject; *both sides* agreeing in a cardinal point, and pursuing it to its legitimate consequences, might certainly have approximated considerably nearer to each other, if they had not entirely settled and relinquished the dispute. The *one* point to which those refer who have so temperately observed both sides, is the essential difference that subsists between a *natural* and a *moral* inability of doing what is spiritually and evangelically good in the sight of God. This distinction our Author understood as clearly, as any of his cotemporaries; and maintains in his *Cause of God and*

Truth, and elsewhere, that the *inability* of man is of the latter description, viz. of a *moral* kind, and relates eminently to the will—and therefore is censurable, and sinful. And thus he wrote, in different places, on John v. 40. *Ye will not come to me that ye might have life.*—‘ A spiritual coming to Christ, or a coming to him by faith, is here meant,’—but ‘ these men,’ the Jews, ‘ had no inclination, desire, or will to come to him, any more than power, which is an argument against and not for the free will of man, unless it be to that which is evil.’ But ‘ though man lies under *such* a disability [that is, a moral one], and has neither power nor will of himself to come to Christ *for life*; yet his *not* coming to Christ, when revealed in the external ministry of the Gospel, as God’s way of salvation, is *criminal* and *blameworthy*; since the disability and perverseness of his will are not owing to any decree of God, but to the corruption and vitiosity of his nature through sin. And therefore, since this vitiosity of nature is blameworthy, that which follows upon it, and is the effect of it [viz. not coming to Christ], must be so too *.’ Here Friendship and Fidelity embrace each other, while we proceed to observe, that this quotation, if we mistake not, contains the *substance* of what the patrons of the low side of the modern question plead for, when they maintain that it is the duty of *men* to believe with the heart the divine testimony concerning our Lord, so as to apply to him for life and salvation. And summarily thus they write—If it be *criminal* and *blameworthy* not to come to Christ in a spiritual manner by faith (the ideas given above), then it can be no other than *right* to come to him, surely say they it cannot be *wrong*; and if it be *right* in any poor sinner to come to Christ, it is his *duty* to do what is *right*, whether he is *inclined* to it or not. These are free observations. But, in contemplating the life and writings of the renowned GILL, second to no one in his day, affection cannot be absent, if we protract this section just to add, that, while it will not be easy to name any individual writer who was more universally consistent with himself than the excellent subject of this Memoir, yet it is pretty evident, from his latter writings, that he was more decidedly on the *high* side of the question we have mentioned, than he had been before it was agitated by Mr. Lewis Wayman and others, probably between the years 1730 and 1740. Though it is certain, from his own declaration, that he had no hand in the early part of this controversy, of which, nevertheless, he had been suspected.

In 1736 was published, by an anonymous writer, a pamphlet, called, *Some Doctrines in the Supralapsarian Scheme examined, &c.* The author, it is said, was one Job Burt, of Warwick; a man very ill qualified for polemical description. But as he pointed chiefly at some of Mr. Gill’s writings, respecting the doctrines of God’s everlasting love, eternal union, justification, &c. he thought fit to answer it, the same year, in a tract, called *Truth defended, &c.* The stupidity which Burt manifested in some parts of his piece, the insolence in others, and the ignorance which he displayed through the whole—the consummate ignorance of the scheme he undertook to expose, induced Mr. Gill to administer to him a little of the wholesome discipline which is so proper in such cases; and which Solomon probably intends, when he recommends *a rod for the fool’s back*. So entirely ignorant was this writer of his subject that he represents those as Supralapsarians, who refuse to pray for the *pardon of sin* any otherwise than for the *manifestation* of it to their consciences. ‘ Strange that this should be reckoned a Supralapsarian point, when pardon of sin

* These extracts are made from our author’s *Exposition* on John v. 40. and from his *Cause of God and Truth*, fourth edition, 4to. page 69; to which numerous other quotations might be added from his publications.

supposes sin, and sin supposes the fall,—it is therefore a Sublapsarian, and not a Supralapsarian doctrine.’ But he is *quite* certain that the doctrine of *eternal* justification is Supralapsarianism—proceeding upon this false notion, that whatever is thought or said to be done in eternity, must be of this description. Whereas the Sublapsarians themselves allow election to be from eternity, before the foundation of the world, and so before the fall of Adam, though not without the consideration of it. ‘For my own part,’ says our judicious friend, ‘I must confess I never considered justification from eternity any other than a Sublapsarian doctrine, proceeding upon the suretyship-engagements of Christ, and his future satisfaction and righteousness; upon which footing the Old-Testament saints were openly justified, and went to heaven long before the satisfaction was really made, or the justifying righteousness brought in. And, indeed, if the objects of justification are *the ungodly*, as the Scripture represents them, they must be considered as fallen creatures.’ This is indubitably fair statement, with which Mr. Gill’s account must be accredited.

But if it be asked, whether this great Divine himself was a Supralapsarian or a Sublapsarian? the following is the best answer we are prepared to give. It is pretty observable that when he is speaking of the Supralapsarians, who believe that God chose his people in the pure mass of creatureship, without considering them either as fallen or unfallen, he is as clear in his definition of their scheme, as he is respectful to its patrons. Nor is it less observable, in the far greatest parts of his works, his Exposition not excepted, that he so unites God’s everlasting love to his people with their being chosen *in Christ*, before the foundation of the world, that they might in time be *holy*, as to make it the grand centre of the magnificent circle which has in it all the parts of the *salvation* of the chosen, and all their desire. Mr. Toplady, who was no incompetent judge, fixing his eye upon this last-mentioned fact, and recollecting the many sermons he had heard Mr. Gill preach, would commonly say, that in the writings of Gill the scale preponderated in favour of Sublapsarianism. But Mr. Gill knew as well as any man, that the Contra-Remonstrants, in Holland, were not all of a mind concerning the object of predestination, yet did not think it worth their while to divide, on that account. Being agreed in the most material points concerning it, ‘they agreed to differ, as they should, and not charge one another with unsoundness and heterodoxy, for which there was no reason.’ Nay, ‘some of them were of opinion, that it was not necessary to be decided, whether God in choosing men considered them as fallen, or as not yet fallen; provided it was but allowed that God, in choosing, considered men in an equal state, so that he who is chosen was not considered by God, either of himself, or by his own merit, or by any gracious estimation, more *worthy* than he who is not chosen.’ Calvin held that God chose his people in the corrupt mass. Beza, who was co-pastor with him, and his successor in the church at Geneva, preferred their being considered in the pure mass; and yet they lived in great peace and harmony. ‘Dr. Twiss, the great *Supralapsarian*,’ who is considered the *primarius* in this controversy, ‘confesses that the difference between the two parties was only *apex logicus*, a point in logic.’ And as to our author, there is a section which seems, as much as any other, to determine what was his personal opinion respecting the *Supra* and the *Sublapsarian* schemes. “The difference between them,” says he, “lies in the ordering and arranging the decrees of God; and for MY OWN part, I THINK both [schemes] may be taken in. That in the decree of *the end*, the ultimate end [according to the *Supralapsarians*], the glory of God, for which he does all things, men might be considered in the divine mind as creable, not yet created and fallen: and that in the decree of *the means* [according to the *Sublapsarian plan*], which, among other things, takes in

the mediation of Christ, and the sanctification of the Spirit; men might be considered as created, fallen, and sinful, which these things imply. Nor does this suppose separate acts and decrees in God, or any priority and posteriority in them, for in him they are but one and together; but our finite minds are obliged to consider them one after another, not being able to take them in together and at once *.”

A new meeting-house being erected by the Baptists, at Birmingham, in Warwickshire; and their interest a little reviving through the preaching of several ministers who went thither and assisted them; the jealousy, it seems, of Mr. Samuel Bourne, a Presbyterian minister of that town, was excited. Hereupon he wrote *A Dialogue between a Baptist and a Churchman*, under the name of a *Consistent Christian*, Part I. This piece was intended to set the Baptist ministers, who preached at Birmingham, in a most ridiculous light. He also fell foul on the doctrines of Christ's divinity, election, original sin, irresistible grace in conversion, imputed righteousness, perseverance in grace, and adult baptism by immersion. The Baptists of that neighbourhood thought it proper that this effusion should be noticed; and, application being made to Mr. Gill, he published a refutation of it in 1737. The author of the Dialogue then wrote a second Part, on the same subjects; taking but little notice of what Mr. Gill had written—not so much as mentioning his name. To this also he returned an answer in 1739, but had no reply to either of his pieces at that time, except some abusive paragraphs in a newspaper, the *St. James's Evening Post*, of December 31, 1737. In the first of these paragraphs, Mr. Bourne complains of a false charge of *plagiarism* brought against him, or of *stealing* what he had written, on the article of election, from Dr. Whitby. But of this Mr. Gill made proof, in a *Postscript* to a Sermon of his, called *The Doctrine of Grace cleared from the Charge of Licentiousness*, preached, December 28, 1737, by placing Dr. Whitby's words and this author's in parallel columns, which occupy six or seven pages in the octavo edition. It is no pleasure to add, that these pages are entirely omitted in the posthumous edition of *A Collection of the Sermons and Tracts* of our author, in three volumes, quarto, without any single reason assigned for the omission, or any mention of it, either at the end of the Sermon where they originally appeared, or at the close of the second part of *The Answer to the Dialogue-Writer*, which might have been thought a proper situation for them, in the new edition. But the omission is certainly to the injury of Mr. Gill, who, in these pages, justified the accusations he brought against his opponent, of having pirated Dr. Whitby's sections, which Mr. Bourne at first denied. But his defence was his conviction. It ought also to be mentioned, that this is not the only omission of consequence, which is chargeable on the said posthumous volumes; acceptable as they were to the public, in general:—One instance is noticed before.

1738.—He published *Remarks on Mr. Samuel* (afterwards Dr.) *Chandler's Sermon preached to the Societies for the Reformation of Manners, relating to the moral Nature and Fitness of Things*. The author of this Sermon, not content with asserting, that the difference between moral good and evil is certain and immutable, which is readily granted, further asserts, that “this arises from the nature of things; is strictly and properly eternal, is prior to the will of God, and independent of it; is the invariable and eternal rule of the divine conduct, by which God regulates and determines his own will and conduct to his creatures; the great reason and measure of all his actions

* Dr. Gill's *Bod. Div.* vol. i. p. 303, quarto edition—From this incomparable work, and the rest of our author's publications, other lines and sentences also are introduced into this Memoir, all of which are not distinguished by inverted commas, as the quotation is above.

towards them, and is the supreme, original, universal, and most perfect rule of action to all reasonable beings whatsoever." Mr. Gill said, "if all this is true, one would be tempted to think that this same *nature* and *fitness of things* is Deity, and rather deserves the name of God than he whom we so call—but before we fall down and prostrate ourselves before this new Deity, it will be proper first to examine the several magnificent things which are predicated of it." As he proceeds in the discussion, he remarks, "either this nature and fitness of things is something in God, or something without him; if it is something in him, it must be a perfection of his nature, it must be himself, and therefore ought not to be considered as abstracted from him; if it is something without him, apart from him, which exists 'independent of his will,' that is necessarily; then there must be *two* necessarily existing beings, that is, *two* Gods. All *moral good* takes its rise from him, and the moral perfections of his nature; which, and not the nature of things, are the rule of his will, determinations, and actions. As for things *morally evil*, which lie in a defect of moral good, are a privation of it, and opposition to it, though they are not of God, nor does he put their evil nature into them, for he cannot be the author of any thing that is sinful; yet these things become so by being contrary to his nature and will. The difference between moral good and evil lies in, and the fitnesses and unfitnesses of these things are no other than, the agreement and disagreement of them with the will of God." And Mr. Chandler himself in one place says, "that the will of God is not any thing distinct from the everlasting fitnesses of things, but *included in them*, and a necessary and essential branch of them." On this it was natural for his examiner to reply—"If the will of God is not distinct from them, but is included in them, and is a necessary and essential branch of them, then the nature and fitness of things is *not* without the will of God, is not *prior* to it, and independent of it." And he afterwards adds, "if the original and unalterable fitnesses of things be 'the *most perfect rule* of action to all reasonable beings whatsoever,' we may be led to question whether there be any law binding upon us,—as arising from the will of God. Indeed, we are told, that "the *will of God* is a real and immutable obligation upon us, to which we should always pay the highest deference!" What! says Mr. Gill, the *highest* deference? No, that must be paid to the *most perfect rule*, that rule 'which regulates and determines the will of God.'—On this gentleman's principles, "Sin was wrongly defined by our forefathers," who say "sin is any want of conformity unto and transgression of the law of God; and by John, who says, that *sin is the transgression of the law*; they should have said sin is any want of conformity to or transgression of the nature and fitness of things, which is the unerring *rule* of God *himself*, and the *most perfect* one to all reasonable creatures." Towards the close of this argumentative piece, he says, "For my part I have been traduced as an Antinomian, for innocently asserting that the essence of justification [as of eternal election] lies in the will of God—I *abhor* the thoughts of setting the law of God aside as the rule of walk and conversation; and constantly affirm [according to Scripture] that all who believe in Christ for righteousness should be careful to maintain good works, for necessary uses. But here is a gentleman who talks of something *prior* to, and independent of the will of God, and *antecedent* to any *law* of his, as the *supreme* and most *perfect rule* of action; whereby all authority on God's part, and all obedience on ours, are at once entirely destroyed. One should think, for the future, that not *John Gill*, but *Samuel Chandler*, must be reckoned the *Antinomian*."—He subjoins, and with these very remarkable sentences concludes the pamphlet; "I would be *far* from suggesting any charge of libertinism against Mr. Chandler—but I cannot forbear saying, that for him to represent stage-plays, cards, and other fashionable games and divet-

sions, by which the nation is so much debauched, as not *strictly criminal in themselves*, is acting out of character as a *moral* preacher; unsuitable to a *reformation* sermon; unserviceable to the design of the *societies* to whom he preached; and if these *can* be thought to be agreeable to the *nature and fitness of things*, from all such fitnesses the Lord deliver us."

When Mr. Gill, in 1719, settled in London, he became more intimately acquainted than before, with that worthy minister of the Gospel, Mr. John Skepp, pastor of the Baptist church at Cripple-gate, London, and author of *The Divine Energy*: the second edition of which book his friend Gill revised, and divided the work into chapters, with contents, for the more easy reading and better understanding it; prefixing a recommendatory preface to it, the memory of that excellent man being dear to him. This gentleman, though he had not a liberal education, yet, after he came into the ministry, through great diligence and industry, acquired a large acquaintance with the languages in which the Scriptures were originally written; and especially with the Hebrew language; in which he took immense pains, under the tuition of a Jew, and dipped into the Rabbinical Hebrew and writings pretty deeply. As Mr. Gill had previously taken great delight in the Hebrew, his conversation with this worthy minister rekindled a flame of fervent desire to obtain a more extensive knowledge of it; and especially of Rabbinical learning, which he then had but little acquaintance with, and scarcely any notion of its utility. But he now began to perceive its importance, and saw it more fully afterwards. This gentleman dying a year or two after, Mr. Gill purchased most of his Hebrew and Rabbinical books; and now went to work with great eagerness, reading them, and many others, which he afterwards obtained of a Jewish Rabbi with whom he became acquainted. He plainly saw, that as the New Testament was written by men who had all of them been *Jews*, and who, notwithstanding their being inspired, must needs retain and use many of the idioms of their language, and allude to rites, ceremonies, and customs peculiar to *that* people; so the writings of the Jews, especially the more ancient ones, who lived nearest the times of the apostles, could not but be of use for the better understanding the phraseology of the New Testament, and the rites and customs to which it frequently alludes. With this settled opinion, he set about reading their Targums, the Misnah, the Talmuds, the Rabbot, their ancient Commentaries, the book of Zohar, and whatever else, of this kind, he could obtain. And in a course of between twenty and thirty years' acquaintance with this class of writings, he collected together a large number of learned observations. Having also, in this time, gone through certain books of the *Old Testament*, and almost the whole of the *New Testament*, by way of *Exposition*, in the course of his ministry, in a method which will be explained hereafter; he put all the expository, critical, and illustrative parts together, and in the year 1745 issued proposals for publishing his *Exposition of the whole New Testament*, in three volumes, folio. The work meeting due encouragement, it was put to press the same year, and was finished, the first volume in 1746, the second in 1747, and the third in 1748.

Towards the close of the publication of this work in 1748, Mr. Gill received a Diploma from the Marischal College and University at Aberdeen, creating him Doctor in Divinity, on account of his knowledge of the Scriptures, of the Oriental languages, and of Jewish antiquities, as expressed in the diploma. On this he received two letters, one from Professor Osborn, Principal of the University, declaring to him, that 'on account of the honest and learned defence of the true sense of the Holy Scriptures against the profane attacks of Deists and Infidels, and the reputation his other works had procured him in the learned world, as soon as it was moved in the

University to confer the degree of Doctor in Divinity on him, it was readily agreed unto; and that he, as Primarius Professor, made a present to him of what was due to himself on such a promotion,—a promotion, which, the Professor observed, had been conferred entirely *without the knowledge* of Mr. Gill. Hence, when his deacons, in London, congratulated him on the respect which had been shewn him, he thanked them, pleasantly adding, *I neither thought it, nor bought it, nor sought it.* The other letter was from Professor Pollock, Professor of Divinity in the same University, and afterwards Principal of it: in which he handsomely congratulated Mr. Gill, and signified that their Marischal College had, with great cheerfulness, created him Doctor in Divinity, on account of that spirit of learning which appeared in his excellent Commentary on the New Testament. As the Diploma itself will unquestionably afford matter of innocent curiosity to some readers, an exact copy of it here follows:—

Nos *Gymnasiarcha, Artium et Linguarum Professores, Moderatores* UNIVERSITATIS MARISCHALLANÆ ABERDEENSIS ——— OMNIBUS LITERARUM STUDIOIS S. ———

*Quum viri olim prudentissimi, Academiarum Collegiorumque fundatores, cum in finem gradus, quos vocant, Academicos excogitârunt et instituerint, ut bene postea de literis meritori haud ignobilia virtutis et ingenii præmia nanciscerentur; id curæ videtur Academiarum cujuscunque ævi Moderatorum fidei commissum, ut eximios hosce viros dispicerent, et congruis honoribus, pro cujusque doctrina et meritis, ornarent: quumque Nobis compertum sit, virum reverendum JOANNEM GILL A. M. Ecclesie apud Londinenses pastorem, præclaros in Sacris Literis, Linguis Orientalibus et Antiquitatibus Judaicis progressus fecisse, eisque præditum esse moribus, qui virum pium probumque deceant ac ornent. Propterea sciatis Nos *Gymnasiarcham et Moderatores supra dictos, Eum summo consensu, S. S. Theologiae Doctorem creâsse et constituisse, omnibusque et singulis istius gradûs privilegii donâsse, Ipsumque veris ubique Scientiæ et Virtutis cultoribus sedulo commendatum habere* Nos, qui *chirographis nostris publicoque Universitatis sigillo Diploma hocce muniendum curavimus.**

Datum Aberdæe

Ex Universitate Marischallana,

Octavo Kal. Aprilis,

A. AE. C. M.DCC.XLIIX.

JOA. OSBORN, *Gymnasiarcha.*

ROBERTUS POLLOCK, S. S. T. P.

JA. DONALDSON, L. L. O. O. P.

FRANCIS SKENE, P. P.

DAV. VERNOR, LL. D. & P. P.

JOANNES STEWART, Math. P.

DAVID FORDYCE, P. P.

JA. GORDON, Med. P.

In 1749, the Doctor wrote a treatise, called, *The divine Rite of Infant Baptism examined and disproved*. This was occasioned by a pamphlet, printed at Boston, in New England, 1746, written by Mr. Jonathan Dickinson, of Elizabeth-Town, in New Jersey, afterwards President of the College there, entitled, *A brief Illustration and Confirmation of the divine Rite of Infant Baptism*; written, as it was supposed, on account of the increase of the Baptist denomination in New England, and the parts adjacent. This pamphlet being boasted of, and multitudes of them spread about, and printed in several places, the Baptists sent it over to Dr. Gill, requesting him to write an answer to it: which he did, in the treatise before mentioned. To this Peter Clark, M.A. pastor of a church in Salem, replied, in a book, called, *A Defence of the divine Rite of Infant Baptism*; consisting of 450 pages, or more, stuffed with things irrelevant to the controversy, printed at Boston, 1752. To this also Dr Gill returned an answer, in a letter to a friend at Boston, which was printed there in 1754, with a *fourth* edition of a Sermon of the Doctor's preached at Barbican, upon Baptism, Nov. 2, 1750.

A pamphlet, boasted of as unanswerable, appearing under the title of *The Baptism of Infants a reasonable Service, founded upon Scripture, and undoubted Apostolic Tradition*, he published an answer to it; in 1751, entitled, *The Argument from Apostolic Tradition in favour of Infant Baptism, with others advanced, &c.*: with which was printed, *An Answer to a Welch Clergyman's Twenty Arguments for Infant Baptism*; and to the whole were added, *The Dissenters' Reasons for separating from the Church of England*; written chiefly for the use of the Baptist churches in Wales; and translated into the Welch language, as they had been occasioned by the reflections the said Clergyman had cast upon those of the principality. On account of the first tract, *The Argument from Apostolic Tradition, &c.* the Doctor received two letters from a Franciscan Friar at Seville, in Spain, who signed himself James Henry, dated in 1754, and in 1755. In the first he requested to have sent him, by a master of a vessel whom he named, *The Dissertation on the Tradition of the Church concerning Infant Baptism*; induced, as it should seem, by the title of the tract, and declaring himself a lover of all learned men, of whatsoever profession. The pamphlet was accordingly sent to him. In his second letter, he owns the receipt of it; says, he had read it with great pleasure; and purposed to draw up a few observations upon it, in a candid and friendly manner; believing that Dr. Gill would yield to *inspired* apostolic tradition, if clearly made out or proved to him. He concludes with wishing for peaceable times, that he might have the pleasure of his correspondence. But the earthquake at Seville, at the same time with that at Lisbon, obliged him, as the Doctor understood by a master of a vessel, to go up further into the country; and he heard no more of him.

In 1752, he published his pamphlet on *The Doctrine of the Saints' final Perseverance*, in answer to one called *Serious Thoughts upon the Perseverance of the Saints*; written, as it afterwards appeared, by Mr. John Wesley: who, in another pamphlet, first shifted the controversy, *from Perseverance, to Predestination*; entitling his piece, *Predestination calmly considered*, and then chiefly 'harangued on reprobation, which he thought would best serve his purpose.' To this the Doctor returned an answer the same year, and to the exceptions Mr. Wesley had made to part of his treatise on Perseverance, respecting certain passages of Scripture employed in the controversy. It is very observable in it how 'he wanders to free will and irresistible grace, being sometimes for free will, sometimes for free grace; sometimes for resistible and sometimes for irresistible grace.' Yet 'owning,' Dr. Gill says, 'that he had no understanding of the covenant of

grace.' But the Doctor having stated and defended the doctrine of predestination largely from *Scripture*, next refers Mr. Wesley to the articles of his own church, particularly the seventh, part of which when abridged runs thus:—'Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and condemnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.' And having made this reference, he solemnly adds, 'This is an article agreeable to the *Scripture*, an article of his own church, an article which he, as a true son of the church, has treacherously departed from, and an article which Mr. Wesley must have *subscribed* and *sworn* to; an article which will therefore stare him in the face, as long as *subscriptions* and *oaths* stand for any thing.' But Mr. Wesley, through the whole, did not so much as attempt "to refute any *one* argument" advanced by the Doctor in vindication of the certain perseverance of the saints in holiness to eternal felicity.

To one of these pieces the subsequent paragraph by Mr. Toplady refers:—"Between morning and afternoon service, read through Dr. Gill's excellent and nervous tract on Predestination, against Wesley. How sweet is that blessed and glorious doctrine to the soul, when it is received through the channel of inward experience! I remember, a few years ago, Mr. Wesley said to me, concerning Dr. Gill, 'he is a positive man, and fights for his own opinions through thick and thin.' Let the Doctor fight as he will, I'm sure he fights to good purpose: and, I believe it may be said of my learned friend, as it was of the Duke of Marlborough, that he never fought a battle which he did not win."

This year the Doctor had a very memorable escape from being killed in his study. On March the 13th, in the morning, there was a violent hurricane, which much damaged many houses, both in London and Westminster. Soon after he had left his study, to go to preach, a stack of chimneys forced through the roof into his study, breaking his writing-table to pieces, and must have killed him had the fall but happened a little sooner. Seriously noticing this remarkable preservation to a friend, who had some time before mentioned a saying of Dr. Halley, the great astronomer; "That close study prolonged a man's life, by keeping him out of harm's way;" he said, *What becomes of Dr. Halley's words now, since a man may come to danger and harm in his closet, as well as on the highway, if not protected by the special care of God's providence?* The same sentiment is conveyed in one of Mr. Newton's letters—"The Divine Providence, which is sufficient to *deliver* us, in our greatest extremity, is equally necessary to our *preservation*, in the most peaceful situations."

1753.—A pamphlet being published, entitled, *Pædobaptism; or, a Defence of Infant Baptism in point of Antiquity, &c.* by an anonymous writer; the Doctor replied to it, in a tract, called, *Antipædobaptism; or, Infant-sprinkling an Innovation*: To which the same author made a rejoinder; but as he advanced nothing new, nor cleared the antiquity of Pædobaptism, which was the point in question, the Doctor thought proper to take no notice of it.

1755.—He republished Dr. CRISP'S *Works*, in two volumes, octavo, with *explanatory notes*, on such passages in them as had been considered exceptionable. To which he prefixed brief *Memoirs* of the Doctor's life. If ever Dr. Gill took unnecessary pains, some very respectable persons have intimated, he did so in these explanatory notes, many of which are intended to justify him from the charge of Antinomianism; for, say they, no man under heaven could more

fully have expressed himself than Dr. Crisp has done, in some of the very sermons to which the notes are subjoined, concerning the moral law as a *rule* of conduct both for sinners and saints. And if this were his creed, they add, how can he be chargeable with Antinomianism, from which, in this publication, Dr. Gill defends him? It is pretty well known, and deserves to be repeated, that Dr. Crisp wanted not, in his day, the testimonies of men of the greatest figure in learning and religion, to his character and usefulness; particularly the famous Dr. *Twisse*, Prolocutor to the Assembly of Divines, who thus expressed himself concerning him—that “he had read Dr. *Crisp's* Sermons, and could give no reason why they were opposed, but because so many were converted by his preaching; and, said he, so few by ours.” “That excellent *Dutch* professor of divinity, *Hoombeck*, calls him a learned Divine, and observes, that he, with others of the same principles, had no ill design; but [were desirous] that the glory of Christ might more appear, casting down all the works, dispositions, and conditions of men, and confidence in every thing, besides him*.” But that he went into real Antinomianism, either doctrinal or practical, must be peremptorily denied, in the most unqualified terms. Neale, in his History of the Puritans, says, that “he was certainly a learned and RELIGIOUS person, modest and humble in his behaviour, fervent and laborious in his ministerial work, and EXACT IN HIS MORALS.” This testimony is sufficient and honourable respecting his *Conduct*; and, as for his *Doctrine*, his Sermons speak for themselves. This is the language of one of them. Writing of Christ's mystical members, he says, “The law continues till the whole body of Christ be made complete, by an actual subsistence of every member in him. Now this seed will not be wholly complete till the consummation of all things.” But if it be objected that the apostle saith, *Ye are not under the law, but under grace*, he adds, “I answer, that in respect of the rules of righteousness, or the matter of obedience, we are under the law still, or else we are lawless, to live every man as seems good in his own eyes, which I know *no true Christian* dares so much as *think*.” On another Scripture he thus writes: “Men commonly dream of a strange kind of Gospel which never came into God's mind; that, seeing Christ hath died, they may live as they list, letting themselves loose to all impiety, and yet go to heaven. Certainly, had God opened such a gap to let in such an inundation of impiety, he could never have justly complained of the deluge of it, that overflows the world. Far be it from the holy God, whose purity abhors it, to allow such licentiousness to men. It is true, indeed, that Christ justifies the ungodly, that is, he *finds* them ungodly when he imputes his righteousness to them; but he doth not *leave* them ungodly after he hath justified them, *but teacheth them to deny ungodliness*. He that denies not ungodliness, him will Christ deny before his Father which is in heaven.” Also in his Sermon, on *The Revelation of Grace no Encouragement to Sin*; referring to such who are *taxed* with saying, that their sins are laid upon Christ, that they are believers, and therefore may live in sin, he replies—“*If* there be any such, let me deal plainly with them. For *my* part I must account them the greatest monsters upon the face of the earth, the greatest enemies to the church that ever were; and I say of such disturbers of the consciences of God's people, that they are *carнал, sensual, devilish*. They are the greatest enemies to the free grace of God, the greatest hinderers of the course of it,—and I dare be bold to say, open drunkards, harlots, and murderers, that profess not the Gospel of Christ, *come infinitely short of these in abomination*—and if there be any such here, let me tell them, their faith is no

* Dr. Gill's Memoir of Dr. Crisp, p. ix.

better than that of devils, for *they* believe and tremble; and that Christ will have *heavier* reckoning with such, when they come to judgment, *than with any other* under heaven besides." Where, in all the regions of practical theology, can be found more explicit, more solemn, and more *practical* ideas than these? But he took the *evangelical* road in order to enforce *duty*, and his reigning principle in preaching seems to be this, which we give in his own words, THAT THE REVEALING THE GRACE OF GOD IS THE BEST WAY IN THE WORLD TO TAKE MEN OFF FROM SIN. To those remarks it may be necessary only to subjoin; that it will not be easy to find in the whole English language, among the *best* evangelical and practical writers, *any* sermons, which, for solidity of matter, precision of ideas, and "the circumnavigation of the subject," equal, not to say excel, the substance of his *four* Discourses, in one hundred pages, entitled, *Free Grace the Teacher of good Works*. These should be *read* before Dr. Crisp is called an Antinomian. But if they are read and understood, and this opprobrious term is yet applied to their author, the charge of Antinomianism may then be fairly brought;—but, in the day when God shall judge the secrets of men by Jesus Christ, it will righteously apply, not to Dr. Crisp, but to the man who has audacity enough to sin *against the law* of God and man, by bearing *FALSE witness against his neighbour*.

If this had not been Dr. Gill's full conviction respecting Dr. Crisp, he never would have written explanatory notes on some paragraphs of his Sermons, and commendatory notes on others, with exceptions against what appeared objectionable, of which there are not many instances. But Dr. Gill would have as soon allowed him to be an Atheist as an Antinomian, that is, a person who is *against the law* of God, considered, in its proper sense, as a rule of conduct for sinners and saints. Yet after all, many ingenuous persons, who are *acquainted* with his *whole* works, and whose sentiments correspond with his, allow, that he not only expresses himself freely, as he ought to do, but that he sometimes does it "with the least guard" of any of his cotemporaries. But they maintain, that most, if not all the expressions, in his writings, which have been considered exceptionable, are capable of being explained in a favourable manner; and when seen in their connexion, and compared with other pages of his works, *must* be so interpreted. But these very persons also agree with Dr. Gill, who says, in his letter to Dr. Taylor in 1732, "Dr. Crisp, I verily believe, used these expressions in a *sound* sense, and with a *good* design; not to encourage persons in sin, but to relieve and comfort the minds of believers, distressed with sin. Yet I must confess *I* do not *like* the expressions, but am of opinion they *ought* to be *DISUSED*." In 1755, when he had read and thought twenty-three years more, he had not altered his mind, but says, in his notes on Dr. Crisp, immediately on his having made a quotation from Dr. Goodwin, in justification of Dr. Crisp's sentiments—"After all, I am of the same mind I was some years ago, that such expressions should be *DISUSED*; and heartily join in the same wish with the excellent *WIRSIUS*, that nothing of this kind might drop from the mouth of a reformed Divine; for though sin cannot do any penal hurt to a believer, [cannot bring eternal damnation on him,] yet it may damp his spiritual joy, break his peace, interrupt communion between God and him, dishonour Christ, grieve the Spirit, and cause him to depart for a season." Most good men, we conjecture, will be of the same mind.

Respecting the subject of, what is called, the Free Address to unconverted Sinners, certainly the two Doctors took different sides. Dr. Crisp was in the practice of it, Dr. Gill against it—nor did they perfectly agree in every other point; but as there was a vast coincidence of opinion, in many respects, between them; as the latter published notes on the Sermons of the former; and

as their writings and sentiments have generally been considered of the same tendency, sometimes by persons who have read, and by others who never read, a page of the works of either of them; more has been introduced, under this article, than might otherwise have appeared requisite.

1756.—On March the 24th, the Doctor preached his farewell sermon, at the Wednesday evening lecture, in Great Eastcheap, from Acts xxvi. 22, 23. *Having therefore obtained help of God, I continue to this day, &c.* His reason for quitting this service, in which he had been engaged more than twenty-six years, is given by himself. “I take my leave of this lecture,” said he, “not through any dislike of the work I have been so long engaged in; nor through any disgust at any thing I have met with; nor through any discouragement for want of attendance or subscription; I have nothing to complain of; the lecture was never in better circumstances than it now is. But I find my natural strength will not admit me to preach so frequently, and with so much constancy, as I have done, for many years past; being now on the decline of life, in the *fortieth year of my ministry*; so that it is time for me to have done with extra service, I mean, service out of the church of which I am pastor. But a more principal reason is, that I may have a little more time and leisure to attend to, and finish, an arduous work upon my hands, *An Exposition of the whole OLD TESTAMENT*, part of which work I shall immediately propose for publication; and, if I meet with encouragement, the publishing of this will be an additional weight upon me; and I have no other way of easing myself, but by dropping the lecture; and these, and these only, are my reasons for so doing.”

1757.—This year the church under his care erected a new meeting-house for him in Carter-lane, St. Olave’s-street, near London-Bridge, Southwark; which he opened, October 9, preaching two sermons on Exod. xx. 24. These he afterwards printed, entitling them, *Attendance in Places of religious Worship, where the divine Name is recorded, encouraged*. In one of these discourses is this paragraph—“As we have now opened a new place of worship, we enter upon it, *recording the name of the Lord*, by preaching the doctrines of the grace of God, and of free and full salvation alone, by Jesus Christ; and by the administration of Gospel ordinances, as they have been delivered to us. To do this, from time to time, is our present design, and what, by divine assistance, we shall endeavour to pursue, in the course of our worship and ministrations here. What doctrines may be taught in this place, after I am gone, is not for me to know; but, as for my own part, I am at a point; I am determined, and have been long ago, what to make the subject of my ministry. It is now upwards of *forty years* since I entered into the arduous work; and the first sermon I ever preached was from those words of the apostle, *For I am determined not to know any thing among you, save Jesus Christ, and him crucified*; and, through the grace of God, I have been enabled, in some good measure, to abide by the same resolution hitherto, as many of you here are my witnesses; and I hope, through divine assistance, I ever shall, as long as I am in this tabernacle, and engaged in such a work. *I am not afraid of the reproaches of men; I have been INURED TO THESE, FROM MY YOUTH upwards; none of these things move me.*”

1757, 1758.—Ever laborious and fruitful, under these dates, he published his *EXPOSITION OF THE PROPHETS, both the larger, and the smaller*, in two volumes, folio, with an *Introduction* to them on *PROPHECY*; and with a *Dissertation* at the close of them, on the *APOCRYPHAL WRITINGS*. How well he was prepared to discuss the *prophetic* Scriptures is generally known. His piece on the *Fulfilment of the Prophecies, respecting the Messiah*, was an early specimen, but of fair promise, as to what might be expected from his pen, when sacred prediction should be his

theme. His single Sermons, on this subject, have been, of late years, some of the most popular of his works; and their deserved value has caused them to pass through several editions. These *Sermons*, with the two folio volumes on the *Prophets*, and his Exposition of the *Revelation*, have gained him unfading honours, and induced such who have made those parts of the divine writings their study, to say, that if the works of Dr. Gill pre-eminently embrace almost every branch of sacred theology, *prophecy is his forte*. Indeed some of the interpretations of this part of Scripture which are properly his own, he lived to prove were not merely hypothetical. But had he survived and seen what has passed in our days, unless God had communicated to him new measures of humility, in addition to all he possessed before, and beyond what good men in common are favoured with, he must have thought himself a peculiar favourite of heaven. But it is cheerfully recollected, that, when he waded most into the depths of this subject, and poured a flood of brilliancy upon the eras of his discussion; he fixes not his dates with positivity, nor appears with any lofty air, but expresses himself with these becoming acknowledgments: "In all that I have said concerning what will hereafter take place in the church, I do not pretend to any extraordinary *impulse* from God, or to any *prophetic spirit*; but I ground all upon his word. And if what I have said does not appear from thence, and upon the face of things in Providence, I have no pretensions to any thing else to support my opinion with; and as such only I deliver it."

1761.—Proposals were now issued for printing the remainder of his *Exposition of the Old Testament*, beginning at Genesis and ending with Solomon's Song. It was then his intention to give the whole in three volumes, but the work extended to four, and was printed in numbers, as the other parts of the Exposition had been. The first volume was published in the beginning of the year 1763; the second in 1764, the third in 1765; and the fourth and last in the beginning of the year 1766. These four volumes, with the two on the Prophets, and the three on the New Testament, being the five printed before, completed his Exposition of the *whole* Scriptures of the Old and the New Testament. Who can survey this wonderful production, and not exclaim, "Here's work, here's labour!" Yet, Herculean as it is, it was achieved by *one* man. But, unless the writer of this paragraph is mistaken, Dr. Gill is the *only* man, who hath published both the Old and New Testament in the English language, so nearly including an exposition of *every verse*. Good Mr. Burkitt's Expository Notes; Dr. Doddridge's Paraphrase, with his practical improvement of each section; and Dr. Guyse's Exposition; present their different claims to our regard; but all these, not to mention others, commence and terminate with the New Testament alone, which is not quite one *fourth part* of the sacred Scriptures. Mr. Henry lived to see his Exposition of the Old Testament published, and had committed the New Testament to the press, "as far as the *Acts of the Apostles* go," intending to proceed with the following part, which, said he, "of all other, requires the most care and pains in expounding." But "he finished his course well himself, before he could finish" this important design. Nor did he live to see his *first* volume on the New Testament printed. This, thousands must have deplored. But had he lived to execute his invaluable work to the end, with all its innumerable charms, it would have been an Exposition of the *Sections*, rather than of every sentence and *verse* of holy writ. In this way, to convey the general sense and design of Scripture, has been the object of other *excellent* Commentators, among whom with innocent ambition we mention Mr. Scott; whose labours admit of no ordinary commendation, but are, in their *holy* tendency, beyond all praise. And this method certainly has its advantages, when such comments are used in families; but then,

if at any time the interpretation of a particular verse is wanted, considerable attention may be necessary to search it out in the paragraph. Or else a greater infelicity is felt; for not unfrequently it happens, that but little explanation is given of the verse in question, or none at all. This is, sometimes, of great notoriety respecting the difficult and disputable passages of Scripture, which, surely, not *less* than others, seem to demand investigation. When the Doctor comes to any of these, he does not pass them with a short maxim, or a pretty saying; nor does he satisfy himself with shewing how expert he is in leaving a perplexity behind; but he *meets* the difficulty, examines it on every side; and, if he does not always remove it, he generally illuminates the subject for us; we see that he has laboured his point, and are happy in having, so far, entered into the benefit of his labours.

In short, this Exposition is of unquestionable celebrity in the Republic of Letters, as well for its *unparalleled* learning, as for its profound research: and has obtained the affluence of fame, among all the *evangelical* denominations, at home and abroad. It yields to no Theological Publication whatever, in Decision of Character, and in a manly *Avowal* of the GRAND FUNDAMENTAL DOCTRINES OF THE GOSPEL, considered in their native dignity and in their practical influence. But it is somewhat observable, that it is the *only* Exposition of the Old and New Testament which the *Baptists* can, at present, peculiarly claim as their own, either in Great Britain, or in America. The *second* edition of the New Testament was printed, in *five* volumes, quarto, in the years 1774—1777. And in 1778, and onward, the *second* edition of the Old Testament, beginning with Genesis and proceeding toward the conclusion of the book of Psalms, was printed in *six* volumes of the same size, the sixth indeed was not quite finished. But the death of Mr. George Keith, the publisher, Dr. Gill's son-in-law, and other incidents, prevented the publication of the remaining part of the Old Testament, which has never yet appeared in *quarto* *. It will be a circumstance truly felicitous, that the *third* edition, for which this Memoir is sketched, will appear with every advantage; the Parts already published are considered to be of so fair a promise, and the Publishers of such respectability, that the succeeding Parts, there can be no doubt, will be equally excellent.

1765.—This year some copies of Mr. Clark's *Defence of the divine Rite of Infant Baptism*, being imported from America, and published here, the Doctor reprinted and republished his reply to it. Another treatise also being sent hither, and reprinted in London, nearly about the same time, called, *A fair and rational Vindication of the Right of Infants to the Ordinance of Baptism*; being the substance of several discourses from Acts ii. 39. by David Bostwick, M. A. late minister of the Presbyterian church in the city of New-York; the Doctor made some strictures on that performance, which are published at the end of the reply to Mr. Clark.

Soon after this, the Rev. Mr. Carmichael, a minister of the Gospel in Edinburgh, being convinced of the truth of believers' baptism by immersion, came to London to enjoy the institution; and was baptized by the Doctor at Barbican, who also preached a sermon on the occasion, from 1 John v. 3. which, a few days after, was reflected upon in one of the public newspapers. This obliged him, very contrary to his inclination, to *publish* his Sermon, which he declares in the Preface of it "was not designed for the press, and that the *warmest* sollicitations of his friends would never have prevailed on him to make it public, as he was unwilling to *renew* the controversy

* This was written in October, 1809.

about baptism *unnecessarily*, and having determined to write [on this subject] only in self-defence, when *attacked*, or when the controversy is renewed *by others*." Nor do we recollect that any single pamphlet or page of the Doctor's ever *revived* the dispute concerning this sacred ordinance. Conscious of this, he asks Mr. Matthias Maurice, to whose piece on Baptism he was replying, "Who is the aggressor? Who gave the first provocation?" And, to the close of his career, he might have repeated the hint, with ambition. Nor will his tract on the *Jewish Proselyte* Baptism, hereafter noticed, which appeared in his Body of Divinity, where it seems naturally to claim a situation, be considered as an exception to the spirit of this observation, or fairly be interpreted into a *renewal* of the controversy, the tract having an aspect only to the multitude of such pamphlets *antecedently* published by the Pædobaptist brethren, through more than a century before, which pamphlets imply or maintain, that infant baptism came in the room of Jewish proselyte baptism, or is sanctioned by it. The fore-mentioned strictures then, which appeared in the newspaper, having agitated the subject afresh, and introduced it *again* before the *public*, the Doctor felt himself called upon to publish his Sermon, which he entitled, *Baptism a divine Commandment to be observed*. It had also marginal notes, vindicating it from the gross abuses, misrepresentations, and cavils of the letter-writer in the newspaper. This affair made a great stir; and many things appeared in the said paper, on both sides the subject; until the conductor of the newspaper himself put a stop to it, by refusing to publish any more letters from the unyielding disputants. Some or other, however, of the Pædobaptists, were yet desirous of protracting the debate; and, this their object, it was not unnatural for them attentively to *look back*, and examine what he had *previously* written on the subject. In this research, a paragraph was eagerly selected from the Preface of Dr. Gill's *Reply*, to Mr. Clark's *Defence*, mentioned above, in page xxxiii. That the article may be seen in its true light, rendering the very bosom of the author transparent on the subject of baptism, as it was on every other, the whole section, which has appeared so objectionable to one side of the controversialists, and which has been so generally admired by the other, shall here be given at full length, without any variation. "The Pædobaptists are ever restless and uneasy; endeavouring to maintain, and support, if possible, their unscriptural practice of infant baptism; though it is no other than a pillar of Popery; that by which Antichrist has spread his baneful influence over many nations; is the basis of national churches and worldly establishments; that which unites the church and world, and keeps them together; nor can there be a full separation of the one from the other, nor a thorough reformation in religion, until it is wholly removed: and though it has so long and largely obtained, and still does obtain; I believe with a firm and unshaken faith, that the time is hastening on, when infant baptism will be no more practised in the world; when churches will be formed on the same plan they were in the times of the apostles; when Gospel doctrine and discipline will be restored to their primitive lustre and purity; when the ordinances of Baptism and the Lord's Supper will be administered as they were first delivered, clear of all present corruption and superstition; all which will be accomplished, when the Lord shall be King over all the earth, and there shall be one Lord and his name one." This paragraph, in *another* newspaper, the Doctor was called upon either to expunge or to explain. He chose the latter, and, with unabating zeal for the cause he espoused, published a tract, entitled, *Infant Baptism a Part and Pillar of POPERY*; with a Postscript, containing an *Answer to the Letters of Candidus*, the other writer mentioned before. This tract, very contrary to his intention, gave great offence to some worthy Pædobaptists, with many of whose ministers he lived in

great intimacy ; but a reply, so far as we have heard, was not given to it at the time, if there has been any since.

1767.—His *Dissertation concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points, and Accents*; in an octavo, of 282 pages, with a Preface of 43 pages more, now appeared. This masterly effort of profound research, which would have shewn our author to be a PRODIGY of reading and literature, had he never published a syllable on any other subject, “was written” by him “at his leisure hours, for his own amusement, not with any design, at first, to publish it to the world; but by way of essay to try how far back the antiquity of the things treated of in it could be carried.” But the confidence which, about this time, some writers had expressed, “as if victory was proclaimed on their side,” prevailed on him to send it into the world. Some of the first scholars have expressed themselves astonished at the erudition everywhere so conspicuous in this volume. The motto with which he has embellished his title-page is taken from the famous *Vitringa*. “Imo vero censeo, nullius mortalis, licet in Hebræis literis docte versati, tantum esse acumen, peritiam, perspicaciam, ut prophetæ nostro [Jesaiæ] longe pluribus locis reddere potuerit genuinum suum sensum; nisi *lectio antiqua synagogica* per traditionem in scholis Hebræorum fuisset conservata, ut eam nunc *Masoretharum punctulis* expressam habemus: quorum proinde studium et laborem nemo pro merito deprædicet. Quod enim in hoc viridario deliciarî possimus, ipsis debemus, viris perinde doctis et acri judicio præditis *.”

When this elaborate work came before the public it was treated with candour and ingenuity by the *Critical Reviewers*; who, though they could not agree with every thing in it, particularly concerning the authority of the Points, yet allowed the work was executed with great industry, sagacity, and learning: and, when they object any thing, give their reasons for it: upon which the Doctor, in some loose papers, has made some curious and learned remarks, especially the following: “Whereas he observes, that $\kappa\iota\epsilon\alpha\iota\alpha$, in *Matt.* v. 18. is no other than the Point *Chirek* made *Greek*, they express their wonder at it; and think he must mistake $\kappa\iota\epsilon\alpha\iota\alpha$ for $\kappa\iota\epsilon\alpha$. But he observes, the wonder will cease, when the power of the *Hebrew* Letters, of which *Chirek* consists, is considered: which also obtains in other languages; especially in the *Greek*. So κ is pronounced by η . So the City $\eta\eta$, Church, or *Karan*, is, in the *Septuagint* (Gen. xi. 32) called $\kappa\alpha\epsilon\epsilon\alpha$: and by *Ptolemy*, *Herodian*, and other writers, $\kappa\alpha\epsilon\epsilon\alpha$. And the Point *Chirek* itself is sometimes, in the *Septuagint*, used as an ϵ , or an η : as in *Seon*, *Cedius*, *Jesse*, *Jezebel*: yea, the very name of it is *Chirek* with Jewish writers. *Schindler* Lexic. fol. 662. So then you have the first and principal syllable in the word $\kappa\iota\epsilon$, and there is only ϵ at the end of the word to be accounted for: and that and η , in some languages, are used promiscuously: as in *Behek* and *Behah*. Besides, in the *Chaldee* or Syro-Chaldee language, used in Christ’s time, and before, the same word, which ends in $\kappa\eta$, $\kappa\alpha$, has the termination of *ky*, *aa*, or *aia*. Thus *araka* is read *araa* in the same verse, Jer. x. 11. and then, put all together, and you have the word $\kappa\iota\epsilon\alpha\alpha$ or $\kappa\iota\epsilon\alpha\iota\alpha$. Now as our Lord refers to the least Letter (*Yod*) in the *Hebrew* language, and from which all the other letters are derived, as some learned men have observed, this being a part and branch of each of them; so it need not be wondered at, that he should refer to the least Point in that language, and from which all the rest come. And, indeed, though the Points are represented as very numerous, yet there is but one point in the whole language, and that is *Chirek* [.] which is diversified, or placed in a

* *Vitringa*, Præfat. ad Comment. in Jesaiam, Vol. I. p. 5.

different position. Thus *Patach* is only *Chirek* diteted; *Kametz* is that in a cluster; *Segol* is three of them set in a triangle; *Tzere* is two of them in a direct line; and *Sheva* is two more in a perpendicular one; and *Kibbutz* is three of them placed obliquely; and, when placed in the middle of *Vau*, or above that, or another letter, it is either an *u* or an *o*. And the like observations may be made on all the compound vowels. To derive this word from the *Hebrew* word קרן, which signifies an *horn*; as if our Lord referred to the corniculated apices, pricks, or spikes upon the tops of some letters, not in use in his time (as *Capellus* and others); is mere fiction and conceit." It is much better to take *קרא* for the Point *Chirek* itself. Dr. Lightfoot thinks our Lord, when using this word, refers to the least Vowel or Accent, as well as to the least Letter: and Elias Hutter, in his *Hebrew* version, renders *one tittle* by *one chirek*: and some, in Dr. Hammond on the place, understood it of *Chirek*.

In the notice which the *Monthly Reviewers* took of this Dissertation, the Doctor perceived so clearly their *ignorance* of the subject, and such a vein of dulness, and ill nature, running through the whole of what they say, that he thought their remarks too low for his attention, and acted according to the spirit of his resolution in the *Preface* to the work—"Should any truly learned gentleman do me the honour to animadvert upon what I have written, I am sure of being treated with candour and decency; but should I be attacked by sciolists, I expect nothing but petulance, supercilious airs, and opprobrious language—such will be righteously treated with neglect and contempt." But that eminent Professor of the Oriental languages, in the University of Edinburgh, Dr. JAMES ROBERTSON, had another opinion of Dr. Gill's performance: for, in a Dissertation on the Antiquity of the Points, prefixed to his truly learned and useful *Clavis Pentateuchi*, Dr. Robertson has these words;—"Vir Doctissimus JOANNES GILL, et qui in Rabbinnicis scriptis versatissimus esse videtur, in Dissertatione suâ de punctorum vocalium antiquitate, summâ cum industriâ et doctrinâ, ne vestigium quoddam masoretharum, ut pote punctorum vocalium auctorum, in totâ historiâ Judaicâ, a nata Christo ad annum 1037, addesse affirmat, probatque."

The same year, Dr. Gill collated the various passages of the Old Testament, quoted in the *Misnah*, in the *Talmuds*, both *Jerusalem* and *Babylonian*, and in the *Rabboth*; and extracted the variations in them, from the modern printed text; which he sent to Dr. Kennicott, at Oxford, who was then collating the several *Hebrew* manuscripts of the Old Testament which were to be met with in any of the libraries in Europe. Dr. KENNICOTT thus acknowledged his receipt of the extracts, in his state of that collation, published in the year 1767: "I have been highly obliged by the Reverend and Learned Dr. GILL, who has extracted and sent me the variations from the modern Bibles in the passages quoted in the *Talmuds*, both of *Jerusalem* and *Babylon*, and also in the *Rabboth*: which variations, in these ancient books of the Jews, affect the *Hebrew* text of the Old Testament, as the variations in the ancient Christian fathers affect the *Greek* text of the New."

Towards the close of his life, as it appears, when the Doctor had narrowly watched the Trinitarian controversy, and long stood in its defence, he seems to have put his finishing hand to a piece which must have cost him immense pains. It is published in the posthumous edition of his *Sermons and Tracts*, vol. ii. p. 534, and is styled, *A Dissertation concerning the Eternal Sonship of Christ*. His filiation he considered as *essential* to the defence of the Trinity; and hence seems resolved, to the very last, to give it the support which its importance demands. Now as *both* these doctrines, which he considered as inseparably united, make so conspicuous a figure

in the Gospel system, and are so visible throughout the writings of our orthodox Divine, and in the works of others, of the greatest name ; we will attempt to collect his ideas respecting them into as narrow limits as possible.

The doctrine of A TRINITY OF PERSONS IN THE UNITY OF THE DIVINE ESSENCE ; or, of three distinct divine Persons in one God, he considered to be as truly the *fundamental* article of *revealed* religion, as the Unity of God is the foundation of what is called *natural* religion. In stating and defending it, he was decidedly against the many strange representations and comparisons which have been introduced into this subject, some of them to its great disadvantage. But he certainly had *precise ideas* of this sublime mystery ; and as he advanced in his discussion of the doctrine of three Persons in the unity of the divine essence he defined his terms.

The *Essence* of God means “ that God is *that* he is, *I am that I am*. And if God is, then he has an essence. An essence is that by which a person or thing, is what it is. And seeing God *is*, essence, or his being what he is, may be truly predicated of him.”

By the *Unity* of the divine essence, he intends that there is but *one* God ; or that the *essence* of God is one, and not divided. But then he observes, that the Unity of God is not to be understood in the *Arian* sense, that there is *one* supreme God, and *two* subordinate, or inferior ones, which resembles the notion of the wiser Pagans, making more Gods than one. Nor is this to be understood in the *Sabellian* sense, that God is but one *Person*, for though there is but one God, there are three Persons in the Godhead. Nor is this to be admitted in a *Tritheistic* sense, as if there were three *essences*, or beings numerically distinct, said to be *one*, because of the *oneness* of their *nature*. This is to assert three Gods and not one. The Trinitarians maintain that there is but *one* divine *essence*, undivided, and common to Father, Son, and Spirit ; and in this sense but one God, though there are different modes of subsisting in it, which are called Persons. “ *All*, professing Christianity, are Unitarians *in a sense*, but not in the same sense. Some are Unitarians in *opposition* to a Trinity of Persons in one God. Others are Unitarians in perfect *consistence* with that doctrine. Those of the former sort stand ranked in very bad company ; for a Deist, who rejects divine revelation in general, is an Unitarian. A Jew that rejects the writings of the New Testament, and Jesus of Nazareth as the Messiah, is an Unitarian. A Mahometan is an Unitarian who believes in one God, and in his prophet Mahomet. A Sabellian is an Unitarian, who denies a distinction of Persons in the Godhead. A Socinian is an Unitarian, who asserts that Christ did not exist before he was born of the virgin, and that he was God not by nature but by office. An Arian may be said, in a sense, to be an Unitarian, because he holds one supreme God, though rather he may be reckoned a Tritheist, since along with the *one* supreme God, he holds *two* subordinate ones. Those *only* are Unitarians, in a *true* and sound sense, who hold a Trinity of *distinct* Persons in *one* God ; who is but *one* in his *essence*.”

But though God is *one* in his essence, he is *three* in his personality, that is, there are *three* Persons in the unity of Jehovah's essence. This is what he means by the *Trinity*. The Doctor distinguishes between personality, and person. “ *Personality* is the bare mode of subsisting : a *Person*, besides that, designs and implies the nature or substance in, and with which he subsists.” A *Person* “ is an individual that subsists and lives of itself, endowed with will and understanding, who is neither sustained by, nor is part of another. Such is the Father, therefore a *Person* ; such is the Son, therefore a *Person* ; such is the Holy Ghost, therefore a *Person*.” “ The great and incommunicable name of JEHOVAH is *always* in the singular number, because it is expressive

of his essence, which is but *one*; but the first name of God we meet with in Scripture, and that in the first verse of it is plural. *In the beginning God (Elohim) created the heaven and the earth*; Gen. i. 1. and therefore must design more than one, and yet not precisely two, or two only; for then the word would have been in the *dual* number; but it is *plural*, and, as the Jews themselves say, cannot design fewer than three." "The words may be cast into a distributive form, in perfect agreement with the idiom of the *Hebrew* language, and be thus read: *In the beginning every one of the divine Persons created the heavens and the earth.*" Another plural name of God is *ADONIM*. *If I am (Adonim) Lords, where is my fear?* Mal. i. 6. It is here said of God by himself. And of Christ Adonai is used in Psalm cx. 1. *The Lord said unto my Lord*. And so of the Holy Spirit, Isaiah vi. 8. compared with Acts xxviii. 25. And, omitting *numerous other plural* modes of expression, it is very observable they are employed even when the *unity* of God seems to be the leading idea of the passage. Thus, in Deut. vi. 4. the one God is spoken of plurally, and it seems evident the Trinity is intended, and that *these three are one*. *Hear, O Israel, the Lord our God is one Lord*. "Not that this is peculiar to the Father, for Christ the Son of God is Jehovah, and is often so called, and so is the Holy Ghost, and all three are manifestly included in *Eloheni*, a word of the plural number, and may be rendered *our Gods*, as Dr. Watts renders it; or rather it may be read, *our divine Persons*, and then the text will stand thus, *Hear, O Israel, Jehovah, our divine Persons, is one Jehovah*. This is not the sense of Christian writers only, but even of the ancient Jews." This is the doctrine of the Old Testament, of which there are innumerable proofs also in the New; namely, that the three divine Persons are one—one God. If it were said that these three Persons are one Person, this would be an absolute contradiction; but it is no contradiction to assert, that the three Persons subsisting in the essence of Jehovah, which is but one essence, are but one God. But such persons are *fairly* chargeable with self-contradiction, who, when Christ says, *I and my Father are one*, interpret it of one Person, "which is as absurd as it is to say, I and myself are one: or, that I who am one, and my father who is another, are but one person." This is flat contradiction, or profound nonsense. How opposite to such an idea is John xiv. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*" "Here is God, the Father of Christ, who is prayed to, who is one Person; here is the Son praying to him, a second Person; and then there is *another* Comforter prayed for, even the Spirit of Truth, distinct from the Father and the Son, and he is a third Person. If the distinction between them is not personal, but merely nominal, the sense of the words must be this; I will pray myself, and I myself will give you myself, *that HE*, who is *not* another, but is myself, may abide with you for ever."

But those who maintain, in opposition to the Old Testament and the New, "that Father, Son, and Spirit, are but one *Person* under these different names," are of the opinion of Sabellius, who lived in the third century, "the foundation of whose heresy was laid by *Simon Magus*. He first invented the notion, afterwards imbibed by Sabellius, of only one Person in the Godhead. To which he added this blasphemy, that *he* was that person. Before he professed himself a Christian, he gave out that he was some *great one*. He afterwards said he was the one God himself under different names, the Father in Samaria, the Son in Judea, and the Holy Spirit in the rest of the nations of the world." But other erroneous persons, in one form or another, are nearly allied to these ancient heresiarchs, who denied the divine personality; and indeed, *Person*, as it is applied to the triune God, is the term which, as Calvin says, has generally made heretics *bark*.

Dr. Gill universally defended the doctrine of the Trinity, or of a threefold personality in God; but he apprehended that its very foundation is the *proper* Sonship, or filiation of Christ—the doctrine to which the last tract mentioned above entirely relates; and a doctrine, without the admission of which, he is confident a Trinity of *Persons* in God cannot be defended. Thus he writes: “It is easy to observe, that the distinction of Persons in the Deity depends on the generation of the Son. Take away that which would destroy the relation between the first and second Persons, and the distinction drops. And that this distinction is natural, or by necessity of nature, is evident, because had it been only arbitrary, or of choice and will, it might not have been at all, or have been otherways than it is—and then he that is called the Father might have been called the Son, and he that is called the Son might have been called the Father. This has so pressed those who are of a contrary mind as to oblige them to own it might have so happened, had it been agreeable to the will of God.” That is, if we understand them, that the divine Being, who is *necessarily* what he is, *might* never have existed as he does; and that if he had not, God would never have been known as Father, Son, and Spirit, only as God. This seems to be a legitimate conclusion from their sentiments, whether they perceive, and admit, it or not.

So when he proceeds to the question, Whether Christ was the *Son* of God *before time*, or his *eternal* Son; he has *determinate* ideas, as on every other part of the sublime mystery connected with it. He conceives that the Father and the Son are of the same *nature*, and that Christ is the Son of God by nature, not the Son of God by mediation. He who is the Mediator is God, and is the Son of God; but though his mediation shews him to be the *friend* of God, there was nothing in it which could make him his *Son*. He was the Son of God antecedent to his incarnation, and before all worlds; as he is *frequently* represented in the Scriptures. And thus, if God the Father were the *eternal* Father, as he truly was, then the Son was the *eternal* Son. The one not antecedent to the other, but both co-eternally existing together, and with the Holy Spirit. In speaking of Christ, as the only-*begotten* Son of God, or *generated* Son of God, which means the same, he says, “the divine *nature* of the Son is not begotten: the divine essence neither begets nor is begotten, it is a divine *Person* in that essence that is begotten; and though there are more Persons than one, yet there is no more than one essence.” Thus also in another section; “I cannot see any reason to object to the use of the phrase *eternal generation*, as applied to the Sonship of Christ, since one divine Person is said to *beget*, Psalm ii. 7. and therefore must be a Father; and another divine Person is said to be *begotten*, John i. 14, 18. and elsewhere, and therefore must be a Son; and if a *begotten* Son, as he is often said to be, then he must be a Son by *generation*: For he is an illiterate man indeed who does not know that to *beget* and *generate* are the same; and therefore generation, if used of the Father in the divine nature, then of the Son in the divine nature; and, there being nothing in the divine nature but what is eternal, then this generation must be *eternal generation*—a phrase which is no more a contradiction than a Trinity in Unity, or a Trinity of Persons in one God.”—The opposition to this doctrine is nothing new. It is only a revival of the “stale objection of the *Arians* of old. *Arius*,” in the fourth century, “was the first who *pretended* to acknowledge the Trinity, that actually, and in express words, set himself to oppose the *eternal* Sonship of Christ, by *generation*.” And, being a man of parts, he must have discerned, that if Christ were truly and properly the *Son* of the *Father*, he must be of the same *nature*; and, if of the same nature, then equal in power and glory, as it is expressed by the Assembly of Divines.

But the said pamphlet, concerning *The eternal Sonship of Christ*, shews yet further who have been the opposers of this doctrine, indeed from first to last; and on the other hand, by whom, from the earliest times to the present, it has been defended. But, towards the close of the piece, the Doctor states, what perhaps is not generally known, and may be mentioned with honest ambition, by the wisest Trinitarians, and what deserves *much* consideration from one class of their opponents—that “this article concerning the Sonship of Christ, and the doctrine of the Trinity, has been maintained by *all* sound Divines and evangelical churches, from the Reformation to the present time, as appears by their writings and harmony of confessions. So that upon the whole it is clear the church of God has been in the possession of this doctrine of the *eternal generation* and *Sonship of Christ*, from the beginning of Christianity to the present age, almost *eighteen hundred years*.”—Now observe, “Nor has there been any *one* man, who [sincerely*] professed to hold the doctrine of the Trinity, or of three distinct divine Persons in the unity of the divine essence, that *ever* opposed it, till the latter end of the SEVENTEENTH century. If any such person, in this course of time, can be named, *let him be named*.” The eternal Sonship of Christ, or the *eternal generation* of the Son of God, appears then to have been a part of the faith of *all* Trinitarians for about *seventeen hundred years* from the birth of our Lord. In what a light does this exhibit the contrary scheme!

In 1769, he published *A Body of DOCTRINAL DIVINITY*, in two volumes, quarto. This work contains the substance of what he delivered from the pulpit to the people under his care, through the space of more than five years. There are but few, if any, theological publications, in the English language, of more deserved repute than these 1091 pages. Here is the Doctor's whole *creed*. Here his very heart appears, while he states, maintains, and defends, the Truth as it is in Jesus. His meaning cannot be mistaken. Like the sun, he transmits his own rays with him wherever he goes, and is himself seen in the light which he dispenses. He has *his* SYSTEM; and, without a system, he would have considered himself little other than a sceptic; and *this* FORM of sound words, according to divine direction, he *held fast* in the exercise of *faith and love which is in Christ Jesus*. He was sensible that *systematical* divinity had become very unpopular, and says, “Formulas and articles of faith, creeds, confessions, catechisms, and summaries of divine truths, are greatly decried in our age; and yet, what art or science soever but has been reduced to a system? physic, metaphysic, logic, rhetoric, &c. Philosophy in general has had its several systems: not to take notice of the various sects and systems of philosophy in ancient times; in the last age, the Cartesian system of philosophy greatly obtained, as the Newtonian system now does. Astronomy in particular has been considered as a system; sometimes called the system of the universe, and sometimes the solar, or planetary system. In short, medicine, jurisprudence or law, and every art and science, are reduced to a system or body; which is no other than an assemblage or composition of the several doctrines or parts of a science. And why should Divinity, the most noble science, be without a system? Accordingly we find that Christian writers, in ancient times, attempted something of this nature; as the several formulas of faith, symbols or creeds, made in the first three or four centuries of Christianity; the Stromata of Clemens of Alexandria; the four books of Principles, by Origen; with many others that followed. And even those who now cry out against systems, confessions, and creeds, their predeces-

* Arius, mentioned before, only *pretended* to hold the Trinity, while he opposed *eternal generation*.

sors had those of their own ; Arius had his creed ; and the Socinians have their catechism, the Racovian catechism ; and the Remonstrants have published their confession of faith ; not to mention the several bodies of divinity, published by Episcopus, Limborch, Curcellæus, and others.”

That Dr. Gill had *his* system also, and maintained it, is evident to all who are conversant with his character and writings ; but it is a memorial to his praise, that it was *such* a system as *deserved* the most cordial embrace. Nothing is more conspicuous in it, than the harmony of *all* the ineffable perfections of Jehovah, and the Union of each of the *three* divine and equally glorious *Persons* of the sacred Trinity, in all the parts of the salvation of God’s elect ; and that this sovereign and gracious scheme, from its decree to its final consummation, primarily embraces the glory of Father, Son, and Holy Spirit, as its *ultimate* end, securing to its distinguished objects, not merely individual safety now, and felicity hereafter, but the *personal HOLINESS* of every one of them, in this life, by which they resemble Christ ; and *perfect PURITY* beyond the grave, in the everlasting beatific vision of him. This is the evident *tendency* of the evangelical system he espoused,—a tendency which might rationally create a prejudice in its favour, among the *genuine* friends of holiness, who are brought into its native light. But no one clearly understands the subject, if he does not perceive that *personal election*, election to *holiness—particular redemption*, or redemption from *all iniquity—efficacious grace* in regeneration and conversion ; or, the implantation of a principle of *holy fear* in our hearts, *that we may not depart from God*,—and perseverance in grace, in *holy duties* and delights, to the kingdom of glory : No one is properly acquainted with these important and essential parts of the Christian system, if he does not clearly see, not only their *tendency* towards the promotion of internal *holiness* first, and then of boundless *felicity* ; but that this devoutly wished-for consummation is as necessarily and *infallibly* following in their train without a *single exception*, as the diffusion of light and heat *must* be the never-failing attendant of the sun, *when*, according to the beautiful imagery of Scripture, *he goeth forth in his might*, spreading his resplendent wings in the eastern skies.

1770.—This distinguished patron of the doctrines of grace, and of practical experimental godliness, having favoured his connexions with his two volumes of *Doctrinal Divinity*, now gratified them with a third volume, which he properly called a *Body of Practical Divinity*. This he thought would be the last work he should ever publish. It consists of no less than 514 pages, 4to. This volume also contains the substance of what he delivered to the church and congregation, in Carter-lane, in his usual Lord’s-Day services. The sermons were heard with great attention by the members and the auditory in general ; many of whom, to the end of their days, mentioned, with great satisfaction, the interest they felt in them. It is undeniable that the Doctor, when his theme was practical, went the *full length* of his subject, as much as when it was doctrinal ; but he well distinguished between the moral law as a *RULE* of *conduct*, and the same law as a *COVENANT* of *works*. Under the latter consideration, he every where maintains, with our best Divines, that believers are delivered from it, totally delivered, having no just reason either to expect life from its promises, or to fear death from its threatenings. But that, as a *RULE* of *obedience*, it is of universal obligation, equally binding on saints and sinners, and must remain so for ever, while God is God and man is man. An extract from one or two of his paragraphs, on this head, may here suffice, instead of a multitude. “ Though the moral law is made void as a covenant of works, it still continues as a *rule* of action and conversation. It is done away as to the form

of the administration of it by Moses ; but the matter, the sum and substance of it, remain firm, unalterable, and unchangeable in the hands of Christ. Believers are delivered from the curse and condemnation of it, yet they are not exempted from obedience to it. And though they are not to seek for justification by it, they are under the greatest obligations, by the strongest ties of love, to have a regard to *all* its commands. Obedience to the law is enforced upon them by the best of motives, Gospel motives and principles ; and they yield obedience to it, under the best of influences. Believers in Christ ought not only to *be careful to maintain*, but even to excel, to go before others, in *good works*, giving evidence that they have a proper regard to the unchangeable law, as to the everlasting Gospel of Christ Jesus. Let us, therefore, by divine assistance shew, in our lives and conversations, the truth of this doctrine, ‘ that the law is not made void, but established by the Gospel ;’ and thus, as it is the will of God we should, with *well-doing put to silence the ignorance of foolish men*, and shame them *who FALSELY accuse our good conversation in Christ.*”

In this way, our practical theologian maintains the authority and perpetuity of the moral law. This he does not only in his Sermon, entitled, *The Law in the Hands of Christ*, and in another, *The Law established by the Gospel*, and in his chapter on *the Law of God*, in his Body of Divinity ; but, probably, in more than an hundred sections besides, interspersed all through his writings. Of this his Exposition of the New Testament, particularly, will be a standing witness. But those sections of it, in which he made the true and just distinction between the law as a covenant and the law as a *rule*, were the very passages which *provoked* some persons of Antinomian *principles*, who were excluded only a few years since from the church of which the Doctor had formerly been pastor, when they were referred to his opinion on the law, as he had given it in his Exposition, to say in a spirit which was as malicious, as the declaration itself was false, that the Doctor asserts we *are* under the law, and that we are *not* under the law, so going forward and backward, maintaining and denying ; and that they find him palpably contradicting *himself*, in certain places, five or six times in a chapter. Yea, some of them insisted on it that believers had nothing at all to do with the moral law. But, in his time, the Doctor spared no individuals who were of these infernal sentiments ; and his preaching was as pointed on the *agenda* as on the *credenda* of the Christian system. Of this, the following is no unfair specimen. While he was pursuing the course of subjects since published, as his Body of *Practical* Divinity, one of his most sincere and generous friends, from whom the writer of this page had the anecdote, took a gentleman from the country to hear him. The Doctor warmed with his subject, and the congregation was animated. He put the crown on the Saviour’s head, by exhibiting him in the glory of his *kingly* office ; and, in several sentences, particularly levelled his shafts against every species of Antinomianism, yet not mentioning the term. Service over, the good friend of Dr. Gill, who had himself enjoyed the opportunity, said to the gentleman, Well, Sir, what do you think of our Doctor to-day ? Why, said he, you must not be offended with me, but I assure you, if I had not been told it was the great Dr. Gill who preached, I should have said that I had heard an Arminian. Probably this incompetent judge formed his opinion, as many other mistaken persons still do ; who, when they hear any thing *practical* recommended, or even the term *duty* mentioned, violently exclaim in some opprobrious terms or other ; yet, in the superabundance of their wisdom, *not knowing what they say, nor whercof they affirm*, However, the plenitude of *their* folly is no more conspicuous, than the mistake or malevolence of others, who, running to the contrary extreme, whenever they hear the doctrines of *sovereign* and distinguishing grace, *eternal* election even to *holiness*, and the

perseverance of the saints, though it be *in grace* to glory, fully and scripturally preached, immediately cry, *Antinomianism!*—horrid Antinomianism!—Thus exhibiting the very spirit of those ancient heretics, who *slanderously* affirmed, concerning the apostolic preachers themselves, that they said, *Let us do evil that good may come.* But Paul repelled the charge, demolished the accusation, and magnified his office; declaring, of all such perjured plaintiffs, that their guilt is on their own foreheads, and of such uncommon atrocity, that *their damnation is just.* The Doctor had, doubtless, consistency enough not fairly to incur the charge of espousing contrary and totally opposite schemes. He *could* not be an Arminian, for he *maintained* the five distinguishing and Scriptural points which they *deny.* Nor could he be an Antinomian, as he for ever *denied* what they *affirm,* viz. the destructive and damning text, which is the very soul of their system, that believers are not under the moral law, as the rule of their conduct. Yet he was charged with these glaring inconsistencies. But the Saviour himself was crucified between two thieves; and, unwilling as his servants are to be conformed to him in his sufferings, they must not think it strange, if they also are hung up between the robbers,—Arminianism, which robs God of his grace; and Antinomianism, which robs him of his glory. It will be well for them, if, on the one hand, with Christian humility and patience, they possess equanimity, which will enable them to say, *It is enough that the disciple be as his Master;* and if, on the other, they, at present, pity those who would thus make them spectacles unto the world, and to angels, and to men; and, at last, with their dying breath, can pray for them, saying, *Father, forgive them, for they know not what they do.*

At the close of the Body of Divinity is given the Doctor's *Dissertation* concerning *the Baptism of Jewish Proselytes.* He frequently observed, in his polemical career, that "several learned men had asserted, that it was a custom or rite among the Jews, before the times of John the Baptist, Christ, and his apostles, to receive proselytes into their church by baptism or dipping, as well as by circumcision; and these both adult and infants; and that John and Christ took up the rite of baptizing from thence, and practised, and directed to the practice of it, as they found it; and which, they think, accounts for the silence about infant baptism in the New Testament, it being no new practice." This, he saw, was the principal refuge, the dernier resort of *some* of the Pædo-baptists, who are of opinion, with Dr. Hammond, that this is *the basis of infant baptism;* and with Sir Richard Ellys, who, in his *Fortuita Sacra,* says, that he knows not of any stronger argument in favour of infant baptism than this. Now, as the *later* writings of the Jews had been referred to, in support of this hypothesis, and no *early* authorities were produced, there being none in existence; and as the Doctor found, upon examination, that several respectable writers had derived their intelligence not from the fountain-head, but had *copied* from one another, and that the great Mr. Wall himself, according to his own acknowledgment, not being sufficiently versed in the Jewish writings, had done the same; he felt a desire that some *one* man or other might be found, since the birth of Christ, who should *fully* investigate the point. And as our laborious friend did not suppose it very probable, that any of the Baptist denomination might soon rise up and take the pains in studying Rabbinical literature he had done, which yet was necessary in order to master this subject; he thought the business properly devolved on himself. Hence he resolved to draw up the whole compass of the argument, as he has done, in his *Dissertation,* that it might survive him, and be used as occasion should require. This subject had

been upon his mind many years, and, no doubt, he made references to it in his *Adversaria* from time to time, as he was accustomed to do, in other instances.

Having, at last, taken the circumference of the subject, he favours us with the result of his inquiries, as they appear in the *first* part of his piece; the heads of which shall be given mostly in his own words:—

“Now upon search” after the proof of the baptism of Jewish proselytes, says he, “it will be found—that nothing of this kind appears in the writings of the *Old Testament*, which chiefly concern the Jewish nation—that in the books of the *Apocrypha*, generally thought to be written by Jews, though there is sometimes mention made in them of proselytes to the Jewish religion, yet not a *syllable* of any such rite or custom, as of baptism or dipping at the admission of them—that in the *New Testament*, where mention indeed is made of proselytes, *nothing* is said concerning their admission and the manner of it—that as there were *no traces* of this custom in the writings before, or about the times of John, Christ, and his apostles, so neither are there *any* in those which were written in a short time after; not in Philo the Jew; nor is there the *least* trace or *hint* of this custom in *any* Rabbinical books, said by the Jews to be written a little before or after—that *Josephus*, the *Jewish historian*, in treating of whole nations, and of individuals who became Jews, and were made so by *circumcision*, says not a *word* of their baptism and dipping, which, had it been practised, could not well have been omitted by the historian—that in the most ancient *Targums* or *Chaldee Paraphrases*, at the beginning, and toward the end of the *first* century; nor even in the Jews’ *Misnah* or Book of Traditions, written in the middle of the *second* century, or beginning of the *third*, where, if any where, one might expect to meet with this rite or custom, *no* mention is made of it; though Dr. Gale seemed to allow it, upon what Dr. Wall had translated from Selden, *without examination*—and that it is not spoken of by *any* of the Christian Fathers of the first *three* or *four* centuries.”

Having illustrated all these particulars, which shew, that “the rite of receiving proselytes by baptism, or dipping, among the Jews, is *no* where mentioned in any writings before the times of John and Christ, nor in any after, nearer than the *third* and *fourth* centuries; Dr. Gill proceeds to shew, that the *first* mention of it, for aught as yet appears, is in the *Jewish Talmuds*, the one called *Jerusalem*, being written for the Jews at Jerusalem, in 189, and the other the *Babylonian*, written for the Jews in Babylon, and in those parts, and finished, as is usually said, about A. D. 500. And when he had given “the *whole* compass of the evidence from these writings, not omitting *any thing* relating to it in them, that had fallen under his observation,” he adds, “Since then this rite, or custom, has *no* foundation, but in the Talmuds,” which were written, especially the *Babylonian*, so distant from the apostolic age, “surely it can never be thought that *Christian* baptism was borrowed from *thence* ;” the “*folly* and *falsehood* of which,” he says, “would be evinced in his following chapter.” This chapter consists of eleven or twelve very interesting considerations, to which the Doctor subjoins this, as an argument *ad hominem*—“If this custom” of Jewish proselyte baptism, or *dipping*, “is to be considered as a rule of Christian baptism, then *sprinkling* ought not to be used in it.”

Finally, it may be proper to observe, that Dr. Gill was not alone in his views of proselyte baptism among the Jews, but is justified in his principal statement by certain learned Pædobaptists themselves. For as the testimonies produced, by the several writers, in favour of the point,

were not *early* enough to answer the purpose for which they were brought; the late Dr. Jennings, author of the *Jewish Antiquities*, has given up the argument *from them* in favour of infant baptism. "There wants," respecting Jewish proselyte baptism, says he, "more evidence of its being as ancient as our Saviour's time, than I apprehend can be produced, to ground any argument upon it, in relation to Christian baptism." And again, "After all, it remains to be proved, not only that Christian baptism was instituted in the room of proselyte baptism, but that the Jews had *any such* baptism in our Saviour's time. The earliest accounts we have of it are in the *Misnah* and *Gemara*; the former compiled, as the Jews assert, in the second century, the latter not till the seventh century*." Dr. Gill, making this quotation from Dr. Jennings, says, as to accounts of it in the *Misnah* we have none at all. Dr. Jennings, though an acknowledged Hebrew, perhaps, had not read the *Misnah* through; but Dr. Gill had, and therefore says, in another place, "It is mentioned in the *Gemara*, a work of *later* times." But he boldly adds, "I am content to risk that little reputation I have for Jewish learning, if *any* passage can be produced in the *Misnah*, mentioning such a tradition of the Jews, admitting proselytes by baptism, or dipping, *whether adult, or children*." To this testimony our author subjoins Dr. John Owen's. That learned man, in his *Theologoumena*, says, "The institution of the rite of baptism is *no* where mentioned in the Old Testament, no example is extant; nor, during the Jewish church, was it *ever* used in the admission of proselytes; no mention of it is to be met with in Philo, Josephus, nor in Jesus the son of Syrach; nor in the Evangelic History." Dr. Gill having thus investigated his subject in all its ample round, and supported it by argument and authorities, concludes his *Dissertation* in those very remarkable words of the same great Dr. Owen, who affirms, that "the opinion of some learned men concerning the transfer of the rite of Jewish baptism by the Lord Jesus, *which indeed did not then exist*, for the use of his disciples, is **DESTITUTE OF ALL PROBABILITY**." But sufficient justice cannot be done to this *Dissertation* by any mere sketch. It merits the close attention, and will liberally reward the critical acumen, which may be employed about it, whatever side of the question is espoused. And a proper acquaintance with this elaborate piece will create astonishment, at the Herculean labour, the deep research, the ceaseless patience, the profound literature, and the fair argument, which are signally displayed by our author in it, to the everlasting credit of his head and of his heart. And, had the church and the world been indebted to his labours, for no other effort than is made in this *Dissertation* on Jewish Proselyte Baptism; and in his *Dissertation* concerning the *Antiquity of the Hebrew Language*, &c. he must have ranked high in the literary world as a distinguished prodigy. Both these publications certainly have placed him on lofty ground; and, being in the full light, however insensibly to himself, he must not only have left his predecessors and cotemporaries far behind in the literary career; but have thrown into shades his survivors, some of whom are at so vast a distance from him, by an acknowledged inferiority, that even the extreme skirts of his shadow cannot reach us.

This is the man who had been represented as one of two or three, who had scarcely *any* learning; this is the man who had been called, by a person who was certainly his inferior, only a *botcher* in divinity. But how few, in his days, or since, have been able to say, as he, "in self-defence," supposed it necessary to say of himself; that he "had read the *Classics*," and indeed

* Jennings's Jewish Antiqu. Vol. I. p. 136, 138.

“*Virgil*, at nine years of age?” That he had “read *Logic, Rhetoric, Ethics, Physics*, and *Metaphysics*? The *Ethnic Philosophers, Platonists, and Stoics*? The *Greek and Roman* historians, *Herodotus, Pausanias, Livy, Sallust, &c.*? The *Greek and Latin* Fathers of the Christian Church, and Church History? And that he had also read the *Jewish Targums*, the *Misnah*, the two *Talmuds*, Babylonian and Jerusalem; the *Rabbot, Midrashim, Zohar*, with other writings of the Jews, ancient and modern?” This statement was “forced from him,” in 1739, the 42d year of his age, when he adds, “I am not too old to learn, and, through divine goodness, do not want industry, diligence, and application.” And proof sufficient he gave of the truth of this assertion. For, after the year 1739, when he penned the above distinguished section, and while his acquisitions were augmenting with his years, he published his Exposition of the whole Old and New Testament; his Body of Divinity; and other writings. Now if these, with his earlier publications, had been all *uniformly* printed in the size of his Old and New Testament, they would it seems have made the astonishing sum-total of above TEN THOUSAND folio pages of Divinity. All this was his own composition; the result of his own most laborious studies; and written with his own hand, without any amanuensis; and published by his own care, no one reading the sheets as they came from the press but himself. This report, of almost unexampled application and labour, if spread on a distant shore, where the facts were not easily ascertainable, might have been consigned to the chapter of incredibles; but the results, the astonishing results, of his learning and piety are before us; our eyes have seen and our hands handled the invaluable productions. And we anticipate the felicity and gratitude both of the rising generation, and of future ages, when the JEWS, whom the Doctor had so particularly in his eye through all his writings, as well as the *Gentiles*, shall be brought into an evangelical acquaintance with the whole sacred volume.

Hence, contemplating the Doctor in his Theological, Polemical, and Literary career, we conclude, That, when Genius and Candour have projected his medallion, and Science with Justice shall have executed it to his praise, the well-earned memorial will exhibit, what, at present, is conjecturable.—On the FACE of it will be seen our Author, the principal figure; whose features the golden embossment gives, with perfect discrimination. In his hand is a page of letter-press, with the date of 1770 on it, intending the *final* one he ever revised for publication; at the foot of which is written, *the LAST of more than TEN THOUSAND*, and which he stretches out for their acceptance towards a number of persons, representing *Gentiles*, some of whom are levelling a path for the accommodation of others, who are in the habit of *Jews*, towards whom the figure is looking, as with the ardour of desire, and the joy of expectation. On the REVERSE, a celestial Beauty appears; *behind* whom is seen a motley group of figures, fierce of countenance, and of various features, supposed to represent Simon Magus, the precursor of Sabellius, with all the succeeding Heresiarchs, and their followers of every age; some of whom, in a later dress, appear as if appalled at an enemy, but, in their flight, meet this terrifying legend—CASTIGATOR HERETICORUM,—intimating that our immortal Divine was the scourge and dread of heretics. The foremost figure, who turns her back on all apostates, and appears with celestial charms, is *Religion*, the friend of literature. Her eyes are somewhat elevated towards the heaven; from whence the rays of an eastern sun, stretching over a range of intervening hills, one of which seems to be Mount *Calvary*, mildly irradiate her countenance, which principally bespeaks gratitude and joy. With her *left hand*, gently inclining, she directs us to an inscription, which, skirting the medallion, says,

in legible characters, of her favourite—*FLOS SCHOLASTICORUM*—meaning, by a liberal translation, that he was the pride of literature, at the summit of general learning, and, in his day, of unparalleled erudition in the department of Oriental literature. But, as if *all* this were of comparative insignificance, as indeed universal science itself *must* be, if not consecrated to the honour of God, and the best interests of men; the celestial Beauty, with her right hand, points us to the illuminated mount on which the Saviour expired; while the *design* of the medallion, and the whole reason of the *joy* in her countenance, is told out, by a label issuing from her lips, which says, concerning the various literature, the pre-eminent labours, and gracious attainments, of her favourite—*He* devoted them *ALL* to his REDEEMER'S praise.

Here, if we pause, let it be to recollect, as Dr. Gill has expressed it, “that had it not been for *learning*, or learned men, we never should have enjoyed an *English Bible*.” And thousands have blessed God for *his* talents and literature. But when the fruits of his labours are surveyed, it will seem a rational inquiry for ourselves, and which posterity will certainly be induced to make, How could any one man perform all this labour? It is fair to answer—it must have been naturally impossible for *any* person to have done it, without *method, unremitted exertion, and cheerful perseverance*. These were perennially the companions of his labours; and *delight* must occasionally have mingled in their society. Indeed it may be literally said that he was *never* tired of reading and study. General good health also administered to the execution of his design, and a very retentive memory. These things considered in their general effect, the remaining arcana will be easily developed, by knowing his manner of composing the chief parts of his Exposition of the Old and New Testament. Had the indefatigable man studied and preached two or three sermons weekly, as he did, and made these no part of his Commentary, he never could have prepared *half* the work for the public eye; but the substance, or at least the heads, of almost every sermon he preached being inserted in their proper place, the very week they were delivered, the mighty mass increased with his months. There was seldom a week-day without a line. And, as each evening he left the weight of his mind on paper, he was quite prepared with a new morning, to enter on new sections. In going through any single book of the Scripture, he would sometimes take only a single verse for his sermon; more frequently six or eight—and seldom above ten or twelve. These he generally expounded one by one. But at other times he speedily paraphrased *most* of the paragraph under consideration, taking a principal verse in it, which he divided, subdivided, and enlarged upon in the form of a short sermon. When he did so, the people frequently made this remark,—As soon as the Doctor came to the sweetest part, he left off. He did not, however, begin a book of the sacred volume, and pursue it, in every succeeding sermon, from the first verse of it to the last; but he threw a pleasing variety into his discourses, by considering part of one book in the morning, of another book in the afternoon; and then of some other on the Lord's Supper days. For example—the writer of these pages has in his possession the substance of some scores of sermons which the Doctor preached in the year 1737, &c. By these it appears, that on Lord's Day mornings he was then constantly on the epistle to the Hebrews; in the afternoons on the book of the Proverbs; but on Lord's Supper days, which were monthly, he was regularly on the Gospel of John in the afternoons. This method was very acceptable to his people, and facilitated his daily employment to himself; and to this method, principally, we are indebted, under God, for the numerous volumes he published.

But it may also be inquired, how he distributed his time, and whether he indulged himself in

any relaxations. When the Doctor was once asked by the late Mr. Ryland, whose name is mentioned before in this Memoir, how it was he had waded through such vast labours; he answered, it was not done by very early rising, nor by sitting up late—the latter, he was confident, must be injurious to any student, and not helpful. The truth is, “he rose as soon as it was light in the winter, and usually before six in the summer.” In the last part of his life, not quite so early. He breakfasted constantly in his study, and always on chocolate. But came down with his family at dinner, and, even to the last affliction, carved for them. Through the latter years of his life, he seldom went into his study after tea, unless about an hour in summer, but sat below, reading some book, or correcting his sheets as they were issuing from the press: and with some of these he had care enough, partly occasioned by his own indistinct autography, for, at last, he wrote very small, and considerably illegible; and partly by the inattention or incompetency of the compositors, from whom, we are certain, he has been under the necessity of getting six or seven revisions of a sheet, especially of such sheets as contained learned quotations. These corrections, which perhaps should not be mentioned among his amusements, served, in some degree, to afford relaxation from his more intense labour, as they gave a diversified employment to his mind. Never was he to be seen indolent. He neither wanted, nor wished for, relaxation from study; for this was his element. But if avocations from laborious application are of the nature of relaxations, such he occasionally had. They consisted of a *few* visits to his people. He never was distinguished for the length and frequency of them. In the midst of his days also, it was his practice, once a week, to meet his ministering brethren at their accustomed coffee-house; or else to spend a friendly hour with them under the hospitable roof of Thomas Watson, Esq. an honoured member of the Baptist church, then meeting near Cripplegate. That gentleman kept an open table on Tuesdays for the dissenting ministers of the three denominations. The Doctor generally met with them, took his part, cheerfully, in conversation, with the brethren present; and maintained it, on their return home, whether they came back on foot, or by the boat, as they now and then did. Coming back one day by water, an excellent minister of the Independent denomination, of whom Dr. Gill was particularly fond, said to him, when there was a great swell of the tide, and some of the gentlemen were uneasy, Ah! Doctor, *you* don't fear, you love *much* water: Yes, he replied, I do love much water in its proper place, and I love you too; but, Brother Bentley, a *little* water, in a barber's basin, is enough for some people. You know what I mean, Brother. Yes, said Bentley, in a good humour, I do. All smiled. The repartee was quite in the spirit of genuine friendship; and it was natural for one of them, when they were got on shore, and parting, quite in the fraternal way, to say, Well, Doctor, much water, however, has done no one of us any harm. True, said he, and we are all sure, that sprinkling alone would never have brought us safe to land.

It seems also that, while his mother was alive, he had the annual pleasure of visiting her at Kettering, and of seeing the fruits of his early ministry in that neighbourhood. But the moment he received the news of her death, he laid down his pipe, and, from that time, never smoked again. Though, previous to this, *he* never disgraced himself as a great smoker.

Besides this he had the pleasure, once in the close of every year, to meet the principal people of his congregation, at some public dinner, with a view the better to procure pecuniary aid for them in the inclement season. At this meeting he would generally unbend. And, though excessive loquacity was no trait in his character, he was as ready to converse, and to answer ques-

tions, which all were at liberty to propose, as any judicious person could have desired. Some of his most active friends enlivened these meetings, by discreetly introducing such persons, members of the church or not, to whom they knew the Doctor was partial. On such occasions the great John Ryland, sen. often graced and invigorated the company. The Doctor was fond of him, as a genuine Calvinist, a good Hebrew scholar, and as having read as much *English* divinity as any man in his day. Their conversation, being on cheerful and interesting subjects, chained the attention of the company, and generally produced a reluctance at parting. If any thing could detain him from the study, it was the conversation of such a friend as this—or of the eminent Mr. Toplady. There was a mutual and an endearing friendship between these two. They agreed in almost every point of theology. Dr. Gill had read the *Fathers*, Toplady was acquainted with several of them. Persons of his talents always afforded him relaxation. Some of his own people also well knew how to render his visits interesting to themselves and pleasing to him. He would seldom converse on trifles; but, touch the string of prophecy—the calling of the Jews—the latter-day glory—or, introduce any interesting question on Christian experience, he was engaged at once, and out of the abundance of the knowledge and grace, treasured in his heart, his mouth freely spake.

Indeed he felt himself sometimes interrupted, by people who, knowing not the worth of time as he esteemed it, called upon him, from the country, principally that they might have the pleasure of saying they had seen and conversed with him. It was a toil to him to be detained when no information could be either gained or given. But with people of the right description he was very free. The worthy Mr. Geard, pastor of the Baptist church at Hitchin, is a proof of this. Among *his* many cheerful recollections, it will always be one, how Dr. Gill received him, as soon as he found that he had come from Bristol to London, with the only design of seeing this great man. They talked and dined together, and the Doctor was happy in obtaining every information concerning the Academy at Bristol, to which Mr. Geard belonged, the condition of the churches, and the general state of religion in the western parts of England. The Doctor now resided at Camberwell, a village about two miles from London-Bridge. Here his garden also afforded him amusement. He would walk in it, weed the plots, yea, and sometimes work in it, with pleasure, almost to the close of life. But when he was here alone, yea, and even at his meals, he was not quite unemployed about his sacred work; for his family have noticed, how commonly “the activity of his mind might be judged of by the motion of his lips.” Thus, in a sort, he was always in his studies.

But labour and literature, abstractedly considered, are not intended to constitute the highest style of man; and as they form not his only excellence, our attention is recalled to the other walks of life, which Providence had assigned him, in each of which he appears to advantage.

He was a genuine *DISSENTER* from the Established Religion, as appears by his whole life, and by his little piece, entitled, *The Dissenters' Reasons for separating from the Church of England*. But as a Dissenter, he considered himself under signal obligations always to discover his love to the Hanoverian succession—no one was a heartier friend to the *PRESENT FAMILY* on the throne than *John Gill*. The *Amor Patriæ* roused his best feelings; and in his prayers you might feel the love of his country. It swelled his bosom in his earlier career, and continued with him to the very last of life. Had pride been made for man, with towering ambition we should have introduced part of one of his sections under this article, which he wrote in the time of the great Rebellion; and the page bears his own date at the foot of it, December 2, 1745. Writing on

Psalm xxv. 3. *Let them be ashamed which transgress without cause; or, as he reads it, act treacherously without cause, as King David's subjects did; he adds, "Such are those who are now risen up against our rightful Sovereign King George; a parcel of perfidious, treacherous wretches; some of them who were in the last rebellion, and obtained his father's PARDON; others that partook yearly of his royal bounty, for the instruction of their children, and all have enjoyed the blessings of his mild and gentle Government; and therefore are without cause his enemies."* This is the heart of a genuine Dissenter—here is the true patriotism—and manifested at a time, when tribes of the national hierarchy had been *tacking* from one side to another, entirely as it suited their *interest*. This was the Dissenting minister and pastor of Carter-lane; and as was the shepherd so were his flock.

As a MINISTER, in his early days few persons were more animated than himself; and he gave himself wholly to divine things. His constant studies prepared him for his public work, rendering it easy to himself, and beneficial to his people. He came into the *pulpit*, at times, with an heavenly lustre on his countenance, *in the fulness of the blessing of the Gospel of Christ*; enriched, and generally enriching. In preaching funeral sermons, and on other extraordinary occasions, when he was a young man, and surrounded with large congregations, his exertions have been such that the people have conveyed to him, as well as they were able, three or four handkerchiefs to wipe his face, in one discourse. The sermons, which were not inserted in the body of his Exposition, he generally wrote an outline of, making what might be read in less than ten minutes. Such we have yet preserved in his own hand-writing. The *ideas* contained in these manuscripts it is certain, were familiar to him when he entered the *pulpit*. But he delivered not his sermons *memoriter*, as it is phrased; treasuring up words, as a schoolboy does his lesson. Of him it cannot be said

" He toil'd, and stow'd his lumber in his brain—
He toil'd, and then he dragg'd it out again."

He had so mastered his *subject* before he appeared among his people, that it was totally unnecessary for him to adopt the servile method execrated in this couplet. And when, after a course of years, the fervour of his youth had much abated, his public labours demanded attention. But this was not secured by a flood of eloquence, by rhetorical action, by meretricious ornaments, or by any of the eccentricities which gain upon weak persons. But the effect was produced by his solemn deportment, his expressive language, his perspicuous method, his nervous reasoning, his interesting address; and, by his substantial matter delivered with accuracy. And, all being ornamented with his own *personal religion*, and crowned with the superabundant influences of the *Spirit of God*, he sometimes *preached* as with the Holy Ghost sent down from heaven, and *poured out* his PRAYERS, with divine freedom and fervency, into the *very bosom of God*.

As a PASTOR he presided over the flock with dignity and affection. Mingled were his cares and comforts—such as other faithful shepherds have experienced in their different situations. In the course of his ministry he had some weak, some unworthy, and some very wicked persons to deal with. As to the feeble of the flock, it may be truly declared he was an affectionate friend and father to them. He really "bore with their weaknesses, failings, and infirmities," and particularly when he saw they were sincerely on the Lord's side. A godly woman visited him one day, in great trouble about the singing; for the clerk, in about three years had introduced two new tunes. Not that he was a famous singer, or able to conduct a variety of song. The young people were pleased; but

the good woman could hardly bear it. The Doctor, after patiently listening, asked her whether she understood singing? No, she said. What! can't you sing? No; she was no singer, nor her aged father before her. And, though they had had about an hundred years between them to learn the old hundred tune, they could not sing it, nor *any other tune*. The Doctor did not hurt her feelings, by telling her that people who did not understand singing were the last who should complain; but he meekly said, Sister, what tunes should you like us to sing? Why, Sir, she replied, I should very much like David's tunes. Well, said he, if you will get David's tunes for us, we can then try to sing them. Such weak good people may be found among most denominations of Christians.

But he sometimes was accosted by rude people, and in his own congregation. A cynical old man, who had taken an antipathy against some of his minister's tenets, oftener than once had grinned contempt at him from the gallery; and then would meet him at the foot of the pulpit-stairs, and ask, Is this preaching? repeating his question. The insolence at first met no answer from the preacher. But, it seems, he determined not to be often treated in this manner. Not long after, the said churl, planting himself again in the same position, expressed his contempt somewhat louder; Is this the great Doctor Gill? The Doctor, immediately, with the full strength of his voice, looking him in the face, and pointing him to the pulpit, said, *Go up and do better—Go up and do better*. This was answering a fool according to his folly. And the answer afforded gratification to all who heard it.

But the holy man felt himself exceedingly *distressed* when any of his communion disgraced their profession, by errors either in doctrine, or in practice. From both sources he had his share of sorrows, as the records of his faithful church-discipline evince. A single extract shall here be given respecting some, who seemed pleased enough, in their own way, with the work of Christ, but who were totally inimical to the work of the Spirit. Understanding, that several of the members positively denied the doctrine of an internal principle of sanctifying grace; or, in other words, of a new nature infused into the heart by the Holy Spirit, in regeneration; the Doctor seriously brought the business before the church, and, as he, by virtue of his pastoral office, kept the church-book, he has made this entry in it of the result of the transaction, with his own pen:—
 “Agreed, that to deny the internal sanctification of the Spirit, as a principle of grace and holiness wrought in the heart, or as consisting of grace communicated to and implanted in the soul, which, though but a begun work, and as yet incomplete, is an abiding work of grace, and will abide, notwithstanding all corruptions, temptations, and snares, and be performed by the author of it until the day of Christ, when it will be the saints' meetness for eternal glory; is a grievous error, which highly reflects dishonour on the blessed Spirit and his operations of grace on the heart, is subversive of true religion and powerful godliness, and renders persons unfit for church-communion. Wherefore, it is further agreed, that such persons who appear to have embraced this error be not admitted to the communion of this church; and should any such who are members of it appear to have received it and continue in it, that they be forthwith excluded from it.” Two members then present declaring themselves to be of the opinion condemned in the above resolution, and also a third person who was absent, but who was well known to have been under this awful delusion, were consequently excluded that evening.

But, notwithstanding this report, it would be unpardonable were this article not also to maintain, that few have been the pastors, in any situation, to whom greater respect has generally been

shewn than to himself ; a respect, which, towards the last, might have been termed a *reverence* of the reverend man. Yea, it seems almost impossible for any people to have retained a more profound respect for their pastor, after his death, than the people who had been his care. They always spoke of him in the highest terms. They gladly made him the subject of their conversation. They were happy to hear any one speak of him with his merited respect. All of them, without exception, endeared themselves to his successor, by the affectionate remembrance they preserved of his departed worth. It deserves to be repeated, that this is a fair description of each of the members who survived him, as thirty or forty did for many years. All of them are at *this time* * gone down to the dust, except *one* afflicted brother of the church, who is now in years, and has been supposed, for several months, past to be tottering on the verge of life.

The Doctor not only watched over his *people*, “with great affection, fidelity, and love;” but he watched his *pulpit* also. He would not, if he knew it, admit any one to preach for him, who was either cold-hearted to the doctrine of the Trinity ; or who *denied* the divine filiation of the Son of God ; or who *objected* to conclude his prayers with the usual *doxology* to Father, Son, and Holy Spirit, as three equal Persons in the one Jehovah. Sabellians, Arians, and Socinians, he considered as in perfect *opposition* to the Gospel, and as *real* enemies of the cross of Christ. They *dared* not ask him to preach, nor *could* he, in conscience, permit them to officiate for him. He conceived that, by this uniformity of conduct, he adorned the pastoral office.

At *Church-meetings* he was admired ; one while for his gentleness and fidelity ; and another while for his self-possession and wisdom. And when it was necessary for him to *magnify his office* (and no one knew better how to do it), he discovered himself to be both the servant of Christ, and the servant of the church for his sake.

But if in any part of his pastoral work he excelled himself, it was at the Lord’s Supper. Here he was solemn, sententious, and tender ; as his people *often* have remarked :—

He set before their eyes their dying Lord ;
How soft, how sweet, how solemn every word !
How were their hearts affected, and his own !
And how his sparkling eyes with glory shone !

In *Conversation* with his people he was very deliberate. He weighed their cases of conscience ; he considered their trouble. And, not being unpractised in the solution of doubts, he sometimes resolved them by a single sentence, or by a *few* apposite words. It was one of his talents so to do.

His ministerial and pastoral labours, “by the blessing of God, were much owned for the awakening, conversion, comfort, edification, and establishment of many.” Several persons, who

* This mention of the only surviving member of the old church, which had been under Dr. Gill’s care, was written in Devonshire, in *September*, 1809, where Dr. Rippon had been recommended for the benefit of his native air ; having been laid aside, almost entirely, from his pastoral work, through the four summer months ; the leisure parts of which should have been employed in preparing this sketch of the life of his *honoured* predecessor for the public eye. But having been so long afflicted, and one while brought near the gates of death, he was prevented from writing such a Memoir as he wished, which might have been worthy of the name of GILL, and not in every respect unworthy of the public notice. But his state of convalescence, at length, allowing him to write an hour or more in a day, he has paid *some* attention to the subject.

had been converted under his ministry, were afterwards called to the important work themselves. The Rev. Messrs. John Brine, William Anderson, and James Fall. These three he thought of with pleasure and gratitude. Mr. *Brine* is a well-known writer of the superior cast, belonging to the old school. And Mr. *Anderson*, as well as Mr. *Fall*, maintained respectable characters, died before the Doctor, and for each of them he printed a funeral sermon; from which they appear in an honourable light.

Notwithstanding his exalted attainments and usefulness, he was *meek, humble*, and of a *sympathizing* spirit. His strong affections discovered themselves on various occasions; especially on the hearing of any remarkable success attending the Gospel, either in private families, in particular churches, in the colonies of America, or elsewhere. And how must he have been delighted when he received information, from abroad, of the acceptableness and utility of his own works! Such information was not unfrequent. The opinion of *many* may be conveyed in the language of one from *America*; probably, the late *excellent* and *invaluable* Dr. Samuel Stillman, of Boston; "I have daily reason to bless God for your valuable Exposition of the Old and New Testament, and for which thousands will bless God after you have ceased from your labours—a work from which, I doubt not, the church will derive the greatest advantage to the end of time. You, Sir, have laboured, and we enter into your labours; and by them, many of Christ's ministers are far better qualified to unfold the mysteries of the Gospel to their hearers."

Applications were made to him for advice, from different ministers and churches beyond the Atlantic; as well as from ministers and congregations of his own denomination at home. And all found him ready to assist, to sympathize, and to administer counsel. This, by great numbers, has been gratefully acknowledged.

During the two last years of his life, he was seldom capable of preaching more than once on a Lord's Day. This affected the attendance in the congregation. The juvenile part of the audience first attended in other assemblies, and afterwards joined them. Hence it became matter of conversation, whether, on the whole, it might not be desirable to procure constant assistance for the Doctor in his ministerial work. The subject having been duly considered, the invaluable pastor made up his mind for himself, and thus wrote to the people: "That Christ gives *pastors* to churches is certain, but that he gives *co-pastors* is not so certain. A *co-pastor* is an officer the Scripture is entirely silent about—and which is much the same thing as if a woman should marry another man, whilst she is under the law, dominion, and power of her former husband. The instance of Timothy serving with the Apostle Paul, as a son with a father, is not the case; for they were neither of them pastors of any particular churches, much less *co-pastors*. The one was an apostle, the other an evangelist, and both extraordinary ministers. The one accompanied the other in his travels into different countries, and was sent by him into different parts, but stayed not long in any place*." And to his family and the friends, to whom he most freely unbosomed himself, he said, "I should not like a *co-pastor* to hang about my neck, nor an assistant to be dangling at my heels."

The Doctor's hand-writing, when he came to reside in town, was sufficiently legible and bold; but it was gradually smaller to the close of life, when but few could easily make it out. He

* This is part of the Doctor's letter inserted in the church-book; it is dated April 29, 1771, the year of the Doctor's dissolution.

was what is generally termed short-sighted, but his sight was strong ; and it pleased God wonderfully to preserve it to him, much as he must have used his eyes. So that he corrected the last work he published without the help of glasses, which he never used. Nay, he could read, even by candle-light, the smallest print, till within a few weeks of his death.

When young his voice was pretty loud, but as he advanced in years it was much lower. In the last part of his ministry it became very feeble, but he was generally heard by his audience, and his own people perfectly understood him. And what had abated in the energy of his manner was compensated by the solidity of his matter, and the devotional spirit with which he delivered it.

The Doctor's person was of the middle stature, neither tall nor short, well proportioned, a little inclined to corpulency ; his countenance was fresh and healthful, expressive of vigour of mind, and of a serene cheerfulness, which continued with him almost to the last.

He now gave his Body of Divinity to the world, which was the last thing he ever expected to publish.

His last labours among his dear people were the sermons he preached from the Song of Zacharias, Luke i. 78. *By the remission of their sins—through the tender mercy of our God*, was the last text he preached from. His health had been on the decline some time ; and he thought his work was done. The decay of nature, however, was very gradual, frequently attended with a violent pain in his stomach, and a loss of appetite ; “ so that in the last six months he did not partake of six ounces of animal food.” But he bore the visitation of his heavenly Father with patient composure, and sweet resignation to the divine will ; never uttering a single complaint.

He sometimes appeared to wish he could have finished the Song of Zacharias ; and also the Song of good old Simeon, in which he thought there was something resembling his own case. And especially he longed to be at his *nunc dimittis* ; *Now lettest thou thy servant depart in peace*, with what follows. And he thought, should he live to go through it, God might then grant him his dismissal, and let him also depart in peace. But his decline increasing daily, he could not appear in the pulpit, and proceed in his delightful work. Notwithstanding, he continued to be employed in his study, till within two or three weeks of his decease, and always appeared calm, serene, and cheerful. He received the warning of his dissolution, being seized for death in his study.

BUT HIS FAITH WAS UNSHAKEN, AND HIS HOPE FIRM TO THE LAST.

To his dear relative, the Rev. Mr. John Gill of St. Albans *, he thus expressed himself : “ I depend wholly and alone upon the free, sovereign, eternal, unchangeable, love of God, the firm and everlasting covenant of grace, and my interest in the Persons of the Trinity, for my whole salvation ; and not upon any righteousness of my own ; nor on any thing in me, or done by me under the influences of the Holy Spirit ;” and then, as confirming what he had said, “ not upon any services of mine, which I have been assisted to perform for the good of the church,” do I depend, “ but upon my interest in the Persons of the Trinity ; the free grace of God, and the blessings of grace streaming to me through the blood and righteousness of Christ, as the ground of my hope. These are no new things to me, but what I have been long acquainted with ; what I can live and die by. I apprehend I shall not be long here, but this you may tell to any of my friends.”

* This worthy minister, nephew of the Doctor, died at St. Albans, March 8, 1809, aged 79 years. He preached the Lord's Day before he died nearly in his usual serious manner ; and had been pastor above 50 years. His funeral sermon was preached by the Rev. Mr. Sutcliff of Olney ; and his body was interred just within the doors of his meeting-house.

Nearly in the same words he expressed himself to other friends. To one, he said, *I have nothing to make me uneasy.* And then repeated the following lines from Dr. Watts, in honour of the adored Redeemer.

He rais'd me from the deeps of sin,—
The gates of gaping hell ;
And fix'd my standing more secure
Than 'twas before I fell.

This tranquillity of soul, this internal joy and peace of mind, never left him. The last words he was heard to speak were " O my Father, my Father !"

If from good works could rise our last relief,
Who more could boast than this renowned chief?
But these afforded not the least delight,
They vanish'd, like a vapour, out of sight.
Not on his character, which stood renown'd,
Not on his labours, which Jehovah crown'd,
He placed the least dependence ; from his soul
He did most steadily renounce the whole :
And, for salvation, fix'd on the rich blood
And righteousness of his incarnate God.
There were his hopes, his rest, his joy, his crown,
And at his feet he laid his labours down.
Clear was his prospect of the promis'd land,
Where, in full view, he saw his Saviour stand :
He on his everlasting love rely'd,
Sunk in his arms, and IN FULL GLORY dy'd.

Thus he gloriously terminated his mortal career, without a sigh or groan, on the 14th day of October 1771, at about eleven o'clock in the forenoon, at his house in Camberwell, Surry, aged seventy-three years, ten months, and ten days.

His removal was deeply felt. It spread a solemn gloom over the church in which he had honourably presided more than FIFTY-ONE years. They immediately assembled to consult on the best method of shewing the last token of respect to their departed, venerable, pastor. The church unanimously desired that they might have the honour, if not of making the arrangements for his funeral, yet of defraying the expences of it. But the affluent circumstances and tender affection of the bereaved family induced them to decline the proposal which had been respectfully delivered to them by the deacons. But, on the day of interment, the members and hearers of the society, in a vast train of mourning-coaches, affectionately followed his remains to the Dissenting burying-ground near Moorfields, where he was deposited in the family tomb, which is situated, according to the intersections by which the ground is divided, in the distance of 19 east and west ; 65 and 66 north and south. His respected friend and admirer, the Rev. Mr. Toplady, then in the bloom of life, most earnestly desired he might officiate at the grave. This affectionate respect was suitably acknowledged, but Dr. Gill was conscientiously a Dissenter, though he might in his youth have been sent to one of the universities, had he and his parents approved of it. And as he finished his course, most intimately united to his own denomination without,

even the semblance of a dereliction either of principle or practice, the church were happy in the appointment of the Rev. Benjamin Wallin, M. A. to deliver the address at his grave, and Dr. Samuel Stennett to preach the funeral discourse; though Dr. Gill "had left directions behind him, not to have any funeral sermon preached on his account, as he never was *fond* of these services." The address and sermon were *printed*; the numbers besides, which were *preached* all through Great Britain, and in various parts of America, when the providence was known, exceeded, probably, all that had ever been known before or since, respecting an individual,—proclaiming, as with the voice of unusual lamentation, **A GREAT MAN IS FALLEN IN ISRAEL.**

After his decease, *most* of his printed Sermons and Tracts were collected together and published in *three volumes quarto*.

We terminate this imperfect Memoir with the subsequent, brilliant, paragraphs; furnishing what we flatter ourselves will be considered one of the first pieces of Biography that has ever appeared in the English language. We are indebted for it to the pen of that elegant and forcible writer, the Rev. AUGUSTUS MONTAGUE TOPLADY, A. B. written July 29, 1772.

Such were the indefatigable labours, such the exemplary life, and such the comfortable death of this great and eminent person. If any one man can be supposed to have trod the *whole circle* of human learning, it was Dr. GILL. His attainments, both in abstruse and polite literature, were (what is very uncommon) equally *extensive* and *profound*. Providence had, to this end, endued him with a firmness of constitution, and an unremitting vigour of mind, which rarely fall to the lot of the sedentary and learned. It would, perhaps, try the constitutions of half the *literati* in *England*, only to *read*, with care and attention, the whole of what he *wrote*,

The Doctor considered not any subject superficially, or by halves. As deeply as human sagacity, enlightened by grace, could penetrate, he went to *the bottom* of every thing he engaged in. With a solidity of judgment, and with an acuteness of discernment, peculiar to few, he *exhausted*, as it were, the very soul and substance of most arguments he undertook—His *style*, too, resembles himself; it is manly, nervous, plain: conscious, if I may so speak, of the unutterable dignity, value, and importance of the freight it conveys; it drives, directly and perspicuously to the point in view, regardless of affected cadence, and superior to the little niceties of professed refinement.

Perhaps, no man, since the days of St. Austin, has written so *largely*, in defence of *the system of GRACE*; and, certainly, no man has treated that momentous subject, in all its branches, more *closely, judiciously, and successfully*. What was said of *Edward the Black Prince*, That he *never fought a Battle, which he did not win*; what has been remarked of the great Duke of *Marlborough*, That he *never undertook a Siege, which he did not carry*; may be justly accommodated to our great Philosopher and Divine: who, *so far as the distinguishing DOCTRINES of the Gospel are concerned*, never besieged an *Error*, which he did not force from its strong holds; nor ever encountered an *Adversary*, whom he did not baffle and subdue.

His learning and labours, if exceedable, were exceeded only by the invariable *sanctity* of his *life and conversation*. From his childhood, to his entrance on the ministry; and, from his entrance on the ministry, to the moment of his dissolution; not one of his most inveterate opposers was ever able to charge him with the least shadow of immorality. HIMSELF, no less than his *writings, DEMONSTRATED, that THE DOCTRINE OF GRACE DOES NOT LEAD TO LICENTIOUSNESS.*

Those, who had the honour and happiness of being admitted into the number of his friends, can go still *further* in their testimony. They know, that his moral demeanour was *more* than blameless: It was, from first to last, consistently *exemplary*. And, indeed, an *undeviating consistency*, both in his views of evangelical *Truths*, and in his *obedience*, as a servant of GOD, was one of those qualities, by which his cast of character was eminently marked. He was, in *every* respect, *a burning and a shining light*—*Burning*, with love to GOD, to Truth, and to Souls—*Shining*, as “an ensample to Believers, in Word, in Faith, in Purity;” a pattern of good works, and a model of all holy conversation and godliness.

The Doctor has been accused of *Bigotry*, by some, who were unacquainted with his real temper and character. *Bigotry* may be defined, *Such a BLIND and FURIOUS attachment to any particular principle, or set of principles, as disposes us to WISH ILL to those persons who differ from us in judgment*. Simple *Bigotry*, therefore, is, *the spirit of persecution, without the power*: and *persecution* is no other than *Bigotry, armed with force, and carrying its malevolence into act*. Hence it appears, that to be *clearly convinced* of certain propositions, as true; and to be *steadfast* in adhering to them, upon that conviction; nay, to *assert* and *defend* those propositions, to the utmost extent of argument; can no more be called *Bigotry*, than the shining of the Sun can be termed *Ostentation*. If, in any parts of his Controversial Writings, the Doctor has been warmed into some little neglects of ceremony toward his assailants; it is to be ascribed, not to *Bigotry* (for he possessed a very large share of Benevolence and Candour), but to that complexional sensibility, inseparable, perhaps, from human nature in its present state; and from which, it is certain, the Apostles themselves were not exempt.

His Doctrinal and Practical Writings will live, and be admired, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered by the refutations he has given them. While true Religion, and sound Learning, have a single friend remaining in the British Empire, the *Works* and Name of GILL will be *precious* and revered.

May the readers of this inadequate sketch, together with him, who (though of a very different denomination from the Doctor) pays this last and unexaggerated tribute of justice to the honoured memory of so excellent a person, participate, on earth, and everlastingly celebrate in heaven, that SOVEREIGN GRACE, which its departed Champion so largely *experienced*—to which he was so distinguished an *ornament*—and of which he was so able a *defender*!

His *Works* are, his Exposition of the Old and New Testament, nine volumes, folio—Exposition of the Canticles—The Cause of God and Truth, each one volume, quarto—Body of Divinity, three volumes, quarto—And Sermons and Tracts, published after his death, in three volumes, quarto.

The following Latin Inscription, drawn up by the Rev. Samuel Stennett, D. D. is engraved on the Doctor's Tomb in Bunhill-Fields.

IN HOC CŒMETERIO
 CONDVTVR RELIQVIÆ
 IOANNIS GILL S. T. P.
 VIRI VITÆ INTEGRI
 DISCIPVLI IESV INGENVI
 PRÆCONIS EVANGELII INSIGNIS
 DEFENSORIS FIDEI CHRISTIANÆ STRENVVI
 QVI
 INGENIO ERVDITIONE PIETATE ORNATVS
 LABORIBVSQVE PERMAGNIS SEMPER INVICTVS
 ANNOS SVpra QVINQVAGINTA
 DOMINI MANDATA FACESSERE
 ECCLESIAE RES ADIVVARE
 HOMINVM SALVTEM ASSEQVI
 FERVORE PERPETVO ARDENTE
 CONTENDIT
 IN CHRISTO PLACIDE OBDORMIVIT
 PRIDIE ID. OCTOBRIS A. D. MDCCLXXI.
 ÆTATIS SVÆ LXXIV.

AN
EXPOSITION
OF
The Old Testament;

IN WHICH ARE RECORDED

THE ORIGIN OF MANKIND, OF THE SEVERAL NATIONS OF THE WORLD,

AND OF

THE JEWISH NATION IN PARTICULAR:

THE LIVES OF THE PATRIARCHS OF ISRAEL;

THE JOURNEY OF THAT PEOPLE FROM EGYPT THROUGH THE WILDERNESS TO THE LAND OF CANAAN,
AND THEIR SETTLEMENT IN THAT LAND;

THEIR LAWS.

MORAL, CEREMONIAL, AND JUDICIAL;.

THEIR GOVERNMENT AND STATE UNDER JUDGES AND KINGS;

THEIR SEVERAL CAPTIVITIES;

AND THEIR SACRED BOOKS OF DEVOTION:

IN THE EXPOSITION OF WHICH

~~HE HAS~~ **ATTEMPTED TO GIVE AN ACCOUNT OF THE SEVERAL BOOKS, AND THE WRITERS OF THEM; A SUMMARY OF EACH CHAPTER, AND THE GENUINE SENSE OF EVERY VERSE; AND, THROUGHOUT THE WHOLE, THE ORIGINAL TEXT, AND THE VERSIONS OF IT, ARE INSPECTED AND COMPARED; INTERPRETERS OF THE BEST NOTE, BOTH JEWISH AND CHRISTIAN, CONSULTED; DIFFICULT PLACES AT LARGE EXPLAINED; SEEMING CONTRADICTIONS RECONCILED, AND VARIOUS PASSAGES ILLUSTRATED AND CONFIRMED BY TESTIMONIES OF WRITERS, AS WELL GENTILE AS JEWISH.**

BY JOHN GILL, D. D.

IN FOUR VOLUMES.

VOL. I.

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1810.

AN EXPOSITION
OF
THE OLD TESTAMENT.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

THIS book, in the Hebrew copies of the Bible, and by the Jewish writers, is generally called Bereshith, which signifies *in the beginning*, being the first word of it; as the other four books of Moses are also called from their initial words. In the Syriac and Arabic versions, the title of this book is *The Book of the Creation*, because it begins with an account of the creation of all things; and is such an account, and so good an one, as is not to be met with anywhere else: the Greek version calls it Genesis, and so we and other versions from thence; and that because it treats of the generation of all things, of the heavens, and the earth, and all that are in them, and of the genealogy of men: it treats of the first men, of the patriarchs before the flood, and after it to the times of Joseph. It is called the *first* book of Moses, because there are four more that follow; the name the Jewish Rabbins give to the whole is *חמשה חומשי תורה*, the *five fifths of the law*, to which the Greek word *pentateuch* answers; by which we commonly call these books, they being but one volume, consisting of five parts, of which this is the first. And that they were all wrote by Moses is generally believed by Jews and Christians. Some atheistical persons have suggested the contrary; our countryman Hobbes^a would have it, that these books are called his, not from his being the author of them, but from his being the subject of them; not because they were written by him, but because they treat of him: but certain it is that Moses both wrote them, and was read, as he was in the Jewish synagogues, every sabbath-day, which can relate to no other writings but these, John i. 45. and v. 46, 47. Acts' xv. 21.

And Spinosa, catching at some doubts raised by Aben Ezra on Deut. i. 1. concerning some passages which seemed to him to have been added by another hand, forms objections against Moses being the author of the book of Genesis; which are sufficiently answered by Carpzovius^b. Nor can Ezra be the author of the Pentateuch, as Spinosa suspects; since it is plain these writings were in being before his time, in the times of Josiah, Amaziah, yea, of David, and also of Joshua, 2 Chron. xxxiv. 14. xxv. 4. 1 Kings ii. 3. Joshua viii. 34. nay, they are even referred to in the book of Ezra as the writings of Moses, Ezra iii. 2. and vi. 18. to which may be added, in proof of the same, Deut. xxxi. 9, 24. Nor are there any other writings of his authentic; what are ascribed to him, as the Analepsis of Moses, his Apocalypse, and his Last Will and Testament, are apocryphal. That this book of Genesis particularly was written by him, is evident from the testimony of Philip, and even of our Lord Jesus Christ, who both testify that he wrote concerning the Messiah, John i. 45. and v. 46. as he did in this book, where he speaks of him as the seed of the woman that should break the serpent's head; as the seed of Abraham, in whom all the nations of the earth should be blessed; and as the Shiloh, to whom the gathering of the people should be, Gen. iii. 15. and xxii. 18. and xlix. 10. Nor is there any reason to believe that he wrote this book from the annals of the patriarchs, since it does not appear, nor is it very probable, that they had any; nor from traditions delivered down from one to another, from father to son, which is more probable, considering the length of the lives of the pa-

^a Leviath. par. 3. c. 33.
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^b Instruct. ad Libr. Bib. V. T. c. 4. sect. 2.

triarchs: but yet such a variety of particulars respecting times, places, persons, their genealogies and circumstances, so nicely and exactly given, can scarcely be thought to be the fruit of memory; and much less is it to be imagined that he was assisted in it by Gabriel, when he lived in solitude in Midian: but it is best of all to ascribe it to divine inspiration, as all Scripture is by the apostle, 2 Tim. iii. 16. for who else but God could have informed him of the creation, and the manner and order in which every creature was brought into being, with a multitude of things recorded in this book? the design of which is to lead

men into the knowledge and worship of the one true God, the Creator of all things, and of the origin of mankind, the fall of our first parents, and their posterity in them; and to point at the means and method of the recovery of man by the Messiah, the promised seed; and to give an account of the state and case of the church of God, in the times of the patriarchs, both before and after the flood, from Adam, in the line of Seth, to Noah; and from Noah to the times of Joseph, in whose death it ends: and, according to bishop Usher^c, it contains an history of two thousand, three hundred, and sixty-nine years.

C H A P. I.

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

Ver. 1. *In the beginning God created the heaven and the earth.*] By the heaven some understand the supreme heaven, the heaven of heavens, the habitation of God, and of the holy angels; and this being made perfect at once, no mention is after made of it, as of the earth; and it is supposed that the angels were at this time created, since they were present at the laying of the foundation of the earth, Job xxxviii. 6, 7. but rather the lower and visible heavens are meant, at least are not excluded, that is, the substance of them; as yet being imperfect and unadorned; the expanse not yet made, or the ether and air not yet stretched out; nor any light placed in them, or adorned with the sun, moon, and stars: so the earth is to be understood, not of that properly so called, as separated from the waters, that is, the dry land afterwards made to appear;

but the whole mass of earth and water before their separation, and when in their unformed and unadorned state, described in the next verse: in short, these words represent the visible heavens and the terraqueous globe, in their chaotic state, as they were first brought into being by almighty power. The \aleph prefixed to both words is, as Aben Ezra observes, expressive of notification or demonstration, as pointing at *those* heavens, and *this* earth; and shews that things visible are here spoken of, whatever is above us, or below us to be seen: for in the Arabic language, as he also observes, the word for *heaven* comes from one which signifies high or above^a; as that for *earth* from one that signifies low and beneath, or under^b. Now it was the matter or substance of these that was first created; for the word \aleph set before them signifies substance, as both Aben Ezra and^c Kimchi affirm. Maimonides^d observes, that this participle, according to their wise men, is the same as *with*: and then the sense is, God created with the heavens whatsoever are in the heavens, and with the earth whatsoever are in the earth; that is, the substance of all things in them; or all things in them were seminally together: for so he illustrates it by an husbandman sowing seeds of divers kinds in the earth, at one and the same time; some of which come up after one day, and some after two days, and some after three days, though all sown together.

These are said to be *created*, that is, to be made out of nothing; for what pre-existent matter to this chaos could there be out of which they could be formed? And the apostle says, *through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear*, Heb. xi. 3. And though this word is sometimes used, and even in this chapter, of the production of creatures out of pre-existent matter, as in ver. 21, 27. yet, as Nachmanides observes, there is not in the holy language any word but this here used, by which is signified the bringing any thing into being out of nothing; and many of the Jewish interpreters, as Aben Ezra, understand by creation here, a production of

^a Annal. Vet. Test. p. 17.

^b سبأ altus fuit, emiuit, Golius, col. 1219.

^c أرض quicquid humile, inferum & depressum ib. col. 70. Hot-

tinger. Smegma Orient. c. 5. p. 70. & Thesaur. Philolog. l. 1. c. 2. p. 274.

^d Sepher Shorash. rad. ארץ.

^e Moreh Nevehim, par. 2. c. 30. p. 275, 276.

something into being out of nothing; and Kimchi says^e, that creation is a making some new thing, and a bringing something out of nothing: and it deserves notice, that this word is only used of God; and creation must be the work of God, for none but an almighty power could produce something out of nothing. The word used is *Elohim*, which some derive from another, which signifies power, creation being an act of almighty power: but it is rather to be derived from the root in the Arabic language, which signifies to worship^f, God being the object of all religious worship and adoration; and very properly does Moses make use of this appellation here, to teach us, that he who is the Creator of the heavens and the earth is the sole object of worship; as he was of the worship of the Jewish nation, at the head of which Moses was. It is in the plural number, and being joined to a verb of the singular, is thought by many to be designed to point unto us the mystery of a plurality, or trinity of persons in the unity of the divine essence: but whether or no this is sufficient to support that doctrine, which is to be established without it; yet there is no doubt to be made, that all the three Persons in the Godhead were concerned in the creation of all things, see Psal. xxxiii. 6. The Heathen poet Orpheus has a notion somewhat similar to this, who writes, that all things were made by one Godhead of three names, and that this God is all things^g: and now all these things, the heaven and the earth, were made by God *in the beginning*: either in the beginning of time, or when time began, as it did with the creatures, it being nothing but the measure of a creature's duration, and therefore could not be until such existed; or as Jarchi interprets it, in the beginning of the creation, when God first began to create; and is best explained by our Lord, *the beginning of the creation which God created*, Mark iii. 19. and the sense is, either that as soon as God created, or the first he did create were the heavens and the earth; to which agrees the Arabic version; not any thing was created before them: or in connexion with the following words, thus, *when first, or in the beginning, when God created the heavens and the earth, then the earth was without form, &c.*^h The Jerusalem Targum renders it, *in wisdom God created*: see Prov. iii. 19. and some of the ancients have interpreted it of the wisdom of God, the Logos and son of God. From hence we learn, that the world was not eternal, either as to the matter or form of it, as Aristotle, and some other philosophers, have asserted, but had a beginning; and that its being is not owing to the fortuitous motion and conjunction of atoms, but to the power and wisdom of God, the first cause and sole author of all things; and that there was not any thing created before the heaven and the earth were: hence those phrases, before the foundation of the world, and before the world began, &c. are expressive of

eternity: this utterly destroys the notion of the pre-existence of the souls of men, or of the soul of the Messiah: false therefore is what the Jews sayⁱ, that paradise, the righteous, Israel, Jerusalem, &c. were created before the world; unless they mean, that these were fore-ordained by God to be, which perhaps is their sense.

Ver. 2. *And the earth was without form, and void, &c.*] It was not in the form it now is, otherwise it must have a form, as all matter has; it was a fluid matter, the watery parts were not separated from the earthy ones; it was not put into the form of a terraqueous globe it is now, the sea apart, and the earth by itself, but were mixed and blended together; it was, as both the Targums of Jonathan and Jerusalem paraphrase it, a waste and desert, empty and destitute of both men and beasts; and it may be added, of fishes and fowls, and also of trees, herbs, and plants. It was, as Ovid^k calls it, a chaos and an indigested mass of matter; and Hesiod^l makes a chaos first to exist, and then the wide-extended earth, and so Orpheus^m, and others; and this is agreeably to the notion of various nations. The Chinese make a chaos to be the beginning of all things, out of which the immaterial being (God) made all things that consist of matter, which they distinguish into parts they call Yn and Yang, the one signifying hidden or imperfect, the other open or perfectⁿ; and so the Egyptians, according to Diodorus Siculus^o, whose opinion he is supposed to give, thought the system of the universe had but one form; the heaven and earth, and the nature of them, being mixed and blended together, until by degrees they separated and obtained the form they now have: and the Phœnicians, as Sanchoniatho^p relates, supposed the principle of the universe to be a dark and winny air, or the blast of a dark air, and a turbid chaos surrounded with darkness, as follows; and *darkness was upon the face of the deep*: the whole fluid mass of earth and water mixed together. This abyss is explained by waters in the next clause, which seem to be uppermost; and this was all a dark turbid chaos, as before expressed, without any light or motion, till an agitation was made by the spirit, as is next observed: *and the spirit of God moved upon the face of the waters*, which covered the earth, Psal. civ. 6. the earthy particles being heaviest sunk lower, and the waters being lighter rose up above the others: hence Thales^q the philosopher makes water to be the beginning of all things, as do the Indian Brahmins^r: and Aristotle^s himself owns that this was the most ancient opinion concerning the origin of the universe, and observes, that it was not only the opinion of Thales, but of those that were the most remote from the then present generation in which he lived, and of those that first wrote on divine things; and it is frequent in Hesiod and Homer to make Oceanus, or the ocean, with Tethys, to be the parents of generation: and so the

^e Ut supra rad. אלהים.

^f אלהים coluit, unde אלהים numen colendum, Schultens in Job. i. 1. Golius, col. 144. Hottinger. Smegma. p. 120.

^g See the Universal History, vol. 1. p. 33.

^h So Vatablus.

ⁱ Targum Jon. & Jerus. in Gen. iii. 24. T. Bab. Pesachim, fol. 54. 1. & Nedarim, fol. 39. 2.

^k Quem dixere chaos, rudis indigestaque moles, Ovid Metamorph. l. 1. Fab. 1.

^l Ηρακλειος περι της γης, &c. Hesiodi Theogonia.

^m Orphici Argonautica, ver. 12.

ⁿ Martin. Sinic. Hist. l. 1. p. 5.

^o Bibliothec. l. 1. p. 7.

^p Apud Euseb. Prepar. Evangel. l. 2. c. 10. p. 33.

^q Javert. in Vita Thaletis, p. 18. Cicero de Natura Deorum, l. 1.

^r Strabo. Geograph. l. 15. p. 491.

^s Metaphysic. l. 1. c. 3.

Scriptures represent the original earth as standing out of the water, and consisting of it, 2 Pet. iii. 5. and upon the surface of these waters, before they were drained off the earth, *the spirit of God moved*; which is to be understood not of a wind, as Onkelos, Aben Ezra, and many Jewish writers, as well as Christians, interpret it; since the air, which the wind is a motion of, was not made until the second day. The Targums of Jonathan and Jerusalem call it the spirit of mercies; and by it is meant the spirit of the Messiah, as many Jewish writers call him; that is, the third Person in the blessed Trinity, who was concerned in the creation of all things, as in the garnishing of the heavens, so in bringing the confused matter of the earth and water into form and order; see Job xxvi. 13. Psal. civ. 30. and xxxiii. 6. This same spirit *moved* or brooded upon the face of the waters, to impregnate them, as an hen upon eggs to hatch them, so he to separate the parts which were mixed together, and give them a quickening virtue to produce living creatures in them. This sense and idea of the word are finely expressed by our poet ^w. Some traces of this appear in the *vers*; or mind of Anaxagoras, which when all things were mixed together came and set them in order ^x; and the *mens* of Thales he calls God, which formed all things out of water ^y; and the *spiritus intus alit*, &c. of Virgil; and with this agrees what Hermes says, that there was an infinite darkness in the abyss or deep, and water, and a small intelligent spirit, endowed with a divine power, were in the chaos ^z; and perhaps from hence is the mundane egg, or egg of Orpheus ^a; or the first-born or first-laid egg, out of which all things were formed; and which he borrowed from the Egyptians and Phœnicians, and they perhaps from the Jews, and which was reckoned by them a resemblance of the world. The Egyptians had a deity they called Cneph, out of whose mouth went forth an egg, which they interpreted of the world ^b; and the Zophasemin of the Phœnicians, which were heavenly birds, were, according to Sanchoniatho ^c, of the form of an egg; and in the rites of Bacchus they worshipped an egg, as being an image of the world, as Macrobius ^d says; and therefore he thought the question, whether an hen or an egg was oldest, was of some moment, and deserved consideration: and the Chinese say ^e, that the first man was produced out of the chaos as from an egg, the shell of which formed the heavens, the white the air, and the yolk the earth; and to this incubation of the spirit, or wind, as some would have it, is owing the windy egg of Aristophanes ^f.

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

Ver. 4. *And God saw the light, that it was good, &c.*] Very pleasant and delightful, useful and beneficial; that is, he foresaw it would be good, of great service, as Picherellus ^k interprets it; for as yet there were no inhabitants of the earth to receive any advantage by it; see Eccl. xi. 7. besides, it was doubtless good to answer some present purposes, to prepare for the work of the two following days, before the great luminary was formed; as to dispel the darkness of heaven, and that which covered the deep; to rarefy, exhale, and draw up the lighter parts of the chaos, in order to form the wide-extended ether, the expanded air, and

¹ Zohar in Gen. fol. 107. 5. and fol. 128. 3. Bereshit Rabba, fol. 2. 4. and 6. 3. Vajikra Rabba, sect. 14. fol. 156. 4. Baal Hatturim in loc. Capthor Uperah, fol. 113. 2.

² מרחפת incubabat, Junius, Tremellius, Piscator, as a dove on her young, T. Bab. Chagigah, fol. 15. 1.

^w ——— and, with mighty wings outspread,
Dovelike satst brooding on the vast abyss,
And mad'st it pregnant.

Milton's Paradise Lost, B. 1. l. 20, 21, 22.

The same sentiment is in B. 7. l. 234, 235.

³ Laert. in Vita Anaxagor. p. 91. Euseb. Evangel. Præpar. l. 10. c. 14. p. 504.

⁴ Cicero de Nat. Deorum, l. 1. Lactant. de falsa Relig. l. 1. c. 5.

⁵ Apud Drusium in loc.

⁶ Hymn. apollon, ver. 1, 2.

⁷ Euseb. Præpar. Evangel. l. 3. c. 11. p. 115.

⁸ Apud Ib. l. 2. c. 10. p. 33.

⁴ Saturnal. l. 7. c. 16.

⁵ Martini. Sinic. Hist. l. 1. p. 3, 4.

⁶ In Avibus.

⁷ Vid. Menasseh ben Israel conciliator in Gen. qu. 2.

⁸ De Operibus Dei, par. 3. l. 1. c. 2. col. 239. and l. 2. c. 1.

⁹ Miscell. Sacr. l. 1. c. 12.

¹⁰ Milton seems to be of the same mind: —

————— and forthwith light

Ethereal, first of things, quintessence pure,
Sprung from the deep, and from her native east
To journey thro' the airy gloom began,
Spher'd in a radiant cloud, for yet the sun
Was not; she in a cloudy tabernacle
Sojourn'd the while. ———

Paradise Lost, B. 7. l. 243, &c.

¹¹ In Cosmopœiam, p. 267.

the surrounding atmosphere, while the spirit of God was agitating the waters, and separating them from the earth parts; and which also might serve to unite and harden those which were to form the dry land, and also to warm that when it appeared, that it might bring forth grass, herbs, and fruit-trees: *and God divided the light from the darkness*; by which it should seem that they were mixed together, the particles of light and darkness; but *by what way is the light parted*, severed and divided from darkness, is a question put to men by the Lord himself, who only can answer it, Job xxxviii. 24. he has so divided one from the other that they are not together at the same place and time; when light is in one hemisphere, darkness is in the other; and the one by certain constant revolutions is made to succeed the other; and by the motion of the one, the other gives way; as well as also God has divided and distinguished them by calling them by different names, as Aben Ezra, and is what next follows:

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

It is a notion of Mr. Whiston's, that the six days of the creation were equal to six years, a day and a year being one and the same thing before the fall of man, when the diurnal rotation of the earth about its axis, as he thinks, began; and in agreement with this, very remarkable is the doctrine of Empedocles taught, that when mankind sprung originally from the earth, the length of the day, by reason of the slowness of the sun's motion, was equal to ten of our present months^r. The Hebrew word ערב, *Ereb*, rendered *evening*, is retained by some of the Greek poets, as by Hesiod^s, who says, out of the *chaos* came *Erebus*, and black night, and out of the night ether and the day; and Aristophanes^t, whose words are, "chaos, night, and black *Erebus* were first, and wide Tartarus, but there were neither earth, air, nor heaven, but in the infinite bosom of *Erebus*, black-winged night first brought forth a windy egg, &c." And Orpheus^u makes night to be the beginning of all things.

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

^l Milton in the place above referred to says, it was divided by the hemisphere.

^m Laert. in Vita Thaletis. p. 24.

ⁿ Plin. Nat. Hist. l. 2. c. 77.

^o Noct. Attic. l. 3. c. 9.

^p De Mor. German. c. 11.

^q Commentar. l. 6. p. 141.

^r Vid. Universal History, vol. 1. p. 79.

^s Εξ γαρ τῆς Ἐφῆδος, &c. Hesiod. Theogonia.

^t Χαῶς ἢ καὶ τῆς ἐπὶ τῆς γῆς ἀπορίας, &c. Aristophanes in Avibus.

^u Hymn. 2. ver. 9.

^v רָקִיעַ expansio, Montanus. Tigurine version; extensio, Munster, Fagius, Vatablus, Aben Ezra; expansum, Junius, Tremellius, Piscator, Drusus, Schmidt, εὐρυμετα, Sept. firmamentum, V. L.

^x Vid. Castell. Lex. col. 3647. Fuller. Miscell. Sacr. l. 1. c. 6.

^y Vid. Dickinson. Physica vetus & vera, c. 7. sect. 13, 14. p. 88, 89.

it divide the waters from the waters: the waters under it from those above it, as it is explained in the next verse; of which more there.

Ver. 7. *And God made the firmament, &c.*] By a word speaking, commanding it into being, producing it out of the chaos, and spreading it in that vast space between the heaven of heavens and our earth.² *And divided the waters which were under the firmament from the waters which were above the firmament;* the lower part of it, the atmosphere above, which are the clouds full of water, from whence rain descends upon the earth; and which divided between them and those that were left on the earth, and so under it, not yet gathered into one place; as it now does between the clouds of heaven and the waters of the sea. Though Mr. Gregory³ is of opinion, that an abyss of waters above the supremest orb is here meant; or a great deep between the heavens and the heaven of heavens, where, as in storehouses, the depth is laid up; and God has his treasures of snow, hail, and rain, and from whence he brought out the waters which drowned the world at the universal deluge. Others suppose the waters above to be the crystalline heaven, which for its clearness resembles water; and which Milton^b calls the *crystalline ocean*. *And it was so:* the firmament was accordingly made, and answered this purpose, to divide the waters below it from those above it; or *it was firm*^c, stable and durable; and so it has continued.

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

Ver. 9. *And God said, let the waters under the heaven be gathered together unto one place, &c.*] Which are

before called the waters under the firmament; and which were either on the surface of the earth, or in the bowels of it, or mixed with it, which by the compression of the expanse or air were separated from it; and these, by apertures and channels made, were caused to flow as by a straight line, as the word^e used signifies, unto the decreed place that was broke up for them, the great hollow or channel which now contains the waters of the ocean: this was done by the word of the Lord, at his rebuke; and when it seems there was a clap of thunder, and perhaps an earthquake, which made the vast cavity for the sea, as well as threw up the hills and mountains, and made the valleys; see Job xxxviii. 10. *Psal. civ. 6, 7, 8. and let the dry land appear:* clear of the waters, dried by the expanded air, and hardened by the fiery light, and as yet without any herb or tree upon it: *and it was so:* immediately done, the waters were drained off the earth, directed to their proper channels, and caused to run as by line to their appointed place; and the solid parts of the earth became dry, and appeared in sight.

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

Ver. 11. *And God said, let the earth bring forth grass,*

² The firmament, expanse of liquid, pure, transparent, elemental air, diffused in circuit to the uttermost convex Of this great round.

^a Milton, *Paradise Lost*, B. 7. l. 263, &c.

^b Notes and Observations, &c. c. 23. p. 110, &c.

^c *Ibid.* l. 291.

^d וידי כן & factum est firmum, Fagius & Nachmanides in ib.

^e Vid. Maimon. *Morch Nevochim*, par. 2. c. 30.

^f ויגבו יקרו congregator tanquam ad amussim & regulam, Fagius; recto & equabili cursu contendunt & collineant, Junius.

^g ויגבו a verbo, שבוך, sublimis, elatus, altus fuit; ארץ lingua Arabico, humilis, depressus fuit significat, Rottinger. *Thesaur. Philolog.* l. 1. c. 2. sect. 6. p. 234.

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

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

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

Ver. 14. *And God said, let there be lights in the firmament of the heaven, &c.*] In the upper part of it, commonly called the starry heaven: some writers, both Jewish and Christian, and even modern astronomers,

understand this only of the appearance of them, and not of the formation of them; they suppose they were made on the first day, but did not appear or shine out so clearly and visibly as now on the fourth day: but it seems rather, that the body of fire and light produced on the first day was now distributed and formed into several luminous bodies of sun, moon, and stars, for these were *מאורות*, from light; lights produced from that light, or made out of it; or were instruments of communicating and letting down that light upon the earth^h, which was collected and put together in them, especially in the sun: and the uses of them were to divide the day from the night; which is the peculiar use of the sun, which by its appearance and continuance makes the day, and by withdrawing itself, or not appearing for a certain time, makes the night; as the light by its circular motion did for the first three days, or the diurnal motion of the earth on its axis, then and now: and let them be for signs, and for seasons, and for days and years; for signs of good and bad weather; for the times of ploughing, sowing, reaping, &c. and for the seasons of summer and winter, spring and autumn; for days by a circular motion for the space of twenty-four hours; and for years by annual motion for the space of three hundred sixty-five days and odd hours. The Targum of Jonathan is, “and let them be for signs and the times of the feasts, and to reckon with them the number of days, and sanctify the beginnings of the months, and the beginnings of the years, and the intercalations of months and years, the revolutions of the sun, and the new moons, and cycles.” And so Jarchi interprets seasons of the solemn festivals, that would hereafter be commanded the children of Israel; but those uses were not for a certain people, and for a certain time, but for all mankind, as long as the world should stand.

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

Ver. 16. *And God made two great lights, &c.*] This was his own work which he himself did, and not by another; and may be particularly observed to express the folly of idolaters in worshipping these luminaries which were the creatures of God, and were placed by him in the heaven to serve some purposes on earth beneficial to men, but not to be worshipped. These two great lights are the sun and the moon; and they may well be called great, especially the former, for the diameter of the sun is reckoned to be about eight hundred thousand miles. According to Mr. Derhamⁱ, its apparent diameter is computed at 892,148 English miles, its ambit at 2,582,873 miles, and its solid contents at 290,971,000,000,000: the lowest account makes the sun a hundred thousand times bigger than the earth; and according to Sir Isaac Newton it is 900,000

† Vid. T. Bab. Roshhashanah, fol. 11. 1.

^h *אור* significat lucem illam primam per sese Jucentem; *מאורות*

vero corpus per quod lux illa prima splendorem suum demittit. Nachmanides, apud Fagium in loc

ⁱ Astro-Theology, B. 1. c. 2. & B. 6. c. 2.

bigger. The moon's diameter is to that of the earth as 11 to 40.2, or 2,175 miles, its surface contains fourteen hundred thousand square miles^k: it is called great, not on account of its corporeal quantity, for it is the least of all the planets excepting Mercury, but because of its quality, as a light, it reflecting more light upon the earth than any besides the sun. *The greater light to rule the day*; not to rule men, though the Heathens have worshipped it under the names of Molech and Baal, which signify king and lord, as if it was their lord and king to whom they were to pay homage; but to rule the day, to preside over it, to make it, give light in it, and continue it to its proper length; and in which it rules alone, the moon, nor any of the other planets then appearing: this is called the *greater light*, in comparison of the moon, not only with respect to its body or substance, but on account of its light, which is far greater and stronger than that of the moon; and which indeed receives its light from it, the moon being, as is generally said, an opaque body: *and the lesser light to rule the night*; to give light then, though in a fainter, dimmer way, by reflecting it from the sun; and it rules alone, the sun being absent from the earth, and is of great use to travellers and sailors; it is called the lesser light, in comparison of the sun. Astronomers are of opinion, as Calmet^l observes, that it is about fifty-two times smaller than the earth, and four thousand one hundred and fifty times smaller than the sun; but these proportions are otherwise determined by the generality of modern astronomers: however, they all agree that the moon is abundantly less than the sun; and that it is as a light, we all know. He made *the stars also*; to rule by night, Psal. cxxxvi. 9. not only the planets, Saturn, Jupiter, Mars, Mercury, Venus, but the vast numbers of stars with which the heavens are bespangled, and which reflect some degree of light upon the earth; with the several constellations, some of which the Scriptures speak of, as Arcturus, Orion, Pleiades, and the chambers of the south, Job ix. 9. and xxxviii. 31, 32. Amos v. 8. though some restrain this to the five planets only.

Ver. 17. *And God set them in the firmament of the heaven, &c.*] He not only ordered that there they should be, and made them that there they might be, but he placed them there with his own hands; and they are placed, particularly the sun, at such a particular distance as to be beneficial and not hurtful: had it been set nearer to the earth, its heat would have been intolerable; and had it been further off it would have been of no use; in the one case we should have been scorched with its heat, and in the other been frozen up for the want of it. The various expressions used seem to be designed on purpose to guard against and expose the vanity of the worship of the sun and moon; which being visible, and of such great influence and usefulness to the earth, were the first the Heathens paid adoration to, and was as early as the times of Job, ch. xxxi. 26, 27, 28. and yet these were but creatures made by God, his servants and agents under him, and therefore to worship them was to serve the creature besides the Creator. *To give light upon the earth*; this

is repeated from ver. 15. to shew the end for which they were made, and set up, and the use they were to be of to the earth; being hung up like so many lamps or chandeliers, to contain and send forth light unto the earth, to the inhabitants of it, that they may see to walk and work by, and do all the business of life, as well as be warmed and comforted thereby, and the earth made fertile to bring forth its precious fruits for the use of creatures in it: and it is marvellous that such light should be emitted from the sun, when it is at such a vast distance from the earth, and should reach it in so short a space. A modern astronomer^m observes, that a bullet discharged from a cannon would be near twenty-five years, before it could finish its journey from the sun to the earth: and yet the rays of light reach the earth in seven minutes and a half, and are said to pass ten millions of miles in a minute.

Ver. 18. *And to rule over the day, and over the night, &c.*] The one, namely the sun, or greater light, to rule over the day, and the moon and stars, the lesser lights, to rule over the night: this is repeated from ver. 16. to shew the certainty of it, and that the proper uses of these lights might be observed, and that a just value might be put upon them, but not carried beyond due bounds: *and to divide the light from the darkness*; as the day from the night, which is done by the sun, ver. 14. and to dissipate and scatter the darkness of the night, and give some degree of light, though in a more feeble manner, which is done by the moon and stars: *and God saw that it was good*: or foresaw it would be, that there should be such lights in the heaven, which would be exceeding beneficial to the inhabitants of the earth, as they find by good experience it is, and therefore have great reason to be thankful, and to adore the wisdom and goodness of God; see Psal. cxxxvi. 1, 7, 8, 9. Eccl. xi. 7. see the note on ver. 4.

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

Ver. 20. *And God said, let the waters bring forth abundantly, &c.*] The waters gathered together in one place, the waters of the ocean, and those in rivers, pools and lakes, and which, before their collection into those places, had been sat on, moved, and impregnated by the spirit of God; so that they could, as they did, by the divine order accompanied with his power, bring forth abundance of creatures, next mentioned: *the moving creature that hath life*; an animal life, of which sort of creatures as yet there had been none made; vegetables, or such as have a vegetative life, were made on the third day; but those that have a sensitive and animal life not till this day, the fifth; and the less perfect, or lower sort of these, were first produced, even such as move or creepⁿ, as the word used signifies; which is applied to fishes as well as creeping things, because in

^k Chambers's Dictionary in the word *Moon*.

^l Dictionary in the word *Moon*.

^m Huygen. *Cosmotheoros*. l. 2. p. 125.

ⁿ שרץ reptile, V. L. Paganus, Montanus; reptilia, Junius & Tremellius, Piscator.

swimming their bellies touch the water, and are close to it, as reptiles on the earth: and of these creeping things in the seas there are innumerable, as the Psalmist says, Psal. civ. 25. Pliny^o reckons up an hundred and seventy-six kinds of fishes, which he puts in an alphabetical order: *and fowl that may fly above the earth in the open firmament of heaven*; which according to our version were to be produced out of the waters also; not out of mere water, but out of earth and water mixed together, or out of the earth or clay^p that lay at the bottom of the waters: and it may be observed of some fowls, that they live on the waters, and others partly on land and partly on water; and as the elements of fowl and fish, the air and water, bear a resemblance to each other, so do these creatures, some fowls both fly and swim; and what wings are to the one, fins are to the other; and both steer their course by their tails, and are both oviparous: though it should seem, according to ch. ii. 19, that the fowls were produced out of the earth, and the words may be rendered here, *let the fowl fly above the earth, &c.* as they are in the Samaritan and Syriac versions, and in others^q.

Ver. 21. *And God created great whales, &c.*] Which the Targums of Jonathan and Jarchi interpret of the Leviathan and its mate, concerning which the Jews have many fabulous things: large fishes are undoubtedly meant, and the whale being of the largest sort, the word is so rendered. *Ælianus*, from various writers, relates many things of the extraordinary bigness of whales; of one in the Indian sea five times bigger than the largest elephant, one of its ribs being twenty cubits^r; from *Theocles*, of one that was larger than a galley with three oars^s; and from *Onesicritus* and *Orthogoras*, of one that was half a furlong in length^t; and *Pliny*^u speaks of one sort called the *balæna*, and of one of them in the Indian sea, that took up four acres of land, and so *Solinus*^v; and from *Juba*, he relates there were whales that were six hundred feet in length, and three hundred sixty in breadth^w: but whales in common are but about fifty, seventy, eighty, or at most one hundred feet. Some interpret these of crocodiles, see *Ezek.* xxix. 3. some of which are twenty, some thirty, and some have been said to be an hundred feet long^x. The word is sometimes used of dragons, and, if it has this sense here, must be meant of dragons in the sea, or sea-serpents, *leviathan* the piercing serpent, and *leviathan* the crooked serpent, *Isa.* xxvii. 1. so the Jews^y; and such as the bishop of *Bergen*^z speaks of as in the northern seas of a hundred fathom long, or six hundred English feet; and who also gives an account of a sea-monster of an enormous and incredible size, that sometimes appears like an island at a great distance, called *Kraken*^{aa}: now because creatures of such a prodigious bigness were formed out of the waters, which seemed so very unfit to produce them; therefore the

same word is here made use of, as is in the creation of the heaven and the earth out of nothing, ver. 1. because this production, though not out of nothing, yet was an extraordinary instance of almighty power, *And every living creature that moveth, which the waters brought forth abundantly after their kind*; that is, every living creature that swims in the waters of the great sea, or in rivers, whose kinds are many, and their numbers not to be reckoned; see the note on ver. 20. *and every winged fowl after his kind*: every fowl, and the various sorts of them that fly in the air; these were all created by God, or produced out of the water and out of the earth by his wonderful power: *and God saw that it was good*; or foresaw that those creatures he made in the waters and in the air would serve to display the glory of his perfections, and be very useful and beneficial to man, he designed to create.

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

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

Ver. 24. *And God said, let the earth bring forth the living creature after his kind, &c.*] All sorts of living creatures that live and move upon the earth; not that the earth was endued with a power to produce these creatures of itself, without the interposition of God: for though it might be impregnated with a quickening virtue by the spirit of God, which moved on it whilst a fluid, and had been prepared and disposed for such a production by the heat of the body of light created on the first day, and of the sun on the fourth; yet no doubt it was by the power of God accompanying his word, that these creatures were produced of the earth, and formed into their several shapes. The Heathens had some traditionary notion of this affair: according to the Egyptians, whose sentiments *Diodorus Siculus*^c seems to give us, the process was thus carried on; the earth being stiffened by the rays of the sun, and the moist matter being made fruitful by the genial heat, at night received nourishment by the mist which fell from the ambient air; and in the day was consolidated by the heat of the sun, till at length the enclosed foetus

^o Nat. Hist. l. 32. c. 11.

^p Vid. T. Bab. Cholin. fol. 27. 2.

^q אַמָּא וְיִבְרָא וְיִבְרָא & volatile voliet, *Pagninus*, *Montanus*, *Vatablus*, *Amama* & volatile volitet, *Tigurine* version; & volucres volent, *Junius* & *Tremellius*, *Piscator*; & aves volent, *Drusius*; & volucris voliet, *Cartwrightus*; & avis voliet, *Schmidt*.

^r Hist. Animal. l. 16. c. 12.

^s Ib. l. 17. c. 6.

^t Ibid.

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^u Nat. Hist. l. 9. c. 3.

^v Polyhistor. c. 65.

^w Plin. Nat. Hist. l. 32. c. 1.

^x See *Thevenot's Travels*, par. 1. c. 72. p. 246. *Harris's Voyages*, &c. vol. 1. p. 287, 485, 759.

^y T. Bab. Bava Bathra, fol. 74. 2.

^z History of Norway, p. 199.

^{aa} Ibid. p. 210, &c.

^c Bibliothec. l. 1. p. 7.

having arrived to a perfect increase, and the membranes burnt and burst, creatures of all kinds appeared; of whom those that had got a greater degree of heat went upwards, and became flying fowl; those that were endued with an earthly concretion were reckoned in the class or order of reptiles, and other terrestrial animals; and those that chiefly partook of a moist or watery nature, ran to the place of a like kind, and were called swimmers or fish. This is the account they give; and somewhat like is that which Archelaus, the master of Socrates, delivers as his notion, that animals were produced out of slime, through the heat of the earth liquefying the slime like milk for food^a: and Zeno the Stoic says^b, the grosser part of the watery matter of the world made the earth, the thinner part the air, and that still more subtilized, the fire; and then out of the mixture of these proceeded plants and animals, and all the other kinds; but all this they seem to suppose to be done by the mere efforts of nature; whereas Moses here most truly ascribes their production to the all-powerful Word of God: *cattle, and creeping things, and beast of the earth after his kind*; the living creatures produced out of the earth are distinguished into three sorts; *cattle*, which seem to design tame cattle, and such as are for the use of man, either for carriage, food, or clothing, as horses, asses, camels, oxen, sheep, &c. and *creeping things*, which are different from the creeping things in the sea before mentioned, are such as either have no feet, and go upon their bellies, or are very short, and seem to do so, whether greater or lesser, as serpents, worms, ants, &c. and *the beast of the earth* seems to design wild beasts, such as lions, bears, wolves, &c. and it was so; such creatures were immediately produced.

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

then *the evening and the morning were the fifth day*; which is what rhetoricians call an *hysteron proteron*.

Ver. 26. *And God said, let us make man in our image, after our likeness, &c.*] These words are directed not to the earth, out of which man was made, as consulting with it, and to be assisting in the formation of man, as Moses Gerundensis, and other Jewish writers^c, which is wretchedly stupid; nor to the angels, as the Targum of Jonathan, Jarchi, and others, who are not of God's privy council, nor were concerned in any part of the creation, and much less in the more noble part of it: nor are the words spoken after the manner of kings, as Saadia, using the plural number as expressive of honour and majesty; since such a way of speaking did not obtain very early, not even till the close of the Old Testament: but they are spoken by God the Father to the Son and Holy Ghost, who were each of them concerned in the creation of all things, and particularly of man: hence we read of divine Creators and Makers in the plural number, Job. xxxv. 10. Psal. cxlix. 2. Eccl. xii. 1. and Philo the Jew acknowledges that these words declare a plurality, and are expressive of others, being co-workers with God in creation^d: and man being the principal part of the creation, and for the sake of whom the world, and all things in it were made, and which being finished, he is introduced into it as into an house ready prepared and furnished for him; a consultation is held among the divine Persons about the formation of him; not because of any difficulty attending it, but as expressive of his honour and dignity; it being proposed he should be made not in the likeness of any of the creatures already made, but as near as could be in the likeness and image of God. The Jews sometimes say, that Adam and Eve were created in the likeness of the holy blessed God, and his Shechinah^e; and they also speak^f of Adam Kadmon the ancient Adam, as the cause of causes, of whom it is said, *I was as one brought up with him* (or an artificer with him), Prov. viii. 30. and to this ancient Adam he said, *let us make man in our image, after our likeness*: and again, *let us make man*; to whom did he say this? the cause of causes said to *jod, he, vau, he*; that is, to Jehovah, which is in the midst of the ten numerations. What are the ten numerations? *aleph, he, jod, he*, that is, אהיה, *I am that I am*, Exod. iii. 14. and he that says *let us make*, is Jehovah; I am the first, and I am the last, and beside me there is no God: and three jods יי י testify concerning him, that there is none above him, nor any below him, but he is in the middle: *and let them have dominion over the fish of the sea, and over the fowl of the air*: that is, to catch them, and eat them; though in the after-grant of food to man, no mention as yet is made of any other meat than the herbs and fruits of the earth; yet what can this dominion over fish and fowl signify, unless it be a power to feed upon them? It may be observed, that the plural number is used, *let them*, which shews that the name *man* is general in the preceding clause, and includes male and female, as we find by the following verse man was created: *and over the cattle, and over all the earth*: over the tame creatures, either for

^a Laert. in Vita Archelai, p. 99.

^b Ib. in Vita Zenonis, p. 524.

^c Vet. Nizzachon, p. 5. Lipman. Carmen Memorial. p. 108. apud Wegeneil. Tels ligna, vol. 1.

^d De confusione Ling. p. 344. De Profugis, p. 460. De Opifício, p. 16.

^e Tikkune Zohar, correct. 64. fol. 98. 2.

^f Ibid. correct. 70. fol. 119. 1.

food, or clothing, or carriage, or for all of them, some of them for one thing, and some for another; and over all the wild beasts of the earth, which seem to be meant by the phrase, *over all the earth*; that is, over all the beasts of the earth, as appears by comparing it with ver. 24. so as to keep them in awe, and keep them off from doing them any damage: *and over every creeping thing that creepeth upon the earth*; to make use of it as should seem convenient for them.

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

Ver. 28. *And God blessed them, &c.*] The man and the woman he had made, with all the blessings of nature and Providence; with all the good things of life; with his presence, and with communion with himself in a natural way, through the creatures; and particularly with a power of procreating their species, as follows; *and God said unto them, be fruitful, and multiply, and replenish the earth*: if this is not an express com-

mand, as the Jews understand it, for marriage and procreation of children, it seems to be more than a bare permission; at least it is a direction and an advice to what was proper and convenient for the increase of mankind, and for the filling of the earth with inhabitants, which was the end of its being made, Isa. xlv. 18. This shews that marriage is an ordinance of God, instituted in paradise, and is honourable; and that procreation is a natural action, and might have been, and may be performed without sin. *and subdue it*; the earth; not that it was in the hands of others, who had no right to it, and to be conquered and taken out of their hands; but is to be understood of their taking possession, and making use of it; of their tilling the land, and making it subservient to their use: *and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the face of the earth*; which was giving them an universal and unlimited dominion over all the creatures; of which see an enumeration in Psal. viii. 6, 7, 8.

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

Ver. 30. *And to every beast of the earth, &c.*] Wild or tame, the cattle on a thousand hills; God took care and provided for these, being all his creatures, and designed to answer some end or other by their creation: *and to every fowl of the air*; that flies in it; *and to every creeping thing upon the earth*; even the meanest and

^k Protogor. p. 320, 321.

^l Martin. Sinc. Hist. l. 1. p. 4.

^m T. Bab. Sauehedin, fol. 39. 1.

ⁿ Panis erant primus virides Mortalibus Herbes, Ovid. Fast. l. 4.

^o Hierozoic. par. 1. l. 1. c. 2. col. 11.

^p T. Bab. Sauehedin, fol. 59. 2.

lowest insect: *wherein there is life; or a living soul; that has an animal life, which is to be supported by food: I have given every green herb for meat; the leaves for some, and seed for others; and here is no mention made of flesh; and perhaps those creatures which are now carnivorous were not so at their first creation: and it was so; every creature, both man and beast, had food suitable to their nature and appetite, and a sufficiency of it.*

Ver. 31. *And God saw every thing that he had made, &c.*] Either all that he had made on the several six days of the creation, he took a survey of them, looked over them again, as workmen do when they have finished their work, to see if any thing is amiss or wanting; not that any thing of this nature can be supposed in the works of God, but such a survey is attributed to him after the manner of men, to shew the completeness of his works, and the excellency of them. Picherellus¹ limits this to what had been done on this day, with respect to man, who alone, as he thinks, was the subject of this day's work; and so it respects the creation of man after the image and likeness of God; the forming of the woman out of his rib, and so providing a meet help for him; giving them dominion over all the creatures, and suitable food for the support of the animal life; and God reflected on this, and foresaw it would be good in the issue, as it was in itself. *And behold, it was very good; it had been said of every thing else, at the close of each day's work, excepting the second, that it was good; but here the expression is stronger upon the creation of man, the chief and principal work of God, that it was very good; he being made upright and holy, bearing the image of his Creator upon him, and in such circumstances as to be happy and comfortable himself, and to glorify God: the phrase may be expressive not only of the goodness of every thing God had made, as it was in itself, and in its use; but of his complacency, and delight therein, every thing being made for himself and for his pleasure, Rev. iv. 11. and the evening and the morning were the sixth day; by that time all these works on this day were finished; the sun had gone round the earth, or the earth about that, for the space of twenty-four hours, which completed the sixth day, within which term of time God had determined to finish all his works, as he did. This day, according to Capellus, was the twenty-third of April, and, according to Archbishop Usher, the 28th of October, or, as others, the sixth of September. Mr. Whiston, as has been before observed, is of opinion, that the six days of the creation were equal to six years: and the Persians have a tradition, which they pretend to have received from Zoroastres, that God created the world, not in six natural days, but in six times or spaces of different length, called in their tongue *Ghahan barha*. The first of these spaces, in which the heavens were created, was a space of 45 days; the second, in which the waters were created, 60 days; the third, in which the earth was created, 75 days; the fourth, in which grass and*

trees were created, 30 days; the fifth, in which all creatures were made, 80 days; the sixth, in which man was created, 75 days; in all 365 days, or a full year. The first of the six principal good works they are taught to do is to observe the times of the creation². And the ancient Tuscans or Etrurians allot six thousand years to the creation; the order of which, with them, is much the same with the Mosaic account, only making a day a thousand years: in the first thousand, they say, God made the heaven and the earth; in the next, the firmament, which appears to us, calling it heaven; in the third, the sea, and all the waters that are in the earth; in the fourth, the great lights, the sun and moon, and also the stars; in the fifth, every volatile, reptile, and four-footed animal, in the air, earth and water, (which agrees with Picherellus; see the note on ver. 25.) and in the sixth, man; and whereas they say God employed twelve thousand years in all his creation, and the first six being passed at the creation of man, it seems, according to them, that mankind are to continue for the other six thousand years³. And it is a notion that obtains among the Jews, that, answerable to the six days of creation, the world will continue six thousand years. It is a tradition of Elias⁴, an ancient Jewish doctor, that "the world shall stand six thousand years, two thousand void, two thousand under the law, and two thousand, the days of the Messiah." And Baal Hatturim⁵ observes, there are six *alephs* in the first verse of this chapter, answerable to the six thousand years the world is to continue: and R. Gedaliah says⁶, at the end of the sixth millennium the world shall return without form and void, (to its former condition, *tohu* and *bohu*.) and the whole shall be a sabbath: and very particular is another writer⁷ of theirs concerning these six days of the creation, who having spoken of the day of judgment, the resurrection of the dead, and the world to come, observes, that the six-days' work is an intimation and sign of these things: on the sixth day man was created, and the work was perfected on the seventh; so the kings of the nations shall be in the world five thousand years, answerable to the five days in which the fowls, and creeping things of the waters, and the rest, were created; and the holding of their kingdoms will be a little within the sixth millennium, answerable to the creation of cattle and beasts, who were now created on the beginning of it, the *sixth day*; and the kingdom of the house of David will be in the sixth millennium, answerable to the creation of man, who knew his Creator, and ruled over them all; and at the end of that millennium will be the day of judgment, answerable to man's being judged at the end of it, the *sixth day; and the seventh millennium will be the sabbath*. And a like notion obtains among the Persian Magi; it is said that Zerdusht, or Zoroastres, was born in the middle age of the world, so it was told him from the age of Keiomaras (the first man) unto thy age are 3000 years, and from this thy age unto the resurrection are 3000 years⁸.

¹ In *Cosmopœiam*, p. 3841

² Hyde Hist. Relig. vet. Pers. p. 164, 166, 168, 483, 484.

³ Lib. Sad-der, part. 6. 94. apud Hyde, ib. p. 439, 483.

⁴ See *Universal History*, vol. 1. p. 64.

⁵ T. Bab. Sanhedrin, fol. 97. 1. Avoda Zara, fol. 9. 1.

⁶ Comment. in Gen. i. 1.

⁷ Shalshelet Hakabala, fol. 36. 1.

⁸ Comment. in Maimon. Hilch. Teshuva, c. 9. sect. 9.

⁹ Lib. Sad-der, part. 11. Vid. Hyde, ut supra, p. 481.

C H A P. II.

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

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

Ver. 2. *And on the seventh day God ended his work, which he had made, &c.*] Not that God wrought any

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

Ver. 3. *And God blessed the seventh day, and sanctified it, &c.*] A day in which he took delight and pleasure, having finished all his works, and resting from them, and looking over them as very good; and so he pronounced this day a good and happy day, and *sanctified* or appointed it in his mind to be a day separated from others, for holy service and worship; as it was with the Jews when they became a body of people, both civil and ecclesiastical: or this is all said by way of prolepsis or anticipation, as many things in this chapter are, many names of countries and rivers, by which being called in the times of Moses, are here given them, though they were not called by them so early, nor till many ages after: and according to Jarchi this passage respects future time, when God *blessed* this day with the manna, which descended on all the other days of the week, an omer for a man, and on the sixth day double food; and he *sanctified* it with the manna which did not descend at all on that day: be-

^a T. Bab. Megilla, fol. g. 1. & Gloss. in ib.

^b Antiqu. l. 1. c. 1. sect. 1.

^c Concord. part. Eb. p. 144. No. 1007. *Perfecerat ante diem septimum*; some in Vatablus.

^d ויכל & compleverat, Drusius; quum perfecisset, Junius & Tremellius, Piscator; had finished, Ainsworth.

sides, these words may be read in a parenthesis, as containing an account of a fact that was done, not at the beginning of the world, and on the first seventh day of it; but of what had been done in the times of Moses, who wrote this, after the giving of the law of the sabbath; and this being given through his hands to the people of Israel, he takes this opportunity here to insert it, and very pertinently, seeing the reason why God then, in the times of Moses, blessed the sabbath-day, and hallowed it, was, because he had rested on that day from all his works, Exod. xx. 11. and the same reason is given here, taken plainly out of that law which he had delivered to them: *because that in it he had rested from all his work, which God created and made*; which shews, that this refers not to the same time when God blessed and hallowed the seventh day, which was done in the times of Moses, but to what had been long before, and was then given as a reason enforcing it; for it is not here said, as in the preceding verse, *he rested*, but *had rested*, even from the foundation of the world, when his works were finished, as in Heb. iv. 3. even what *he created to make*^e, as the words may be here rendered; which he created out of nothing, as he did the first matter, in order to make all things out of it, and put them in that order, and bring them to that perfection he did.

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

Ver. 5. *And every plant of the field, before it was in the earth, &c.*] That is, God made it, even he who made the heavens and the earth; for these words depend upon the preceding, and are in close connexion with them; signifying that the plants of the field, which were made out of the earth on the third day, were made before any were planted in it, or any seed was sown therein from whence they could proceed, and therefore must be the immediate production of divine power: *and every herb of the field before it grew*;

those at once sprung up in perfection out of the earth, before there were any that budded forth, and grew up by degrees to perfection, as herbs do now: *for the Lord God had not caused it to rain upon the earth*; so that the production of plants and herbs in their first formation could not be owing to that; since on the third day, when they were made, there was no sun to exhale and draw up the waters into the clouds, in order to be let down again in showers of rain: *and there was not a man to till the ground*; who was not created till the sixth day, and therefore could have no concern in the cultivation of the earth, and of the plants and herbs in it; but these were the produce of almighty power, without the use of any means: some Jewish writers^f, by the plant and herb of the field, mystically understand the first and second Messiah, for they sometimes feign two; see Isa. iv. 2. Ezek. xxxiv. 29.

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

Ver. 7. *And the Lord God formed man of the dust of the ground, &c.*] Not of dry dust, but, as Josephus^h says, of red earth unacrated, or mixed with water; the like notion Hesiodⁱ has; or out of clay, as in Job xxxiii. 6. hence a word is made use of, translated *formed*, which is used of the potter that forms his clay into what shape he pleases: the original matter of which man was made was clay; hence the clay of Prometheus^k with the Heathens; and God is the Potter that formed him, and gave him the shape he has, see Isa. lxiv. 8. there are two *jods*, it is observed, in the word, which is not usual; respecting, as Jarchi thinks, the formation of man for this world, and for the resurrection of the dead; but rather the two-fold formation of body and soul, the one is expressed here, and the other in the following clause: and this, as it shews the mighty power of God in producing such a creature out of the dust of the earth, so it serves to humble the pride of man, when he considers he is of the earth, earthy, dust, and ashes, is dust, and to dust he must return. *And breathed into his nostrils the breath of life*; which in that way entered into his body, and quickened it, which before was a lifeless lump of clay, though beautifully shapen: it is in the plural number, *the breath of lives*^l, including the vegetative, sensitive, and rational life of man. And this

^e לעשות ברא - creavit ut faceret, V. L. creaverat ut faceret, Pagninus, Montanus.

^f Zohar in Gen. fol. 32. 4.

^g ואר יעלה aut vapor ascendens, Junius & Tremellius.

^h Antiqu. l. 1. c. 1.

ⁱ Opera & dies, ver. 60.

^k Martial. l. 10. Epigram. 38.

^l נשמת חיים Heb. spiraculum vitarum, Pareus.

was produced not with his body, as the souls of brutes were, and was produced by the breath of God, as theirs were not; nor theirs out of the earth, as his body was: and these two different productions shew the different nature of the soul and body of man, the one is material and mortal, the other immaterial and immortal: *and man became a living soul*; or a living man, not only capable of performing the functions of the animal life, of eating, drinking, walking, &c. but of thinking, reasoning, and discoursing as a rational creature.

Ver. 8. *And the Lord God planted a garden eastward in Eden, &c.*] Or *had planted*^m, for this was not now done after the formation of man, but before; and so the word translated *eastward* may be rendered, as it is by some, *before*ⁿ: for the plain meaning is, that God had planted a garden before he made man, even on the third day, when all herbs, and plants, and trees were produced out of the earth. The whole world was as a garden, in comparison of what it is now since the fall: what then must this spot of ground, this garden be, which was separated and distinguished from the rest, and the more immediate plantation of God, and therefore is called the garden of the Lord, Gen. xiii. 10. Ezek. xxviii. 13. and which Plato^o calls Δωρηνος, *Jove's garden*? This garden was planted in the country of Eden, so called very probably from its being a very pleasant and delightful country; and though it is not certain, and cannot be said exactly where it was, yet it seems to be a part of Mesopotamia, since it is more than once mentioned with Haran, which was in that country, 2 Kings xix. 12. Isa. xxxvii. 12. Ezek. xxvii. 23. and since it was by the rivers Tigris and Euphrates, when they were become one stream, which ran through this country, and parted again at this garden; and the country there, as Herodotus^p says, is the most fruitful he ever saw; and it seems to be much better to place it here than in Armenia, where the fountain of these rivers is said to be: so Tournefort^q thinks it lay in the country, or plain of the three churches (or Ejmiadzit), in Armenia, about twenty French leagues distant from the heads of Euphrates and Araxes, and near as many from the Phasis, a country exceeding pleasant and fruitful. A very learned man^r is of opinion, that the garden of Eden was in the land of Judea to the east, by the lake of Gennesaret or Tiberias, and the lake of Asphaltites, called the Dead sea, and takes in, in its compass, the famous valley, or the great plain, and the plains of Jericho, and great part of Galilee, and all that tract which Jordan flows by, from Gennesaret to the country of Sodom; and he takes the river Jordan to be יַרְדֵּן, the river of Eden, from whence it has its

name of Jordan; and Gennesaret he interprets as if it were גן שׂר, *Gansar*, the garden of the prince, that is, of Adam, the prince of all mankind. He argues from the situation of the place, and the pleasantness and fruitfulness of it, the balsam of Jericho, and other odoriferous plants that grew there, and what are called the apples of paradise: and it must be owned, that this country abounded with gardens and orchards: it is mentioned in the Jewish Misnah, where the commentators^s say, it was a country in the land of Israel, in which were many gardens and orchards, that produced excellent fruit; and the fruits of Gennesaret are spoken of in the Talmud^t as exceeding sweet: and with this agrees the account Josephus^u gives of it, that it is “wonderful in nature and goodness, and through its fertility refuses no plant; every thing is set here; the temper of the air suits with different things; here grow nuts, and more winter-fruit; and there palms, which are nourished with heat, and near them figs and olives, which require a softer air—not only it produces apples of different sorts, beyond belief, but long preserves them; and indeed the most excellent of fruit; grapes and figs it furnishes with for ten months, without intermission, and other fruit throughout the whole year, growing old with them.” And it may be further observed, that it is asked by the Jewish Rabbins, why it is called Gensar? and the answer is, because גניסרים, the gardens of princes; these are the kings who have gardens in the midst of it: another reason is given, because it belonged to Naphtali, a portion in the midst of it, as it is said, and of *Naphtali a thousand princes*, 1 Chron. xii. 34. ^w And it is worthy of remark, that Strabo calls Jericho, which was within this tract, *the paradise of balsam*^x; and there, and hereabout, as Diodorus Siculus^y and Justin^z relate, grew this aromatic plant, and nowhere else; it was not to be found in any other part of the world. And it appears from Scripture, that if the plain of Jordan was not the garden of Eden, it is said to be, *as the garden of the Lord*, Gen. xiii. 10. and if the *caph* or *as* is not a note of similitude, but of reality, as it sometimes is, it proves it to be the very place; and the above learned writer takes it to be not comparative, but illative, as giving a reason why it was so well watered, because it was the garden of the Lord: and the Jews have some notion of this, for they say, if that the garden of Eden is in the land of Israel, Bethshean is the door of it, or entrance into it; the gloss gives this reason, because the fruits were sweeter than any other^a; and this was near, at the entrance of the great plain before mentioned; and before which was this place, as Josephus says^b: and if the garden of Eden was in those parts, it may be observed, that

^m plantaverat, V. L. Vatablus, Piscator, Parcus, Drusius, Cartwright; ornaravat plantis, Junius & Tremellius.

ⁿ מקדם a principio, V. L. so Onkelos; antea vel antequam, some in Fagius, Cartwright.

^o In Symposio, apud Euseb. præpar. Evangel. l. 12. c. 11. p. 584.

^p Clio sive, l. 1. c. 193.

^q Voyage to the Levant, vol. 3. p. 161, 162.

^r Nichol. Abrami Pharus Vet. Test. l. 2. c. 16. p. 56. So Texelius * takes it to be in the land of Promise, not far from the Dead sea, or sea of Sodom, and in the country about Jordan; and of the same opinion is Heidegger†.

^s Maimon. & Bartenora in Misn. Maaserot, c. 3. sect. 7.

^t T. Bab. Beracot, fol. 44. 1. Erubin, fol. 30. 1. & Pesachim, fol. 8. 2.

^u De Bello Jud. l. 3. c. 9. sect. 8.

^w Aruch in voce ירדן, fol. 37. 1.

^x Geograph. l. 16. p. 525.

^y Bibliothec. l. 19. p. 734.

^z E Trogo, l. 36. c. 3.

^a T. Bab. Erubin, fol. 19. 1.

^b Antiqu. l. 12. c. 8. sect. 5. 1 Maccab. v. 58.

* Phœnix, l. 2. c. 7. sect. 7.

† Hist. Patriarch. Exerc. 4. sect. 48.

where the first Adam first dwelt, and where he sinned and fell, Christ the second Adam frequently was; here he conversed much, taught his doctrines, wrought his miracles; and even here he appeared after his resurrection from the dead. But the opinions of men about this place are very many, and there is scarce any country in the whole world but one or another has placed the garden of Eden in it; nay, some have assigned a place for it out of the earth, in the eighth sphere. Such a garden undoubtedly there was somewhere, and it is said to be placed *eastward*, either in the eastern part of the country of Eden, see ch. iv. 16. or to the east of the desert where Moses was when he wrote; or to the east of Judea, as Mesopotamia was; and if this garden was in Judea, the place assigned for it by the above learned person, it was in the eastern part of that country; see Numb. xxxii. 19. This garden was an emblem either of the church of Christ on earth, which is a garden enclosed, surrounded with divine power, and distinguished with divine grace; a small spot in comparison of the world; is of Jehovah's planting, and is his property; and is an Eden to his people, where they enjoy much spiritual pleasure and delight: or however of the place and state of the happiness of the saints in the other world, often called a paradise in allusion to this, Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. and which is of God's planting, and therefore called the paradise of God, and is an Eden, where are pleasures for evermore: and this seems to be what the Jews mean when they say, that the garden of Eden, or paradise, was created before the world was; which is no other than what Christ says of it in other words, Matt. xxv. 34. *and there he put the man whom he had formed*; not as soon as he had planted the garden, but as soon as he had made man; and from hence it is generally concluded, that man was made without the garden, and brought from the place where he was formed, and put into it; and which some say was near Damascus: but be it where it will, it is most probable that it was not far from the garden; though there seems no necessity for supposing him to be made out of it; for the putting him into it may signify the appointing and ordering him to be there, and fixing and settling him in it, for the ends and uses mentioned, ver. 15. see ch. iii. 23.

Ver. 9. *And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, &c.* That is, out of the ground of the garden of Eden; and this was done on the third day, when the whole earth brought forth grass, herbs, and trees: but a peculiar spot of ground was fixed on for man, and stocked with trees of all sorts for his use, not only to bear fruit, which would be suitable and agreeable food for him, but others also, which would yield him delight to look at; such as the tall cedars for their loftiness, spreading branches and green leaves, with many others; so that not only there were trees to gratify the senses of tasting and smelling, but that of sight; and such a sightly goodly tree to look at was the tree of knowledge, ch. iii. 6. These trees may be an emblem of the saints, the trees of righteousness, the planting of the Lord, and made to grow by him

through the influence of his spirit and grace; and whom he plants in his gardens, the churches, and transplants into the heavenly paradise, and are often compared to palm-trees, cedars, olive-trees, pomegranates, &c. *the tree of life also in the midst of the garden*; set there as in the most excellent place, where it might be most conspicuous, and to be come at; for before Adam sinned, as there was no prohibition of his eating of it, so there was no obstruction to it; and as he had a grant to eat of it, with the other trees, it was designed for his use, to support and maintain his natural life, which would have been continued, had he persisted in his obedience and state of innocence, and very probably by means of this chiefly: hence the son of Sirach calls it the tree of immortality, Eccles. ch. xix. ver. 19. and it might be also a sign, token, and symbol to him of his dependence on God; that he received his life from him; and that this was preserved by his blessing and providence, and not by his own power and skill; and that this would be continued, provided he transgressed not the divine law: and it seems to have a further respect, even to eternal life by Christ; for though it might not be a symbol of that life to Adam in his state of innocence, yet it became so after his fall: hence Christ is sometimes signified by the tree of life, Prov. iii. 18. Rev. ii. 7. who is not only the author of natural and spiritual life, but the giver of eternal life; the promise of it is in him, and the blessing itself; he has made way for it by his obedience, sufferings, and death, and is the way unto it; it is in his gift, and he bestows it on all his people, and it will lie greatly in the enjoyment of him. The situation of this tree in the midst of the garden well agrees with him who is in the midst of his church and people, Rev. i. 13. and ii. 7. stands open, is in sight, and is accessible to them all now, who may come to him, and partake of the fruits and blessings of his grace, which are many, constant, and durable, Rev. xxii. 2. and who will be seen and enjoyed by all, to all eternity: *and the tree of knowledge of good and evil*; so called, either with respect to God, who by it tried man, when he had made him, whether he would be good or evil; but this he foreknew: rather therefore with respect to man, not that the eating the fruit of it could really give him such knowledge, nor did he need it; for by the law of nature inscribed on his heart, he knew the difference between good and evil, and that what God commanded was good, and what he forbid was evil: but either it had its name from the virtue Satan ascribed to it, ch. iii. 5. or from the sad event following on man's eating the fruit of it, whereby he became experimentally sensible of the difference between good and evil, between obedience and disobedience to the will of God; he found by sad experience what good he had lost, or might have enjoyed, and what evil he had brought on himself and his posterity, he might have avoided. What this tree was is not certain; there are various conjectures about it, and nothing else can be come at concerning it. Some take it to be the fig-tree, as Jarchi, and some in Aben Ezra on ch. iii. 6. because fig-leaves were at hand, and immediately made use of on eating the fruit of it; some

the vine, and particularly the black grape, as in the book of Zohar^d; others, as Baal Hatturim on ch. i. 29. the pome-citron, or citron apple-tree^e; others, the common apple, as the author of the old Nizzechon^f, and which is the vulgar notion; evil and an apple being called by the same Latin word *malum*: in the Talmud^g, some say it was the vine, some the fig-tree, and others wheat^h: the Mahometans say it was a tree, called by the Africans by the name of Musaⁱ.

Ver. 10. *And a river went out of Eden to water the garden, &c.*] Before man was created, as Aben Ezra observes, this river went out of Eden and watered it on every side; but what river is here meant, is hard to say. It is more generally thought to be the river Euphrates, when that and the Tigris met, and became one stream or river, and as such entered and passed through Eden; and as it was parted into four rivers afterwards, in two of which they retained their names: the learned Reland^k thinks, this river is now lost; but the learned writer before referred to thinks, as has been observed, that it is the river Jordan; see the note on ver. 8. and which, as Pliny^l says, was a very pleasant river: *and from thence it was parted, and became into four heads*; after it had passed through Eden, and the garden in it, watering it, it divided into four parts or heads of water, or four chief principal rivers, hereafter mentioned; and which circumstance the above writer thinks makes it the more probable to be the river Jordan, which and with the four rivers are spoken of together by the son of Sirach, Eccles. xxiv. 25, 26, 27. *he filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits; he maketh the understanding to abound like Euphrates, and as Jordan in the time of harvest; he maketh the doctrine of knowledge to appear as the light, and as Geon in the time of vintage*: of which in the following verses. This river may be an emblem of the everlasting love of God, that pure river of water of life, which springs from the throne of God, and of the Lamb, from divine sovereignty, and not from the faith, love, and obedience of man; that river, the streams whereof make glad the city of God, and which water the garden, the church, revive its plants, and make it fruitful and delightful; the four heads or branches of which are eternal election of God, particular redemption by Christ, regeneration and sanctification by the Spirit, and eternal life and happiness, as the free gift of God through Christ; see Psal. xlv. 3. Rev. xxii. 1.

Ver. 11. *The name of the first is Pison, &c.*] Not the river Nile in Egypt, as Jarchi, who thinks it is derived from *Pashah*, which signifies to increase, expand, and diffuse, as that does at certain times, and

spreads itself over the land of Egypt, or from *Pishten*, linen, which grows there, Isa. xix. 9. nor the river Ganges in India, as Josephus^m, and others; for the country where it is afterwards said to run agrees with neither Egypt nor India: rather it seems to be the same river, which is the Phasis of Plinyⁿ, and Strabo^o, and the Phycus of Xenophon^p, and the Hyphias of Philostorgius^q, a river in Armenia, and about Colchis; and which is sometimes called Pasitigris, being a branch of that river, and mixed with, or arising from channels, drawn from Tigris, Euphrates, and other waters^r: *that is it which compasseth the whole land of Havilah, where there is gold*; this country had its name from Havilah, one of the sons of Cush, Gen. x. 7. who very probably seated himself near his brother Seba, from whom came the Sabæans, who inhabited one part of Arabia; and Havilah, it is plain, was before Egypt, in the way to Assyria, and bordered upon the Ishmaelites, who inhabited Arabia Deserta, Gen. xxv. 16, 17, 18. 1 Sam. xv. 7. So that it seems to be a country in Arabia, near unto, or a part of Cush or Arabia Cusea, and near to Seba or Arabia Felix: and so Strabo, among the nations of the Arabians, and along with the Nabatheans, places the Chaulotæans^s, who seem to be no other than the posterity of Havilah: according to the learned Reland^t, it is the same with Colchis, a part of Scythia, and Phasis is well known to be a river of Colchis; and which runs into Pontus, as appears from Pliny^u; and includes Scythia, as Justin^v says; and then it must have its name from Havilah, the son of Joktan, Gen. x. 29. and in either of these countries there was gold, and an abundance of it, and of the best, as follows:

Ver. 12. *And the gold of that land is good, &c.*] Arabia was famous for gold: Diodorus Siculus^w speaks of gold in Arabia, called *apyrus*, which is not melted by fire out of small filings, as other; but as soon as dug is said to be pure gold, and that in the bigness of chestnuts, and of such a flaming colour, that the most precious stones are set in it by artificers for ornament: and in Colchis and Scythia, as Strabo^x relates, there are rivers which produce gold; and from whence came the fable of the golden fleece, the Argonauts went to Colchis for: *there is the bdellium, and the onyx-stone*; the first of these is either an aromatic gum; the tree, according to Pliny^y, is black, and is of the bigness of an olive-tree, has the leaf of an oak, and its fruit is like capers; it is found in Arabia, India, Media, and Babylon; but the best, according to him, is in Bactriana, and next to that, the bdellium of Arabia: or else it is a precious stone, and which the Jewish writers^z commonly take to be crystal; and, according to Solinus^{aa}, the best crystal is in Scythia. Bochart^{ab} would

^d In Exod. fol. 59. 4. & in Numb. fol. 53. 3. So in Bereshit Rabba, sect. 12. fol. 155. 2.

^e Vid. Caphtor Uperah, fol. 49. 1. & 60. 2. & 63. 2.

^f P. 147. Ed. Wagenseil.

^g T Bab. Beracot, fol. 40. 1. & Sanhedrin, fol. 70. 1. 2. So in Tzerer Hammor, fol. 15. 2. Tikkune Zohar correct. 24. fol. 68.

^h Vid. Bartenora in Nisu. Roshhasbanah, c. 1. sect. 3.

ⁱ Leo. African. Descriptio Africae, c. 9. p. 772.

^j Dissert. de Paradiso, p. 53.

^k Nat. Hist. 1. 5. c. 15.

^l Antiqu. 1. 1. c. 1. sect. 3.

^m Nat. Hist. 1. 6. c. 4. 17.

ⁿ Geograph. 1. 11. p. 345, 245, 364.

^o Vol. I.—OLD TEST.

^p Cyr. Minor. 1. 2.

^q Hist. Ecclesiast. 1. 3. c. 10.

^r Curtius, 1. 5. c. 3. Strabo. Geograph. 1. 15. p. 501.

^s Ib. p. 528.

^t De Paradiso, p. 16, &c.

^u Ut supra.

^v E Trogo, 1. 2. c. 2.

^w Bibliothec. 1. 2. p. 133.

^x Geograph. 1. 1. p. 31. & 1. 11. p. 344.

^y Nat. Hist. 1. 12. c. 9.

^z Jarchi in Numb. xi. 7. David de Pomis Tzemach David, fol. 8. 3.

^{aa} Polyhistor. c. 25.

^{ab} Hærozoic. par. 2. 1. 5. c. 5. p. 675, &c.

have it that the pearl is meant, because of its whiteness and roundness, for which the manna is compared to it, Numb. xi. 7. and the rather because of the pearl-fishery at Catipha, taking Havilah to be that part of Arabia which lies upon the Persian gulf. The latter, the onyx, is a precious stone, which has its name from its being of the colour of a man's nail; and, according to Pliny^d, the onyx marble is found in the mountains of Arabia, and the ancients thought it was nowhere else; and he speaks elsewhere of the Arabian onyx precious stone, and of the sardonyx, as in the same country^e; and some think that is here meant; though the word is sometimes by the Septuagint rendered the emerald; and the best of these, according to Solinus^f and Pliny^g, were in Scythia.

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

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

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

Ver. 15. *And the Lord God took the man, and put him into the garden of Eden, &c.*] This is observed before in ver. 8. and is here repeated to introduce what follows; and is to be understood not of a corporeal assumption, by a divine power lifting him up from the place where he was, and carrying him into another; rather of a manuduction, or taking him by the hand and leading him thither; so Onkelos renders it, *he led him*, that is, he ordered and directed him thither: hence Jarchi paraphrases it, he took him with good words, and persuaded him to go thither: the place from whence he is supposed by some to be taken was near Damascus, where he is by them said to be created; or the place where the temple was afterwards built, as say the Jewish writers: the Targum of Jonathan is, “the Lord God took the man from the mount of Service, the place in which he was created, and caused him to dwell in the garden of Eden.” And elsewhere^s it is said, “the holy blessed God loved the first Adam with an exceeding great love, for he created him out of a pure and holy place; and from

^d Nat. Hist. l. 36. c. 7.

^e Ib. l. 37. c. 6.

^f Polyhistor. ut supra.

^g Ut supra, c. 5.

^h Antiqu. l. 1. c. 1. sect. 3. Philostorg. Eccl. Hist. l. 3. c. 10. p. 482.

ⁱ De situ Paradisi, p. 32.

^k Corinthiaca sive, l. 2. p. 94.

^l Ut supra, p. 38.

^m Travels, part 2. c. 9. p. 159. ed. Ray.

ⁿ Nat. Hist. l. 6. c. 27.

^o Hist. l. 4. c. 9.

^p De la Valle & Thevenot, apud Universal History, vol. 4. p. 246.

^q Bibliothec. l. 2. p. 99.

^r Cartwright's Preacher's Travels, p. 91.

^s Ut supra, p. 45.

^t Pirke Eliezer, c. 2. fol. 72. 2.

“ what place did he take him? from the place of the “ house of the sanctuary, and brought him into his “ palace, as it is said, Gen. ii. 15. *and the Lord God “ took,*” &c. though no more perhaps is intended by this expression, than that God spoke to him or impressed it on his mind, and inclined him to go, or stay there: *to dress it, and to keep it*; so that it seems man was not to live an idle life, in a state of innocence; but this could not be attended with toil and labour, with fatigue and trouble, with sorrow and sweat, as after his fall; but was rather for his recreation and pleasure; though what by nature was left to be improved by art, and what there was for Adam to do, is not easy to say: at present there needed no ploughing, nor sowing, nor planting, nor watering, since God had made every tree pleasant to the sight, and good for food, to grow out of it; and a river ran through it to water it: hence in a Jewish tract^a, before referred to, it is said, that his work in the garden was nothing else but to study in the words of the law, and to keep or observe the way of the tree of life: and to this agree the Targums of Jonathan and of Jerusalem, “ and he placed him in the garden of Eden, to serve “ in the law, and keep the commands of it.” And in another tract^b it is said, “ God brought Adam the “ law, Job xxviii. 27. and *he put him in the garden of “ Eden*: that is, the garden of the law, *to dress it, to “ do the affirmative precepts of the law, and to keep “ it, the negative precepts:*” though Aben Ezra interprets this service of watering the garden, and keeping wild beasts from entering into it. And indeed the word may be rendered *to till*, as well as to dress, as it is in ch. iii. 23. and by Ainsworth here; so Milton^c expresses it; and some have thought Adam was to have planted and sowed, had he continued in the garden.

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

Ver. 17. *But of the tree of knowledge of good and evil, &c.*] Of the name of this tree, and the reasons of it, see the note on ver. 9. *thou shalt not eat of it*; not that this tree had any efficacy in it to increase knowledge, and improve in science and understanding, as Satan

suggested God knew; and therefore forbid the eating of it out of envy to man, which the divine Being is incapable of; or that there was any thing hurtful in it to the bodies of men, if they had eaten of it; or that it was unlawful and evil of itself, if it had not been expressly prohibited: but it was, previous to this injunction, a quite indifferent thing whether man ate of it or no; and therefore was pitched upon as a trial of man's obedience to God, under whose government he was, and whom it was fit he should obey in all things; and since he had a grant of all the trees of the garden but this, it was the greater aggravation of his offence that he should not abstain from it: *for in the day thou eatest thereof, thou shalt surely die; or in dying, die*^e; which denotes the certainty of it, as our version expresses it; and may have regard to more deaths than one; not only a corporeal one, which in some sense immediately took place, man became at once a mortal creature, who otherwise continuing in a state of innocence, and by eating of the tree of life, he was allowed to do, would have lived an immortal life; of the eating of which tree, by sinning he was debarred, his natural life not now to be continued long, at least not for ever; he was immediately arraigned, tried, and condemned to death, was found guilty of it, and became obnoxious to it, and death at once began to work in him; sin sowed the seeds of it in his body, and a train of miseries, afflictions, and diseases, begun to appear, which at length issued in death. Moreover, a spiritual or moral death immediately ensued; he lost his original righteousness, in which he was created; the image of God in him was deformed; the powers and faculties of his soul were corrupted, and he became dead in sins and trespasses; the consequence of which, had it not been for the interposition of a surety and Saviour, who engaged to make satisfaction to law and justice, must have been eternal death, or an everlasting separation from God, to him and all his posterity; for the wages of sin is death, even death eternal, Rom. vi. 23. So the Jews^f interpret this of death, both in this world and in the world to come.

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

^a Pirke Eliczer, c. 2. fol. 72. 2.

^b Tikkune Zohar, correct. 54. fol. 91. 2.

^c Paradise Lost, B. 8. l. 320.

^d אֶלְמֵי הָאֵדֶן אֵלְמֵי הָאֵדֶן comedendo comedas, Pagninus, Montanus, Vatablus, Drusius, &c.

^e מוֹת מוֹת Pagninus, Montanus, &c.

^f Tikkune Zohar, correct. 24. fol. 68. 1. correct. 54. fol. 90. 2. correct.

66. fol. 100. 1.

^g וַיִּשְׁמַר וַיִּשְׁמַר Vatablus, Drusius, Junius & Tremellius, Piscator.

^h כְּנִפְשִׁי sibi, V. L. Sam. Syr.

one as before him^a, that would be pleasing to his sight, and with whom he might delightfully converse, and be in all respects agreeable to him, and entirely answerable to his case and circumstances, his wants and wishes.

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

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

Ver. 21. *And the Lord God caused a deep sleep to fall upon Adam, and he slept, &c.]* This was not a common and natural sleep that Adam fell into, occasioned by any weariness of the animal spirits, in viewing the creatures as they passed by him, and in examining them, and giving them suitable and proper names; but it was supernatural, and from the Lord, his power and providence, who caused it to fall upon him: it was not a drowsiness, nor a slumber, but a sound sleep: his senses were so locked up by it, that he perceived not any thing that was done to him; and it seems to have been on purpose, that he might feel no pain, whilst the operation was made upon him, as well as that it might appear that he had no hand in the formation of the woman; and that he might be the more surprised at the sight of her, just awaking out of sleep, to see so lovely an object, so much like himself, and made out of himself, and in so short a time as whilst he was taking a comfortable nap: *and he took one of his ribs*; with the flesh along with it: men have commonly, as anatomists^k observe, twelve ribs on a side; it seems by this, that Adam had thirteen. The Targum of Jonathan is, “and he took one of his ribs; that is, the thirteenth rib of his right side:” but our English poet^l takes it to be one of the left side, and also a supernumerary one^m. God made an opening in him, and took it out, without putting him to any pain, and without any sensation of it: in what manner this was done we need not inquire; the power of God was sufficient to perform it; Adam was asleep when it was done, and saw it not, and the manner of the operation is not declared: *and closed up the flesh instead thereof*; so that there was no opening left, nor any wound made, or a scar appeared, or any loss sustained, but what was made up by an increase of flesh, or by closing up the flesh; and that being hardened like another rib, and so answered the same purpose.

Ver. 22. *And the rib, which the Lord God had taken from man, made he woman, &c.]* It is commonly observed, and pertinently enough, that the woman was not made from the superior part of man, that she

^a Tanquam coram eo, Montanus.

^b וְיָצַר אֱלֹהִים אֱדָמָה, Drusius.

^c וְיָצַר אֱלֹהִים אֱדָמָה, Pagninus, Montanus.

^d Hierosol. par. 1. l. 1. c. 9. p. 59, &c.

^e In Cratylō, apud Euseb. Præpar. Evangel. l. 11. c. 6. p. 515.

^f Tusculan. Quæst. l. 1.

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

^l Who stooping opened my left side, and took

From thence a rib.

Milton's Paradise Lost, B. 8. l. 465.

^m Ib. B. 10. l. 827.

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

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

Ver. 24. *Therefore shall a man leave his father, and his mother, &c.*] These are thought by some to be the words of Moses, inferring from the above fact, what ought to be among men; and by others, the words of Adam under divine inspiration, as the father of mankind instructing his sons what to do, and foretelling what would be done in all succeeding ages:

though they rather seem to be the words of God himself, by whom marriage was now instituted; and who here gives direction about it, and declares the case and circumstance of man upon it, and how he would and should behave: and thus our Lord Jesus Christ, quoting these words, makes them to be the words of him that made man, male and female, and supplies and prefaces them thus, *and said, for this cause, &c.* Matt. xix. 5. so Jarchi paraphrases them, “the Holy Ghost said so:” not that a man upon his marriage is to drop his affections to his parents, or be remiss in his obedience to them, honour of them, and esteem for them, or to neglect the care of them, if they stand in need of his assistance; but that he should depart from his father’s house, and no more dwell with him, or bed and board in his house; but having taken a wife to himself, should provide an habitation for him and her to dwell together: so all the three Targums interpret it, of quitting the house of his father, and his mother’s bed, and shall cleave unto his wife; with a cordial affection, taking care of her, nourishing and cherishing her, providing all things comfortable for her, continuing to live with her, and not depart from her as long as they live: the phrase is expressive of the near union by marriage between man and wife; they are, as it were, glued together, and make but one; which is more fully and strongly expressed in the next clause: *and they shall be one flesh*; that is, *they two*, the man and his wife, as it is supplied and interpreted by Christ, Matt. xix. 5. and so here in the Targum of Jonathan, and in the Septuagint and Samaritan versions: the union between them is so close, as if they were but one person, one soul, one body; and which is to be observed against polygamy, unlawful divorces, and all uncleanness, fornication, and adultery: only one man and one woman, being joined in lawful wedlock, have a right of copulation with each other, in order to produce a legitimate offspring, partaking of the same one flesh, as children do of their parents, without being able to distinguish the flesh of the one from the other, they partake of: and from hence it appears to be a fabulous notion, that Cecrops, the first king of Athens, was the first institutor of matrimony and joiner of one man to one woman; whence he was said to be *biformis*^p, and was called *διφύς*; unless, as some^q have thought, that he and Moses were one and the same who delivered out the first institution of marriage, which is this.

Ver. 25. *And they were both naked, the man and his wife, &c.*] Were as they were created, having no clothes on them, and standing in need of none, to shelter them from the heat or cold, being in a temperate climate; or to conceal any parts of their bodies from the sight of others, there being none of the creatures to guard against on that account: *and were not ashamed*; having nothing in them, or on them, or about them, that caused shame; nothing sinful, defective, scandalous or blameworthy; no sin in their nature, no guilt on their consciences, or wickedness in their hands or actions; and particularly they were not ashamed of their being naked, no more than children

^a יָבִין & ædificavit, Paginus, Montanus, Vatablus, Piscator, &c.

^b עָשָׂה לָהּ בָּרָא הָאִשָּׁה הַזֶּה מִצִּדְּעוֹ הָאֵדָם הַזֶּה hac vice, Paginus, Montanus, Junius & Tremellius, Piscator, Vatablus, so the Targum; ταῦτο ἀπέσχε, Symmachus & Theodotion; hoc semel, Fagius.

^p Justin. e Trogo, l. 2. c. 6.

^q Vid. Saldeni Otia Theolog. Exercit. 1. sect. 14. p. 13, 14.

are to see each other naked, or we are to behold them: besides, they were not only alone, and none to behold them; but their being naked was no disgrace to them, but was agreeable to their nature: and they were not sensible that there was any necessity or occasion to cover themselves, nor would they have had any, had they continued in their innocent state: moreover, there was not the least reason to be ashamed to appear in such a manner, since they were but one flesh. The Jerusalem Targum is, "they knew not what shame" was, "not being conscious of any sin, which sooner or later produces shame." Thus Plato^r describes the first

men, who, he says, were produced out of the earth; and for whom the fertile ground and trees brought forth fruit of all kind in abundance of themselves, without any agriculture; that these were *γυμνοὶ καὶ ἀγυρτοί, naked and without any covering*; and so Diodorus Siculus^s says, the first of men were naked and without clothing. The word here used sometimes signifies wise and cunning; it is rendered *subtle* in the first verse of the next chapter: and here the Targum of Jonathan is, "they were both wise, Adam and his wife, but they continued not in their glory;" the next thing we hear of is their fall.

C H A P. III.

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

Ver. 1. *Now the serpent was more subtle than any beast of the field, which the Lord God had made, &c.* Many instances are given of the subtlety of serpents, in hiding their heads when struck at, rolling themselves up, stopping their ear at the voice of the charmer, putting off their skin, lying in sand of the same colour with them, and biting the feet of horses, and other things of the like kind; but by these it does not appear to be now more subtle than any other creature, whatever it might be at its first creation; particularly the fox greatly exceeds it: the words therefore may be rendered, *that serpent*; that particular serpent, of which so much is spoken of afterwards; or *the serpent was become*¹, or *made more subtle*, that is, not naturally, but through Satan being in it, and using it in a very subtle manner, to answer his purposes, and gain his point: for though a real serpent, and not the mere form or appearance of one, is here meant, as is clear from this account, and the curse afterwards pronounced on it; yet not that only, but as possessed and used by Satan as an instrument of his to accomplish his designs, as is evident from its having the faculty of speech, and the use of reason, employed in a very artful and sophistical manner: nor is it rational to suppose that human nature, in the height of its glory and excellency, should be outwitted and seduced by a creature so inferior to it; besides, the Scriptures always ascribe the seduction of man to the devil; who, because he acted his deceitful part in and by the ser-

pent, is called the serpent, and the old serpent, and the devil and Satan, 2 Cor. xi. 3. Rev. 12. 9. The Targum of Jonathan restrains this subtlety to wickedness, paraphrasing the words, "but the serpent was wise to evil." Some Jewish writers² interpret the passage of the nakedness of the serpent, taking the word in the sense it is used in ch. ii. 25. and render it, *more naked than any beast of the field*, the rest having a clothing, as hair, &c. but this none; and so might be more agreeable to Eve, being in this respect like herself; but it is generally interpreted of subtlety. The serpent early became the object of religious worship. Taautus, or the Egyptian Thoth, was the first that attributed deity to the nature of the dragon, and of serpents; and after him the Egyptians and Phœnicians: the Egyptian god Cneph was a serpent with an hawk's head; and a serpent with the Phœnicians was a good demon: what led them to have such veneration for this animal, were its plenty of spirits, its fiery nature, its swiftness, its various forms it throws itself into, and its long life³; and so Pherecydes⁴ speaks of a deity of the Phœnicians called Ophioneus; and who also affirms⁵, that this was the prince of demons cast down from heaven by Jupiter; and Herodotus⁶ makes mention of sacred serpents about Thebes; and Ælianus⁷ of sacred dragons; and Justin Martyr⁸, the serpent with the Heathens was a symbol of all that were reckoned gods by them, and they were painted as such; and wherever serpents were painted, according to Persius⁹, it was a plain indication that it was a sacred place. Serpents were sacred to many of the Heathen deities, and who were worshipped either in the form of one, or in a real one⁴; all which seem to take their rise from the use the devil made of the serpent in seducing our first parents. *And he said to the woman*; being alone, which he took the advantage of; not the serpent, but Satan in it; just as the angel spoke in Balaam's ass; for we are not to imagine with Philo, Josephus, Aben Ezra, and others, that beasts in their

^r In Politico, apud Euseb. Præpar. Evangel. l. 12. c. 13. p. 598.

^s Bibliothec. l. 1. p. 8.

^t מתי factus est, Schmid.

^u Tikkune Zohar, correct. 29. fol. 96. 1.

^v Philo Byblius, apud Euseb. Præpar. Evangel. l. 1. c. 10. p. 41.

^w Apud, Euseb. ib.

^x Apud L. Vivem in Aug. de Civ. Dei, l. 4. c. 11.

^z Enterpe sive, l. 2. c. 74.

^a De Animal. l. 11. c. 2, 17.

^b Apolog. 2. p. 71.

^c Pinge duos angues pueri, sacer est locus. Satyr. 1.

^d See more of this in a Sermon of mine, called The Head of the Serpent bruised, &c.

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

Ver. 2. *And the woman said unto the serpent, &c.* Or to him that spoke in the serpent, which she might take to be a messenger from heaven, a holy angel: had she known who it was, she might be chargeable with imprudence in giving an answer, and carrying on a conversation with him; and yet even supposing this, she might have a good design in her answer; partly to set the matter in a true light, and assert what was truth; and partly to set forth the goodness and liberality of God, in the large provision he had made, and the generous grant he had given them: from this discourse of Eve and the serpent, no doubt Plato^g had his notion of the first men discoursing with beasts:

we may eat of the fruit of the trees of the garden; of all and every one of them, which is to be understood, excepting the one after mentioned; so far are we from being debarred from eating of any, which the speech of the serpent might imply, that they were allowed to eat of what they pleased, but one.

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

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

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

^g מַכְלֵי עֵץ ex ulla arbore, Piscator.

^f Sopher Shoresh in voce פֶּה.

^h In Politico, ut supra, c. 14.

^h מַכְלֵי עֵץ ne forte, V. L. Tigurine version, Fagius.

ⁱ ἢ ἢ μὴ ἀποθανῆτε, Sept.

^k מַכְלֵי עֵץ sed, Piscator; quin, Schmidt.

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

Ver. 6. *And when the woman saw that the tree was good for food, &c.*] She being near the tree, and perhaps just at it when the serpent first attacked her; wherefore looking more wishfully at it, she could discern nothing in the fruit of the tree which shewed it to be bad, and unfit to be eaten, or why it should be forbidden for food; but, on the contrary, had a most promising aspect to be very delicious, nourishing and salutary, as any other fruit in the garden: *and that it was pleasant to the eyes*; of a beautiful colour, and very inviting to the taste: *and a tree to be desired to make one wise*; which above all was the most engaging, and was the most prevailing motive to influence her to eat of it, an eager desire of more wisdom and knowledge; though there was nothing she could see in the tree, and the fruit of it, which promised this; only she perceived in her mind, by the discourse she had with the serpent, and by what he had told her, and she believed, that this would be the consequence of eating this fruit, which was very desirable, and she concluded within herself that so it would be: *she took of the fruit thereof, and did eat*: she took it off of the tree, and not only tasted of it, but ate of it; what

quantity cannot be said, enough to break the divine law, and to incur the divine displeasure: so Sancho-niatho says¹, that *Æon* (the same with Eve) found the way of taking food from trees: *and gave also to her husband, with her*; that he might eat as well as she, and partake of the same benefits and advantages she hoped to reap from hence; for no doubt it was of good will, and not ill will, that she gave it to him; and when she offered it to him, it is highly probable she made use of arguments with him, and pressed him hard to it, telling him what delicious food it was, as well as how useful it would be to him and her. The Jews infer from hence, that Adam was with her all the while, and heard the discourse between the serpent and her, yet did not interpose nor dissuade his wife from eating the fruit, and being prevailed upon by the arguments used; or however through a strong affection for his wife, that she might not die alone, he did as she had done: *and he did eat*; on which an emphasis may be observed, for it was upon his eating the fate of his posterity depended; for not the woman but the man was the federal head, and he sinning, all his posterity sinned in him, and died in him; through this offence judgment came upon all to condemnation; all became sinners, and obnoxious to death, Rom. v. 12—19. If Eve only had eaten of the forbidden fruit, it could only have personally affected herself, and she only would have died; and had this been the case, God would have formed another woman for Adam, for the propagation of mankind, had he stood; though since he fell as well as she, it is needless to inquire, and may seem too bold to say what otherwise would have been the case.

Ver. 7. *And the eyes of them both were opened, &c.*] Not of their bodies, but of their minds; not so as to have an advanced knowledge of things pleasant, profitable, and useful, as was promised and expected, but of things very disagreeable and distressing. Their eyes were opened to see that they had been deceived by the serpent, that they had broke the commandment of God, and incurred the displeasure of their Creator and kind benefactor, and had brought ruin and destruction upon themselves; they saw what blessings and privileges they had lost, communion with God, the dominion of the creatures, the purity and holiness of their nature, and what miseries they had involved themselves and their posterity in; how exposed they were to the wrath of God, the curse of the law, and to eternal death: *and they knew that they were naked*; they must know before that they were naked in their bodies, but they did not perceive that their nakedness was at all uncomely, or any disadvantage to them; but now they were sensible of both, that whereas they could look upon it before, and not blush or feel any sinful emotions in them, now they could not behold it without shame, and without finding evil concupiscence arising in them; and it being now the cool of the day, and their spirits also seized with fear of the divine displeasure, they might feel a shivering all over them, and wanted something to cover them: but more especially this may respect the nakedness of their souls they were now conscious of, being stripped of that

¹ Apud Euseb. Prepar. Evangel. l. 1. p. 34.

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

Ver. 8. *And they heard the voice of the Lord God, &c.*] Which they had heard before, and knew, though perhaps now in another tone, and very terrible, which before was mild and gentle, pleasant and delightful: some by it understand a clap of thunder, sometimes called the voice of the Lord, Psal. xxix. and the rather because mention is made afterwards of a wind; but rather the voice of the son of God, the eternal Word, is here meant, who appeared in an human form, as a pledge of his future incarnation, and that not only as a Judge, to arraign, examine, and condemn the parties concerned in this act of disobedience to God, but as a Saviour of men, to whom, as such, he made himself

known, as the event shews, and therefore they had no reason to entertain such terrible apprehensions of him, as to flee from him; and so the Targums of Onkelos and Jonathan paraphrase it, *the voice of the Word of the Lord God*, the essential Word of God their with him, and since made flesh, and dwelt among men as the Saviour of them; and to him agrees what follows: *walking in the garden in the cool of the day; or at the wind of the day^q; of that day* in which man was created and fell, as some conclude from hence; in the evening, at sun-setting; for very often when the sun sets a wind rises, at least a gentle breeze; and this might bring the sound of the voice, and of the steps of this glorious Person, the sooner to the ears of Adam and his wife, which gave them notice of his near approach, and caused them to hasten their flight: some render it emphatically, *at the wind of that day^r*; as if it was a violent wind which arose at that time, as a sign and testimony of the indignation of God, as the sound of a violent wind was a testimony of the coming of the spirit of God, Acts ii. 2. *and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden*; conscious of their guilt, and vainly imagining they could flee from his presence, which is everywhere, and hide themselves from his sight, before whom every creature is manifest, be it where it will; and very foolishly fancying, that the thick trees and bushes in the garden would be a screen and shelter for them: and sad shifts do wretched mortals make to secure themselves from the wrath of God, who are ignorant of the justifying righteousness and atoning sacrifice of the son of God: it is in the singular number in the original text, *in the midst of the tree of the garden^s*; which some understand of the fig-tree, whose leaves they covered themselves with, and under the shade of which they hid themselves; and particularly of the Indian fig-tree, which is so large, that it is said that fifty horsemen may shade themselves at noon-day under it; nay, some say four hundred^t; but tree may be put for trees, the singular for the plural.

Ver. 9. *And the Lord God called unto Adam, &c.*] The Jerusalem Targum is, the Word of the Lord God, the second Person in the Trinity; and this is the voice he is said to have heard before: *and said unto him, where art thou?* which is said, not as ignorant of the place where he was, nor of what he had done, nor of the circumstances he was in, or of the answers he would make; but rather it shews all the reverse, that he knew where he was, what he had done, and in what condition he was, and therefore it was in vain to seek to hide himself: or as pitying his case, saying, *alas for thee^u*, as some render the words, into what a miserable plight hast thou brought thyself, by listening to the tempter, and disobeying thy God! thou that wast the favourite of heaven, the chief of the creatures, the inhabitant of Eden, possessed of all desirable bliss and happiness, but now in the most wretched

^m Nat. Hist. l. 16. c. 26.

ⁿ ———— There soon they chose

The fig-tree; not that kind for fruit renowned, But such as at this day in India known.

Paradise Lost, B. 9. l. 1100, &c.

^o Nat. Hist. l. 12. c. 5.

^p אבן-עזר, חגורת, Sept. perizomata, V. L. cinctoria, Tigurine ver-

sion, Fagius; cingulos, Pagninus, Montanus; so the Targums; subligacula, Junius & Tremellius, Piscator, Vatablus, Drusius.

^q ארבעה ימים ללך ad ventum diei, Munster, Vatablus, Cartwright, Schmidt.

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

^s ארבעה ימים ללך intra arborem, Fagius.

^t Strabo. Geograph. l. 15. p. 477.

^u ארבעה ימים, hei tibi, Oleaster.

and forlorn condition imaginable; or as upbraiding him with his sin and folly; that he who had been so highly favoured by him, as to be made after his image and likeness, to have all creatures at his command, and the most delightful spot in all the globe to dwell in, and a grant to eat of what fruit he would, save one, and who was indulged with intercourse with his God, and with the holy angels, should act such an ungrateful part as to rebel against him, break his laws, and trample upon his legislative authority, and bid, as it were, defiance to him: or else as the Saviour, looking up his straying sheep, and lost creature, man: or rather as a summons to appear before him, the Judge of all, and answer for his conduct; it was in vain for him to secrete himself, he must and should appear; the force of which words he felt, and therefore was obliged to surrender himself, as appears from what follows.

Ver. 10. *And he said, I heard thy voice in the garden, &c.*] The voice of thy Word, as the Targums of Onkelos and Jonathan: this was not the true cause of his hiding himself; he had heard his voice in the garden before, when it did not strike him with terror, but gave him pleasure; and *I was afraid, because I was naked.* This also was not the true reason; he was naked from his creation as to his body, and it caused no shame in him, nor any dread to appear before God; he conceals the true cause, which was sin, that made the nakedness of his body shameful, and had stripped his soul of its native clothing, purity and holiness; and therefore it was, he could not appear before a pure and holy Being: *and I hid myself; among the trees of the garden, and his wife also; or therefore hid myself;* through fear of God, his wrath and displeasure, which he had justly incurred by his disobedience, and because of his sin which had made his soul naked, though he was not as yet ingenuous enough to confess it.

Ver. 11. *And he said, &c.*] The Lord God, or the Word of the Lord; *who told thee that thou wast naked?* or shewed it to thee; by what means hast thou got knowledge of it? what hast thou done that thou perceivest it, so as to cause shame and fear? man was made naked, and so he continued, and he must be sensible of it, but it gave him no uneasiness, because he was without shame on account of it; so that it was as if it was not, and he was regardless of it, as if he was not naked; but now, having sinned, he could not look upon his nakedness without blushing, and sin being what had produced this sensation, he was afraid to appear before God, against whom he had sinned; though he did not choose to acknowledge it, only alleges his outward nakedness, without confessing the inward nakedness of his soul, and being humbled for that as he ought to have been; and in order to bring him to this, is this question and the following put unto him; *hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?* The Lord knew he had; but he puts this question to bring him to a confession of it, as well as to aggravate his crime; that it was a violation of a precept of his, who had been so kind and bountiful to him, who had crowned him with glory and honour, and set him over the works of his hands,

and had put all creatures under his feet, and had allowed him to eat of every tree in the garden but one; there was but one tree restrained from him, but one command he gave him, and this he broke; sin is a transgression of the law, 1 John iii. 4. And in this light it is here put to bring Adam under a conviction, and to a confession of it; though he made it in a very lame manner, having covered it as long as he could; being found he excuses it, as loth to bear the blame and scandal of it. See Job xxxi. 33.

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

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

believe a lie; and by giving heed to the seducing spirit she was prevailed upon to eat of the fruit of the tree, which was forbidden, and which she owns; and it is an ingenuous confession that she makes as to the matter of fact; but yet, like her husband, and as learning it from him, she endeavours to shift off the blame from herself, and lay it on the serpent.

Ver. 14. *And the Lord God said unto the serpent, &c.]* And to the devil in it; for what follows may be applied to both; literally to the serpent, and mystically to Satan; both are punished, and that very justly, the serpent in being the instrument Satan made use of, and is cursed for his sake, as the earth for man's; and the punishing the instrument as well as the principal, the more discovers God's detestation of the act for which they are punished, as appears in other instances, Exod. xxi. 28. Levit. xx. 15. Nor could it have been agreeable to the justice of God, to punish the instrument and let the principal go free; and therefore the following sentence must be considered as respecting them both: and it must be observed, that no pains is taken to convince Satan of his sin, or any time spent in reasoning and debating with him about it, he being an hardened apostate spirit, and doomed to everlasting destruction, and without any hope of mercy and forgiveness; but to shew the divine resentment of his crime, the following things are said: *because thou hast done this; beguiled the woman, and drawn her in to eat of the forbidden fruit, thou art cursed above all cattle, and above every beast of the field;* the serpent is the most hateful of all creatures, and especially the most detestable to men, and Satan is accused of God, banished from the divine presence, is laid up in chains of darkness, and reserved for the judgment of the great day, and consigned to everlasting wrath and ruin, signified by everlasting fire prepared for the devil and his angels; *upon thy belly shalt thou go, or breast,* as Aben Ezra, and others; Jarchi thinks it had feet before, but were cut off on this account, and so became a reptile, as some serpents now have feet like geese, as Pliny * relates; or it might go in a more erect posture on its hinder feet, as the basilisk, which is one kind of serpent, now does; and if it was a flying one, bright and shining in the air, now it should lose all its glory, and grovel in the dust, and with pain, or at least with difficulty, creep along on its breast and belly; and this, as it respects the punishment of the devil, may signify, that he being cast down from the realms of bliss and glory, shall never be able to rise more, and regain his former place and dignity: *And dust shalt thou eat all the days of thy life;* meaning not that particular serpent, and as long as that should live, but all of the same kind, as long as there were any in the world, even to the end of it: it is probable, that when the serpent moved in a more erect posture, it lived on herbs and plants as other creatures; but when it was obliged to go upon its belly or breast, it licked up the dust of the earth, and which it could not well avoid in eating whatsoever food it did; and some serpents are said to live upon it. This is applicable to Satan, designs the mean and abject condition in which he is, and the sordid food he lives upon; no more on

angels' food and joys of heaven, but on the base, mean, earthly, and impure lusts of men; and this will be his case, condition, and circumstances, for ever.

Ver. 15. *And I will put enmity between thee and the woman, &c.]* Between whom there had been so much familiarity, not only whilst they had the preceding discourse together, but before; for it is conjectured by some⁷, that she took a particular liking to that creature, and was delighted with it, and laid it perhaps in her bosom, adorned her neck with its windings, or made it a bracelet for her arms; and being a peculiar favourite, the devil made choice of it as his instrument to deceive her; but now being beguiled hereby, she conceived an antipathy against it, and which is become natural between the serpent and man; man abhors the sight of a serpent, and the serpent the sight of man; and the spittle of a man and the gall of a serpent are poison to each other; and this antipathy is observed to be stronger in the female sex: and this was not only true of the particular serpent that deceived Eve, and of the particular woman, Eve, deceived by him, but of every serpent and of every woman in successive ages; and is also true of Satan and the church of God in all ages, between whom there is an implacable and an irreconcilable hatred, and a perpetual war: *and between thy seed and her seed:* the posterity of Eve, mankind, and the production of serpents, between whom the antipathy still continues, and mystically the evil angels and also wicked men called serpents; and a generation of vipers on the one hand, and the people of God on the other, the seed of the church; the latter of which are hated and persecuted by the former, and so it has been ever since this affair happened: and especially by the seed of the woman may be meant the Messiah; the word *seed* sometimes signifying a single person, Gen. iv. 25. and xv. 2. and xxi. 13. and particularly Christ, Gal. iii. 16. and he may with great propriety be so called, because he was made of a woman and not begotten by man; and who assumed not an human person, but an human nature, which is called the *holy thing*, and the *seed of Abraham*, as here the *seed of the woman*, as well as it expresses the truth of his incarnation and the reality of his being man; and who as he has been implacably hated by Satan and his angels, and by wicked men, so he has opposed himself to all them that hate and persecute his people: *it shall bruise thy head;* the head of a serpent creeping on the ground is easily crushed and bruised, of which it is sensible, and therefore it is careful to hide and cover it. In the mystical sense, *it*, or *he*, *Hu*, which is one of the names of God, Psal. cii. 27. Isa. xlvi. 12. and here of the Messiah, the eminent seed of the woman, should bruise the head of the old serpent the devil, that is, destroy him and all his principalities and powers, break and confound all his schemes, and ruin all his works, crush his whole empire, strip him of his authority and sovereignty, and particularly of his power over death, and his tyranny over the bodies and souls of men; all which was done by Christ, when he became incarnate and suffered and died, Heb. ii. 14, 15. Col. ii. 15. 1 John, iii. 8. *And thou shalt bruise his heel;* the heel of a man being what the serpent can most easily

* Nat. Hist. l. 11. c. 47.

⁷ See the Universal History, vol. 1. p. 126.

come at, as at the heels of horses which it bites, Gen. xlix. 17. and which agrees with that insidious creature, as Aristotle² describes it: this, as it refers to the devil, may relate to the persecutions of the members of Christ on earth, instigated by Satan, or to some slight trouble he should receive from him in the days of his flesh, by his temptations in the wilderness, and agony with him in the garden; or rather by the heel of Christ is meant his human nature, which is his inferior and lowest nature, and who was in it frequently exposed to the insults, temptations, and persecutions of Satan, and was at last brought to a painful and accursed death; though by dying he got an entire victory over him and all his enemies, and obtained salvation for his people. The Targums of Jonathan and Jerusalem paraphrase this passage of the days of the Messiah, and of health and salvation in them: what is here delivered out in a way of threatening to the serpent the devil, carries in it a kind intimation of grace and good will to fallen man, and laid a foundation for hope of salvation and happiness: reference seems to be had to this passage in Psal. xl. 7. *in the volume*, in the first roll, *α φαρμακον*, as in the Greek version, at the head, in the beginning of the book, *it is written of me, to do thy will, O my God.*

Ver. 16. *Unto the woman he said, &c.*] The woman receives her sentence next to the serpent, and before the man, because she was first and more deeply in the transgression, and was the means of drawing her husband into it. *I will greatly multiply thy sorrow and thy conception, or thy sorrow of thy conception*^a, or rather *of thy pregnancy*^b; since not pain but pleasure is perceived in conception, and besides is a blessing; but this takes in all griefs and sorrows, disorders and pains, from the time of conception or pregnancy, unto the birth; such as a nausea, a loathing of food, dizziness, pains in the head and teeth, faintings and swoonings, danger of miscarriage, and many distresses in such a case; besides the trouble of bearing such a burden, especially when it grows heavy: and when it is said, *I will greatly multiply, or multiplying I will multiply*^c, it not only denotes the certainty of it, but the many and great sorrows endured, and the frequent repetitions of them, by often conceiving, bearing, and bringing forth: *in sorrow shalt thou bring forth children*, sons and daughters, with many severe pangs and sharp pains, which are so very acute, that great tribulations and afflictions are often in Scripture set forth by them: and it is remarked by naturalists^d, that women bring forth their young with more pain than any other creature: *and thy desire shall be to thy husband*, which some understand of her desire to the use of the marriage-bed, as Jarchi, and even notwithstanding her sorrows and pains in child-bearing; but rather this is to be understood of her being solely at the will and pleasure of her husband; that whatever she desired should be referred to him, whether she should have her desire or no, or the thing she desired; it should be liable to be controlled by his will, which must determine it,

and to which she must be subject, as follows; *and he shall rule over thee*, with less kindness and gentleness, with more rigour and strictness: it looks as if before the transgression there was a greater equality between the man and the woman, or man did not exercise the authority over the woman he afterwards did, or the subjection of her to him was more pleasant and agreeable than now it would be; and this was her chastisement, because she did not ask advice of her husband about eating the fruit, but did it of herself, without his will and consent, and tempted him to do the same.

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

Ver. 18. *Thorns also and thistles shall it bring forth to thee, &c.*] Not for his advantage, but to give him more trouble, and cause him more fatigue and sorrow to root them up: these include all sorts of noxious herbs and plants, and troublesome weeds, which added to man's labour to pluck up, that those more useful might grow and flourish: and Rabbi Eliezer^e was of opinion, that if there had not been a new blessing upon

² Hist. Animal. l. 1. c. 1.

^a תומו דולורם עתים conceptus tui, Junius & Tremellius, פאקטור; tuum dolorem conceptus tui, Drusius, Noldius, p. 315. No. 1978.

^b Pagnationis sive gestationis, Gataker.

^c תרבה תרבה multiplicando multiplicabo, Pagninus, Montanus.

^d Aristotel. Hist. Animal. l. 7. c. 9.

^e Apud Fagium in loc.

the earth, it would have brought forth nothing else, as that which is rejected and nigh unto cursing does, Heb. vi. 8. and this curse continued, at least it was not wholly removed, until the times of Noah, Gen. viii. 21. which made it hard and difficult to the antediluvian patriarchs to get their bread. *And thou shalt eat the herb of the field*: not the fruits of the garden of Eden, but only the common herbs of the field, such as even the beasts of the earth fed upon: to such a low condition was man, the lord of the whole earth, reduced unto by sin; and this was according to the law of retaliation, that man, who could not be content with all the fruits of Eden, save one, by eating the forbidden fruit should be deprived of them all.

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

Ver. 20. *And Adam called his wife's name Eve, &c.*] Whom he had before named *Ishah*, a woman, because taken from him the man, ch. ii. 23. and now gives her a new name upon this scene of things, which had taken place; which is derived not from *Chavah*, to shew forth, to declare; as if she was called so, because of her discourse with the serpent, being loquacious and talkative, and telling every thing she knew, according to some Jewish writers^g; but from *Chayah*, to live, as the reason given in the text shews. She is called *Æon* (*Ævum*) by Philo Byblius, the interpreter of Sanchoniatho^h. The word *Eve* is retained in many Heathen writers, and used to be frequently repeated in the Bacchanalian rites, when the idolaters appeared with serpents platted on their headsⁱ; which plainly refers to the affair between the

serpent and Eve; hence Bacchus is sometimes called *Evius*^k: the reason of Adam's giving her this name follows, *because she was the mother of all living*; which reason is either given by Moses, when from her had sprung a numerous offspring, and would be continued to the end of the world; or if given by Adam was prophetic of what she would be; and so the Vulgate Latin version renders it, *because she would be the mother of all living*; and the ground of this faith and persuasion of his, that he and his wife should not die immediately for the offence they had committed, but should live and propagate their species, as well as be partakers of spiritual and eternal life, was the hint that had been just given, that there would be a seed spring from them; not only a numerous offspring, but a particular eminent person that should be the ruin of the devil and his kingdom, and the Saviour of them; and so Eve would be not only the mother of all men living in succeeding generations, but particularly, or however one descending from her, would be the mother of him that should bring life and immortality to light, or be the author of all life, natural, spiritual, and eternal; and who is called *ζωη*, the life, which is the same word by which the Greek version renders Eve in the preceding clause. It was with pleasure, no doubt, that Adam gave her this name; and it appears that this affair of her being seduced by the serpent, and of drawing him into the transgression, did not alienate his affection from her; and the rather he must needs cleave unto her, and not forsake her, since her seed was to break the serpent's head, and procure life and salvation for them; and by means of her there would be a race of living men produced, which would propagate his species to the end of time: for all living can only respect them, and not other animals, though in some sense they may be included, as our English poet^l hints.

Ver. 21. *Unto Adam also, and to his wife, &c.*] Besides the kind intimation of grace and favour to them, another token of God's good will towards them was shewn, in that whereas they were naked and ashamed, *did the Lord God make coats of skins, and clothed them*: not that before this they were only bone and flesh, and now God brought a skin over them, and covered them with it, or ordered a beast, which was very like a man, to have its skin stripped off, and put on him, as some in Aben Ezra foolishly imagined; but these were made of the skins of beasts, not of the skin of the serpent, as the Targum of Jonathan; but of creatures slain, not merely for this purpose, nor for food, but for sacrifice, as a type of the woman's seed, whose heel was to be bruised, or who was to suffer death for the sins of men; and therefore to keep up and direct the faith of our first parents to the slain Lamb of God from the foundation of the world, and of all believers in all ages, until the Messiah should come and die, and become a sacrifice for sin, the sacrifices of slain beasts were appointed: and of the skins of these the Lord God, either by his almighty power, made coats for

^f נָסִי נָסִי nasi tui, Picherellus.

^g Apud Fagium in loc. vid. Baal Hatturim in loc.

^h Apud Euseb. Præpar. Evangeli. l. 1. p. 34.

ⁱ Virgil. Æneid. l. 6. v. 518, 519. Pers. Satyr. l. 7. 101, 102. vid. Clement. Alex. ad Gentes, p. 9.

^k Horat. Carmin. l. 2. ode 11. v. 17.

^l Mother of all things living, since by thee

Man is to live, and all things live for man.

Milton's Paradise Lost. B. 11. l. 160, 161.

the man and his wife, or by the ministry of angels; or he instructed and directed them to make them, which was an instance of goodness to them; not only to provide food for them as before, but also raiment; and which though not rich, fine, and soft, yet was substantial, and sufficient to protect them from all inclemencies of the weather; and they might serve as to put them in mind of their fall, so of their mortality by it, and of the condition sin had brought them into; being in themselves, and according to their deserts, like the beasts that perish: as also they were emblems of the robe of Christ's righteousness, and the garments of his salvation, to be wrought out by his obedience, sufferings, and death; with which being arrayed, they should not be found naked, nor be condemned, but be secured from wrath to come. The Heathens had a notion, that the first men made themselves coats of the skins of beasts: the Grecians ascribe this to Pelagius, whom they suppose to be the first man^m among them, and Sanchoniathoⁿ to Usous, who lived in the fifth generation.

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

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

Ver. 23. *Therefore the Lord God sent him forth from the garden of Eden, &c.*] Gave him orders to depart immediately; sent or put him away as a man does his wife, when he divorces her; or as a prince banishes a rebellious subject: however, he did not send him to hell at once, as he did the apostate angels, but to *till the ground, from whence he was taken*: either the earth in general, out of which he was made, and to which

^m Pausanias in Arcadicis, sive, l. 8. p. 455, 456.

ⁿ Apud Euseb. Præpar. Evangeli. l. 1. p. 33.

^o הָיָה כִּי הָיָה, Pagninus, Montanus, Schmidt. So Abarinel. apud Abdanana in Miclol. Yophi in loc.

he must return, and in the mean while must labour hard, in digging and ploughing, in planting and sowing, that so he might get a livelihood; or that particular spot out of which he was formed, which is supposed from hence to have been without the garden of Eden, though very probably near unto it: some say it was a field near Damascus; the Targum of Jonathan is, "he went and dwelt in Mount Moriah, to till the "ground out of which he was created;" and so other Jewish writers say^p, the gate of paradise was near Mount Moriah, and there Adam dwelt after he was cast out.

Ver. 24. *So he drove out the man, &c.*] Being unwilling to go out upon the orders given, some degree of force was used, or power exerted, in some way or other, to oblige him to depart; the word it is expressed by is used of divorces: there was a conjugal relation between God and man, the covenant between them had the nature of a matrimonial contract; which covenant man broke, though he was an husband to him, by committing idolatry, that is, spiritual adultery, not giving credit to him, but believing the devil before him; wherefore he wrote him a bill of divorce, and sent him away; drove him from his presence and communion with him, from his house and habitation, from his seat of pleasure, and garden of delight, and from all the comfortable enjoyments of life; an emblem of that separation and distance which sin makes between God and his creature, and of that loss which is sustained thereby: *and he placed at the east of the garden of Eden, cherubims*: the Septuagint version is, "and he placed him, or caused him (Adam) to dwell over-against the paradise of pleasure, and he ordered the "cherubim." But the words are not to be understood either of placing man, or placing the cherubim, but of Jehovah's placing himself, or taking up his habitation and residence before the garden of Eden, or at the east of it: whilst man abode in a state of innocence, the place of the divine Presence, or where God more gloriously manifested himself to him, was in the garden; but now he having sinned, and being driven out of it, he fixes his abode in a very awful manner at the entrance of the garden, to keep man out of it; for so the words may be rendered, *and he inhabited the cherubim, or dwelt over, or between the cherubim, before or at the east of the garden of Eden*^q; so the Jerusalem Targum, "and he made the glory of his Shechinah, or "glorious Majesty, to dwell of old at the east of the "garden of Eden, over or above the two cherubim;" or between them, as the Targum of Jonathan; and very frequently is Jehovah described as sitting and dwelling between the cherubim, 1 Sam. iv. 4. 2 Sam. vi. 2. 1 Kings xix. 15. Psal. lxxx. 1. and xcix. 1. Isa. xxxvii. 16. by which are meant not flying animals or fowls, whose form no man ever saw, as Josephus^r;

nor angels, which is the more generally received opinion; for these were not real living creatures of any sort, but forms and representations, such as were made afterwards in the tabernacle of Moses, and temple of Solomon; and which Ezekiel and John saw in a visionary way, and from whom we learn what figures they were: and these were hieroglyphics, not of a trinity of persons, as some of late have stupidly imagined; for these were the seat of the divine Majesty, and between which he dwelt: and besides, as these had four faces, they would rather represent a quaternity than a trinity, and would give a similitude of the divine Being, which cannot be done, and be contrary to the second command; to which may be added, that the word is sometimes singular as well as plural: but these were hieroglyphics of the ministers of the word, whose understanding, humility, and tenderness, are signified by the face of a man; their strength, courage, and boldness, by that of a lion; their labour and diligence by that of an ox; and their quick sight and penetration into divine things by that of an eagle, which are the forms and figures of the cherubim; see Ezek. i. 10. and the note there. Among these Jehovah is; with these he grants his presence, and by them signifies his mind and will to men; and these he makes use of to shew them the vanity of all self-confidence, and to beat them off of seeking for life and righteousness by their own works, and to direct them alone to Christ, and point him out as the alone way of salvation; and of this use the hieroglyphic might be to fallen Adam, now driven out of Eden: *and a flaming sword, which turned every way*; a drawn sword, brandished, and which being very quick in its motion, as it was turned to and fro, glittered and looked like a flame of fire: this is not to be understood as by itself, and as of itself, turning about every way without a hand to move it, nor as with the cherubim, or as in the hands of angels, as in 1 Chron. xxi. 16. or as being they themselves, which are made as flames of fire; but as in the hand of the Lord God, that dwelt between the cherubim; for so it may be rendered, *he inhabited the cherubim—and that with a flaming sword*^s; that is, with one in his hand, an emblem of the fiery law of God now broken, and of the fire of divine wrath on the account of that, and of the flaming justice of God, which required satisfaction; and this turning on all sides, to *keep the way of the tree of life*: shewing, that life and salvation were not to be had, unless the law and justice of God were satisfied; and that they were not to be expected on the foot of men's works, but only through Christ, the way, the truth, and the life; that no happiness was to be looked for from the covenant of works, now broke, nothing but wrath and vengeance; and that there must be another way opened, or there could be no enjoyment of the heavenly paradise.

^p Pirke Eliezer, c. 20. fol. 20. 2.

^q אֵת הַכְּרֻבִּים וַיֹּשֶׁבֶן אֹתָם הַכְּרֻבִּים & habitavit super seu cum cherubim, Textus Hebraeus, p. 256. So Antiqu. sometimes signifies upon, above, or with. See Nold. Ebr. part. Concord. p. 116, 121.

^r Antiqu. l. 3. c. 6. sect. 6.

^s אִדְקֵה עִמָּה לְחַטָּה חֶרֶב idque cum gladio evaginato, Textelius, ib

This might be after harvest, after the fruits of the earth were gathered in, and so a proper season to bring an offering to the Lord, in gratitude for the plenty of good things they had been favoured with; as in after-times, with the Israelites, there was a feast for the in-gathering of the fruits of the earth, Exod. xxiii. 16. The Targum of Jonathan fixes this time to the fourteenth of Nisan, as if it was the time of the passover, a feast instituted two thousand years after this time, or thereabout; and very stupidly one of the Jewish writers ^d observes, that “the night of the feast of the passover came, and Adam said to his sons, on this night the Israelites will bring the offerings of the passovers, offer ye also before your Creator.” *That Cain brought of the fruit of the ground an offering unto the Lord*; corn, herbs, seeds, &c. the Targum of Jonathan says it was flax-seed; so Jarchi makes mention of an *agadah* or exposition, which gives the same sense; and another of their writers ^e observes, that Cain brought what was left of his food, or light and trifling things, flax or hemp seed. This he brought either to his father, as some think, being priest in his family; or rather he brought and offered it himself at the place appointed for religious worship, and for sacrifices; so Aben Ezra, he brought it to the place fixed for his oratory. It is highly probable it was at the east of the entrance of the garden of Eden, where the Shechinah, or the divine Majesty, was, and appeared in some remarkable manner.

Ver. 4. *And Abel, he also brought of the firstlings of his flock, &c.*] As he was a shepherd, his flock consisted of sheep; and of the firstlings of these, the lambs that were first brought forth, he presented as an offering to the Lord; and which were afterwards frequently used in sacrifice, and were a proper type of Christ, Jehovah's first-born, the Lamb of God that takes away the sin of the world, a Lamb without spot and blemish; fitly signified by one for his innocence, harmlessness, and meekness: *and of the fat thereof*: which is to be understood either of the fat properly, which in after-time was claimed by the Lord as his own, Lev. iii. 16. or of the fattest of his flock, the best lambs he had; the fattest and plumpest, and which were most free from defects and blemishes; not the torn, nor lame, nor sick, but that which was perfect and without spot; for God is to be served with the best we have. Josephus ^f says it was milk, and the firstlings of his flock; and a word of the same letters, differently pointed, signifies milk; and some learned men, as Grotius and others, have given into this sense, observing it to be a custom with the Egyptians to sacrifice milk to their gods: but the word, as here pointed, is never used for milk; nor were such sacrifices ever used by the people of God; and Abel's sacrifice is called by the apostle *θυσία*, a slain sacrifice, as Heidegger ^g observes: *and the Lord had respect to Abel, and to his offering*: as being what he had designed and appointed to be used for sacrifice in future time, and as being a suitable type and emblem of the Messiah, and his sacrifice; and especially as being offered up by faith, in a view to the sacrifice of Christ, which is of a sweet-smelling savour to God,

and by which sin only is atoned and satisfied for, see Heb. xi. 4. God looked at his sacrifice with a smiling countenance, took, and expressed delight, well-pleasement, and satisfaction in it; and he first accepted of his person, as considered in Christ his well-beloved son, and then his offering in virtue of his sacrifice: and this respect and acceptance might be signified by some visible sign or token, and particularly by the descent of fire from heaven upon it, as was the token of acceptance in after-times, Lev. ix. 24. and Theodotion here renders it, he *fired* it, or *set it on fire*; and Jarchi paraphrases it, “fire descended and licked up his offering;” and Aben Ezra, “and fire descended and reduced the offering of Abel to ashes;” so Abraham Seba ^h.

Ver. 5. *But unto Cain and to his offering he had not respect, &c.*] Not because of the matter of it, as some have thought; but because it was not offered in faith and sincerity, but in a formal and hypocritical manner, without any regard to the Messiah and his sacrifice, and without any view to the glory of God: no notice was taken, no approbation was given of it by the above token, or any other; so that it was manifest to Cain himself, that God did not approve of it, or was well-pleased with it, as with his brother's: *and Cain was very wroth*; with God, to whom he offered it, because he did not accept of it; and with his brother, because he and his sacrifice were preferred to him and his: *and his countenance fell*; the briskness and cheerfulness of his countenance went off, and he looked dejected; and instead of lifting up his face towards heaven; he looked with a down look to the earth; he looked churlish, morose, and sullen, ill-natured, full of malice and revenge, and as if he was studying which way to vent it; he knit his brows and gnashed his teeth, put on a surly countenance; and there might be seen in his face all the signs, not only of grief and disappointment, but of rage and fury; though ⁱ some interpret it of shame and confusion.

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

Ver. 7. *If thou doest well, shalt thou not be accepted? &c.*] That is, either if thou doest thy works well in general, doest good works in a right way and manner, according to the will of God, and directed to his glory, from right principles, and with right views: so all the Targums, “if thou doest thy works well;” for it is not merely doing a good work, but doing the good work well, which is acceptable to God; hence that saying, “that not nouns but adverbs make good works;” or particularly it may respect sacrifice; if thou doest thine offering well, or rightly offereth, as the Septuagint;

^d Pinke Eliezer, c. 21.

^e lb. Vid. Tzeror Hammor, fol. 8. 2.

^f Antiqu. l. 1. c. 2. sect. 1.

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^g Hist. Patriarch. Exercit. 5. sect. 20.

^h In Tzeror Hammor, fol. 8. 2.

ⁱ R. Joubah apud R. Sol. Urbini. Olul Moed, fol. 9. p. 2.

or offers not only what is materially good and proper to be offered, but in a right way, in obedience to the divine will, from love to God, and with true devotion to him, in the faith of the promised seed, and with a view to his sacrifice for atonement and acceptance; then thine offering would be well-pleasing and acceptable. Some render the latter part of the clause, which is but one word in the original text, *there will be a lifting up*¹; either of the countenance of the offerer, and so, if Cain had done well, his countenance would not have fallen, but have been lifted up, and cheerful as before; or of sin, which is the pardon of it, and is often expressed by taking and lifting it up, and bearing it away, and so of easing a man of it as of a burden; and in this sense all the Targums take it; which paraphrase it, "it or thy sin shall be forgiven thee:" *and if thou doest not well, sin lieth at the door*; if thou dost not do good works, nor offer an offering as it should be offered, sin lies at the door of conscience; and as soon as that is awakened and opened, it will enter in and make sad work there, as it afterwards did, ver. 13. or it is open and manifest, and will be taken cognizance of, and punishment be inflicted for it; or else the punishment of sin itself is meant, which lies at the door, is at hand, and will soon be executed; and so all the Targums paraphrase it, "thy sin is reserved to the day of judgment," or lies at the door of the grave, reserved to that day, as Jarchi. Some render the word a sin-offering, as it sometimes signifies; and then the sense is, that though he had sinned, and had done amiss in the offering he had offered, nevertheless there was a propitiatory sacrifice for sin provided, which was at hand, and would soon be offered; so that he had no need to be dejected, or his countenance to fall; for if he looked to that sacrifice by faith, he would find pardon and acceptance; but the former sense is best: *and unto thee shall be his desire*; or *its desire*, as some understand it of sin lying at the door, whose desire was to get in and entice and persuade him to that which was evil, and prevail and rule over him. The Targum of Jonathan, and that of Jerusalem, paraphrase it of sin, but to another sense, "sin shall lie at the door of thine heart, but into thine hand I have delivered the power of the evil concupiscence; and to thee shall be its desire, and thou shalt rule over it, whether to be righteous, or to sin:" but rather it refers to Abel; and the meaning is, that notwithstanding his offering was accepted of God, and not his brother Cain's, this would not alienate his affections from him, nor cause him to refuse subjection to him; but he should still love him as his brother, and be subject to him as his elder brother, and not seek to get from him the birth-right, or think that that belonged to him, being forfeited by his brother's sin; and therefore Cain had no reason to be angry with his brother, or envious at him, since this would make no manner of alteration in their civil affairs: *and thou shalt rule over him*, as thou hast done, being the first-born.

Ver. 8. *And Cain talked with Abel, &c.*] Or *said*, or *spoke unto him*¹; either what the Lord God said to him in the foregoing verses, as Aben Ezra; or he spoke to him in a kind and friendly manner, and thereby got him to take a walk in the field with him. The Vulgate Latin version adds, *let us go abroad*; and the Septuagint and Samaritan versions, *let us go into the field*; not to fight a duel, which Abel doubtless would have declined, had that been declared, but to have some friendly conversation; and there being a large pause here in the Hebrew text, the Jerusalem Targum gives us an account of what passed between them when in the field; "Cain said to Abel his brother, there is no judgment, nor Judge, nor will a good reward be given to the righteous; nor will vengeance be taken of the wicked; neither is the world created in mercy nor governed in mercy; otherwise, why is thine offering received with good will, and mine not?" Abel answered and said to Cain, "there is a judgment," &c. and so goes on to assert every thing Cain denied, and to give a reason why the offering of the one was accepted, and the other rejected: and to the same purpose the Targum of Jonathan: *and it came to pass, when they were in the field*; alone and at a distance from their parents, or from any town or city, if any were now built, as some think there were, and out of the sight of any person that might come and interpose and rescue: about a mile from Damascus, in a valley, yet on the side of a hill, are now shewn the place, or the house on it, where Cain slew Abel²; and so Mr. Maundrel³ speaks of a high hill near Damascus, reported to be the same they offered their sacrifice on, and Cain slew his brother, and also of another hill at some distance from Damascus, and an ancient structure on it, supposed to be the tomb of Abel: *that Cain rose up against Abel his brother, and slew him*; in a furious manner assaulted him, without any just provocation, and took away his life, by some instrument or other, perhaps that was used in husbandry, which might be in the field where they were. The Targum of Jonathan is, "he fixed a stone in his forehead, and slew him;" and so the Jews say⁴ elsewhere: our poet⁵ says, he smote him in the breast with a stone, into the midriff or diaphragm: it must be by some means or other, by which his blood was shed; but it is not material to inquire what the instrument was, as Aben Ezra observes; since though there might be no swords, yet there were stones and clubs enough, as he takes notice; and there must be even instruments for agriculture, one of which might be taken up, as being at hand, with which the execution might be made. The Jewish writers⁶ say Abel was an hundred years old when he was slain; and some of them⁷ make Abel to be the first aggressor: they say, that Abel rose up against him, and threw him to the ground, and afterwards Cain rose up and slew him; not likely.

Ver. 9. *And the Lord said unto Cain, where is Abel thy brother? &c.*] Perhaps this was said to him the next

¹ שָׁמַח elevare, Montanus; erit sublevatio, Fagius, elatio, Drusius, elevatio erit, some in Vatablus, Mercerus; so Aben Ezra; remissio, Junius & Tremellius, Schmidt; venia erit Fagius; so Ainsworth. ² אֵבֶר et dixit, Pagninus, Montanus, Munster, Fagius, Vatablus, Drusius.

³ Lond. Vartoman. Navigat. l. 1. c. 6.

⁴ Journey from Aleppo, &c. l. 1. p. 131, 133, 134.

⁵ Pirke Eliezer, c. 21.

⁶ And, as they talk'd,
Smote him into the midriff with a stoue,
That beat out life.

Milton's Paradise Lost, B. 11. l. 444, &c.

⁷ Josippon apud Abendana in Miclol. Yophi in loc.

⁸ Tikkune Zohar, correct. 69. fol. 112. l. 2.

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

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

Ver. 11. *And now art thou cursed from the earth, &c.*]

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

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

Ver. 13. *And Cain said unto the Lord, &c.*] In the anguish of his spirit and the distress of his mind: *my punishment is greater than I can bear*; thus complaining of the mercy of God, as if he acted a cruel part, inflicting on him more than he could endure; and arraigning his justice, as if it was more than he deserved, or ought in equity to be laid on him; whereas it was abundantly less than the demerit of his sin, for his punishment was but a temporal one; for, excepting the horrors and terrors of his guilty conscience, it was no other than a heavier curse on the land he tilled, and banishment from his native place, and being a fugitive

* דמי vox Sanguinum, Paginius, Montanus, &c.

† Patricides, apud Hottinger. Sægmæ Oriental. l. 1. c. 8. p. 223.

and wanderer in other countries; and if such a punishment is intolerable, what must the torments of hell be? the worm that never dies? the fire that is never quenched? and the wrath of God, which is a consuming fire, and burns to the lowest hell? some render the words, *my sin is greater than can be forgiven*^a; as despairing of the mercy of God, having no faith in the promised seed, and in the pardon of sin through his atonement, blood, and sacrifice; or, *is my sin greater than can be forgiven*^b? is there no forgiveness of it? is it the unpardonable sin? but Cain seems not to be so much concerned about sin, and the pardon of it, as about his temporal punishment for it; wherefore the first sense seems best, and best agrees with what follows.

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

to come; though some think the words should be rendered prayerwise^c, *let it be that any one that findeth me may kill me*; being weary of life under the horrors of a guilty conscience.

Ver. 15. *And the Lord said unto him, &c.*] In order to satisfy him, and make him easy in this respect, that he need not fear an immediate or bodily death, which was shewing him great clemency and lenity; or in answer to his begging for death, *therefore, or as some render the word, taking them for two, not so*^d; it shall not be that whoever finds thee shall slay thee, thou needest not be afraid of that; nor shall thy request be granted, that thou mightest be slain by the first man that meets thee: it was the will of God, that though Cain deserved to die, yet that he should not die immediately, but live a long miserable life, that it might be a terror to others not to commit the like crime; though rather the particle should be rendered *verily, surely, of a truth*^e; so it will certainly be, it may be depended on: *whosoever slayeth Cain, vengeance shall be taken on him sevenfold*: seven times more than on Cain; that is, he shall be exceedingly punished; vengeance shall be taken on him in a very visible manner, to a very great degree; the Targums of Onkelos and Jonathan are “unto or through seven generations;” the meaning of which is, that the slayer of Cain should not only be punished in his own person, but in his posterity, even unto seven generations; and not as Jarchi and Aben Ezra interpret it, that God deferred his vengeance on Cain unto seven generations, and at the end of them took vengeance on him by Lamech, one of his own posterity, by whom he is supposed by that Jewish writer to be slain: *and the Lord set a mark upon Cain*; about which there is a variety of sentiments^f: some say it was a horn in his forehead: others, a leprosy in his face; others, a wild ghastly look; others, a shaking and trembling in all his limbs; and others, that there was an earthquake wherever he stepped: and others will have it, that the dog which guarded Abel’s flock was given him to accompany him in his travels, by which sign it might be known that he was not to be attacked, or to direct him from taking any dangerous road: some say it was a letter imprinted on his forehead, either taken out of the great and glorious name of God, as the Targum of Jonathan, or out of his own name, as Jarchi; others the mark or sign of the covenant of circumcision^g: but as the word is often used for a sign or miracle, perhaps the better rendering and sense of the words may be, *and the Lord put, or gave a sign*^h; that is, he wrought a miracle before him to assure him, that *whosoever found him should not kill him*; so that this was not a mark or sign to others, to direct or point out to them that they should not kill him, or to deter them from it; but was a sign or miracle confirming him in this, that no one should kill him; agreeably to which is the note of Aben Ezra, “it is right in my eyes that God made a sign (or wrought a miracle) for him, until he be-

^a גדול עוני מנשאי major est iniquitas mea, quam ut veniam merear, V. L. iniquitas mea major est quam ut remittatur, Tigurine version, Pagius: quam ut remittat, sub. Deus mihi, Vatablus; so the Targum of Onkelos, Sept. Syr. & Ar.

^b Ergone major est delictum meum, quam ut remittatur; Schmidt.

^c Lightfoot, vol. 1. p. 3.

^d לֹא לָקַח אֶת אֶתְמוֹנִי, Sept. nequaquam ita fiet, V. L.

^e In veritate, certe, Vatablus; profecto, utique, De Dieu.

^f See Bayle’s General Diet. art. Cain.

^g Targum Zohar, correct. 69. fol. 115. 1. & 117. 1. 2.

^h וישׁב כׁהוֹן מִלְּפָנֵי אֱלֹהִים, sed & posuit Kaiuo miraculum (in confirmationem) quod non caesusus esset ipsum quisque, &c. Schmidt.

"lied;" by which he was assured that his life would be secure, go where he would; even that no one should strike ^d him, as the word is, much less kill him.

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

Ver. 17. *And Cain knew his wife, &c.*] Who this woman was is not certain, nor whether it was his first wife or no; whether his sister, or one that descended from Adam by another of his sons, since this was about the 130th year of the creation. At first indeed Cain could marry no other than his sister; but whether he married Abel's twin-sister, or his own twin-sister, is disputed; the Jews say ^g, that Cain's twin-sister was not a beautiful woman, and therefore he said, I will kill my brother and take his wife: on the other hand, the Arabic writers say ^h, that Adam would have had Cain married Abel's twin-sister, whom they call *Awin*; and Abel have married Cain's twin-sister, whom they call *Azron*; but Cain would not, because his own sister was the handsomest; and this they take to be the occasion of the quarrel, which issued in the murder of Abel. *And she conceived and bare Enoch*; which signifies *trained up*, not in the true religion, and in the ways of God and godliness, as one of this name descending from Seth was, who is said to walk with God; but in the practices of his father Cain, and in a wicked course of life: *and he builded a city*; for a settlement on earth, thinking of nothing but this world, and the things of it; or to secure himself from being slain by men; or it may be for his amusement, to divert his thoughts from the melancholy scene always

presented to his mind, by being thus employed; and his posterity growing numerous, he took this method to keep them together, and that they might be able to defend themselves from the assaults of others. Some render the words, *he was building a city* ⁱ; as if he did not live to finish it; but it looks as if it was finished by him, by what follows: *and called the name of the city, after the name of his son, Enoch*; not after his own name, which was odious and infamous, but after his son's name, to shew his affection to him, and that his name might be continued in ages to come; see *Psal. xlix. 11*. This was the first city that was built, that we read of. Sir Walter Raleigh conjectures ^k, that the *Henochii* or *Heniochi* of Pliny, Ptolemy, and other writers, took their name from this city of *Enoch*, or from the country where it stood, when it was re-peopled after the flood, since these people were due east from the garden of Eden.

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

Ver. 19. *And Lamech took unto him two wives, &c.*] He was the first we read of that introduced polygamy, contrary to the first institution of marriage, whereby only one man and one woman were to be joined together, and become one flesh, *ch. ii. 24*. This evil practice, though it began in the race of wicked Cain, was in after-ages followed by some among the people of God, which was connived at because of the hardness of their hearts; otherwise it was not so from the beginning. This was the first instance of it known; Jarchi says it was the way of the generation before the

^d אִתּוֹ נִכְרְתָהּ, ne percuteret eum, Pagninus; ad non percutiendum eum, Montanus.

^e Hist. l. 5. p. 260.

^f Geograph. l. 16. p. 519.

^g Pirke Eliczer, c. 21.

^h Abn'phoreg. Hist. Dynast. p. 4. Patricides apud Selden, de Jurc. Nat. & Gent. l. 3. c. 2. & l. 5. c. 9.

ⁱ הָיָה עִיר וְיָיִן et fuit edificans, Montanus, Drusius; era edificans. Fagius; so Ainsworth; studebat edificare, Junius & Tremellius.

^k History of the World, par. 1. B. 1. c. 5. sect. 2. p. 43.

^l Apud Euseb. Præpar. Evægel. l. 1. p. 34, 35.

flood to have one wife for procreation of children, and the other for carnal pleasure; the latter drank a cup of sterility, that she might be barren, and was adorned as a bride, and lived deliciously; and the other was used roughly, and mourned like a widow; but by this instance it does not appear, for these both bore children to Lamech. *The name of the one was Adah, and the name of the other Zillah*; whose daughters they were cannot be said, no doubt of the race of Cain; the name of the one signifies an ornament, or beauty, and might seem to answer to the account Jarchi gives of the wife for pleasure, if there were any foundation for it; and the other signifies a shadow, being continually under the shadow of her husband.

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

Ver. 21. *And his brother's name was Jubal, &c.*] This was another son of Lamech by Adah, and his name differs only in one letter from his brother's; *he was the father of all such that handle the harp and organ*; he was the inventor of instrumental music, both of stringed instruments, such as were touched by the fingers, or struck with a quill, as the *harp*; and of wind-instruments, such as were blown, as the *organ*, which seems not to be the same we call so, being a late invention; but however a pleasant instrument, as its name signifies. Jubal is thought by some to be the same with Apollo, to whom with the Greeks the invention of the harp is ascribed; and some have been of opinion, that the

jubile-trumpet was so called from Jubal, Lev. xxv. 9. Sanchoniatho^r makes Chryisor or Vulcan, the same with Tubal-Cain, the brother of Jubal, to exercise himself in eloquence, songs and divination, confounding or mistaking the employment of the two brothers. The Arabs have such a notion of the Cainites being the inventors of music, that they commonly call a singing girl *Cainah*^s; and the Arabic writers^t make Jubal to be the first inventor of music, and that the beasts and birds gathered together to hear him; the same that is said of Orpheus.

Ver. 22. *And Zillah, she also bare Tubal-Cain, &c.*] Thought by many to be the same with Vulcan, his name and business agreeing; for the names are near in sound, Tubal-Cain may easily pass into Vulcan; and who, with the Heathens, was the god of the smiths, and the maker of Jupiter's thunderbolts, as this was an artificer in iron and brass, as follows: his name is compounded of two words, the latter of which was no doubt put into his name in memory of Cain his great ancestor; the former Josephus^u reads Thobel, and says of him, that he exceeded all in strength, and had great skill in military affairs: *an instructor of every artificer in brass and iron*; he taught men the way of melting metals, and of making armour and weapons of war, and other instruments, for various uses, out of them; and he seems to be the same with the Chryisor of Sanchoniatho; for he says^v of them (Agreus and Halieus) were begotten two brothers, the inventors of iron, and of working of it: one of these, called Chryisor, is said to be Hephæstus or Vulcan; and Chryisor, as Bochart^x seems rightly to conjecture, is חֲרִישׁ-אֹר, *Choresch-Ur, a worker in fire*; that, by means of fire, melted metals, and cast them into different forms, and for different uses; and one of these words is used in the text of Tubal-Cain; and so, according to Diodorus Siculus^y, Vulcan signifies fire, and was not only the inventor of fire, but he says he was the inventor of all works in iron, brass, gold, and silver, and of all other things wrought by fire, and of all other uses of fire, both by artificers and all other men, and therefore he was called by all *ovg*, fire. Clemens of Alexandria^z ascribes the invention of brass and iron to the Idæans or priests of Cybele in Cyprus; and so Sophocles in Strabo^{aa}: *and the sister of Tubal-Cain was Naamah*; whose name signifies *pleasant*, fair and beautiful; and is thought by some to be the Venus of the Heathens; the Arabic writers^b say she was a most beautiful woman, and found out colours and painting; and by others Minerva; and Josephus^c says she excelled in the knowledge of divine things; and Minerva is by the Greeks called Nemanoum^d. The Jews say^e she was the wife of Noah; and some of them say^f she was the wife of one Shimron, and the mother of the evil spirit Asmodeus, mentioned in Tobit, and of whom other demons were

^m Quomastic. Sacr. p. 35, 45, 349.

ⁿ Hierozoic. par. 1. l. 3. c. 44. col. 466.

^o Ebr. Part. Concord. p. 273. No. 1196.

^p Hist. Patriarch. Exercit. 6. sect. 11.

^q Vid. Scrippum & Probum in Virgil. Georgic. l. 3. ver. 1.

^r Apud Euseb. Præpar. Evangel. l. 1. p. 35.

^s Abulphareg. Hist. Dynast. p. 9.

^t Etmacianus, p. 8. apud Hottinger. Smegma, p. 232.

^u Antiqu. l. 1. c. 2. sect. 2.

^v Ut supra.

^x Canaan, l. 2. c. 2. col. 706.

^y Bibliothec. l. 1. p. 11, 13. & l. 5. p. 341.

^z Stromat. l. 1. p. 307. Vid. Plin. Nat. Hist. l. 34. c. 1, 2.

^{aa} Geograph. l. 10. p. 596.

^b Etmacianus, p. 8. apud Hottinger. Smegma Oriental. l. 1. c. s. p. 232.

^c Antiqu. l. 1. c. 2. sect. 2.

^d Plutarch. de Jide.

^e Bereshit Rabba, sect. 23. fol. 20. s. Jarchi in loc. Shalshalet Hakabala, fol. 1. 2.

^f R. Elias Levita in Tishbi, fol. 19. 21.

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

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

CH A P. V.

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

Ver. 1. *This is the book of the generations of Adam, &c.*] An account of persons born of him, or who descended from him by generation in the line of Seth, down to Noah, consisting of ten generations; for a genealogy of all his descendants is not here given, not of those in the line of Cain, nor of the collateral branches in the line of Seth, only of those that descended one from another in a direct line to Noah: *in the day that God created man, in the likeness of God made he him*; this is repeated from ch. i. 27. to put in mind that man

is a creature of God; that God made him, and not he himself; that the first man was not begotten or produced in like manner as his sons are, but was immediately created; that his creation was in time, when there were days, and it was not on the first of these, but on the sixth; and that he was made in the likeness of God, which chiefly lay in knowledge, righteousness, and holiness, and in dominion over the creatures.

Ver. 2. *Male and female created he them, &c.*] Adam and Eve, the one a male, the other a female; and but one male and one female, to shew that one man and one woman only were to be joined together in marriage, and live as man and wife for the procreation of posterity; and these were not made together, but first the male, and then the female out of him, though both in one day: *and blessed them*; with a power of propagating their species, and multiplying it, and with all other blessings of nature and providence; with an habitation in the garden of Eden; with leave to eat of the fruit of all the trees in it, but one; with subjection of all the creatures to them, and with communion with God in their enjoyments: *and called their name Adam,*

^o Conseruit, assuevit, & familiaris evasit, Golius, col. 169.

^p יְהוָה בְּשֵׁם יְהוָה vocari de nomine Jehovah; Piscator.

^q Ad invocandum in nomine Domini, Montanus, vel vocare in nomine Domini, Cartwright.

^r Hilchot Obede Cochabim, c. 1. sect. 1. R. Gedaliah, Shalshalat Hakabul, fol. 74. 2. Juchasin, fol. 134. 2.

in the day when they were created: which, as Philo^o observes, signifies *earth*; and according to Josephus^o 'red earth, out of which Adam was made; and as soon as he was made, this name was imposed upon him by God, to put him in mind of his original, that he was of the earth, earthly; and the same name was given to Eve, because made out of him, and because of her marriage with him, and union to him; on that account, as ever since, man and wife bear the same name: wherefore I should rather think the name was given them from their junction and union together in love; so the name may be derived from the Arabic word^a signifying to *join*: though some think they had it from their beauty, and the elegance of their form^w, being the most fair and beautiful of the whole creation. The names of Adam and Eve in Sanchoniatho^z, as translated into Greek by Philo Byblius, are Protogonos, the first-born, and Aeon, which has some likeness to Eve: the name of the first man with the Chinese is Puoncuus^y.

Ver. 3. *And Adam lived an hundred and thirty years, &c.*] The Septuagint version, through mistake, gives the number two hundred and thirty years: *and begat a son*; not that he had no other children during this time than Cain and Abel; this is only observed to shew how old he was when Seth was born, the son here meant; who was begotten *in his own likeness, after his image*; not in the likeness, and after the image of God, in which Adam was created; for having sinned, he lost that image, at least it was greatly defaced, and he came short of that glory of God, and could not convey it to his posterity; who are, and ever have been conceived in sin, and shapen in iniquity; are polluted and unclean, foolish and disobedient; averse to all that is good, and prone to all that is evil: the sinfulness of nature is conveyed by natural generation, but not holiness and grace; that is not of blood, nor of the will of man, nor of the flesh, but of God, and produced of his own will, by his mighty power impressing the image of his son in regeneration on his people; which by beholding his glory they are more and more changed into by the spirit of God. The Jewish writers understand this in a good sense, of Seth being like to Adam in goodness, when Cain was not: so the Targum of Jonathan, "and he begat Seth, who was like to his image and similitude; for before Eve had brought forth Cain, who was not like unto him—but afterwards she brought forth him who was like unto him," and called his name Seth." So they say^z Cain was not of the seed, nor of the image of Adam, nor his works like Abel his brother; but Seth was of the seed and image of Adam, and his works were like the works of his brother Abel; according to that, *he begat (a son) in his own likeness*. And they assert^a, that Adam delivered all his wisdom to Seth his son, who was born after his image and likeness; and particularly Maimonides^b observes, that all the sons of Adam before Seth were rather beasts than men, and had not the true

human form, not the form and image of men; but Seth, after Adam had taught and instructed him, was in human perfection, as it is said of him, *and he begat in his likeness*: but the text speaks not of the education of Seth, and of what he was through that, but of his birth, and what he was in consequence of it; and we are told by good authority, that *that which is born of the flesh is flesh*, carnal and corrupt, and such are all the sons of Adam by natural generation; see Job xiv. 4.

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

Ver. 5. *And all the days that Adam lived were nine hundred and thirty years, &c.*] Not lunar years, as Varro^d, but solar years, which consisted of three hundred and sixty-five days and odd hours, and such were in use among the Egyptians in the times of Moses; and of these must be the age of Adam, and of his posterity in this chapter, and of other patriarchs in this book; or otherwise, some must be said to beget children at an age unfit for it, particularly Enoch, who must beget a son in the sixth year of his age; and the lives of some of them must be very short, even shorter than ours, as Abraham and others; and the time between the creation and the deluge could not be two hundred years: but this long life of the antediluvians, according to the Scripture account, is confirmed by the testimony of many Heathen writers, who affirm that the ancients lived a thousand years, as many of them did, pretty near, though not quite, they using a round number to express their longevity by; for the proof of this Josephus^e appeals to the testimonies of Manetho the Egyptian, and Berosus the Chaldean, and Mochus and Hestæus; besides Jerom the Egyptian, and the Phœnician writers; also Hesiod, Hecateus, Hellanicus, Acusilaus, Ephorus and Nicolaus. And though the length of time they lived may in some measure be accounted for by natural things as means, such as their healthful constitution, simple diet, the goodness of the fruits of the earth, the temperate air and climate they lived in, their sobriety, temperance, labour and exercise; yet no doubt it was so ordered in Providence for the multiplication of mankind, for the cultivation of arts and sciences, and for the spread of true religion in the world, and the easier handing down to posterity such things as were useful, both for the good of the souls and bodies of men. Maimonides^f is

^o Leg. Allegor. l. 1. p. 57.

^a Antiqu. l. 1. c. 1. sect. 2.

^w **ו** junxit, addiditque rem rem—amore junxit, Gollus, col. 48.

^z **ו** pulcher fuit, nituit, Stockius, p. 13. Vid. Ludolph. Hist. Ethiop. l. 1. c. 15.

^a Apud Euseb. Prepar. Evangel. l. 1. p. 34.

^b Martin. Hist. Sinic. l. 1. p. 3.

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^z Pirke Eliezer, c. 22.

^a Shalshalet Hakabala, apud Hottinger. Smegma, p. 212.

^b More Nevochim, par. 1. c. 7.

^c Shalshalet Hakabala, fol. 7. 2.

^d Apud Lactant. Institut. l. 2. c. 13.

^e Antiq. ju. l. 1. c. 3. sect. 9.

^f More Nevochim, par. 2. p. 47.

G.

of opinion, that only those individual persons mentioned in Scripture lived so long, not men in common; and which was owing to their diet and temperance, and exact manner of living, or to a miracle; but there is no reason to believe that they were the only temperate persons, or that any miracle should be wrought particularly on their account for prolonging their lives, and not others. But though they lived so long, it is said of them all, as here of the first man, *and he died*, according to the sentence of the law in Gen. ii. 17. and though he died not immediately upon his transgression of the law, yet he was from thenceforward under the sentence of death, and liable to it; yea, death seized upon him, and was working in him, till it brought him to the dust of it; his life, though so long protracted, was a dying life, and at last he submitted to the stroke of death, as all his posterity ever since have, one or two excepted, and all must; for *it is appointed unto men once to die*. Heb. ix. 27. The Arabic ^g writers relate, that Adam when he was near death called to him Seth, Enos, Kainan, and Mahalaleel, and ordered them by his will, when he was dead, to embalm his body with myrrh, frankincense, and cassia, and lay it in the hidden cave, the cave of Machpelah, where the Jews ^b say he was buried, and where Abraham, Sarah, &c. were buried; and that if they should remove from the neighbourhood of paradise, and from the mountain where they dwelt, they should take his body with them, and bury it in the middle of the earth. They are very particular as to the time of his death. They say ¹ it was on a Friday, the 14th of Nisan, which answers to part of March and part of April, A. M. 930, in the ninth hour of that day. The Jews are divided about the funeral of him; some say Seth buried him; others, Enoch; and others, God himself^k: the primitive Christian fathers will have it that he was buried at Golgotha, on Mount Calvary, where Christ suffered.

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

Ver. 7. *And Seth lived, after he begat Enos, eight hundred and seven years, &c.*] The Septuagint version makes the same mistake in the numbers of Seth as of Adam, giving him two hundred and five years before the birth of Enos, and but seven hundred and seven years after: *and begat sons and daughters*; very probably both before and after Enos was born; but how many is not said.

Ver. 8. *And all the days of Seth were nine hundred and twelve years, and he died.*] As his father Adam before him. Seth, according to Josephus ¹, was a very good man, and brought up his children well, who trod in his steps, and who studied the nature of the hea-

venly bodies; and that the knowledge of these things they had acquired might not be lost, remembering a prophecy of Adam, that the world should be destroyed both by fire and by water, they erected two pillars, called Seth's pillars; the one was made of brick, and the other of stone, on which they inscribed their observations, that so if that of brick was destroyed by a flood, that of stone might remain; and which the above writer says continued in his time in the land of Siriad. The Arabic writers ^m make Seth to be the inventor of the Hebrew letters, and say, that when he was about to die he called to him Enos, Cainan, Mahalaleel, Jared, Enoch, their wives and children, and adjured them by the blood of Abel not to descend from the mountain where they dwelt, after the death of Adam, nor suffer any of their children to go to, or mix with any of the seed of Cain, which were in the valley; whom he blessed, and ordered by his will to serve the Lord, and then died in the year of his age 912, on the third day of the week of the month Ab (which answers to part of July and part of August), A. M. 1142, and his sons buried him in the hidden cave in the holy mountain, and mourned for him forty days.

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

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

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

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

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

Ver. 14. *And all the days of Cainan were nine hundred and ten years, and he died.*] The Arabic writers ^o also commend him as a good ruler of his people; and

^g Patricides, p. 5. Elmadius, p. 6. apud Hottinger. Smegna Oriental. l. 1. c. 8. p. 216, 217.

^h Pirke Eliezer, c. 90. Juchasin, fol. 5. 1.

ⁱ Patricides & Elmadius, apud Hottinger. ib.

^k Juchasin, ut supra.

^l Antiqu. l. 1. c. 9. sect. 5.

^m Elmadius, Patricides, apud Hottinger, p. 228, 229.

ⁿ Elmadius, apud Hottinger, p. 231.

^o Ib. p. 232.

at his death he charged them not to desert the holy mountain, and join themselves with Cain's posterity; and having appointed Mahalaleel, who they say was his eldest son, his successor, he died on the fourth day of the week, and the thirteenth of the month Cheziran, A. M. 1535, and was buried in the double cave, and they mourned for him, according to custom, forty days: according to Bishop Usher it was in A. M. 1235.

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

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

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

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

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

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

Ver. 21. *And Enoch lived sixty and five years, and*

begat Methuselah.] Here the Septuagint version adds again an hundred years; and that Enoch had a son, whose name was Methuselah, is affirmed by Eupolemus^r, an Heathen writer; and Enoch being a prophet gave him this name under a spirit of prophecy, foretelling by it when the flood should be; for his name, according to Bochart^s, signifies, *when he dies there shall be an emission*, or sending forth of waters upon the earth, to destroy it.

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

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

Ver. 24. *And Enoch walked with God, &c.*] Which is repeated both for the confirmation of it, and for the singularity of it in that corrupt age; and to cause attention to it, and stir up others to imitate him in it, as well as to express the well-pleas'dness of God therein; for so it is interpreted, *he had this testimony, that he pleased God*, Heb. xi. 5. *and he was not*; not that he was dead, or in the state of the dead, as Aben Ezra and Jarchi interpret the phrase following, *for God took him*, out of the world by death, according to 1 Kings xix. 4. Ezek. xxiv. 16, 18. *for he was translated, that he should not see death*, Heb. xi. 5. nor was he annihilated, or reduced to nothing, *for God took him*, and therefore he must exist somewhere: but the sense is, he was not in the land of the living, he was no longer in this world; or with the inhabitants of the earth, as the Targum of Jonathan paraphrases it; but the Lord took him to himself out of the world, in love to him, and removed him from earth to heaven, soul and body, as Elijah was taken; see the note on Heb. xi. 5. The Arabic writers^u call him Edris, and say he was skilled in astronomy and other sciences, whom the Grecians say

^p Elmaccinus, & Patricides in ib. p. 234.

^q Ib. p. 225.

^r Apud Euseb. Erangel. Præpar. l. 9. c. 17. p. 410.

^s Theolog. l. 2. c. 13. col. 88. 30 Ainsworth.

^t Milton's Paradise Lost, B. 11. l. 665.

^u Elmaccinus, Patricides, apud Hottinger. p. 239. 240. Abulpharag. Hist. Dynast. p. 9.

is the same with Hermes Trismegistus; and the Jews call him Metatron, the great scribe, as in the Targum of Jonathan: they say^v, that Adam delivered to him the secret of the intercalation of the year, and he delivered it to Noah, and that he was the first that composed books of astronomy^x; and so Eupolemus^y says he was the first inventor of astrology, and not the Egyptians; and is the same the Greeks call Atlas, to whom they ascribe the invention of it. The apostle Jude speaks of him as a prophet, ver. 14. and the Jews say^z, that he was in a higher degree of prophecy than Moses and Elias; but the fragments that go under his name are spurious: there was a book ascribed to him, which is often referred to in the book of Zohar, but cannot be thought to be genuine.

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

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

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

Ver. 28. *And Lamech lived an hundred eighty and*

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

Ver. 29. *And he called his name Noah, &c.*] Which signifies rest and comfort; for rest gives comfort, and comfort flows from rest, see 2 Sam. xiv. 17, where a word from the same root is rendered *comfortable*, and agrees with the reason of the name, as follows: *saying, this same shall comfort us, concerning our work and toil of our hands, because of the ground, which the Lord hath cursed*; this he spake by a spirit of prophecy, foreseeing what his son would be, and of what advantage to him and his family, and to the world, both in things temporal and spiritual. In things temporal: the earth was cursed for the sin of man immediately after the fall, and continued under it to this time, bringing forth thorns and thistles in great abundance of itself, which occasioned much trouble to root and pluck them up, and nothing else, without digging, and planting, and sowing; and being barren through the curse, it was with great difficulty men got a livelihood: now Noah eased them in a good measure of their toil and trouble, by inventing instruments of ploughing, as Jarchi suggests, which they had not before, but threw up the ground with their hands, and by the use of spades, or such-like things, which was very laborious; but now, by the use of the plough, and beasts to draw it, their lives were made much more easy and comfortable; hence he is said to begin to be an *husbandman, or a man of the earth*, that brought agriculture to a greater perfection, having found out an easier and quicker manner of tilling the earth: and as he was the first that is said to plant a vineyard, if he was the inventor of wine, this was another way in which he was an instrument of giving refreshment and comfort to men, that being what cheers the heart of God and men, see Gen. ix. 20. and if the antediluvians were restrained from eating of flesh, and their diet was confined to the fruits of the earth; Noah, as Dr. Lightfoot^d observes, would be a comfort in reference to this, because to him, and in him to all the world, God would give liberty to eat flesh; so that they were not obliged to get their whole livelihood with their hands out of the ground: and moreover, as Lamech might be apprised of the flood by the name of his father, and the prediction of his grandfather, he might foresee that he and his family would be saved, and be the restorer of the world, and re-people it, after the destruction of it by the flood. And he may have respect to comfort in spiritual things, either at first taking him to be the promised seed, the Messiah, in whom all comfort is; or however a type of him, and from whom he should spring, who would deliver them from the curse of the law, and from the bondage of it, and from toiling and seeking for a righteousness by the works of it; or he might foresee that he would be a good man, and a

^v Juchasin, fol. 5. 1. Pirke Eliezer, c. 8.

^x Shalshalet Hakabala, fol. 74. 2.

^y Ut supra.

^z Shalshalet Hakabala, fol. 1. 2.

^a Ib.

^b Apud Hottinger, p. 244.

^c Bereshit Rabbe, sect. 32. fol. 27. 3. Juchasin, fol. 6. 1. Baal Haturim in Gen. vii. 10.

^d Works, vol. 1. p. 9.

preacher of righteousness, and be a public good in his day and generation.

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

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

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

C H A P. VI.

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

Ver. 1. *And it came to pass, when men began to multiply upon the face of the earth, &c.*] Either mankind in general, or rather the posterity of Cain, who were mere natural men, such as they were when born into the world, and as brought up in it, destitute of the grace of God, and of the knowledge and fear of him; and who in proportion much more multiplied than the

posterity of Seth, because of the practice of polygamy, which by the example of Lamech, one of that race, might prevail among them: *and daughters were born unto them*; not daughters only, but sons also, though it may be more daughters than sons, or it may denote remarkable ones, for their beauty or immodesty, or both; and chiefly this is observed for the sake of what follows:

Ver. 2. *That the sons of God saw the daughters of men, that they were fair, &c.*] Or good^k, not in a moral but natural sense; goodly to look upon, of a beautiful aspect; and they looked upon, and only regarded their external beauty, and lusted after them: those sons of God were not angels either good or bad, as many have thought, since they are incorporeal beings, and cannot be affected with fleshly lusts, or marry and be given in marriage, or generate and be generated; nor the sons of judges, magistrates, and great personages, nor they themselves, as the Targums of Onkelos and Jonathan, and so Jarchi and Aben Ezra; but this could be no crime in them, to look upon and take in marriage such persons, though they were the daughters of the meaner sort; and supposing they acted a criminal part in looking at them, and lusting after them, and committing fornication with them, and even in marrying

^c Shalshalet Hakabala, fol. 1. 2. & 74. 2.

^f שנה בן חמש מאות שנה filius quingentorum annorum, Pagninus, Montanus, &c.

^g Theogonia prope principium & passim.

^h Carmin. l. 1. Ode 3.

ⁱ Apollodorus de Deorum Orig. l. 1. p. 2. 4. Ovid. Metamorph. l. 1. Fab. 2.

^k טבת זמרת, Sept. bonæ Coecius.

irreligious persons; yet this could only be a partial, not an universal corruption, as is after affirmed, though such examples must indeed have great influence upon the populace; but rather this is to be understood of the posterity of Seth, who from the times of Enos, when men began to be called by the name of the Lord, ch. iv. 25. had the title of the sons of God, in distinction from the children of men; these claimed the privilege of divine adoption, and professed to be born of God, and partakers of his grace, and pretended to worship him according to his will, so far as revealed to them, and to fear and serve and glorify him. According to the Arabic writers¹, immediately after the death of Adam the family of Seth was separated from the family of Cain; Seth took his sons and their wives to a high mountain (Hermon), on the top of which Adam was buried, and Cain and all his sons lived in the valley beneath, where Abel was slain; and they on the mountain obtained a name for holiness and purity, and were so near the angels that they could hear their voices and join their hymns with them; and they, their wives and their children, went by the common name of the sons of God: and now these were adjoined, by Seth and by succeeding patriarchs, by no means to go down from the mountain and join the Cainites; but notwithstanding in the times of Jared some did go down, it seems; see the note on ch. v. 20. and after that others, and at this time it became general; and being taken with the beauty of the daughters of Cain and his posterity, they did as follows: *and they took them wives of all that they chose*; not by force, as Aben Ezra and Ben Gersom interpret, for the Cainites being more numerous and powerful than they, it can hardly be thought that the one would attempt it, or the other suffer it; but they intermarried with them, which the Cainites might not be averse unto; they took to them wives as they fancied, which were pleasing to the flesh, without regard to their moral and civil character, and without the advice and consent of their parents, and without consulting God and his will in the matter; or they took women as they pleased, and were to their liking, and committed fornication, to which the Cainites were addicted; for they spent their time in singing and dancing, and in uncleanness, whereby the posterity of Seth or sons of God were allured to come down and join them, and commit fornication with them, as the Arabic writers^m relate.

Ver. 3. *And the Lord said, &c.*] Not to Noah, as in ver. 13. for, as yet, he is not taken notice of, or any discourse addressed to him; but rather to or within himself, he said what follows, or thus concluded, and resolved on in his own mind: *my spirit shall not always strive with man*; meaning either the soul of man, called the spirit of God, Job xxvii. 3. because of his creation, and is what he breathes and puts into men, and therefore is styled the Father of spirits; and which is in man, as some in Aben Ezra observe to be the sense of the word used, as a sword in the scabbard; and so the meaning is, it shall not always abide there, but be unsheathed and drawn out; man shall not live always, since he is corrupt, and given to carnal lusts: or else,

as Jarchi thinks, God himself is meant, and that the sense is, my spirit shall not always contend within myself; or there shall not always be contention within me concerning man, whether I shall destroy him, or have mercy on him; I am at a point to punish him, since he is wholly carnal: or rather this is to be understood of the Holy Spirit of God, as the Targum of Jonathan, which agrees with 1 Pet. iii. 18, 19, 20. and to be thus interpreted; that the spirit of God, which had been litigating and reasoning the point, as men do in a court of judicature, as the word signifies, with these men in the court, and at the bar of their own consciences, by one providence or by one minister or another, particularly by Noah, a preacher of righteousness, in vain, and to no purpose; therefore, he determines to proceed no longer in this way, but pass and execute the sentence of condemnation on them: *for that he also is flesh*; not only carnal and corrupt, but sadly corrupted, and wholly given up to and immersed in sensual lusts and carnal pleasures, so as not to be restrained nor reformed; even the posterity of Seth, professors of religion also, as well as the profane world and posterity of Cain: *yet his days shall be an hundred and twenty years*; meaning not the term of man's life, reduced to this from the length of time he lived before the flood; but this designs the space that God would give for repentance, before he proceeded to execute his vengeance on him; this is that *long-suffering of God* the apostle speaks of in the fore-mentioned place, *that waited in the days of Noah, while the ark was preparing*; and so both the Targums of Onkelos and Jonathan interpret it of a space of an hundred and twenty years given them to repent: now whereas it was but an hundred years from the birth of Japheth to the flood, some think the space was shortened twenty years, because of their impenitence; but it is more probable what Jarchi observes, that this decree was made and given out twenty years before his birth, though here related, by a figure called *hysteron proteron*, frequent in the Scriptures.

Ver. 4. *There were giants in the earth in those days, &c.*] That is, in the days before the sons of God took the daughters of men for wives, in such a general manner as before declared, or before the declension and apostacy became so universal; even in the times of Jared, as the Arabic writersⁿ understand it, who say that these giants were begotten on the daughters of Cain by the children of Seth, who went down from the mountain to them in the days of Jared, see ch. v. 20. the word *Nephilim* comes from a word which signifies to fall; and these might be so called, either because they made their fear to fall upon men, or men, through fear, to fall before them, because of their height and strength; or rather because they fell and rushed on men with great violence, and oppressed them in a cruel and tyrannical manner; or, as some think, because they fell off and were apostates from the true religion, which is much better than to understand them of apostate angels, whom the Targum of Jonathan mentions by name, and calls them Schanchazai and Uziel, who fell from heaven, and were in the earth in

¹ Elmaccinus, Patricides apud Hottinger. Smegma, l. 1. c. viii. p. 226. 227, 228.

^m Elmaccinus, Patricides apud Hottinger. Smegma, l. 1. c. viii. p. 229, 235, 236, 242, 247.

ⁿ Elmaccinus & Patricides apud Hottinger, p. 235, 236.

those days: *and also after that*, which shews that the preceding clause respects giants in former times, *when the sons of God came in unto the daughters of men*. came into their houses and chambers, and lay with them: *and they bare children unto them*, or giants unto them, as may be supplied from the former clause; for the sense is, as there were giants before this general defection, so there were at this time, when there was a mixture of the Cainites and Sethites; which were the offspring of the sons of God, or posterity of Seth, mixing with the daughters of men, or the posterity of Cain; for this is not to be understood after the flood, as Aben Ezra, Ben Melech; and so they are described in the following words, *the same became mighty men*; for tallness and strength, for power and dominion, for tyranny and oppression: *which were of old*: like those that were of old before; or who in after-times were spoken of, as in the days of old: *men of renown, or of name*; whose names were often made mention of, both for their bigness and for their wickedness; they were much talked of, and extolled for their exploits, and even wicked ones: they were famous men, or rather infamous; for some men get a name in the world, not for their goodness, but for their greatness, and sometimes for their great wickedness; which sense is countenanced by what follows: that there were giants in these early times is confirmed by the testimony of many Heathen writers; such were the Titans that made war against Saturn, begotten by Ouranus, who were not only of bulky bodies, but of invincible strength, as Apollodorus^p relates, and Berosus^q speaks of a city about Lebanon, called Enos, which was a city of giants, who were men of vast bodies, and of great strength, inventors of arms and music, were cannibals, and exceedingly debauched.

Ver. 5. *And God saw the wickedness of man was great in the earth, &c.*] That it spread throughout the earth, wherever it was inhabited by men, both among the posterity of Cain and Seth, and who indeed now were mixed together, and become one people: this respects actual transgressions, the wicked actions of men, and those of the grosser sort, which were *multiplied*^r, as the word also signifies; they were both great in quality and great in quantity; they were frequently committed, and that everywhere; the degeneracy was become universal; there was a flood of impiety that spread and covered the whole earth, before the deluge of waters came, and which was the cause of it: this God saw, not only by his omniscience, by which he sees every thing, but he took notice of it in his providence, and was displeas'd with it, and determin'd in his mind to shew his resentment of it, and let men see that he observed it, and disapproved of it, and would punish for it: *and that every imagination of the thoughts of his heart was only evil continually*: the heart of man is evil and wicked, desperately wicked, yea, wickedness itself, a fountain of iniquity, out of which abundance of evil flows, by which it may be known in some measure what is in it, and how wicked it is; but God, that sees it, only knows perfectly all the wickedness

of it, and the evil that is in it: the *thoughts* of his heart are evil; evil thoughts are formed in the heart, and proceed from it; they are vain, foolish, and sinful, and abominable in the sight of God, by whom they are seen, known, and understood afar off: the *imagination* of his thoughts is evil, the formation of them; they were evil while forming, the substratum of thought, the very beginning of it, the first motion to it, yea, every such one was evil, and only so; not one good among them, not one good thing in their hearts, no one good thought there, nor one good imagination of the thought; and so it was *continually* from their birth, from their youth upwards, throughout the whole of their lives, and all the days of their lives, night and day, and day after day, without intermission: this respects the original corruption of human nature, and shews it to be universal; for this was not only true of the men of the old world, but of all mankind; the same is said of men after the flood as before, and of all men in general without any exception, Gen. viii. 21. Psal. xiv. 1, 2, 3. Rom. iii. 9, 10, 11. Hence appears the necessity of regeneration, and proves that the new creature is not an improvement of the old principles of corrupt nature, since there is no good thing in man but what is put into him; also the disability of man to do that which is good, even to think a good thought, or do a good action; therefore the works of unregenerate men are not properly good works, since they cannot flow from a right principle, or be directed to a right end.

Ver. 6. *And it repented the Lord that he had made man on the earth, &c.*] Because of the wickedness of man, the wickedness of his heart, and the wickedness of his life and conversation, which was so general, and increased to such a degree, that it was intolerable; wherefore God could have wished, as it were, that he had never made him, since he proved so bad; not that repentance, properly speaking, can fall upon God, for he never changes his mind or alters his purposes, though he sometimes changes the course and dispensations of his providence. This is speaking by an anthropopathy, after the manner of men, because God determin'd to do, and did something similar to men, when they repent of any thing: as a potter, when he has formed a vessel that does not please him, and he repents that he has made it, he takes it and breaks it in pieces; and so God, because of man's wickedness, and to shew his aversion to it, and displicency at it, repented of his making him; that is, he resolv'd within himself to destroy him, as in the next verse, which explains this: *and it grieved him at his heart*; this is to be understood by the same figure as before, for there can no more be any uneasiness in his mind than a change in it; for God is a simple Being, uncompounded, and not subject to any passions and affections. This is said to observe his great hatred to sin, and abhorrence of it.

Ver. 7. *And the Lord said, &c.*] Not to the angels, nor to Noah, but within himself, or observing to what a height the sin of man had got, and what a spread it made on the earth: *I will destroy man, whom I have*

^a וְהָיָה כִּי יִרְאוּ אֱלֹהִים וְיִרְאוּ אֱלֹהִים viri nominis, Montanus.

^b De Origine Dcorum, l. 1. p. 14.

^c Antiqu. b. 1. fol. 5. 2. vid. Horat. Carmina. l. 2. Ode 19. Ovid Metamorph. l. 1. Fab. 1.

^d ἄγγελος angelus, Junius & Tremellius, Piseator; multiplicaretur, Schmidt.

him, and enjoyed much communion with him, as Enoch had done before him, ch. v. 22, 24.

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

Ver. 11. *The earth also was corrupt before God, &c.*] That is, the inhabitants of the earth were corrupt in their lives and conversations; they were corrupt both in principle and practice, and did abominable things; and those corruptions were, according to Jarchi, uncleanness and idolatry; they were corrupt in the worship of God, worshipping the creature more, or besides the Creator; and they were corrupt in their manners and behaviour to one another, being guilty of fornication and adultery, and other enormous crimes; of some against God, and of others against their neighbours; and these they committed openly and impudently, without any fear of God, or dread of his wrath and displeasure, and in contempt of him, his will and laws: *and the earth was filled with violence*; with doing injury to the persons and properties of men; with oppression and cruelty, by tyrannical decrees and unrighteous judgments; or with rapines and robberies, as the Targums and Jarchi; and with rapes, as Aben Ezra adds: the account that Lucian² gives from tradition agrees with this; that the present race of men is not the first, they totally perished by a flood; and those men were very insolent and addicted to unjust actions; for they neither kept their oaths, nor were hospitable to strangers, nor gave ear to suppliants, for which reason they were destroyed.

Ver. 12. *And God looked upon the earth, and, behold, it was corrupt, &c.*] This is spoken as if he had never looked upon it before; whereas his eyes are always upon the earth, and the inhabitants of it, and upon all their ways and works: but this denotes the special notice he took, and the particular observation he made upon the condition and circumstances the earth, and its inhabitants, were in. And this is remarked, as well as the particle *behold* is used, to denote the certainty of this corruption; it must needs be true, that the earth was corrupted, since the omniscient God had declared it to be so, who sees and knows all things: *for all flesh had corrupted his way upon the earth*: that is, all men, excepting Noah; who were flesh, carnal and unregenerate persons; these had corrupted the way of God, the true religion, with their idolatries: and they had corrupted their own way, their manners, their life and conversation with their uncleanness and wickedness of various sorts: the Arabic writers³ say, that after Enoch was taken away, the children of Seth and of Cain worshipped idols, every one as he pleased, and were immersed in wickedness, and gave their right hands to each other, and joined in fellowship in committing sin and vice; and that in the times of Noah,

none were left in the holy mount but he and his wife, and his three sons and their wives; all went down below and mixed with the daughters of Cain, and were immersed in sins, and worshipped strange gods, and so the earth was corrupted and filled with lasciviousness. The Jewish writers also observe⁴, that the generations of Cain were guilty of uncleanness, men and women, like beasts, and defiled themselves with all kind of fornication and incest, every one with his mother, and with his own sister, and with his brother's wife, and that openly, and in the streets: and Sanchoiath⁵, the Heathen historian, the writer of the history of Cain's line, says of the fifth generation before the flood, that the women of those times, without shame, lay with any man they could meet with.

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

Ver. 14. *Make thee an ark of Gopher-wood, &c.*] It is not called a ship, for it was not made for sailing to any distant parts, but an ark or chest, being like one, flat-bottomed, and ridged and sloping upwards, and was made for floating on the waters for a little way. So Lucian⁷, and other Heathen writers, call it *λαγαβή*, an ark or chest: this was made of *Gopher-wood*, which all the Targums, and the more ancient Rabbins, understand of cedar-wood; some the box-tree, as the Arabic version; others, the pine; others, fir; the Mahometans say it was the Indian plane-tree; and others, the turpentine-tree: but the cypress-tree bids fairest to be the wood of which the ark was made, as Fuller⁸, Bochart⁹, and others¹⁰ have shewn; that being nearest to *Gopher* in sound, and being a wood very durable and incorruptible, and fit for shipping. Alexander made a navy of cypress-trees in the groves and gardens about Babylon, as Strabo¹¹ relates: where this ark was made, is not easy to say: some think in

² De Dea Syria.

³ Elmacinus & Patricides, apud Hottinger. Sinegma Oriental. l. 1. c. 8. p. 242, 247.

⁴ Pirke Eliezer, c. 22.

⁵ Apud Euseb. Præpar. Evangel. l. 1. p. 24, 35.

⁶ Apud Euseb. Præpar. Cartwright; some in Vatablus; so Ar. vers. Aben Ezra, Jarchi, Ben Geysom & Ben Melech.

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⁷ De Dea Syria.

⁸ Miscellan. Sacr. l. 4. c. 5.

⁹ Phaleg. l. 1. c. 4. col. 22, 23.

¹⁰ Vid. Scheuchzer. Physic. Sacr. vol. 1. p. 35.

¹¹ Geograph. l. 16. p. 510.

Palestine; others, near Mount Caucasus, on the borders of India; others, in China: but it is most likely it was near the garden of Eden, where Noah lived, and not far from Ararat, where the ark rested. Borchart^b conjectures, that *Gopher* is the name of the place where it was made, as well as of the wood of which it was made; and that it might be Cupressetum or Cyparissus, which Strabo^c places in Assyria. How long Noah was building the ark is variously conjectured: a Jewish^d writer says fifty-two years; and an Arabic writer^e an hundred years; others think Noah was building it the whole 120 years^f, the time of God's long-suffering and forbearance, which some conclude from 1 Pet. iii. 20. but though it would require not a few years to build such a vessel, and prepare every thing necessary for the use of it, yet one would think it should not take so many years as the least account gives unto it: it may be observed, the order is, *make thou, or for thyself*^g; for thy use and benefit, for the saving of thyself and family, as well as for the preservation of the several creatures which were for the service of him and his posterity: *rooms shalt thou make in the ark; or nests*^h; little apartments, and many of them for the several creatures, and for their provisions, as well as for Noah and his family. The Targum of Jonathan gives us the number of them, paraphrasing the words thus, "150 cells shalt thou make for the ark on the left hand, and ten apartments in the middle to put food in, and five cabins on the right, and five on the left:" and shalt pitch it within and without with pitch; it was pitched without to keep out the waters, and that they might more easily slide off, and to preserve the ark from being eat with worms, or hurt with the wind and sun; and it was pitched within, to take off the ill smell that might arise from the several creatures, as well as for the better security of the ark. Some take it to be bitumen, a sort of clay or slime like pitch, such as was used at the building of Babel, and of the walls of Babylon. De Dieu conjectures it was that kind of bitumen which the Arabs call Kaphura, which agrees in sound with the word here used; but why not the pitch of the pine-tree, or the rosin of the cypress-tree, and especially the latter, if the ark was made of the wood of it?ⁱ

Ver. 15. *And this is the fashion which thou shalt make it of, &c.*] The form and bigness of it, its length, breadth, and height, as follows: *the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits*: which some interpret of geometrical cubits, each of which contained six ordinary cubits; others of sacred cubits, which were larger by an hand's breadth than the common cubit; but the general opinion of learned men now is, that they were common cubits of eighteen inches long; and by the geometrical calculations made

by them it is found, that the ark of such dimensions was abundantly sufficient to contain Noah, and his family, and the several creatures, and all necessary provisions for them^q. But if the Jewish and Egyptian cubit, the cubit of the Scriptures, as Dr. Cumberland^r has shewn it to be, consisted of twenty-one inches and upwards, the ark according to them must be very near twice as great, and so more convenient for all the ends to which it was designed; for, as he observes, the cube of such a cubit is very near double to the cube of eighteen inches, and therefore so must the capacity be.

Ver. 16. *A window shalt thou make to the ark, &c.*] Or a *light*, such as is that at noon, for which the word in the dual number is used; and therefore Junius and Tremellius translate it a *clear light*. The Jewish writers^s will have it to be a precious stone, a pearl which Noah fetched from the river Pison, and hung up in the ark, and it gave light to all the creatures, like a large chandelier; but a window no doubt it was to let light into the several apartments, and to look out at on occasion, since Noah is afterwards said to open it; but what it was made of is difficult to say, since it does not appear that as yet glass was invented. Some think it was made of crystal, which would let in light, and keep off the water. A very learned^t man is of opinion, that Noah understanding chymistry, prepared a fine subtle fragrant spirit, of an oily nature and luminous, which he put into vessels made of crystal or glass, and hung them up in every room in the ark, and which was both illuminating and refreshing; and this he thinks is what is meant by the *Zohar*, or *light*, which we translate a *window*: but this is afterwards said to be opened by Noah, to send forth the raven and the dove, which will not agree with such a vessel of spirituous liquor: *and in a cubit shalt thou finish it above*: not the window, as some think, which they place at top of the ark, and suppose to be a cubit in length, but the ark itself, which was finished with a roof raised up a cubit high in the middle: *and the door of the ark shalt thou set in the side thereof*; on which it is not said; an Arabic writer^u places it on the east side of it, on which side he supposes Noah and his sons dwelt, and on the west side his wife and his sons' wives. How large this door was is not said; it is reasonably supposed^v to be ten cubits high and eight broad, that there might be room enough for an elephant to enter in by it; and it seems it was so large, that Noah, and those with him, could not shut it, but it was done by the Lord, ch. vii. 16. with *lower, second, and third stories shalt thou make it*: the above Arabic writer^w makes the lower story to be for the beasts, the second for the birds, and the third for Noah and his children; and with him agrees a Jewish writer^x: but as by this distribution no place is left for provisions, they seem rightest who place the beasts

^b Ut supra.

^c Ib. p. 509.

^d Pirke Eliczer, c. 23.

^e Elmacinus, p. 11. apud Hottinger. Smegma, l. 1. c. 8. p. 249.

^f Shalehalet Hakabala, fol. 1, 2.

^g לִי tibi, Paginus, Montanus, &c.

^h לִי nidos, Paginus, Montanus.

ⁱ Vid. Scheuchzer. p. 35.

^q Vid. Buteonem de Arca Noe, Hostium in fabricam Arca Noe, & Poli Synopsis. Scheuchzer, ut supra, p. 37, 38.

^r Of Scripture Weights and Measures, ch. 2. p. 56, 57.

^s Targum Jonathan in loc. Pirke Eliczer, c. 23.

^t Dickinson. Physic. vet. & vera, c. 20. p. 324, 325.

^u Patricides, apud Hottinger. p. 248, 250.

^v Scheuchzer. Physica Sacra, vol. 1. p. 40.

^w Patricides, apud Hottinger. p. 248, 250.

^x Pirke Eliczer, c. 23.

in the lower story, and the birds with Noah and his family in the uppermost, and the provisions for all in the middle. This ark was a type of the church of God. As to the form and pattern of it, it was of God, so the separation of men from the world in a church-state is of God; it is by his appointment, and it is his will, that when any numbers of men are converted in a place, that they should be incorporated together in a church-state, the form of which is given by him, its officers appointed, and the laws and ordinances of it fixed by him: and as to the matter of it, *Gopher-wood*, a lasting and incorruptible wood, denoting the duration of the church; God ever had, and ever will have a church in the world: as to the parts of it, and rooms in it, the rooms may point at particular churches, of which there have been many; or may signify, that there is always room enough in the church of God to receive saints. The ark had three stories in it, as the tabernacle and temple had three divisions, which were types of the same also; and may have respect to the visible church, consisting of believers and unbelievers, the invisible church, or general assembly of the first-born, whose names are written in heaven, and the church triumphant. The door into the ark may signify Christ, who, and faith in him, may be said to be the door into the church, and to all the ordinances of it: the window may either typify the glorious light of the Gospel, held forth in the church, or the ordinances of it, to which sensible souls betake themselves, as doves to their windows, Isa. lx. 8. Into this ark not only Noah and his family, but creatures of all sorts were admitted, as sinners of all sorts called by grace, and become peaceable, are received into the church of God; yea, even good and bad have a place here, though the latter under the notion and character of the former, but are hypocrites in Zion: here also were plenty of provisions for all in it, as there are in the church of God fulness of spiritual provisions for all the people of God. The ark was of the use of a ship, and was the means of saving a few men, even Noah and his family; so the church of God has the nature and use of a ship, of which Christ is the pilot, and conducts it through the sea of this world, in which it is often tossed with tempests, and distressed; but at last brought to its haven, in which a few are saved, not as the cause, which alone is Christ, but as the means. The Apostle Peter makes baptism its antitype, 1 Pet. iii. 21. which is God's ordinance, and not man's, of his appointing; as to the form and manner of it, is the object of the world's scorn, when rightly administered, as Noah's ark was; represents a burial, as that did when Noah entered into it; and was an emblem of Christ's resurrection and ours, when he came out of it: it was a type of baptism in its salutary effect, it saves by water, as that does by leading to the resurrection of Christ; it saves not as a cause, but as a means of directing to Christ, the author of salvation; and saves not all in the water, only those that are in the ark, that is, truly and rightly in the church, and real members of it, or that are

in Christ; and so many make the ark also a type of Christ.

Ver. 17. *And, behold, I, even I, do bring a flood of waters upon the earth, &c.*] That there was such a flood of waters brought upon the earth, is confirmed by the testimonies of Heathen writers of all nations; only instead of Noah they put some person of great antiquity in their nation, as the Chaldeans, Sisithrus or Xisuthrus; the Grecians and Romans, Prometheus or Deucalion, or Ogyges. Josephus^a says, all the writers of the Barbarian or Heathen history make mention of the flood and of the ark; and he produces the authorities of Berosus the Chaldean, and Hieronymus the Egyptian, who wrote the Phœnician antiquities, and Mnaseas, and many others, and Nicolaus of Damascus: and there are others that Eusebius^a makes mention of, as Melo, who wrote against the Jews, yet speaks of the deluge, at which a man with his sons escaped; and Abydenus the Assyrian, whose account agrees with this of Moses that follows in many things; as do also what Lucian^b and Ovid^c have wrote concerning it, excepting in the name of the person in whose time it was: and not only the Egyptians had knowledge of the universal deluge, as appears from the testimony of Plato, who says^d, that an Egyptian priest related to Solon, out of their sacred books, the history of it; and from various circumstances in the story of Osiris and Typhon, which name they give to the sea, and in the Chaldee language signifies a deluge; and here the Targum of Onkelos renders the word by *Tuphana*; and the Arabs to this day call the flood *Al-tufan*; but the Chinese also frequently speak of the deluge^e; and even it is said the Americans of Mexico and Peru had a tradition of it^f; and the Bramines also^g, who say that 21,000 years ago the sea overwhelmed and drowned the whole earth, excepting one great hill, far to the northward, called *Biudd*; and that there fled thither one woman and seven men (whose names they give, see ch. vii. 13.) those understanding out of their books that such a flood would come, and was then actually coming, prepared against the same, and repaired thither; to which place also went two of all sorts of creatures (see ver. 19.) herba, trees, and grass, and of every thing that had life, to the number in all of 1,800,000 living souls: this flood, they say, lasted 120 years (see ver. 30.) five months and five days; after which time all these creatures that were thus preserved descended down again, and replenished the earth; but as for the seven men and woman, only one of them came down with her, and dwelt at the foot of the mountain. And this flood was not topical or national only, but general and universal: it was brought upon the earth, upon the whole earth, as the following account shews; and by the Lord himself, it was not through second causes, or the common course of things: and to shew it possible and certain, this form of expression is used, *behold, I, even I, do bring*: it was wonderful, beyond the power of nature, and therefore a *behold* is prefixed; it was possible, because the Almighty God declares he

^a Antiqu. l. 1. c. 3. sect. 6.

^b Präpar. Evangel. l. 9. c. 12, 13.

^c He Dea Syria.

^d Metasophr. l. 1. Fab. 7.

^e In Timæo, & de Iside & Osir.

^f Siniæ. Hist. l. 1. p. 3, 26.

^g See Bishop Patrick, in loc.

^h Miscellanea Curiosa, vol. 2. p. 261, 262.

would bring it; and it was certain, which the redoubling of the word points at; and would be quickly, since he said, *I am bringing, or do bring*; just about to do it; wherefore the ark was not so long preparing as some have thought, and the command to build it was not long before the flood came. The word for the flood comes from one which signifies to fall^b, either because of the fall of the waters at it, or because it made all things to fall, wither, and decay, as herbs, plants, men, beasts, and all creatures; or from one that signifies to consume, or to mix and confound, and bring all things to confusion, as Jarchi suggests¹: and the end and intention of it, as here expressed, was to destroy all flesh, wherein is the breath of life, from under heaven; every living creature, men and women, the beasts and cattle of the earth, and every creeping thing on it, and the fowls of the heaven, man principally, and these for his sake. And every thing that is in the earth shall die; but not what was in the waters, the fishes of the sea, which could live in the flood.

Ver. 18. *But with thee will I establish my covenant, &c.*] Made with Noah at this time, though not expressed, that on his making an ark, as God directed him, and going into it at his command, he would preserve him whilst building it from the rage of wicked men, and save him in it and his family, when the flood should come; and that they should come safe out of it, and re-people the world, which should be no more destroyed by one; for this covenant respects that after-mentioned, ch. ix. so Aben Ezra; or the promise of the Messiah, which should spring from him, for the fulfilment of which Noah and his family were spared; and this in every article God would confirm, of which he might be assured from his power, veracity, and faithfulness, and other perfections of his: *and thou shalt come into the ark*; when the covenant would begin more clearly to be established, and more plainly to be fulfilling; Noah on the one hand being obedient to the divine will, having built an ark, and entering into it; and on the other, God giving him leave, and an order to enter into it, and shutting him up in it to preserve him: *thou and thy sons, and thy wife, and thy sons' wives with thee*; that is, Noah and his wife, and his sons and their wives, in all eight persons; and eight only, as the Apostle Peter observes, 1 Pet. iii. 20. by this it appears that Noah's three sons were married before the flood, but as yet had no children. Jarchi concludes, from the mode of expression used, that the men and women were to be separate; that they entered the ark in this manner, and continued so, the use of the marriage-bed being forbidden them whilst in the ark.

Ver. 19. *And of every living thing of all flesh, two of every sort shalt thou bring into the ark, &c.*] That is, of fowls, cattle, and creeping things, as after explained; and two of each sort at least were to be brought, as Jarchi observes, and not fewer; though of the clean sort there were to be more, even seven, as after directed; and these were to be brought, that they might preserve their species, as it follows: *to keep*

them *alive with thee*; to be fed and nourished by him in the ark, whilst others perished by the flood, that so they might propagate their own species, and be continued, for which reason it is further ordered: *they shall be male and female*; not any two, but one male and one female, for the end before mentioned.

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

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

^b נפל cecidit.

¹ בלל consumpsit, vel בלל confudit, miscuit.

^k Vid. Bedford's Scripture Chronology, c. 12. p. 145.

^l Pirke Eliezer, c. 23.

^m De Dea Syria.

ⁿ Buteo de Arca Noe, Wilkins's Essay towards a real Character, Bedford's Chronology, &c.

Ver. 22. *Thus did Noah, &c.*] Or *and or therefore Noah made*° the ark; and *all things*, as the Septuagint and Vulgate Latin versions: *according to all that God commanded him, so did he*; he made the ark according to the pattern God gave him, he gathered together food for himself and family, and for all the creatures, and laid it up in the ark as God directed him; and when the time was come, he and they not only entered into it, but he took with him all the creatures he was

ordered, as after related; in this we have an instance of his fear of God, of his faith in his word, and of his obedience to his will, see Heb. xi. 7. in all which he was a type of Christ, the builder of his church the ark was a figure of, and the pilot of it through the tempestuous sea of this world, and the provider of all good things for it, for the sustenance of it, and of those who are in it.

C H A P. VII.

THIS chapter begins with an order to Noah to come with his family and all the creatures into the ark, that they might be safe from the flood, which would quickly be upon the earth, ver. 1—4. and then gives an account of Noah's obedience to the divine command in every particular, ver. 5—9. and of the time of the beginning of the flood, and its prevalence, ver. 10, 11, 12. then follows a repetition of Noah, his family, and the creatures entering into the ark, ver. 13, 14, 15, 16. and next a relation is given of the increase of the waters, and of the height they arrived unto, ver. 17—20. and of the consequences of the flood, the death and destruction of every living creature, except those in the ark, fowl, cattle, beast, creeping things, and men, ver. 21, 22, 23. and the chapter is closed with an account how long the waters continued before they began to ebb, even 150 days, ver. 24.

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

Ver. 2. *Of every clean beast thou shalt take to thee by sevens, &c.*] From hence it appears, that the distinction of clean and unclean beasts, at least for sacrifice, if not for food, was known before the flood, and so before the law of Moses; though some think this is said by anticipation, and as providing a large stock of

such creatures for the propagation of their species; because they would be most serviceable to men both for food and sacrifice: but as it is certain that sacrifices were offered ever since the fall of man; by the same way, namely, by divine revelation, that men were taught to sacrifice creatures as typical of the sacrifice of Christ, they were directed what sort of creatures to offer, as were most suitable figures of him; those beasts that were clean, and used under the law, and so no doubt, at this time, were oxen, sheep, and goats: and these were to be taken into the ark by *sevens*, or *seven seven*°; either only three pairs, male and female, for procreation, and the seventh a male for sacrifice, when the flood was over; or rather fourteen, seven couple, an equal number of male and female, as Aben Ezra and Ben Gersom, that there might be enough for propagation; since a large number of them would be consumed, both for food and sacrifice: *the male and his female, or the man and his wife*¶; which confirms the sense given, that there were seven pairs, or otherwise, if there had been an odd seventh, there would not have been a male and his female: *and of beasts that are not clean by two, or only two: the male and his female, or the man and his wife*; which was a number sufficient for the propagation of creatures neither used for food nor sacrifice; and many of which are hurtful to mankind, as lions, wolves, tigers, bears, &c.

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

Ver. 4. *For yet seven days, &c.*] Or one week more, after the above orders were given, which, the Jews say, were for the mourning at Methuselah's death; others, that they were an additional space to the 120 given to the old world for repentance; in which time some might truly repent, finding that the destruction of the world was very near, and who might be saved from everlasting damnation, though not from perishing in the flood: but it rather was a space of time proper for

° וייעד ו fecit, Pagninus, Montanus; fecit itaque, Schmid.

¶ שבעה שבעה septena septena, Pagninus, Montanus; septem septem, Vatablus, Drusius.

¶ וישא וישראל virum & uxorem ejus, Pagninus, Montanus.

Noah to have, to settle himself and family, and all the creatures in the ark, and dispose of every thing there, in the best manner, for their sustenance and safety: *and I will cause it to rain upon the earth forty days and forty nights*: this was not an ordinary but an extraordinary rain, in which the power and providence of God were eminently concerned, both with respect to the continuance of it, and the quantity of water that fell: *and every living substance that I have made will I destroy from off the face of the earth*: not every substance that has a vegetative life, as plants, herbs, and trees, which were not destroyed, see ch. viii. 11. but every substance that has animal life, as fowls, cattle, creeping things, and men.

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

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

Ver. 7. *And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, &c.*] Within the space of the seven days, between the command of God to go into it, and the coming of the flood; or rather on the seventh day, on which it began to rain; when he saw it was coming on, see ver. 11. 13. *because of the waters of the flood*; for fear of them, lest, before he entered into the ark with his family, he and they should be carried away with them; or *from the face of the waters*¹, which now began to appear and spread; or rather, *before the waters*², before they came to any height.

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

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

Ver. 10. *And it came to pass after seven days, &c.*] Were ended, or on the seventh day, after God had given the orders to Noah, to prepare for his going into the ark, with his family, and all the creatures: *that the waters of the flood were upon the earth*: that is, they began to be upon the earth; for it continued to rain

from hence forty days and forty nights; and still the waters continued to increase, and it was an hundred and fifty days before they began to ebb.

Ver. 11. *In the 600th year of Noah's life, &c.*] Not complete, but current, for otherwise Noah would have lived after the flood 351 years, whereas he lived but 350; ch. ix. 28. *in the 2d month, the 17th day of the month*: as the Jews had two ways of beginning their year, one at the spring, and the other at autumn; the one on ecclesiastical accounts, which began at Nisan, and which answers to March and April; and then the second month must be Ijar, which answers to part of April and part of May: and the other on civil accounts, which began at Tisri, and answers to part of September and part of October; and then the second month must be Marchesvan, which answers to part of October and part of November; so they are divided about this month in which the flood was: one says it was Marchesvan; another that it was Ijar¹; a third in particular says² it was on the 10th of Marchesvan that all the creatures came together into the ark, and on the 17th the waters of the flood descended on the earth; and this is most likely, since this was the most ancient way of beginning the year; for it was not until after the Jews came out of Egypt that they began their year in Nisan on sacred accounts; and besides the autumn was a proper time for Noah's gathering in the fruits of the earth, to lay up in the ark, as well as for the falling of the rains; though others think it was in the spring, in the most pleasant time of the year, and when the flood was least expected: the Arabic writers³, contrary to both, and to the Scripture, say, that Noah, with his sons, and their wives, and whomsoever the Lord bid him take into the ark, entered on a Friday, the 27th day of the month Adar or Agar: according to the Chaldean account by Berosus⁴, it was predicted that mankind would be destroyed by a flood on the 15th of the month Dæsius, the second month from the vernal equinox: it is very remarkable what Plutarch⁵ relates, that Osiris went into the ark the 17th of Athyr, which month is the 2d after the autumnal equinox, and entirely agrees with the account of Moses concerning Noah: according to Bishop Usher, it was on the 7th of December, on the first day of the week; others the 6th of November; with Mr. Whiston the 28th: *the same day were all the fountains of the great deep broken up, and the windows of heaven were opened*; and by both these the flood of waters was brought upon the earth, which drowned it, and all the creatures in it: by the former are meant the vast quantities of subterraneous waters, which are more or greater than we know; and might be greater still at the time of the deluge: "there are large lakes," (as Seneca observes⁶) which we see not, much of "the sea that lies hidden, and many rivers that slide "in secret:" so that those vast quantities of water in the bowels of the earth being pressed upwards, by the falling down of the earth, or by some other cause unknown to us, as Bishop Patrick observes, gushed out

¹ מַיִם אֲפָרָה a facie aquarum, Pagninus, Montanus.

² Ante aquas diluvii, Schmid.

³ In Bab. Roshhashauah, fol. 11. 2.

⁴ Pirke Eliezer, c. 23.

⁵ Elmacinus, p. 11. apud Hottinger. p. 251. Abulpharag. Hist. Dynast. p. 8.

⁶ Apud Syncell. p. 30, 31.

⁷ De Iside & Osir.

⁸ Nat. Quæst. l. 2. c. 20.

violently in several parts of the earth, where holes and gaps were made, and where they either found or made a vent, which, with the forty-days' rain, might well make such a flood as here described: it is observed^a, there are seas which have so many rivers running into them, which must be emptied in an unknown manner, by some subterraneous passages, as the Euxine sea; and particularly it is remarked of the Caspian sea, reckoned in length to be above 120 German leagues, and in breadth from east to west about 90, that it has no visible way for the water to run out, and yet it receives into its bosom near 100 rivers, and particularly the great river Volga, which is of itself like a sea for largeness, and is supposed to empty so much water into it in a year's time, as might suffice to cover the whole earth, and yet it is never increased nor diminished, nor is it observed to ebb or flow: so that if, says my author, the fountains of the great deep, or these subterraneous passages, were continued to be let loose, without any reflux into them, as Moses supposes, during the time of the rain of forty days and forty nights; and the waters ascended but a quarter of a mile in an hour; yet in forty days it would drain all the waters for 240 miles deep; which would, no doubt, be sufficient to cover the earth above 4 miles high: and by the former, *the windows or flood-gates of heaven, or the cataracts*, as the Septuagint version, may be meant the clouds, as Sir Walter Raleigh^b interprets them; Moses using the word, he says, to express the violence of the rains, and pouring down of waters; for whosoever, adds he, hath seen those fallings of water which sometimes happen in the Indies, which are called *the spouts*, where clouds do not break into drops, but fall with a resistless violence in one body, may properly use that manner of speech which Moses did, that the windows or flood-gates of heaven were opened, or that the waters fell contrary to custom, and that order which we call natural; God then loosened the power retentive in the uppermost air, and the waters fell in abundance: and another writer upon this observes^c, that thick air is easily turned into water; and that round the earth there is a thicker air, which we call the *atmosphere*; which, the further it is distant from the earth, the thinner it is, and so it grows thinner in proportion, until it loseth all its watery quality: how far this may extend cannot be determined; it may reach as far as the orb of the moon, for aught we know to the contrary; now when this retentive quality of waters was withdrawn, Moses tells us, that *the rain was upon the earth 40 days and 40 nights*: and therefore some of it might come so far as to be forty days in falling; and if we allow the rain a little more than 10 miles in an hour, or 250 miles in a day, then all the watery particles, which were 10,000 miles high, might descend upon the earth; and this alone might be more than sufficient to cover the highest mountains.

^a Bedford's Scripture Chronology, c. 12. p. 154.

^b History of the World, B. 1. c. 7. sect. 6.

^c Bedford's Scripture Chronology, p. 153. See Scheuchzer, Physica, vol. 1. p. 45. Ray's Physico-Theolog. Discourses, Disc. 2. c. 2. p. 71.

^d De temporibus ante diluivium, l. 1. fol. 8. 20. 1. 2. fol. 11. 1. 1. 3. fol. 24.

^e Anud Enech. Præpar. Evang. l. 1. p. 36.

^f Diodor. Sicul. Bibliothec. l. 3. p. 190.

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

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

Ver. 14. *They, and every beast after his kind, and all the cattle after their kind, &c.*] They, Noah and his family, went into the ark; as did all sorts of beasts and cattle, reckoned 130 sorts, by some 150, including serpents: *and every creeping thing that creepeth upon the earth after his kind*; supposed to be scarce thirty sorts; not one sort of creature was left out, though ever so small, and despicable: *every fowl after his kind*; Bishop Wilkins has divided them into nine sorts, and reckons them up to be 195 in the whole; *every bird of every sort, or bird of every wing*^k, let their wings be what they will; some, as Ainsworth observes, are winged with feathers, others with skin, as bats.

Ver. 15. *And they went in unto Noah into the ark, &c.*] Noah went in first, and the creatures of themselves came to him, or were conducted by the ministry

^f Shalshalet Hakabala, fol. 75. 1.

^g Shalshalet, fol. 1. 2. Bereshit Rabba, sect. 23. fol. 20. 3. Jarehi ia Gen. 4. 22.

^h Eutyech. Annal. p. 34. Patricides, p. 8. apud Hottinger. p. 245.

ⁱ Ibid. p. 240.

^k כל עופור כל כנף omnes aves cujusunque ale, Junius & Tremellius, Piscator, Cocceius, Schmidt.

of angels; and they were delivered into his hands, and he placed them in the ark as was most convenient for them: it is very likely he went in and out as occasion required, for the better management and disposition of things; for he seems to be the last of all that went in, see ver. 16: *two and two of all flesh, wherein is the breath of life*; they that went by sevens, yet being seven couple, as has been observed, as those which were only two or four, went by pairs: this is true of them all.

Ver. 16. *And they that went in, went in male and female of all flesh, &c.*] These pairs were not two males or two females, but one male and one female; so they were coupled for the propagation of their species, which was the end of their entering into the ark, and being preserved: *as God had commanded him*: Noah, who took care, as they entered, that there were so many of a sort as was enjoined, and these were male and female: *and the Lord shut him in*; or shut the door after him¹, he being the last that entered; and which he could not so well shut himself, at least so close, as was done by the Lord, or by the angels; and this was done to keep out the waters, and all within in safety; and to shut out others, and preserve Noah from the rage of wicked men, as well as the violence of the waters: some^m have thought that not so much the door of the ark is meant, as the way to it, the pensile bridge which was necessary for the creatures to enter the ark; which being carried away by the force of the waters near the ark, that not being joined to it, precluded all access of the scoffers, whose scoffs were soon turned to lamentation and howling.

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

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

Ver. 19. *And the waters prevailed exceedingly on the earth, &c.*] Yet more and more, so that the people without the ark were obliged to remove, not only from the lower to the higher rooms in their houses, and to the tops of them, but to the highest trees; and when these were bore down, to the highest hills and mountains; and to those it was in vain to fly, by what follows: *and all the high hills that were under the whole*

heaven were covered: whence it appears there were hills before the flood, and that these were not caused by it, and that the deluge was universal, since there was not a hill under the whole heaven but what was covered with it. In Deucalion's flood all men are said to perish, except a few who fled to the high mountainsⁿ; which story seems to be hammered out of this account.

Ver. 20. *Fifteen cubits upwards did the waters prevail, &c.*] Either to such an height above the earth, upwards from that, or from the high hills; for though the words do not necessarily imply that, yet it may be allowed, since there was water enough to cover the highest of them; and fifteen cubits of water were enough to drown the tallest man, or largest beast that should be upon the top of any of them: *and the mountains were covered*, with water, even it may be allowed fifteen cubits high; nor will this furnish out so considerable an objection to the history of the flood as may be thought at first sight, since the highest mountains are not near so high as they are by some calculated. Sir Walter Raleigh allows thirty miles for the height of the mountains, yet the highest in the world will not be found to be above five direct miles in height. Olympus, whose height is so extolled by the poets, does not exceed a mile and a half perpendicular, and about seventy paces. Mount Athos, said to cast its shade into the isle of Lemnos (according to Pliny eighty-seven miles) is not above two miles in height, nor Caucasus much more; nay, the Peak of Teneriff, reputed the highest mountain in the world, may be ascended in three days (according to the proportion of eight furlongs to a day's journey), which makes about the height of a German mile perpendicular; and the Spaniards affirm, that the Andes, those lofty mountains of Peru, in comparison of which they say the Alps are but cottages, may be ascended in four days' compass^o.

Ver. 21. *And all flesh died that moved upon the earth, &c.*] That had animal life in them, of which motion was a sign: *both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth on the earth*; excepting those that were in the ark. This general destruction of the creatures, as it was for the sins of men, whose they were, and by whom they were abused, and is expressive of God's hatred of sin, and of his holiness and justice in the punishment of it; so, on the other hand, it is a display both of the wisdom of God, in causing a decrease of the creatures, in proportion to the decrease of men, who now would not need so many; and of the goodness of God to those that were spared, that so the beasts of the field, especially the wilder sort, might not multiply against them, and prevail over them, see Exod. xxiii. 20. *and every man*; except those in the ark; and the number of them is supposed to be as great, if not greater, than of the present inhabitants of the earth, by those who are skilful in the calculation of the increase of men. It is thought it may be easily allowed, that their number amounted to eleven thousand millions; and some have made their number to be eighty thousand millions^p.

¹ בערו post ipsum, Vatablus, Tigurine version, Cocceius, Schmidt. Pone eum, Piscator.

^m Scheuchzer. *Physica Sacra*, vol. 1. p. 45.

ⁿ Apollodorus, de Deor. Origin. l. 1. p. 19.

^o See the Universal History, vol. 1. p. 218. marg. Bedford's Scripture Chronology, ch. 12. p. 152, 153.

^p Scheuchzer. *Physica Sacra*, vol. 1. p. 55.

The Apostle Peter calls them, *the world of the ungodly*, 2 Pet. ii. 5.

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

Ver. 23. *And every living substance was destroyed which was upon the face of the ground, &c.*] Not every thing, particularly trees; for after the flood was abated there was an olive-tree, a leaf of which was brought to Noah by the dove, ch. viii. 11. but all animals, both men and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth; this is repeated, partly for explanation of the preceding clause, and partly for confirmation of this general destruction, which might seem almost incredible; there never was such a destruction of creatures before, or since, nor never will be till the general conflagration; and is a proof of the sovereignty of God, his almighty power, the purity and holiness of his nature, and the strictness and severity of his justice, and shews what a fearful

thing it is to fall into his hands: and Noah only remained alive, and they that were with him in the ark; besides those, of the millions of mankind that were upon the earth, not one was left, the flood came and destroyed them all, Luke xvii. 27. the fable some Jewish writers relate of Og being found alive, and which they gather from Deut. iii. 11. by sitting upon a piece of wood of one of the ladders of the ark, to whom Noah reached out food every day, and so he remained alive⁹, deserves no regard; though perhaps from hence arose the Grecian fable of the flood of Ogyges, which seems to be the same with this of Noah.

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

C H A P. VIII.

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

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

and cannot forget his creatures, properly speaking; but this is said after the manner of men, and as it might have seemed to Noah, who having heard nothing of him for five months, and having been perhaps longer in the ark than he expected, might begin to think that he was forgotten of God; but God remembered him, and his covenant with him, and the promise that he had made to him, that he and his family, and all the living creatures in the ark, should be preserved alive during the flood, ch. vi. 17, 18, 19. and God may be said particularly to remember him, and them, when he began to take measures for removing the waters from the earth, as he did by sending a wind, next mentioned: and thus God's helping his people when in difficulties and in distress, and delivering out of them, is called his remembrance of them; and he not only remembered Noah and his family, who are included in him, but every living creature also, which is expressed; for as the creatures suffered in the flood for the sins of men, so those in the ark were remembered and preserved for the sake of Noah and his family, and the world of men that should spring from them: and God made a wind to pass over the earth, and the waters assuaged; not a stormy blustering one, that would have endangered the ark, but a gentle, hot, drying one; which stopped the increase of the waters, and made them less, and both drove away the rain, as the north wind does, as this perhaps was^r, and caused the waters to move to-

⁹ Pirke Eliezer, c. 23. fol. 93. 1. 2.

^r ——— for clouds were fled,

Div'n by a keen no. 1's wind, that, blowing dry,

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Wrinkled the face of Deluge, as decay'd.

Milton, B. 11. l. 841, &c.

wards their proper channels and receptacles: this was the work of God, who has the command of the winds and waters, brings the former out of his storehouses, and restrains the latter at his pleasure; and this wind had this effect to assuage the waters, not from its own nature, but was attended with the mighty power of God to make it effectual, in an extraordinary manner: and it was, as the Targums of Jonathan and Jerusalem call it, a *wind of mercies*, or a merciful wind; or a wind of comforts, as Jarchi; for so it was to Noah and his family, and to all the creatures, since it served to dry up the waters of the flood, and caused them to subside.

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

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

Ver. 4. *And the ark rested in the seventh month, on the seventeenth day of the month, &c.*] That is, five months after the flood began, and when the waters began to decrease; for this is not the seventh month of the flood, but of the year, which being reckoned from Tisri, or the autumnal equinox, must be the month Nisan, which answers to part of our March, and part of April; and so the Targum of Jonathan explains it, "this is the month Nisan;" but Jarchi makes it to be the month Sivan, which answers to part of May, and

part of June, taking it to be the seventh month from Cisleu, when the forty-days' rain ceased; in which he is followed by Dr. Lightfoot^c; and according to Bishop Usher^d the seventeenth day of the seventh month, on which the ark rested, was Wednesday the 6th of May: and then it rested *upon the mountains of Ararat*; that is, on one of them, for Ararat is said to be a long ridge of mountains like the Alps, or the Pyrenean mountains; which, as Sir Walter Raleigh^e thinks, are the same which run through Armenia, Mesopotamia, Assyria, &c. and are by Pliny^f called Taurus. But what is now called Ararat, and by the Armenians Messis or Macis, and by the Turks Augri-daugh or Agrida, is a single mountain, and is so high that it overtops all the mountains thereabout; and that which makes it seem so very high is, that it stands by itself in the form of a sugarloaf, in the middle of one of the greatest plains one can see; it has two tops, one greater, and the smaller is most sharp-pointed of the two^g. The Vulgate Latin version renders it the mountains of Armenia; and so Ararat in the Septuagint of Isa. xxxvii. 38. is rendered Armenia, and in our version also; and it is the more commonly-received opinion, that Ararat was a mountain there; and this agrees with the testimonies of various Heathen writers, which are produced by Josephus and Eusebius. Berosus the Chaldean^h says, "it is reported that in Armenia, on a mountain of the Cordyæans, there is part of a ship, the pitch of which some take off, and carry about with them, and use it as an amulet to avert evils." And Nicholas of Damascusⁱ relates, that in Minyas in Armenia is an huge mountain called Baris, to which, as the report is, many fled at the flood, and were saved; and that a certain person, carried in an ark or chest, struck upon the top of it, and that the remains of the timber were preserved a long time after; and, adds he, perhaps he may be the same that Moses, the lawgiver of the Jews, writes of. Now this mountain seems plainly to have its name from the ark of Noah, for a boat, or ship, is, with the Egyptians, called Baris. Herodotus^j gives a large account of ships they call by this name; and the boat in which Charon is said to carry the dead bodies over the lake Achærusia, near Memphis, is said by Diodorus Siculus^k to have the same name. Abydenus the Assyrian^l tells us, that "Saturn having foretold to Sisithrus, that there would be a vast quantity of rain on the fifteenth of the month Dæsius, he immediately sailed to the Armenians; and that the ship being driven to Armenia, the inhabitants made amulets of the wood of it, which they carried about their necks, as antidotes against diseases." And hence Melo^m, who wrote against the Jews, suggests, as if the deluge did not reach Armenia; for he says, "at the deluge, a man that had escaped with his sons went from Armenia, being driven out of his possession by those of the country, and passing over the interme-

^a הליוך ושוב, eundo & redeundo, Pagninus, Montanus.

^b Works, vol. 1. p. 6.

^c Ib. p. 8.

^d Annales Vet. Test. p. 4.

^e History of the World, B. 1. ch. 7. sect. 13.

^f Nat. Hist. 1. 5. c. 27.

^g Cartwright's Preacher's Travels, p. 32. Tournefort's Voyage to the Levant, vol. 3. p. 177, 183, 186.

^a Apud Joseph. Antiqu. l. 1. c. 3. sect. 6.

^b Apud ib.

^c Euterpe sive, l. 2. c. 96.

^d Bibliothec. l. 1. p. 87.

^e Apud Euseb. Evangel. Præpar. l. 9. c. 12. p. 414, 413.

^f Apud ib. c. 19. p. 429.

“diate region, came into the mountainous part of Syria, which was desolate.” And with what Berossus says of a mountain of the Cordyæans, in Armenia, agree the Targums of Onkelos and Jonathan, and the Syriac and Arabic versions, who all render the words here the mountains of Cardu or Carda: from the resting of the ark on this day on the mountains of Ararat, Jarchi concludes, and Dr. Lightfoot² after him, that the ark drew eleven cubits water, which, according to them, thus appears; on the first day of the month Ab, the mountain-tops were first seen, and then the waters had fallen fifteen cubits, which they had been sixty days in doing, namely, from the first day of Sivan, and so they had abated the proportion of one cubit in four days: by this account we find, that on the sixteenth day of Sivan they had abated but four cubits, and yet on the next day, the seventeenth, the ark resteth on a hill, where the waters yet lay eleven cubits above it.

Ver. 5. *And the waters decreased continually until the tenth month, &c.*] That is, from the seventeenth of the seventh month, to the first of the tenth month, a space of two months and thirteen days, and being summer time, through the heat of the sun, they decreased apace: *in the tenth month, on the first day of the month, were the tops of the mountains seen*; not the tenth month of the flood, but of the year; the month Tammuz, as the Targum of Jonathan, and answers to part of June, and part of July; and the first day of this month, according to Bishop Usher³, was Sunday the 19th of July: but according to Jarchi, whom Dr. Lightfoot¹ follows, this was the month Ab, which answers to July and August, the tenth from Marchesvan, when the rain began.

Ver. 6. *And it came to pass at the end of forty days, &c.*] From the appearance of the mountains, that is, from the first day of the tenth month, to forty days after; and being ended, this must be the eleventh day of the eleventh month, the month Ab, which answers to July and August; and according to Bishop Usher⁴ it was Friday the twenty-eighth of August: *that Noah opened the window of the ark which he had made*; of which see the note on ch. vi. 16.

Ver. 7. *And he sent forth a raven, &c.*] That by it he might make his observation, how high or low the waters were upon the earth; and the rather he sent out the raven, a bird of prey, which feeds on carrion, that if the earth had been dry, the smell of the dead carcasses would have invited it to go far off from the ark, and not return; but if not, he would see it again: *which went forth to and fro, until the waters were dried up from the earth*; or, *and it went forth, going forth and returning*¹; it went forth out of the ark, and returned, but might not go into it, but went forth again, and then returned; and thus it continued going backwards and forwards, until the waters were dried up, when it returned no more: the Septuagint version is, *and it returned not*; and so some Jewish writers^m say, it found the carcass of a man on the top of the

mountains, and sat upon it for food, and returned not: hence came the fable of Apollo's sending a raven to fetch water, whilst he was sacrificing, which lighting on a large corn-field, yet green, and being willing to enjoy some grains of it, waited till it was ripe, and neglected its orders²; and hence is the proverb, *corvus nuntius*. Some make this creature to be an emblem of the law, first sent forth, but brought no good tidings of the waters of God's wrath being assuaged, but worketh wrath, and is the ministration of condemnation and death: rather it is an emblem of unregenerate men, who are, like it, black through original sin and actual transgressions; are unclean and polluted in all the powers and faculties of their souls; are hateful, hating one another, and live in carnal and sensual lusts and pleasures.

Ver. 8. *Also he sent forth a dove from him, &c.*] Seven days after he had sent out the raven, as in ver. 10. *to see if the waters were abated from off the face of the ground*: for the dove is a creature that delights in cleanness, flies low, and goes far off, so that if it returned not again, he might conclude that the waters were gone off the earth; but being a sociable creature, and familiar to men, and especially loving to its mate, if they were not gone off, it would certainly return again. This some take to be an emblem of the Gospel, bringing the good tidings of peace, pardon, righteousness and salvation by Jesus Christ: rather it is an emblem of a sensible sinner, and true believer in Christ, being mournful, timorous, swift, modest, and affectionate; such persons, like doves of the valley, mourn for their iniquities; tremble at the sight of their sins, and the curses of the law, at the apprehension of divine wrath, at the awful judgment of God; and are fearful lest Christ should not receive them, to whom they swiftly fly for refuge, as doves to their windows; and who are modest, meek, and lowly, and affectionate to Christ, and one another. The Targum of Jonathan calls this an house-dove, or tame one: hence, perhaps, came the practice of making use of doves as messengers to carry letters from place to place³.

Ver. 9. *But the dove found no rest for the sole of her foot, and she returned unto him into the ark, &c.*] It being a creature that feeds upon seeds it picks off from the ground, and loving cleanness, it could find no place where it could alight, and have food to live upon, and retain its cleanness; for though the tops of the mountains were clear of the waters, yet they might be muddy and filthy with what the waters had raised up in them, or left upon them; and therefore it returned to Noah again, and not only like the raven unto the ark, but into it: *for the waters were on the face of the whole earth*; there was no place dry, and so neither food nor footing for this creature; and which was an emblem of a sensible sinner, who finds no rest in any thing short of Christ; not in worldly enjoyments; nor in external duties, not in hearing, reading, praying, fasting, nor in external humiliation and tears; nor in the law, and in the works of it; nor in natural descent, nor in edu-

^a Ut supra, p. 8.

^b Ut supra.

^c Ut supra.

^d Ut supra.

¹ וְעָרַב וְעָרַב וְעָרַב וְעָרַב & exiit egrediendo & redcundo, Pagninus, Montanus, Schmidt.

² Pike Eliezer, c. 93.

³ Elian. Var. Hist. l. 1. c. 47.

⁴ Plin. Nat. Hist. l. 10. c. 37.

cation-principles, nor in a profession of religion, and subjection to ordinances; only in Christ, where it finds rest from the burden and guilt of sin, and the tyrannical power of it; from the bondage, curse, and condemnation of the law, and from a sense of divine wrath and fear of it; and though not from afflictions, yet it finds rest in Christ amidst them: *then he put forth his hand and took her, and pulled her in unto him into the ark*: she hovered about it, and got near the window, which Noah opened and took her in; which may represent the gracious reception sensible souls meet with from Christ, who apply to him; he kindly embraces them, and they find room in his heart and affections, fulness of every thing they want, and security from all danger.

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

Ver. 11. *And the dove came in to him in the evening, &c.]* It having been out all day delighting itself in a free air, and perching upon the trees, but yet not finding sufficient food, or a proper lodging, it returned to Noah at the evening for food and dwelling in the ark: *and, lo, in her mouth was an olive-leaf plucked off*: which might easily be done, and even an olive-branch, as the word sometimes signifies, and is by some rendered; for it being now the summer season, young branches sprouted out, which being tender, were easily cropped: the Targum of Jonathan adds, "which it had took from the mount of Olives;" but there is no necessity to suppose it went so far from the ark, since Assyria, a country nearer, was a land of oil-olive, like that of Judea; 2 Kings xviii. 32. and besides, olives grew in Armenia itself, where the ark rested. Gogarene, in Armenia, is said by Strabo¹ to produce olive-trees; though a modern author says², "I don't see where the dove which was sent out of the ark could find an olive-branch, if the ark be supposed to have rested on Mount Ararat, or any of the mountains in Armenia; for this sort of trees is not found hereabout, where the species must be lost, and yet olives are known to be a kind of trees which never die:" but the above accounts shew it to be otherwise in ancient times: *so Noah knew the waters were abated from off the earth*: by this he perceived not only that they were gone off the mountains, but the lower grounds, at least the hills on which olive-trees delight to grow; and yet that they were only abated, and not entirely gone off, since the dove returned to him: this dove sent out the second time, and returning, may be considered as an emblem of a Gospel minister, comparable to a dove, for the dove-like gifts of the spirit of God, by which he is qualified for his work, and for his simplicity, harmlessness, meekness, and humility; and the olive-leaf

in its mouth may be an emblem of the Gospel, which is from Christ, the good olive; is the Gospel of peace, which an olive-branch is a symbol of, proclaiming and publishing peace and reconciliation by Christ; and as that is ever green, the Gospel always continues, and is the everlasting Gospel, and which was brought, and more fully and clearly dispensed in the evening of the world; and by it, it is known that the waters of divine wrath are assuaged, and the people of God may be assured they will never return to come upon them.

Ver. 12. *And he stayed yet other seven days, &c.]* After the dove had returned: *and sent forth the dove*; the same dove again; *which returned not again unto him any more*: the earth being dry, it found rest for the sole of its feet, sufficient food to eat, and a proper place for its habitation; and liking to be at liberty, and in the open air, chose not to return to the ark, even though its mate was there: of those birds sent out, the Heathen writers make mention: Abydenus says³, that Sisithrus, the same with Noah, sent out birds making an experiment to see whether the earth was emersed out of the water, which returned again to him; and after them he sent out others; and having done so three times, obtained what he wished for, since the birds returned with their wings full of clay or mud; and so Josephus⁴ says, the dove which brought the olive-leaf was all over clayey or muddy: and Plutarch⁵ makes particular mention of the dove, and says that, according to the mythologists, a dove was let out of the ark; and that her going out was to Deucalion, (the same with Noah) a sign of fair weather, and her return of foul: and the story that Lucian⁶ tells of a golden dove upon the head of a statue in the temple of Hierapolis, supposed to be Deucalion's, seems plainly to refer to this dove of Noah; for the report, he says, was, that this golden dove flew away twice in a year, at the commemoration there made of the flood, by pouring out abundance of water into a chasm or cleft of the earth, then not very large; and which, it was told him, was formerly a very great one, and swallowed up all the flood that drowned the world.

Ver. 13. *And it came to pass, in the 601st year, &c.]* Of Noah's life, and so the Septuagint adds, in the first month, the first day of the month: so that it was the first day of the year, New-Year's Day, and a joyful one it was to Noah and his family, when they saw dry ground; which they had not seen for above ten months: according to R. Joshua, this was the month Nisan, which was the first month with the Jews on sacred accounts; but according to R. Eliezer it was the month of Tisri, as Jarchi observes, which was their first month on civil accounts, and was their most ancient way of reckoning; and so the Targum of Jonathan explains it, adding, and Tisri; which answers to part of September, and part of October; and according to Bishop Usher⁷, this day was Friday, October 23, A. M. 1657: *the waters were dried up from off the earth*: by the wind that continued to pass over it, and by the sun, which exhaled great quantities of it throughout the whole summer season; as it was from

¹ רמון עץ זית ramun olivæ, V. L. so Ainsworth, see Neh. viii. 15.

² Geograph. l. 11. p. 365.

³ Tournefort's Voyage to the Levant, vol. 2. p. 172.

⁴ Apud Euseb. Præpar. Evangel. l. 9. c. 12. p. 414, 415.

¹ Antiqu. l. 1. c. 3. p. 5.

² De Solert. Animal.

³ De Dea Syria.

⁴ Ut supra.

the end of the 150 days, when the wind was first made, and the waters began to assuage to this time; as well as also by their soaking into the earth, and by returning to the cavities and receptacles in it: *and Noah removed the covering of the ark, and looked; not the roof of it, at least not the whole, only a board or two; though perhaps this was a covering made of skins, that was thrown over the ark, like that which was put over the tabernacle of Moses, and was made of skins, Exod. xxvi. 14. where the same word is used as here: the use of this might be to hang over the window and defend it from the rain; so that the uncovering of the ark was only putting by, or turning up this covering, that he might be able more clearly to see, out of the window, how things were: and, behold, the face of the ground was dry; the superficies or surface of the earth looked dry; but was not so dry and hard as to bear heavy bodies, or the foot to tread on it, being soft and tender, through the water so long upon it, and had left mud and slime, not yet sufficiently hardened by the wind and sun to walk upon.*

Ver. 14. *And in the second month, on the seven-and-twentieth day of the month, &c.*] This was the month Marchesvan, as the Targum of Jonathan, which answers to part of our October, and part of our November; though, according to Bishop Usher⁷, this day was Friday the 18th of December, A. M. 1657; it was on the 17th of this month that Noah went into the ark, ch. vii. 11. so that he was in it twelve months and ten days, according to a solar year; but if the reckoning is made according to Jewish months, six of which consisted of thirty days, and six of twenty-nine only, then the twelve months made but 354 days, add to which eleven days to the 27th, fully ended, it makes 365 days; so that he was in the ark just a full year, according to the course of the sun; but it seems very plain that the months here reckoned consisted of thirty days, since the 150 days when the waters abated are reckoned, from the 17th day of the second month, to the 17th day of the seventh month; which make exactly five months, and allow thirty days to a month: and at this time, when Noah had waited almost two months, after he had removed the covering of the ark, *was the earth dried*: so that it was fit to walk upon, and was become commodious both for man and beast: a different word from that in the preceding verse is here used for *dry*, this being a different kind, or, however, a greater degree of dryness than the other.

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

Ver. 16. *Go forth of the ark, &c.*] Though the earth was dry and fit to be inhabited, yet he would not go out without orders, as he had to go in; which he waited for before he would, and now he has them: *thou and*

thy wife, and thy sons, and thy sons' wives, with thee: the Jewish writers⁸ observe, that the manner of Noah and his family coming out of the ark is different from that of their going into it: when they went into it they went the men by themselves, and the women by themselves, and so continued apart in the ark, the use of the marriage-bed being forbidden them, being a time of distress; but now when they came out they are coupled together, signifying that they were now free to cohabit together.

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

Ver. 18. *And Noah went forth, &c.*] Being obedient to the divine command, and no doubt with great pleasure in his countenance, and with a heart full of thankfulness for so great a deliverance; *and his sons, and his wife, and his sons' wives with him*: in all eight persons, and no more were saved in the ark, as Peter observes, 1 Pet. iii. 20. and the Arabic writers say⁹, Noah and his sons built a city near the place where they came out of the ark, and called it Themanin, giving this as a reason of the name, we are eight, that is, who have escaped; so Berosus says^b, that the earth being dried of the waters, there were then only eight men in Armenia, from whence all mankind sprung.

Ver. 19. *Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, &c.*] All went out, not one was left, and they went out *after their kind*; not in a confused disorderly manner, mixing with one another; but as they went in by pairs, male and female of every sort, so they came forth in like manner, or, *according to their families*^c; by which it seems as if the creatures did breed in the ark, and had

⁷ Ut supra.

⁸ Pike's Mezer, c. 23. Jarchi in loc.

⁹ Elnacicus, p. 12. Patricides, p. 10. apud Hottinger. Smegma Oriental. l. 1. c. 2. p. 252.

^b Hist. l. c. fol. 11. 1.

^c למשפחותיהם juxta familias suas Tigurine version, Pagninus, Montanus, &c.

their families of young ones; and which is the sense of some in Aben Ezra, and he himself thinks it not foreign, though he interprets it as we do, and as the Greek version does, *after their kind*: thus they went forth out of the ark; every one with his mate, in order to procreate and multiply upon the earth.

Ver. 20. *And Noah builded an altar unto the Lord, &c.*] Not an house for himself and his family, but an altar for God; his first and greatest concern being for the glory of God, and not for the temporal good of himself and his: this altar was erected, and devoted to the service of God; it was built according to his will, and by his direction: Noah's view was to renew the worship of God, preserve and propagate it by his example; and this was done by way of thanksgiving to God for his wonderful preservation of him, and was also propitiatory and typical of Christ: the Jewish writers^d say, this was the altar on which Adam sacrificed, when expelled the garden of Eden, and on which Cain and Abel offered; and being demolished by the flood, was rebuilt by Noah, which is not at all probable; it is much more likely what Aben Ezra says, that it was built on one of the mountains of Ararat, and that as Noah took the first opportunity, so he built it in the first place he came to, or at least not far from the place where he came out of the ark: *and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar*; the clean beasts were the bullock, the sheep, and goat, and the clean fowl, the turtle and young pigeon, one of each sort at least was taken. The Targum of Jonathan says, he offered four upon the altar: these were typical of Christ; the bullock or heifer might denote his strength, the sheep or lamb his patience and harmlessness, the turtle or dove his meekness; and being burnt-offerings, may signify the painful and dolorous sufferings of Christ, when the wrath of God was poured on him like fire.

Ver. 21. *And the Lord smelled a sweet savour, &c.*] Or a *savour of rest*^e; he was delighted and well-pleased with his sacrifice, which was offered up in the faith of the sacrifice of Christ; the apostle says, is for a *sweet-smelling savour*, Eph. v. 2. referring to this passage; that being a satisfaction to the justice of God, an appeasing of his wrath, and a propitiation for the sins of men: *and the Lord said in his heart*; within himself; it was awhile a secret there, but Noah being a prophet, as Aben Ezra observes, he revealed it to him, or to his heart^f, that is, to the heart of Noah, as some interpret it, he spoke comfortably to him, as follows, when the Jewish writers^g say he stretched out his right hand and swore, agreeably to Isa. liv. 9. *I will not again curse the ground for man's sake, or drown it for the sin of man, as he had cursed it for the sin of Adam, and which continued till this time; but now was taken off, and it became more fruitful, and very probably by means of the waters which had been so long upon it, and had left a fructifying virtue in it, as the waters of the Nile do in Egypt. Some interpret the phrase, for man's sake, for the man Christ's sake, for the sake of his sacrifice, of which Noah's was a*

type, and the sense be, that God would no more curse the earth; for by his sacrifice the curse of the law is removed, with respect to his people; they are redeemed from it, and shall inherit that new earth, of which this earth, renewed after the flood, was a type, in which there will be no more curse, Rev. xxi. 1. and xxii. 3. which sense, though evangelical, cannot be admitted, because of the reason following, unless the first word be rendered *though*, as it may: *for the imagination of man's heart is evil from his youth*; his nature is depraved, his heart is corrupt, the thoughts of it evil, yea, the imagination of it, and of them, is sinful, and that originally, even from his birth; from the time he is shook out of his mother's womb, as Jarchi interprets the phrase: man is conceived in sin, and shapen in iniquity, and is a transgressor from the womb, and so a child of wrath, and deserving of the curse of the law upon himself, and all that belong to him; and yet this is given as a reason why God will not any more curse the ground for his sake: that which was a reason for destroying the earth, is now one against it, see ch. vi. 5. which may be reconciled thus, God for this reason destroyed the earth once, for an example, and to display his justice; but such is his clemency and mercy, that he'll do it no more to the end of the world; considering that man has brought himself into such a condition, that he cannot but sin, it is natural to him from his birth; his nature is tainted with it, his heart is full of it, and all his thoughts and imaginations are wicked and sinful, from whence continually flow a train of actual sins and transgressions; so that if God was to curse and drown the world as often as man sins, he must be continually doing it; for the words may be rendered, *though the imagination of man's heart is evil, &c.*^h; yet I will not do it; and so they are expressive of the superabounding grace of God over abounding sin: *neither will I again smite any more every thing living, as I have done*; this hinders not but that there might be, as has been since, partial calamities, or particular judgments on individual persons, towns, and cities, as those of Sodom and Gomorrah, or partial inundations, but not a general deluge, or an universal destruction of the world and creatures in it, at least not by water, as has been, but by fire, as will be; for that the earth will have an end, at least as to its present nature, form, and use, may be concluded from the following words.

Ver. 22. *While the earth remaineth, &c.*] Which as to its substance may remain for ever, Eccl. i. 4. yet as to its form and quality will be changed; that and all in it will be burnt up; there will be an end of all things in it, for so the words are in the original, *as yet all the days of the earth, or while all the days of the earth are*ⁱ; which shews that there is a time fixed for its continuance, and that this time is but short, being measured by days: but however, as long as it does continue, *seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease*; as they had done, or seemed to do during the flood; for the year past there had been no seed-time nor harvest, and it must have been for the most part damp and cold,

^d Zohar in Gen. fol. 51. 9. 4. Targum Jon. in loc. Pirke Eliezer, c. 23.

^e כל יום יום odorem quietis, Pagninus, Montanus, Munster, &c.

^f כל יום יום ad cor suum, Montanus, Tigurine version; prophete suo, Arab.

^g Jarchi in loc. Pirke Eliezer, c. 23.

^h ni quavis, Piscator; so Ainsworth.

ⁱ כל יום יום על כל יום יום cunctis diebus terre, V. L. adhuc omnes dies terre, Pagninus, Montanus; so Drusius, Cocceius.

through the rains, and the abundance of water on the earth, that the difference of seasons was not very discernible; as neither of days and nights at some times, especially when the clouds were so black and thick all over the heavens, that neither sun, moon, or stars could be seen; and such floods of water continually pouring down, that it must be difficult to know when it was day, and when night; but for the future it is promised, that these should not cease as long as the world stands: *seed-time and harvest*; the time of sowing seed in the earth, and the time of gathering in the fruits of it when ripe, so necessary for the sustenance of man and beast: once in seven years, and once in fifty years indeed, these ceased in the land of Judea, whilst the people of Israel resided there; but then this was not general all the world over, in other places there were *seed-time and harvest*: and *cold and heat, and summer and winter*: in some places indeed there is but little cold, in others but little heat, and the difference of summer and winter is not so discernible in some places as in others, yet there is of all these in the world in general. According to Jarchi, *cold* signifies a more severe season than *winter*, or the severer part of the winter; and *heat* a hotter season than the summer, or the hotter part of it. The Jews observe, that the seasons of the year are divided into six parts, and two months are to be allowed to each part; which Lyra, from them, and chiefly from

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

C H A P. IX.

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

Ver. 1. *And God blessed Noah and his sons, &c.*] With temporal blessings, not spiritual ones; for though some of them were blessed with such, yet not all, particularly Ham: *and said unto them, be fruitful and multiply, and replenish the earth*; depopulated by the flood: this is a renewal of the blessing on Adam, a

power and faculty of propagating his species, which was as necessary now as then, since there were so few of the human race left in the world; and the renewal of this grant was the rather necessary, if, as has been observed, Noah and his sons were restrained from cohabiting with their wives whilst in the ark: but though these words are not an express command for the propagation of their species, yet more than a bare permission, at least they are a direction and instruction to it, and even carry in them a promise of fruitfulness, that they should multiply and increase, which was very needful at this time.

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

the lords and proprietors of them, for their use and service, and particularly for what follows, see Psal. viii. 6, 7, 8. where there is an enumeration of the creatures subject to men.

Ver. 3. *Every moving thing that liveth shall be meat for you, &c.*] That is, every beast, fowl, and fish, without exception; for though there was a difference at this time of clean and unclean creatures with respect to sacrifice, yet not with respect to food; every creature of God was good then, as it is now, and it was left to man's reason and judgment what to make use of, as would be most conducive to his health, and agreeable to his taste: and though there was a distinction afterwards made under the Levitical dispensation among the Jews, who were forbid the use of some creatures; yet they themselves say^k, that all unclean beasts will be clean in the world to come, in the times of the Messiah, as they were to the sons of Noah, and refer to this text in proof of it; the only exception in the text is, that they must be living creatures which are taken, and used for food; not such as die of themselves, or are torn to pieces by wild beasts, but such as are taken alive, and killed in a proper manner: *even as the green herb have I given you all things*; as every green herb was given for meat to Adam originally, without any exception, Gen. i. 29, 30. so every living creature, without exception, was given to Noah and his sons for food. Some think, and it is a general opinion, that this was a new grant, that man had no right before to eat flesh, nor did he; and it is certain it is not before expressed, but it may be included in the general grant of power and dominion over the creatures made to Adam; and since what is before observed is only a renewal of former grants, this may be considered in the same light; or otherwise the dominion over the creatures first granted to Adam will be reduced to a small matter, if he had no right nor power to kill and eat them; besides, in so large a space of time as 1600 years and upwards, the world must have been overstocked with creatures, if they were not used for such a purpose; nor will Abel's offering the firstling and fattest of his flock appear so praiseworthy, when it made no difference with him, if he ate not of them, whether they were fat or lean; and who will deny that there were peace-offerings before the flood, which the offerer always ate of? to which may be added the luxury of men before the flood, who thereby were given to impure and carnal lusts; and our Lord expressly says of the men of that age, that they were *eating and drinking*, living in a voluptuous manner, which can hardly be accounted for, if they lived only on herbs, see Luke xvii. 22. though it must be owned, that it was a common notion of poets and philosophers^l, that men in the golden age, as they call it, did not eat flesh, but lived on herbs and fruit.

Ver. 4. *But flesh with the life thereof*, which is the *blood thereof*, shall you not eat.] This is the only exception to the eating of flesh; it was not to be eaten with the blood in it, which is said to be its life; not that the blood is of itself the life, but because it is a

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

Ver. 5. *And surely your blood of your lives will I require, &c.*] Or *for surely your blood, &c.*^o; and so is a reason of the preceding law, to teach men not to shed human blood; or *though, surely your blood*, as Jarchi and Aben Ezra; though God had given them liberty to slay the creatures, and shed their blood, and eat them, yet he did not allow them to shed their own blood, or the blood of their fellow-creatures; should they do this, he would surely make inquisition, and punish them for it: *at the hand of every beast will I require it*: should a beast kill a man, or be the instrument of shedding his blood, it should be slain for it; not by means of another beast, God so ordering it, as Aben Ezra suggests, but by the hands or order of the civil magistrate; which was to be done partly to shew the great regard God has to the life of man, and partly to punish men for not taking more care of their beasts, as well as to be an example to others to be more careful, and to lessen the number of mischievous creatures: *and at the hand of man, at the hand of every man's bro-*

^k In Bereshit Rabba, apud Ainsworth in loc.

^l Pythagoras, apud Ovid. Metamorph. l. 15. Fab. 2. Porphy. de abstinentia, l. 4. sect. 2.

^m מן בשר בנפשו דמו carnem cum anima, seu vita ejus, sanguine ejus, Cartwright.

ⁿ Maimon. Hilchot Melachim, c. 9. sect. 1.

^o Kai 742, Sept. enim, V. L.

ther will I require the life of man; which may be reasonably supposed; for if it is required of a beast, and that is punished for the slaughter of a man, then much more a man himself, that is wilfully guilty of murder; and the rather, since he is by general relation a brother to the person he has murdered, which is an aggravation of his crime: or it may signify, that though he is a brother in the nearest relation, as his crime is the greater, he shall not go unpunished.

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

Ver. 7. *And you, be ye fruitful and multiply, &c.*] Instead of taking away the lives of men, the great concern should be to multiply them; and this indeed is one reason of the above law, to prevent the decrease and ruin of mankind; and which was peculiarly needful, when there were so few men in the world as only four, and therefore it is repeated in stronger terms: *bring forth abundantly in the earth, and multiply therein*; that the whole earth might be overspread with men, and re-peopled sufficiently, as it was by the sons of Noah, see ver. 19. and x. 32.

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

Ver. 9. *And I, behold, I establish my covenant with you, &c.*] Not the covenant of grace in Christ, but of the preservation of the creatures in common, a promise that they should not be destroyed any more by a flood; to which promise it seems an oath was annexed, as appears from Isa. liv. 9. which passage refers to this covenant, as Aben Ezra on the place observes; and both to raise attention to what is here

affirmed, and to shew the certainty of it, the word *behold* is prefixed to it; nor is it amiss what Jarchi observes, that this follows upon the direction and exhortation to procreation of children, and is an encouragement to it; since it is assured that posterity should be no more cut off in the manner it had been; for this covenant was made and established not only with Noah, and his sons, but with all their succeeding offspring, as follows: *and with your seed after you*; with all their posterity to the end of the world; so that this covenant was made with all the world, and all the individuals in it, from Noah's time to the end of it; for from him and his sons sprung the whole race of men that peopled the world, and still continue to inhabit it; hence here is nothing in it peculiar to the seed of believers.

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

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

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

Ver. 13. *I do set my bow in the cloud, &c.*] Or *I have given, or have set it**, which seems as if it was at that instant set; this is the same we call the *rainbow*; and so Horace⁹ calls it *arcus pluvius*: it is called a *bow*, because of its form, being a semicircle, and a

* דָּבַר דְּבַר דְּבַר, Montanus; so Ainsworth; posui, Piscator, Drusius, Buxtorf.

⁹ De Arte Poetica, ver. 18.

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

Ver. 14. *And it shall come to pass, when I bring a cloud over the earth, &c.*] Or *cloud a cloud*^u, cause the clouds to gather thick in the heavens, and to hang over the earth ready to pour down great quantities of water; by reason of which the inhabitants might dread another flood coming upon them: wherefore, in order to dissipate such fears, it shall be so ordered, *that the bow shall be seen in the cloud*; after it has pretty much discharged itself; for the rainbow is always in a thin, not a thick cloud; after the heavy showers are fallen from the thick clouds, and a small thin one remains, then the rainbow is seen in it; not always, but very frequently, and when the sun and clouds are in a proper position: and this is often so ordered, to put men in mind of this covenant, and to divest them of, or prevent their fears of the world being drowned by a flood; for when they see this, it is a sure sign the rain is going off, since the

cloud is thinned, or otherwise the rainbow could not appear: and a most glorious and beautiful sight it is, having such a variety of colours in it, and in such a position and form. Some think that it serves both to put in mind of the destruction of the old world by water, through its watery colours, and of the present world by fire, through its fiery ones. Others make the three predominant colours to denote the three dispensations, before the law, under the law, and under the Gospel: rather they may signify the various providences of God, which all work together for the good of his people; however, whenever this bow is seen, it puts in mind of the covenant of preservation made with all the creatures, and the firmness, stability, and duration of it; and is by some considered as an emblem of the covenant of grace, from Isa. liv. 9, 10. which is of God's making, as this bow is; is a reverberation of Christ the sun of righteousness, the sum and substance of the covenant; consists of various blessings and promises of grace; is expressive of mercy and peace, and is a security from everlasting destruction: or rather it may be thought to be an emblem of Christ himself, who was seen by John clothed with a cloud, and a rainbow on his head, Rev. x. 1. this being a wonderful thing, as Christ is wonderful in his person, office, and grace; and as it has in it a variety of beautiful colours, it may represent Christ, who is full of grace and truth, and fairer than the children of men; and may be considered as a symbol of peace and reconciliation by him, whom God looks unto, and remembers the covenant of his grace he has made with him and his chosen ones in him; and who is the rainbow round about the throne of God, and the way of access unto it; Rev. iv. 3. the Jews have a saying, "till ye see the bow in its luminous colours, don't look for the feet of the Messiah, or his coming."

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

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

^r Nuntia Junonis varios induta colores
Concipit Iris aquas — Ovid. Metamorph. l. 1. Fab. 7.

^s אֵת הַשָּׁמַיִם, tam nudum, quam prodigiosum, Buxtorf.

^t Plato in Theæteto, Plutarch. de Placit. Philosoph. 3, 4. Apollo.

דור. Bibliothec. l. 1. p. 5.

^u אֵת הַשָּׁמַיִם cum obnubilaverit nubem, Pagninus, Montanus, Vatablus, Schmidt.

^v Tikkune Zohar, correct. 18. fol. 32. 2. correct. 37. fol. 81. 1.

bow in the cloud, that God is not unmindful of the covenant he has made with all creatures, and which is to continue to the end of the world.

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

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

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

Ver. 20. *And Noah began to be an husbandman, &c.*] Or a man of the earth^c, not lord of it, as Jarchi, though

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

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

Ver. 22. *And Ham, the father of Canaan, saw the nakedness of his father, &c.*] Which, had it been through surprise, and at an unawares, would not have been thought criminal; but he went into his father's tent, where he ought not to have entered; he looked with pleasure and delight on his father's nakedness: Ham is represented by many writers as a very wicked, immodest, and profligate creature: Berosusⁱ makes him a magician, and to be the same with Zoroast^r or Zoroastres, and speaks of him as the public corrupter of mankind; and says that he taught men to live as before the flood, to lie with mothers, sisters, daughters, males and brutes, and creatures of all sorts; and that he actually did so himself, and therefore was cast out

^x Martin. Sinc. Hist. p. 11.

^y Apud Euseb. Evangel. Præpar. l. 1. p. 39.

^z Antiqu. l. 2. fol. 13. v.

^a Fol. 135. l.

^b Phaleg. l. 1. c. 1.

^c חַמְדָּה וְאִישׁ הָאֵרֶץ, vir terre, Montanus.

^d Zohar, apud Hottinger. Sæcuna Oriental. p. 253.

^e Ben Melech in loc. so Aharbimel & Bechai, apud Muis, in loc.

^f Targum Jon in loc. Pirke Eliezer, c. 23.

^g See Tournefort's Voyage to the Levant, vol. 3. p. 178. Universal History, vol. 1. p. 261.

^h Geograph. l. 11. p. 362.

ⁱ Antiqu. l. 3. c. 25. l.

by his father Janus, or Noah, and got the name of *Chem*, the infamous and immodest: *and told his two brethren without*: he went out of the tent after he had pleased himself with the sight; see Hab. ii. 15. and in a wanton, ludicrous, and scoffing manner, related what he had seen: some of the Jewish Rabbins^k, as Jarchi relates, say that Canaan first saw it, and told his father of it; and some say^l, that he or Ham committed an unnatural crime with him; and others^m, that he castrated him; and hence, it is supposed, came the stories of Jupiter castrating his father Saturn, and Chronus his father Uranus: and Berosusⁿ says, that Ham taking hold of his father's genitals, and muttering some words, by a magic charm rendered him impotent: and some^o will have it that he committed incest with his father's wife; but these things are said without foundation: what Noah's younger son did unto him, besides looking on him, we are not told, yet it was such as brought a curse on Canaan; and one would think it would be more than bare sight, nay, it is expressly said there was something done, but what is not said, ver. 24.

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

Ver. 24. *And Noah awoke from his wine, &c.*] From his sleep, which his wine brought on him; when the force and strength of that was gone, and when not only he awoke, but came to himself, and was sober; *and knew what his younger son had done to him*: either by revelation, as some, or prophecy, as Ben Gersom, or by the relation of his two sons, whom, when finding himself covered with another's garment, he might question how it came about, and they told him the whole affair: some, as Aben Ezra, Ben Gersom, and Abendana, think that this was not Ham, the younger son of Noah, and whom some also will have not to be the youngest, being always placed middlemost, but Canaan, the fourth and youngest son of Ham; and whom Noah indeed might call his younger, or *his son, the little one*^p; as it was usual for grandchildren to be called the sons of their grandfather; see Gen. xxix. 5. and Noah might be informed how his little son, or rather grandson Canaan, had been in his tent,

and seeing him in the posture he was, went very merrily, and told his father Ham of it, who made a jest of it also; and this seems the more reasonable, since Canaan was immediately cursed by Noah, as in the following verse; see the note on ver. 22. this affair must happen many years after Noah's coming out of the ark, since then his sons had no children; whereas Ham had at this time four sons, and Canaan was the youngest of them; and he was grown up to an age sufficient to be concerned in this matter, of treating his grandfather in an ill way, so as to bring his curse upon him: Jarchi interprets *little* by abominable and contemptible, supposing it refers not to age, but character, and which was bad both in Ham and Canaan: see the note on ver. 22.

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

^k In Bereshit Rabba, sect. 36. fol. 32. 1.

^l Some in Jarchi.

^m Pirke, Eliezer, c. 23. Some Rabbins in Ben Gersom & Jarchi in loc.

ⁿ Antiqu. l. 3. fol. 25. 1.

^o Vander Hart, apud Bayle Dict. vol. 10. Art. Ham, p. 588.

^p פילוס בנו דקטן filius suus parvus, Montanus; filius ejus parvus, Cartwright.

^q מלך ארור מלך מלך mal-dictus erit Cenaban, Junius & Tremellius.

^r So some in Vatablus.

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

Ver. 27. *God shall enlarge Japheth, &c.*] Or give him a large part of the earth, and large dominions in it, as his posterity have had; for, as Bochart^a observes, to them belonged all Europe, and lesser Asia, Media, Iberia, Albania, part of Armenia, and all those vast countries to the north, which formerly the Scythians, and now the Tartars inhabit; not to say any thing of the new world (America), into which the Scythians might pass through the streights of Anian; and he shall dwell in the tents of Shem; inhabit the countries belonging to the posterity of Shem: this was verified by the Medes, who were the descendants of Japheth, together with the Babylonians seizing upon the Assyrian empire and overthrowing that, for Ashur was of Shem; and in the Greeks and Romans, who sprung from Japheth, when they made conquests in Asia, in which were the tents of Shem's posterity; and who, according to the prophecy in Numb. xxiv. 24. that ships from the coast of Chittim, Greece, or Italy, or both, should afflict Ashur and Eber, the Assyrians and the Hebrews, or those beyond the river Euphrates, who all belonged to Shem; and particularly this was fulfilled when the Romans, who are of Japheth, seized Judea, which had long been the seat of the children of Shem, the Jews; and at this day the Turks, who are also Japheth's sons, literally dwell in the tents of Shem, or inhabit Judea: the Targumists understand this in a mystical sense. Onkelos thus: "God shall cause his Shechinah or glorious Majesty to dwell in the tents of Shem;" which was remarkably true, when Christ, the brightness of his father's glory, the Word, was made flesh, and tabernacled in Judea: Jonathan Ben Uzziel thus; "and his children shall be proselytes, and dwell in the school of Shem;" and many Christian writers

interpret them of the conversion of the Gentiles, and of their union and communion with the believing Jews in one Gospel church-state, which was very evidently fulfilled in the first times of the Gospel: and they read these words in connexion with the former clause thus, *God shall persuade Japheth, and he shall dwell in the tents of Shem*: that is, God shall persuade the Gentiles, the posterity of Japheth, by the sweet alluring voice of his Gospel, and through the power of his grace accompanying it, to embrace and profess Christ and his Gospel, and join with his churches, and walk with them in all the commandments and ordinances of Christ; and at this day all the posterity of Japheth, excepting Magog, or the Turks, bear the name of Christians: the Talmudists^b interpret the passage of the language of Japheth being spoken in the tents of Shem; which had its accomplishment when the apostles of Christ spoke and wrote in Greek, one of the languages of Japheth's sons. Some understand this of God himself, he shall dwell in the tents of Shem, or in Israel, as Jarchi, and was verified remarkably in the incarnation of the son of God; and *Canaan shall be his servant*: the posterity of Canaan servants to the posterity of Japheth; as they were when Tyre, which was built by the Sidonians, and Sidon, which had its name from the eldest son of Canaan, fell into the hands of Alexander the Grecian, who sprung from Japheth; and when Carthage, a colony of the Phœnicians of Canaan's race, was taken and demolished by the Romans of the line of Japheth, which made Hannibal, a child of Canaan, say, *agnoscere se fortunam Carthaginis*^c, that he owned the fate of Carthage; and in which some have thought that he refers to this prophecy.

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

Ver. 29. *And all the days of Noah were 950 years, &c.*] He lived 20 years more than Adam did, and within 19 of Methuselah, and his age must be called a good old age; but what is said of all the patriarchs is

^a Phaleg. l. 3. c. 1. col. 149.

^b ירחיך אלליעז, Junius & Tremellius, Piscator; persuadebit, Cocceius; so Ainsworth.

^c T. Hieros. Megillah; fol. 71. 2. T. Bab. Megillah, fol. 9. 2. Pereselit Rabba, sect. 35. fol. 32. 1.

^d Liv. Hist. l. 27. c. 51.

also said of him, and he died: the Arabic writers say ^v, when the time of his death drew nigh, he ordered his son Shem by his will to take the body of Adam, and lay it in the middle of the earth, and appoint Melchizedek, the son of Peleg, minister at his grave; and

one of them is very particular as to the time of his death; they say ^x he died on the 2d day of the month Ijar, on the 4th day (of the week), at two o'clock in the morning.

C H A P. X.

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

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

Ver. 2. *The sons of Japheth, &c.*] Who though mentioned last, the genealogy begins with him, by a figure which rhetoricians call a *chiasm*. The posterity of Japheth are those whom Hesiod ² often calls *Ἰαπετιόνιδες*, *Iapetionides*, and him *Ἰαπίλος*, *Iapetus*. According to Josephus ³, the sons of Japheth inhabited the earth, beginning from the mountains Taurus and Amanus, and then went on in Asia unto the river Tanais, and in Europe unto Gadir. Seven of his sons are mentioned, and the first is Gomer; from whom, according to the same writer ⁴, came the Gomareans or Gomerites, in his time called by the Greeks Galatians,

that is, the Gauls of Asia minor, who inhabited Phrygia; both Gomer and Phrygia signifying the same, as Bouchart ^c observes, and the country looking as if it was torriified or burnt; and Pliny ^d makes mention of a town in Phrygia, called Cimmericis; and the Cimmericians and Cimbri are derived by some from this Gomer, whom Herodotus ^e makes mention of as in Asia and Scythia, and speaks of a country called Cimmericus, and of the Cimmerician Bosphorus; and these seem to be the Gauls before mentioned, under a different name; and it is to be observed, that the Welsh, who sprung from the Gauls, call themselves to this day Cumeri, or Cymro and Cumeri. It is plain from Ezekiel, xxxviii. 6. that Gomer and his people lay to the north of Judea, and the posterity of Japheth went first into the northern parts of Asia, and then spread themselves into Europe: six more of his sons follow, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras; the first of these, Magog, was the father of a northern people which bore his name, see Ezek. xxxviii. 2, 15. and according to Josephus ^f, who is generally followed, are the same that were called Scythians; from Madai came the Medes, often spoken of in Scripture, along with the Persians; so Josephus ^g says, from him came the nation of Madæans, whom the Greeks call Medes; and very frequently in Scripture the Medes go by the name of Madai, their original ancestor; see Dan. v. 28. and vi. 8, 12, 15. but Mr. Mede ^h is of opinion, that Macedonia was the seat of this Madai, which was formerly called *Æmathia*; that is, as he gives the etymology of it, *αἶμα*, *Madai*, the country of Madai; but the former sense is generally received. Javan is by all agreed to be the father of the Grecians; hence Alexander, king of Grecia, is in Dan. viii. 21. called king of Javan; and one part of Greece bore the name of Ionia; and the sea that washed it is called the Ionian sea. And his posterity are *Ἰαόνες*, *Iaonians*, in Homer ⁱ and Aristophanes ^k; and the scholiast of the latter says, that the Barbarians call all Greeks Iaonians. The next son of Japheth is Tubal or Thobel, as Josephus calls him, who says ^l the Thobelians in his time were called Iberians, a people in Asia, that dwelt near the Euxine sea; and in Albania was a place called Thabilaca, as may be seen in Ptolemy ^m, and another called Thilbis,

^v Elmucinus, p. 12. Patricides, p. 11. apud Hottinger. Smegma, p. 254.

^x Patricides, ib. p. 256.

^y See Bayle's Dictionary, vol. 10. art. *Ham*, p. 587.

^z In *Theogonia*.

¹ Antiqu. l. 1. c. 6. sect. 1.

² Ib.

³ Phaleg. l. 3. c. 8. col. 171, 172.

⁴ Nat. Hist. l. 5. c. 30.

^c *Clio sive*, l. 1. c. 16, 103. & *Melpomene sive*, l. 4. c. 11, 13, 13.

^d *Ut supra*.

^e Ib.

^f *Dissert.* 48.

^g *Ibid.* l. 3. ver. 685.

^h *Acharneus*, act. 1. scen. 3. p. 376.

ⁱ *Ut supra*.

^m *Geograph.* l. 5. c. 12.

from whom might spring the Iberians in Europe, now called Spaniards; but Bochart^a thinks that the Tibarenes are the descendants of Tubal, a people that dwelt between the Trapezuntii and Armenia the less; and he wonders that this never was thought of by any; but in that he is mistaken, for our countryman Mr. Broughton^b makes the Tibarenes to spring from Tubal; and Epiphanius^c many hundreds of years before him. Meshech, his next son, is mentioned along with Tubal in Ezek. xxvii. 13. and xxxviii. 2. and xxxix. 1. from him came the Mosocheni, as Josephus^d, who in his time were called Cappadocians, with whom there was a city then named Mazaca, since Cæsarea^e; and these seem to be the same that Pliny^f calls Moschoni, who inhabited the mountains Moschici, which were at the north-east of Cappadocia. Some derive the Muscovites from them, which is not improbable: the last of Japheth's sons is Tiras or Thiras, which Jarchi interprets very wrongly by Paras, or Persia; much better the Targums of Jonathan and Jerusalem, and so a Jewish chronologer^g, by Thracia; for the descendants of Thiras, as Josephus^h observes, the Greeks call Thracians; and in Thrace was a river called Atyrasⁱ, which has in it a trace of this man's name; and Odrysus, whom the Thracians worshipped, is the same with Tiras, which god sometimes goes by the name of Thuras; and is one of the names of Mars, the god of the Thracians.

Ver. 3. *And the sons of Gomer, &c.*] Who was the first of the sons of Japheth, three of whose sons are mentioned, and they are as follow: *Ashkenaz, and Riphath, and Togarmah*; the first of these seated himself in the lesser Asia, in Pontus and Bithynia, where were some traces of his name in the river Ascanius, and in the Ascanian lake or bay; and also in the lesser Phrygia or Troas, where was a city called Ascania, and where were the Ascanian isles^x, and the Euxine Pontus, or Axeine^y, as it was first called, which is the sea that separates Asia and Europe, and is no other than a corruption of the sea of Ashkenaz. It seems to have been near Armenia, by its being mentioned along with Minni or Armenia, in Jer. li. 27. Germany is by the Jews commonly called Ashkenaz; perhaps some of the posterity of Ashkenaz in Asia might pass into Europe, and Germany might be a colony of them; so Mr. Broughton^z observes of the sons of Gomer, that they first took their seat in Asia, and then came north and west into Muscovy and Germany. The next son of Gomer was Riphath. Josephus^a says, that the Riphathæans which came from him are the Paphlagonians, a people of Asia Minor, near Pontus, so that he settled near his brother Aslikenz; perhaps his pos-

terity are the Arimphæi of Pliny^b, and the Riphæans of Mela^c, who inhabited near the Riphæan mountains, which might have their name from this son of Gomer, who in 1 Chron. i. 6. is called Diphath, the letters γ and δ being very similar. His third son is called Togarmah, who had his seat in the north of Judea, see Ezek. xxxviii. 6. his posterity are the Phrygians, according to Josephus^d; but some place them in Galatia and Cappadocia; and Strabo^e makes mention of a people called Trocmi, on the borders of Pontus and Cappadocia; and Cicero^f of the Trogmi or Trogini, who may have their name from hence; for the Greek interpreters always call him Torgama or Thorgana. The Jews make the Turks to be the posterity of Togarmah. Elias Levita says^g, there are some that say that Togarmah is the land of Turkey; and Benjamin of Tudela^h calls a Turkish sultan king of the Togarmans, that is, the Turks; and among the ten families of Togarmah, which Josephus ben Gorionⁱ speaks of, the Turks are one; and perhaps this notion may not be amiss, since the company of Togarmah is mentioned with Gog, or the Turk, in Ezek. xxxviii. 6. see the note there. The Armenians pretend to be the descendants of Togarmah, who, with them, is the son of Tiras, the son of Gomer, by his son Haik, from whom they and their country, from all antiquity, have bore the name of Haik^k.

Ver. 4. *And the sons of Javan, &c.*] Another son of Japheth; four sons of Javan are mentioned, which gave names to countries, and are as follow: *Elishah, and Tarshish, Kittim, and Dodanim*; the first of these, Elishah, gave name to the Elysæans, now called Æoles, as Josephus^l says; hence the country Æolia, and the Æolic dialect, all from this name; and there are many traces of it in the several parts of Greece. Hellas, a large country in it, has its name from him; so the Targums of Jonathan and Jerusalem interpret Elishah by Allas. Elis in Peloponnesus, Eleusis in Attica, the river Elissus, or Ilissus, and the Elysian fields, are so called from him. Tarshish, second son of Javan, gave name to Tarsus, by which Cilicia was formerly called, as Josephus says^m, of which the city named Tarsus was the metropolis, the birth-place of the Apostle Paul, Acts xxvii. 3. Hence the Mediterranean sea is called Tarshish, because the Cicians were masters of it; and Tartessus in Spain might be a colony from them, as Broughton observes; and so Eusebius says, from the Tarsians are the Iberians, or Spaniards; and which Bochartⁿ approves of, and confirms by various evidences; and Hillerus^o makes Tarshish to be the author of the Celtae, that is, of the Spanish, French, and German nations. The third son

^a Phaleg. l. 3. c. 12. col. 180.

^b See his Works, p. 2, 58.

^c Ancorat. p. 546.

^d Ut supra.

^e Vid. Ammian. Marcellin. l. 20. p. 170. Ed. Vales.

^f Nat. Hist. l. 6. c. 9, 10.

^g Sopher Juchasin, fol. 145. 1. Vid. T. Bab. Yoma, fol. 10. 1.

^h Ut supra.

ⁱ Plin. Nat. Hist. l. 4. c. 11.

^j Strabo Geograph. l. 12. p. 387, 398. & l. 14. p. 468. Plin. Nat.

Hist. l. 4. 12. & 5. 30, 31, 32.

^k Vid. Orphei Argonautic. ver. 84.

^l See his Works, p. 2, 58.

^m Ut supra.

^b Nat. Hist. l. 6. c. 2.

^c De Situ Orbis, l. 1. c. 2.

^d Ut supra.

^e Geograph. l. 4. p. 130. & l. 12. p. 390.

^f De Divinatione, l. 2.

^g In Tishbi, p. 259.

^h Itinerarium, p. 27, 54.

ⁱ Hist. Heb. l. 1. c. 1. p. 3.

^j See the Universal History, vol. 1. p. 377.

^k Ut supra.

^l Ib.

^m Phaleg. l. 3. c. 7.

ⁿ Oronastic. Sacr. p. 944.

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

Ver. 5. *By these were the isles of the Gentiles divided in their lands, &c.*] That is, by those sons of Japheth before mentioned; and by *isles* are meant, not countries surrounded with water, for the isles in this sense would not have been sufficient for the posterity of Japheth; nor can it be thought they would leave the continent, where there was room enough for them, and go into islands; and besides must have found it difficult to get there, when shipping and navigation were little known: but it is usual with the Hebrews, of whom Moses, the writer of this history, was, to call all places beyond the Mediterranean sea, or whatsoever they went to by sea, or that were upon the sea-

coasts, islands, as Greece, Italy, &c. Moreover, the word sometimes signifies countries, as it does in Job xxii. 30. Isa. xx. 6. and so should be rendered here, as it is by some^y, *the countries of the Gentiles*; so called, because in the times of Moses, and at the writing of this history, those countries were inhabited by Heathens and idolaters, strangers to the true religion: and this division was not made at random, and at the pleasure of a rude company of men, but in an orderly regular manner, with the consent, and by the advice and direction of the principal men of those times; and especially it was directed by the wise providence of the most High, who divided to the nations their inheritance, and set the bounds of the people, Deut. xxxii. 8. *every one after his tongue, after their families, in their nations*; this shews, that what is said concerning the division of countries to the sons of Japheth is by way of anticipation; and that, though thus related, was not done till after the confusion of languages, since the partition was made according to the different languages of men; those that were of the same language went and dwelt together, the several nations of them, and the several families in those nations; by which it appears that this was done by consultation, with great care and wisdom, ranging the people according to their tongues; of which nations were formed, and with them were taken the several families they consisted of.

Ver. 6. *And the sons of Ham, &c.*] Next to the sons of Japheth, the sons of Ham are reckoned; these, Josephus^z says, possessed the land from Syria, and the mountains of Amanus and Lebanon; laying hold on whatever was towards the sea, claiming to themselves the countries unto the ocean, whose names, some of them, are entirely lost, and others so greatly changed and deflected into other tongues, that they can scarcely be known, and few whose names are preserved entire; and the same observation will hold good of others. Four of the sons of Ham are mentioned, *Cush, and Mizraim, and Phut, and Canaan*; the first of these, Cush, Josephus^a says, has suffered no loss by time; for the Ethiopians, whose prince he was, are to this day by themselves, and all in Asia, called Chuseans: but though this word Cush, as used in Scripture, is generally rendered by us Ethiopia, this must not be understood of Ethiopia in Africa, but in Arabia; and indeed is always to be understood of one part of Arabia, and which was near to the land of Judea; so Moses's wife is called an Ethiopian, when she was an Arabian, or of Midian, Numb. xii. 1. Exod. ii. 16, 21. and Chusan and Midian are mentioned together, Hab. iii. 7. see 2 Kings xix. 9. 2 Chron. xiv. 9. and Bochart^b has shewn, by various arguments, that the land of Cush was Arabia; and so the Targum of Jonathan interprets it here Arabia. There was a city called Cutha in Erac, a province in the country of Babylon^c, where Nimrod the son of Cush settled, which

^p Ut supra.

^q Odys. 11. ver. 520.

^r Geograph. l. 13. p. 423.

^s Ibid. l. 5. c. 8.

^t Attic. Noct. l. 9. c. 3.

^u Hist. l. 8. p. 376.

^w Phaleg. l. 3. c. 5. col. 159, 160.

^x Phaleg. l. 3. c. 6. col. 163, 164.

^y כִּי יִבְנוּ רֵגִיּוֹנֵי גֵּוִיִּם, Junius & Tremellius, Piscator, Patrick.

^z Ut supra.

^a Ibid.

^b Phaleg. l. 4. c. 2.

^c Vid. Hyde Hist. Reliq. Pers. c. 2. p. 39, 40.

probably was called so from his father's name. Here the eastern writers say^d Abraham was born, and is the same place mentioned in 2 Kings xvii. 24, 30. The second son of Ham was Mizraim, the same with the Misor of Sanchoniatho^e, and the Menes of Herodotus^f, the first king of Egypt, and the builder of the city of Memphis in Egypt, called by the Turks to this day Mitzir^g. Mizraim is a name by which Egypt is frequently called in Scripture, and this man was the father of the Egyptians; and because Egypt was inhabited by a son of Ham, it is sometimes called the land of Ham, Psal. cv. 23, 27. The word is of the dual number, and serves to express Egypt by, which was divided into two parts, lower and upper Egypt. Josephus says^h, we call Egypt *Mestrea*, and all the Egyptians that inhabit it, *Mestrians*; so the country is called by *Credrenus*ⁱ, *Mestre*; and *Kairo*, a principal city in it, is to this day by the Arabians called *Al-messer*, as *Dr. Shaw*^k relates. The third son of Ham is *Phut*; of whom Josephus^l says, that he founded *Libya*, calling the inhabitants of it after his name, *Phuteans*; and observes, that there is a river in the country of the *Moors* of his name; and that many of the Greek historians, who make mention of this river, also make mention of a country adjacent to it, called *Phute*: mention is made of this river as in *Mauritania*, both by *Pliny*^m and *Ptolemy*ⁿ, and by the latter of a city called *Putea*: this *Phut* is the *Apollo Pythius* of the *Heathens*, as some think. The last son of Ham is *Canaan*, the father of the *Canaanites*, a people well known in Scripture. Concerning these sons of Ham, there is a famous fragment of *Eupolemus* preserved in *Eusebius*^o; and is this; "the *Babylonians* say, that "the first was *Belus*, called *Cronus* or *Saturn* (that is, "Noah), and of him was begotten another *Belus* and "Chanaan (it should be read *Cham*), and he (*i. e.* Ham) "begat *Chanaan*, the father of the *Phoenicians*; and "of him another son, *Chus*, was begotten, whom the "Greeks call *Asbolos*, the father of the *Ethiopians*, "and the brother of *Mestraim*, the father of the "Egyptians."

Ver. 7. *And the sons of Cush, &c.*] The first-born of Ham, who had five sons, next mentioned, besides *Nimrod*, spoken of afterwards by himself: *Seba*, and *Havilah*, and *Sabtah*, and *Raamah*, and *Sabtecha*; the first of these is *Seba*, the founder of the *Sabæans*, according to *Josephus*^p, a people seated in *Arabia Deserta*, which seem to be the *Sabæans* brought from the wilderness, *Ezek.* xxiii. 42. and very probably the same that plundered *Job* of his cattle, *ch. i.* 14, 15. The second son is *Havilah*, who, as *Josephus*^q says, was the father of the *Evilæans*, now called *Getuli*;

but the posterity of *Havilah* seem to be the same whom *Strabo*^r calls *Chaulotæans*, and whom he speaks of along with the *Nabatæans* and *Agræans*, a people near *Arabia Felix*; and by *Pliny*^s they are called *Chavelæans*, and whom he speaks of as *Arabians*, and places them to the east of the *Arabian Scenites*. The third son is *Sabtah*; from him, *Josephus*^t says, came the *Sabathenes*, who, by the Greeks, are called *As-tabari*; the posterity of this man seemed to have settled in some part of *Arabia Felix*, since *Ptolemy*^u makes mention of *Sabbatha* as the metropolis of that country, called by *Pliny*^v *Sabotale*, or rather *Sabota*, as it should be read; *Ptolemy* places another city in this country he calls *Saphtha*, which seems to have its name from this man. The fourth son is *Raamah* or *Ragmas*, as *Josephus* calls^w him, from whom sprung the *Ragmæans* he says; and most of the ancients call him *Rhegmah*, the letter *y* being pronounced as a *G*, as in *Gaza* and *Gomorrhah*: his posterity were also seated in *Arabia Felix*, near the *Persian Gulf*, where *Ptolemy*^x places the city *Rhe-gama*, or as it is in the Greek text, *Regma*. The fifth son is *Sabtecha*, whom some make to be the father of a people in the same country, *Arabia Felix*, near the *Persian Gulf*, called *Sachalite*; but *Dr. Wells*^y thinks, that the descendants of this man might be from him regularly enough styled at first by the Greeks, *Sab-taceni*, which name might be afterwards softened into *Saraceni*, by which name it is well known the people of the northern parts of *Arabia*, where he places the descendants of this man, were formerly denominated; though *Bochart*^z carries them into *Carmania* in *Persia*, there being a short cut over the straits of the *Persian Gulf*, out of *Arabia* thither, where he finds a city called *Samydace*, and a river, *Samydachus*, which he thinks may come from *Sabtecha*, the letters *B* and *M* being frequently changed, as *Berodach* is called *Merodach*, and *Abana*, *Amana*, and so in other names. *And the sons of Raamah; Seba, and Dedan*: no account is given of any of the posterity of the other sons of *Cush*, only of this his 4th son *Raamah*, who is said to have two sons; the first is called *Seba*, from whom came the *Sabæans*, according to *Josephus*^b: not the *Sabæans* before mentioned in *Arabia Deserta*, but those in *Arabia Felix*, where *Pomponius Mela*^c and *Strabo*^d seat a people called *Sabæans*, and whose country abounded with frankincense, myrrh, and cinnamon; the latter makes mention of a city of theirs called *Mariaba*, and seems to be the same that is now called *Mareb*, and formerly *Saba*^e, very likely from this man. The other son, *Dedan*, is called by *Josephus*^f *Judadas*, whom he makes to be founder of the *Judæans*, a na-

^d Vid. Hyde Hist. Relig. Pers. c. 2. p. 72.

^e Apud Euseb. Evangel. Præpar. l. 1. p. 36.

^f Euterpe sive, l. 2. c. 4. 99.

^g See Camberland's Sanchoniatho, p. 59.

^h Ut supra.

ⁱ Apud Grotium de vera Christ. Relig. l. 1. p. 82 & Ainsworth in loc.

^j Travels, ch. 3. p. 294. Ed. 2.

^k Ut supra.

^l Nat. Hist. l. 5. c. 1.

^m Geograph. l. 4. c. 1, 3.

ⁿ Præpar. Evangel. l. 9. c. 17. p. 419.

^o Ut supra.

^p Ibid.

^r Geograph. l. 16. p. 526.

^s Nat. Hist. l. 5. c. 11.

^t Ut supra.

^u Geograph. l. 6. c. 7.

^v Nat. Hist. l. 6. c. 28.

^w Ut supra.

^x Ut supra.

^y Ut supra.

^z Geography of the Old Testament, vol. 1. p. 198.

^a Phleg. l. 4. c. 4. col. 218.

^b Ut supra.

^c De Situ Orbis, l. 3. c. 8.

^d Geograph. l. 16. p. 556.

^e Viti. Pocock. Specimen Arab. Hist. p. 57.

^f Ut supra.

tion of the western Ethiopians; but the posterity of this man most probably settled in Arabia, and yet are to be distinguished from the Dedanim in Isa. xxi. 13. who were Arabians also, but descended from Dedan the son of Jokshan, a son of Abraham by Keturah, Gen. xxv. 3. as well as from the inhabitants of Dedan in Edom, Jer. xxv. 3. and xlix. 8. it is observed, that near the city Regma before mentioned, on the same coast eastward, was another city called Dedan; and to this day Daden, from which the neighbouring country also takes its name, as Bochart^z has observed, from Barboza, an Italian writer, in his description of the kingdom of Ormus: so that we need not doubt, says Dr. Wells^b, but that here was the settlement of Dedan the son of Raamah or Rhegma, and brother of Sheba.

Ver. 8. *And Cush begat Nimrod, &c.*] Besides the other five sons before mentioned; and probably this was his youngest son, being mentioned last; or however he is reserved to this place, because more was to be spoken of him than of any of the rest. Sir Walter Raleigh¹ thinks that Nimrod was begotten by Cush after his other children were become fathers, and of a later time than some of his grandchildren and nephews: and indeed the sons of Raamah, the fourth son of Cush, are taken notice of before him: however, the Arabic writers^k must be wrong, who make him to be the son of Canaan, whereas it is so clear and express from hence that he was the son of Cush. In the Greek version he is called Nebrod, and by Josephus, Nebrodes, which is a name of Bacchus; and indeed Nimrod is the same with the Bacchus of the Heathens, for Bacchus is no other than Barchus, the son of Cush; and Jacchus, which is another of his names in Jali of Cush, or the god the son of Cush; and it is with respect to his original name Nebrod, or Nebrodes, that Bacchus is represented as clothed with the skin of נֶבְרִיס, *nebris*, or a young hind, as were also his priests; and so in his name Nimrod there may be an allusion to נִמְרֹא, *Nimra*, which, in the Chaldee language, signifies a tiger, and which kind of creatures, with others, he might hunt; tigers drew in the chariot of Bacchus, and he was sometimes clothed with the skin of one; though the name of Nimrod is usually derived from מְרֹד, to rebel, because he was a rebel against God, as is generally said; and because, as Jarchi observes, he caused all the world to rebel against God, by the advice he gave to the generation of the division, or confusion of languages, the builders of Babel: he seems to be the same with Belus, the founder of Babel and of the Babylonian empire, whom Diodorus Siculus^l confounds with Ninus his son: *he began to be a mighty man in the earth*: that is, he was the first that formed a plan of government, and brought men into subjection to it; and so the Jews^m make him to be the first king after God; for of the ten kings they speak of in the world, God is the first, and Nimrod

the second; and so the Arabic writersⁿ say, he was the first of the kings that were in the land of Babylon; and that, seeing the figure of a crown in the heaven, he got a golden one made like it, and put it on his head; hence it was commonly reported, that the crown descended to him from heaven; for this refers not to his gigantic stature, as if he was a giant, as the Septuagint render it; or a strong robust man, as Onkelos; nor to his moral character, as the Targum of Jonathan, which is, "he began to be mighty in sin," and to rebel before the Lord in the earth;" but to his civil character, as a ruler and governor: he was the first that reduced bodies of people and various cities into one form of government, and became the head of them; either by force and usurpation, or it may be with the consent of the people, through his persuasion of them, and on account of the mighty and heroic actions done by him.

Ver. 9. *He was a mighty hunter before the Lord, &c.*] Which might be literally true; for, from the time of the flood to his days, wild beasts might increase very much, and greatly annoy men who dwelt very likely for the most part in tents scattered up and down in divers places: so that he did a good office in hunting and destroying them. An Arabic writer^o, of some authority in the eastern parts, says; that by hunting he got food sufficient for the builders of Babel, whilst they were employed therein; and Aben Ezra interprets it in his favour, that he built altars, and the creatures he took in hunting he offered them on them a burnt-offering to God. But neither of these is probable; however, it may be observed, that in this way by hunting he arrived to the power and dominion over men he afterwards had; for not only he ingratiated himself into their favour by hunting down and destroying the wild beasts which molested them, but by these means he might gather together a large number of young men, strong and robust, to join him in hunting; whereby they were inured to hardships, and trained up to military exercises, and were taught the way of destroying men as well as beasts; and by whose help and assistance he might arrive to the government he had over men; and hunting, according to Aristotle^p, is a part of the military art, which is to be used both on beasts, and on such men who are made to be ruled, but are not willing; and it appears, from Xenophon^q, that the kings of Persia were fitted for war and government by hunting, and which is still reckoned in many countries a part of royal education. And it may be remarked, that, as Nimrod and Bacchus are the same, as before observed, one of the titles of Bacchus is Ζαῖσιρος, an hunter. Cedrenus^r says, that the Assyrians deified Nebrod, or Nimrod, and placed him among the constellations of heaven, and called him Orion; the same first discovered the art of hunting, therefore they joined to Orion the star called the dog-star. However, besides his being in a literal sense an hunter, he

^z Phaleg. l. 4. c. 6. col. 219.

^b Ut supra, p. 197.

¹ History of the World, B. 1. ch. 10. sect. 1. p. 109.

^k Elmaccinus, p. 29. apud Hottinger. Smegma, p. 270. See the Universal History, vol. 1. p. 276.

^l Bibliothec. l. 2. p. 90.

^m Pirke Eliezer, c. 11.

ⁿ Elmaccinus, p. 29. Patrieides, p. 16. apud Hottinger. Smegma, p. 271, 272. Abulpharag. Hist. Dynast. p. 18.

^o Abulpharag. ibid.

^p Politic. l. 1. c. 8.

^q Cyropæd. l. 1. c. 5.

^r Apud Abraam Pharum, l. 5. sect. 6. p. 123.

was in a figurative sense one, a tyrannical ruler and governor of men. The Targum of Jonathan is; "he was a powerful rebel before the Lord;" and that of Jerusalem, "he was powerful in hunting in sin before the Lord," and another Jewish writer¹ says, he was called a mighty hunter, because he was all his days taking provinces by force, and spoiling others of their substance; and that he was *before the Lord*, truly so, and he seeing and taking notice of it, openly and publicly, and without fear of him, and in a bold and impudent manner, in despite of him, see Gen. vi. 11. and xiii. 13. The Septuagint render it, *against the Lord*; he intended, as Jarchi's note is, to provoke him to his face: *wherefore it is said*; in a proverbial way, when any man is grown mighty and powerful, or is notoriously wicked, or is become a tyrant and an oppressor of the people, that he is *even as Nimrod the mighty hunter before the Lord*. This was a proverb used in the times of Moses, as it is common now with us to call a hunter Nimrod.

Ver. 10. *And the beginning of his kingdom was Babel, &c.*] The city of Babel, or Babylon, which was built by his direction; for though Babylon is by some writers said to be built by Semiramis, the wife of Ninus, and others by Ninus himself, yet the truest account is, that it was built by Belus, the same with Nimrod. Curtius² says, Semiramis built it; or, as most believe, adds he, Belus, whose royal palace is shewn: and Berosus³, the Chaldean, blames the Greek writers for ascribing it to Semiramis; and Abydenus⁴, out of Megasthenes, affirms, that Belus surrounded Babylon with a wall: however, this was the head of the kingdom of Nimrod, as Onkelos renders it, or his chief city, or where he first began to reign. Here he set up his kingdom, which he enlarged and extended afterwards to other places; and from hence it appears, that what is related in this context, concerning Nimrod, is by way of anticipation; for it was not a fact that he was a mighty man, or a powerful prince possessed of a kingdom, until after the building of Babel, and the confusion of languages there; when those that continued on the spot either chose him for their ruler, or he, by power or policy, got the dominion over them. Artapanus⁵, an Heathen writer, relates, that the giants which inhabited Babylon being taken away by the gods for their impiety, one of them, Belus, escaped death and dwelt in Babylon, and took up his abode in the tower which he had raised up, and which, from him the founder of it, was called Belus; so that this, as Moses says, was the beginning of his kingdom, together with *Erech, and Accad, and Calneh in the land of Shinar*, where the city and tower of Babel were built: for of these four cities, which were all in the same country, did the kingdom of Nimrod consist; they all, either by force or by consent, were brought into subjection to him, and were under one form of government, and is the

first kingdom known to be set up in the world. *Erech*, according to the Targums of Jonathan and Jerusalem, is Hades, or Edessa, a city in Mesopotamia; but it is rather thought to be the same with the Aracca of Ptolemy⁶, and the Arecha of Marcellinus⁷, placed by them both in Susiana; though one would think it should be that city in Chaldea which took its present Arabic name of Erak from *Erech*: the Arabic writers say⁸, when Irac or Erac is absolutely put, it denotes Babylonia, or Chaldea, in the land of Shinar; and they say that Shinar is in Al-Erac. The next city, *Accad*, according to the Targums of Jonathan and Jerusalem, is Netzibin, or Nisibis, a city in Mesopotamia; in the Septuagint version it is called Archad; and Ctesias⁹ relates, that at the Persian Sittace was a river called Argad, which Bochart¹⁰ thinks carries in it a manifest trace of this name; and observes, from Strabo¹¹, that that part of Babylon nearest to Susa was called Sitacena. And the other city, *Calneh*, according to the above Targums, is Ctesiphon, and is generally thought to be the place intended, and was a town upon the Tigris, near to Seleucia in Babylon; it was first called Chalone, and its name was changed to Ctesiphon by Pacorus, king of the Persians. It is in Isa. x. 9. called Calno, and by the Septuagint version there the Chalane, which adds, "where the tower was built;" and from whence the country called the Chalontis by Pliny¹² had its name, the chief city of which was Ctesiphon; and who says¹³ Chalontis is joined with Ctesiphon. Thus far goes the account of Nimrod; and, though no mention is made of his death, yet some writers are not silent about it. Abulpharagius¹⁴, an Arabic writer, says he died in the tower of Babel, it being blown down by stormy winds; the Jewish writers say¹⁵ he was killed by Esau for the sake of his coat, which was Adam's, and came to Noah, and from him to Ham, and so to Nimrod. When he began his reign, and how long he reigned, is not certain; we have only some fabulous accounts: according to Berosus¹⁶, he began to reign 131 years after the flood, and reigned 56 years, and then disappeared, being translated by the gods: and, indeed, the authors of the Universal History place the beginning of his reign in the year of the flood 131, and 30 years after the dispersion at Babylon¹⁷; and who relate, that the eastern writers speak of his reign as very long: a Persian writer gives his name a Persian derivation, as if it was Nemurd, that is, *immortal*, on account of his long reign of above 150 years: and some of the Mahometan historians say he reigned in Al-Sowad, that is, the *black country*, 400 years¹⁸.

Ver. 11. *Out of that land went forth Ashur, &c.*] It is a question whether Ashur is the name of a man or of a country; some take it in the latter sense, and render the words, *and out of that land he went forth into Assyria*: so Onkelos; and in this way go Junius

¹ R Gedalinh, Shalshalet Hakabalu, fol. 76. 2.

² Hist. l. 5. c. 1.

³ Apud Joseph. contra Apion. l. 1. c. 20.

⁴ A. m. c. Pusch. Præpar. Evangel. l. 9. c. 41. p. 457.

⁵ Apud Juscb. Evangel. Præpar. l. 9. c. 18. p. 420.

⁶ Geogr. sph. l. 6. c. 2.

⁷ Ibid. c. 2.

⁸ Vid. Fyde in notis ad Peritol. Itinera Mundi, p. 65.

⁹ Apud Ælian. Hist. Animal. l. 16. c. 42.

¹⁰ Phaleg. l. 4. c. 17.

¹¹ Geograph. l. 15. p. 503.

¹² Nat. Hist. l. 6. c. 26.

¹³ Ibid. c. 27.

¹⁴ Hist. Dynast. p. 12.

¹⁵ In Pirke Eliezer, c. 24.

¹⁶ Antiqu. l. 4. p. 29, 29.

¹⁷ Vol. 1. p. 282. and vol. 21. p. 9.

¹⁸ Apud Hyde's Hist. Relig. Pers. c. 2. p. 43.

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

rebelling against the Lord, by building a tower, he went out from them; or it may be, he was drove out by Nimrod by force, or he could not bear his tyrannical government, or live where such a wicked man ruled: and as Nimrod built cities and set up an empire, Ashur did the same in his own defence and that of his posterity: and *built Nineveh, and the city Rehoboth, and Calah*. The first of these cities, Nineveh, the Greeks commonly call Ninus, is placed by Strabo^d in Atyria, the Chaldee name of Assyria, who generally suppose it had its name from Ninus, whom Diodorus Siculus^e makes the first king of the Assyrians, and to whom he ascribes the building of this city; and who, one would think, should be Ashur, and that Ninus was another name of him, or however by which he went among the Greeks; and so this city was called after him; or rather it had its name from the beauty of it, the word signifying a beautiful habitation, as Cocceius^f and Hillerus^g give the etymology of it; or perhaps, when it was first built by him, it had another name, but afterwards was called Nineveh, from Ninus, who lived many years after him, who might repair, adorn, and beautify it. It was destroyed by the Medes and Babylonians, as foretold by Nahum, and it is difficult now to say where it stood; the place where it is supposed to have been is now called Mosul; of which place Rauwolf^h says, who was there in 1574, that "there are some very good buildings and streets in it, and it is pretty large, but very ill provided with walls and ditches;—besides this, I also saw, (says he,) just without the town, a little hill, that was almost quite dug through, and inhabited by poor people, where I saw them several times creep in and out as pismires in ant-hills: in this place, or thereabouts, stood formerly the potent town of Nineveh, built by Ashur, which was the metropolis of Assyria;—at this time there is nothing of antiquities to be seen in it, save only the fort that lieth upon the hill, and some few villages, which the inhabitants say did also belong to it in former days. This town lieth on the confines of Armenia, in a large plain:" see the notes on Jonah i. 2. and iii. 1.—3. and on Nahum i. 8. The next city, Rehoboth, signifies *streets*, and so it is rendered in the Targums of Jonathan and Jerusalem; and, because in the Chaldee language streets are called *Beritha*, Bochartⁱ thinks that this Rehoboth is the city which Ptolemy^k calls BIRTHA, on the west of Tigris, at the mouth of the river Lycus, though he places it by Euphrates; wherefore it should rather be Oroba, he places at the river Tigris^l, near to Nineveh also. The last city, Calah, or Calach, was a principal city in the country, by Ptolemy^m called Calacine, and by Straboⁿ Calachene, and mentioned by both along with Adiabene, a country in Assyria.

Ver. 12. *And Resen, between Nineveh and Calah, &c.*] This was another city built by Ashur, situated between those two cities mentioned: the Targums of Jonathan and Jerusalem call it Talsar, or Thalassar,

^a Ad Autolycom, l. 2. p. 106.

^b Contra Hæres. l. 1. p. 3.

^c In Genes. Homil. 29.

^d Antiqu. l. 1. c. 6. sect. 4.

^e Geograph. l. 16. p. 607.

^f Bibliothec. l. 2. p. 90, 91.

^g In Jonam, 1, 2.

^h Onomast. Sacr. p. 304, 431.

ⁱ Travels, part 2. c. 9. p. 166.

^j Phaleg. l. 4. c. 21. col. 256.

^k Geograph. l. 5. c. 19.

^l Ibid. l. 6. c. 1.

^m Ibid.

ⁿ Geograph. l. 11. p. 347, 365. & l. 16. p. 507.

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

Ver. 13. *And Mizraim begat Ludim, &c.*] Mizraim was the second son of Ham, of whom see the note on ver. 6. Ludim he is said to beget, the word being plural, is not the name of a man, but of his posterity; and the sense is, that Mizraim begat the father of the Ludim, whose name very probably was Lud, which name is preserved in Isa. lxvi. 19. These Ludim are the same with the Lydians, Jer. xlvi. 9. and whose country is called Lydia, Ezek. xxx. 5. but to be distinguished from Lydia in Asia Minor, and the Lydians there who sprung from Lud, a son of Shem, ver. 22. for, as these sprung from Mizraim, the founder of Egypt, they must be somewhere thereabout; and Bochart^f has proved, by various arguments, that they are the Ethiopians in Africa, now called Abyssines, whose country lies to the south of Egypt, a people formerly famous for archery, as Lud and the Lydians are said to be, Isa. lxvi. 19. and Jer. xlvi. 9. and whoever reads the accounts Diodorus Siculus^g gives of the Egyptians and Ethiopians, will easily discern a likeness between them, and that the one sprung from the other; both deifying their kings; shewing a like carefulness about their funerals; both using hieroglyphics; having the like order of priests, who used shaving; and circumcision was common to them both, as Herodotus observes^h: *and Anamim, and Lehabim, and Naphtuhim*: the name of the father of the Anamim very probably was Anam, though we have no account of him elsewhere: according to Hillerusⁱ, the Anamim were called so from the pastoral life they led; and, by a transposition of letters, were the same with the Mæonians, who inhabited that tract of land in Asia which was washed by the river Mæonia, or Mæander, and bordered on Lydia; but, as these were the descendants of Mizraim, they must be sought for somewhere

about Egypt: much better therefore does Mr. Broughton^k take them to be the Nubians and Numidians, which were near both Egypt and Ethiopia; though Bochart^l seems to be rightest, in making them to be the Ammonians, who, Herodotus says, were a colony of the Egyptians and Ethiopians; these lived about Ammon and Nasamonitis, and in that part of Lybia in which the temple of Jupiter Ammon stood, and are the Nomades, that lived a pastoral life; and Bochart^m thinks they are called Ananim, from Anam, which, in the Arabic language, signifies a *sheep*, because they fed sheep, and lived upon them, and clothed themselves with their skins. The word Lehabim, the name of another people from Mizraim, signifies *flames*: and were so called, as Jarchi observes, because their faces were like flames, see Isa. xiii. 8. burnt with the heat of the sun, living near the torrid zone; and therefore could not be the Lycians, as Hillerusⁿ thinks, the inhabitants of a country in Asia, between Caria and Pamphylia, formerly called Lycia, now Aidimelli, which he observes abounds with places that have their names from fire and flames, as Mount Chimæra, the cities Hephæstium, Myra, Lemyra, Habessus, Telmessus, Balbura, and Sirbis; but these were too far from Egypt, near which it is more probable the Lehabim were, and seem to be the same with the Lubim, which came with Shishak out of Egypt to invade Judea, 2 Chron. xii. 3. and who were called Lybians, Jer. xlvi. 9. and their country Lybia, Ezek. xxx. 5. of which Leo Africanus^o says, that it is a desert, dry and sandy, having neither fountains nor springs; which was near Egypt as well as Ethiopia, with which it is joined in the above place, see Acts ii. 10. The word Naphtuhim, the name of another people that sprung from Mizraim, according to Hillerus^p, signifies *open*; and he thinks they are the Pamphylians, who used to admit promiscuously all into their ports and towns, which were open to all strangers, and even robbers, for the sake of commerce; but, as these were a people in lesser Asia, they cannot be the people here meant. Bochart^q observes, from Plutarch, that the Egyptians used to call the extreme parts of a country, and abrupt places and mountains adjoining to the sea, *Nepthys*, the same with *Nephtuath*; and therefore he is of opinion, that these Naphtuhim dwelt on the shores of the Mediterranean sea, near Egypt, in Marmorica; not far from whence was the temple of Aptuchus, mentioned by Ptolemy^r, and placed by him in Cyrene, which carries in it some trace of the name of Naphtuhim; and he suspects that Neptune had his name from hence; he being a Lybian god, as Herodotus^s says; for none ever used his name before the Lybians, who always honoured him as a god: and it may be observed, from Strabo^t, that many of the temples of Neptune were on the sea-shore. Some place these

^b Phaleg. l. 4. c. 23.

^c Ut supra

^d Itinerarium, p. 75.

^e Bibliothec. l. 16. p. 439

^f Phaleg. l. 4. c. 26.

^g Bibliothec. l. 2. p. 143, &c.

^h Euterpe sive, l. 2. c. 104.

ⁱ Onomastic. Sacr. p. 283.

^k See his Works, p. 4. 60.

^l Phaleg. l. 4. c. 20. col. 284.

^m Ut supra, c. 42.

ⁿ Onomastic. Sacr. p. 281, 283.

^o Descriptio Africa, l. 1. p. 74.

^p Onomastic. Sacr. p. 161, 178, 283, 421.

^q Phaleg. l. 4. c. 26.

^r Geograph. l. 4. c. 4.

^s Herodot. Thalia, sive, l. 3. c. 21. ut supra, c. 58.

^t Geograph. l. 9. p. 227.

people about Memphis, the name of which was Noph, Isa. xix. 13. but perhaps it may be much better to place them in the country of Nepate, between Syene and Meroe, where Candace, queen of Ethiopia, had her royal palace in the times of Strabo¹.

Ver. 14. *And Pathrusim, &c.*] These are other descendants of Mizraim, the name of whose father very probably was Pathros, from whom the country of Pathros was called, and which is not only spoken of in Scripture along with Egypt, but as a part of it, Isa. xi. 11. Jer. xlv. 1. Ezek. xxix. 14. and these Pathrusim were doubtless the inhabitants of it; which, as Bochart² has shewn, is no other than Thebais, or the upper Egypt. Hillerus³ takes the word to be compounded of פתח and רוסיים, and renders it the corner of the Rosians, and makes it to be the same with the bay of Issus, where was a colony of Egypt, called Cilicians; but the former is more probable. *And Casluhim*; these also were the posterity of Mizraim, by another son of his, from whence they had their name: according to Hillerus⁴, they are the Solymi, a people near the Lycians and Pisidians, that came out of Egypt, and settled in those parts; but it is much more likely that they were, as Junius⁵ observes, the inhabitants of Casiotis, a country mentioned by Ptolemy⁶ in lower Egypt, at the entrance of it, where stood Mount Casius: but Bochart⁷ is of opinion that they are the Colchi, the inhabitants of the country now called Mingrelia, and which, though at a distance from Egypt, the ancient inhabitants came from thence, as appears from several ancient authors of good credit, as the above learned writer shews. *Out of whom came Philistim*, or the Philistines, a people often spoken of in Scripture: these sprung from the Casluhim, or were a branch of that people; according to Ben Melech they sprung both from them and from the Pathrusim; for Jarchi says they changed wives with one another, and so the Philistines sprung from them both; or these were a colony that departed from them, and settled elsewhere, as the Philistines did in the land of Canaan, from whence that part of it which they inhabited was called Palestine: and, if the Casluhim dwelt in Casiotis, at the entrance of Egypt, as before observed, they lay near the land of Canaan, and could easily pass into it. Some think this clause refers not to what goes before, but to what follows after, *and Caphtorim*, and read the whole verse thus: *and Pathrusim, and Casluhim, and Caphtorim, out of whom came Philistim*; that is, they came out of the Caphtorim. What has led to such a transposition of the words in the text is Amos ix. 7. *and the Philistines from Caphtor*: but though they are said to be brought from a place called Caphtor, yet did not spring from the Caphtorim: to me it rather seems, that the two latter were brothers, and both sprung from the Casluhim; since the words may be rendered without a parenthesis: *and Casluhim, out of whom came Philistim*

and Caphtorim; though perhaps it may be best of all to consider the two last as the same, and the words may be read, *out of whom came Philistim, even, or that is, the Caphtorim*; for the Philistines, in the times of Jeremiah, are said to be the remnant of the country of Caphtor, Jer. xlvii. 4. and as in Amos the Philistines are said to come out of Caphtor, in Deut. ii. 23. they are called Caphtorim, that came out of Caphtor, who destroyed the Avim, which dwelt in Hazerim, even unto Ázzah, or Gaza, afterwards a principal city of the Philistines: for then, and not before their settlement in the land of Canaan, were they so called; for the word Philistim signifies strangers, people of another country; and the Septuagint version always so renders the word: their true original name seems to be Caphtorim. Bochart⁸ indeed will have the Caphtorim to be the Cappadocians, that dwelt near Colchis, about Trapezunt, where he finds a place called Side, which in Greek signifies a pomegranate, as Caphtor does in Hebrew; and so Hillerus⁹ takes it for a name of the Cappadocians, who inhabited כפתור, *Cappath Hor*, or the side of Mount Hor, or כף דרורי, the side of Mount Taurus; and in this they both follow the Jewish Targumists, who everywhere render Caphtorim by Cappadocians, as the three Targums do here, and Caphtor by Cappadocia, and as Jonathan on Deut. ii. 23. Jer. xlvii. 4. and Amos ix. 7. but then thereby they understood a people and place in Egypt, even Damietta, the same they suppose with Pelusium; for other Jewish writers say¹⁰, Caphutkia, or Cappadocia, is Caphtor, and in the Arabic language/ Damietta: so Benjamin of Tudela says¹¹, in two days I came to Damietta, this is Caphtor; and it seems pretty plain that Caphtor must be some place in Egypt, as Coptus, or some other, and that the Caphtorim, or Philistines, were originally Egyptians, since they descended from Mizraim.

Ver. 15. *And Canaan begat Sidon his first-born, &c.*] Canaan is the fourth son of Ham; the posterity of Phut, his third son, are omitted: the first-born of Canaan was Sidon, from whom the city of Sidon had its name, being either built by himself, who called it after his own name, or by some of his posterity, who called it so in memory of their ancestor: it was a very ancient city, more ancient than Tyre, for that was built by the Sidonians; Homer makes mention of it, but not of Tyre: it is now called Said, as it was in the times of Benjamin of Tudela¹². Justin¹³ says it had its name from the plenty of fish on its coasts; but, since Canaan had a son of this name, it was no doubt so called from him. *And Heth*; the father of the Hittites, who dwelt about Hebron, on the south of the land of Canaan; for when Sarah died, the sons of Heth were in possession of it, Gen. xxiii. 2, 3. of this race were the Anakim, or giants, drove out from hence by Caleb, Numb. xiii. 22. Josh. xv. 14. and these Hittites became terrible to men in after-times,

¹ Geograph. l. 17. p. 564.

² Phaleg. l. 4. c. 31.

³ Onomastic. Sacr. p. 161, 585.

⁴ Ibid. p. 161, 583, 777.

⁵ In loc.

⁶ Geograph. l. 4. c. 5.

⁷ Phaleg. l. 4. c. 31.

⁸ Phaleg. l. 4. c. 32.

⁹ Onomastic. Sacr. p. 160, 382.

¹⁰ Maimon. & Bartenora in Misn. Cetubot, c. 13, p. 11.

¹¹ Itinerarium, p. 125.

¹² Ib. p. 34.

¹³ E. Trogo, l. 18. c. 3.

as appears from 2 Kings vii. 6. hence *יְבוּסִי* signifies to terrify, affright, and throw into a consternation.

Ver. 16. *And the Jebusite, &c.*] Who had their name from Jebus, a third son of Canaan, and from whom Jerusalem was called Jebus, Judg. xix. 10. and where his posterity continued to dwell when the land of Canaan was possessed by the Israelites; for they were so strong and powerful, that the men of Judah could not drive them out from thence, and here they remained until the times of David, who dispossessed them of it, Josh. xv. 63. 2 Sam. v. 6, 7, 8. There is an island near Spain, formerly called Ebusus, now Ibissa, where was one of the colonies of the Phœnicians, in which, Bochart² observes, the name of the Jebusites is thought to remain. *And the Emorite*; so called from Emor, the fourth son of Canaan, commonly called the Amorite, a people so strong and mighty, that they are compared to cedars for height, and to oaks for strength, Amos ii. 9. they dwelt both on this and the other side Jordan: Sihon, one of their kings, made war on the king of Moab, and took all his country from him unto Arnon, Numl. xxi. 26. and in the times of Joshua there were several kings of the Amorites, which dwelt on the side of Jordan westward, Josh. v. 1. hence it may be Amor, in the Arabic tongue signifying to command, and Emir, a commander. *And the Gergasite*; the same with the Gergesene in Matt. viii. 28. who, in the times of Christ, lived about Gerasa, or Gadara: a Jewish writer^h says, that when they left their country to Israel, being forced to it by Joshua, they went into a country which to this day is called Gurgestan.

Ver. 17. *And the Hivite, &c.*] These dwelt in Hermon, a part of Mount Lebanon from Mount Baal-Hermon unto the entering in of Hamath, Josh. xi. 3. Judg. iii. 3. to the east of the land of Canaan; hence they were sometimes called Kadmonites, or Easterlings, Gen. xv. 19. and are thought to have their name from dwelling in holes and caves like serpents; hence Cadmus the Phœnician, and his wife Hermonia, who seem to have their names from hence, are reported to be turned into serpents, they being Hivites, which this word signifies, as Bochart¹ observes. *And the Arkite*; the same with the Aruceans, or Arcæans, Josephus^k speaks of in Phœnicia about Sidon, and from whom the city Arce had its name, which he places in Lebanon; and is mentioned by Menander^l as revolting to the king of Assyria, with Sidon and old Tyre; and which is reckoned by Ptolemy^m a city of Phœnicia, and placed by him near old Byblus; and hence Bochartⁿ thinks Venus had the name of Venus Architis, said by Macrobius^o to be worshipped by the Assyrians and Phœnicians. *And the Sinite*; either the inhabitants of the wilderness of Sin, who dwelt in the northern part of the desert of Arabia, or the Pelusiotæ,

as Bochart^p thinks, the inhabitants of Pelusium, which was called Sin, Ezek. xxx. 15. the former being its Greek name, the latter its Chaldee or Syriac name, and both signify *clay*, it being a clayey place; but Canaan or Phœnicia seems not to have reached so far; Jerom speaks of a city not far from Arca called Sin, where rather these people may be thought to dwell.

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

² Phaleg. l. 4. c. 36. fol. 304.

³ R. Zacuth. Sopher. Jachasin, fol. 135. 9.

¹ Ut supra.

⁴ Antiqu. l. 1. c. 6. sect. 2. & l. 5. c. 1. sect. 23.

⁵ Apud Joseph. Antiqu. l. 9. c. 14. sect. 2.

⁶ Geograph. l. 5. c. 15.

⁷ Ut supra.

⁸ Saturnal. l. 1. c. 21.

⁹ Ut supra.

^h Antiqu. l. 1. c. 6. sect. 2.

^p Geograph. l. 16. p. 518.

^q Journey from Aleppo, &c. p. 19. Ed. 7.

^r Travels, p. 267. Ed. 2.

^s Nat. Hist. l. 5. c. 20.

^t Geograph. l. 16. p. 518.

^u De situ orbis, l. 1. c. 12.

^v Ut supra.

^w Onomastic. Sacr. p. 790.

^x Palestina Illustrata, tom. 1. l. 1. p. 121, 123, 317.

^y Comment. in Jesaiam, c. 10, 9.

limits; but, as they increased, they spread themselves further every way, and in process of time possessed all the country from Idumea and Palestine to the mouth of the Orontes, and which they held about 700 years, when five of these families, with the two other above mentioned, were cast out of the land for their sins, and to make way for the people of Israel.

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

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

Ver. 21. *Unto Shem also, the father of all the children of Eber, &c.*] And for the sake of those Shem is particularly said to be the father of, is this genealogy given, and indeed the whole book of Genesis wrote: Eber was the great-grandson of Shem, and is here spoken of by anticipation, and Shem is called not the father of either of his immediate sons, but of the posterity of this man; because the Hebrews sprung from

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

Ver. 22. *The children of Shem, &c.*] Whose names are *Elam and Ashur, and Arphaxad, and Lud, and Aram*; and who, as Josephus ^f says, inhabited Asia, from Euphrates to the Indian ocean: his first-born, Elam, was the father of the Elymeans, from whom sprung the Persians, as the same writer observes, and his posterity are called Elamites, Acts ii. 10. their country Elam, and is sometimes mentioned with Media, when the Persians and Medes are intended, Isa. xxi. 2. Jer. xxv. 25. see also Isa. xxii. 6. Jer. xlix. 34, &c. in Daniel's time, Shushan, in the province of Elam, was the seat of the kings of Persia: the country of Elymais, so called from this man, is said by Pliny ^g to be divided from Susiane by the river Eulæus, and to join with Persia; and the famous city of Elymais, the metropolis of the country, is placed by Josephus ^h in Persia. Ashur, the second son of Shem, gives name to Assyria, a country frequently mentioned in Scripture; and which, according to Ptolemy ⁱ, was bounded on the north by part of Armenia the great, and the mountain Niphates, on the west by Mesopotamia and the river Tigris, on the south by Susiane, and on the east by part of Media. Strabo says ^k they call Babylonia, and great part of the country about it, Assyria,

^a Phaleg. l. 4. c. 37. col. 309.

^b Geograph. l. 5. c. 17.

^c Palestina Illustrata, tom. 2. p. 871.

^d Hist. Relig. Pers. c. 2. p. 47, 48.

^e אֶבְרָהָם אֲבִי יִשְׂרָאֵל *fratres Japhethi majore. V. L. Samar. Syr. Ar. frater major natu ipsius Japheth, Tigurine version; fratri Japheti majori, Cocceius; so some in Vatablus.*

^f Antiqu. l. 1. c. 6. sect. 4.

^g Nat. Hist. l. 6. c. 27.

^h Antiqu. l. 19. c. 8. sect. 1.

ⁱ Geograph. l. 6. c. 1.

^k Ib. l. 16. p. 507.

in which was Ninus or Nineveh, the chief city of the Assyrian empire; and which was built by Ashur, as Josephus¹ affirms, and says he gave the name of Assyrians to his subjects: Arphaxad, the third son of Shem, from him that part of Assyria, which lay northward next to Armenia, was called Arphaxitis, as it is probable that was its original name, though corruptly called by Ptolemy^m Arrapachitis: Josephus saysⁿ, he gave name to the Arphaxadæans, whom he ruled over, now called Chaldeans; and indeed the name of the Chaldeans may as well be derived from the latter part of Arphaxad's name, ארפכ, *Chashad*, as from Chesed, the son of Nahor, and brother of Abraham, as it more commonly is; since the Chaldeans were called Chasdim before Chesed was born, and were a nation when Abraham came out of Ur, before Chesed could be old or considerable enough to build towns and found a nation; see Gen. xi. 31, and xv. 7. and xxii. 22. though Bochart treats this as a mere dream, yet he is obliged to have recourse to the usual refuge, that Ur was called Ur of the Chaldees, by anticipation. The fourth son of Shem was Lud, from whom sprung the Lydians, a people of Asia minor, and whose country is called Lydia, including Mysia and Caria, which all lay by the river Mæander; and Lud, in the Phœnician language, signifies bending and crooked, as that river was, being full of windings and turnings: some think that the posterity of Lud are carried too far off from those of his brethren, but know not where else to fix them. From Aram, the last son of Shem, sprung the Aramæans, called by the Greeks Syrians, as Josephus^o observes; and by Homer^p and Hesiod^q *Ἀρραίοι*, and so says Strabo^r; some by the Arimi understand the Syrians, now called Arami; and elsewhere^s he observes, that they who are by us called Syrians, are by the Syrians themselves called Aramæans, and this is the name they give to themselves to this day: the country inhabited by them included Mesopotamia and Syria, and particularly all those places that have the name of Aram added to them, as Padan Aram, and Aram Naharaim (which is Mesopotamia), Aram of Damascus, Aram Zobah, Aram Maacha, and Aram Beth Rehob, Gen. xxviii. 2. and xxiv. 10. 1 Sam. viii. 6. and x. 6. 1 Chron. xix. 6. Psal. lx. title: the Septuagint version here adds, *and Cainan*, but without any authority.

Ver. 23. *And the children of Aram, &c.*] The four following persons are called the sons of Shem, 1 Chron. i. 17. being his grandsons, which is not unusual in Scripture, *Uz, and Hul, and Gether, and Mash*; the first of these sons of Aram, *Uz*, is generally thought to be the founder of Damascus; so Josephus^t says. Usus founded Trachonitis and Damascus, which lies between Paestine and Cœlesyria: there was a place

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

Ver. 24. *And Arphaxad begat Salah, &c.*] Or *Shelach*, which signifies a *sending forth*; that is, of waters: it is part of the name of *Methuselah*, given him by his father, as prophetic of the flood, see ch. v. 21. and *Arphaxad*, who was born two years after the flood, gives this name to his first-born, as commemorative of it: according to some, from him are the *Susians*^g; and in *Susiana* is found a city called *Sele*, by Ptolemy^h; but this seems not to be a sufficient proof: *and Salah begat Eber*; from whom, Josephusⁱ says, the Jews were called Hebrews from the beginning; and which, perhaps, is as good a derivation of their name as can be given, and seems to be confirmed by *Numb. xxiv. 24.* though some derive it from Abraham's passing over the rivers in his way from Chaldaea into Syria; but be

¹ Antiqu. l. 1. c. 6. sect. 4.

^m Ut supra.

ⁿ Ut supra; so R. Gedaliah, in *Shalshalet Hakabala*, fol. 76. 2.

^o Ut supra.

^p *Iliad*. 2.

^q *Theogonia*.

^r Geograph. l. 13. p. 431. l. 16. p. 540.

^s *Ib.* l. 1. p. 29.

^t Ut supra.

^u *Ibid.*

^v Apud Bochart. *Phaleg*. l. 2. c. 9. col. 81.

^w Geograph. l. 5. c. 13.

⁷ Geograph. l. 5. c. 15.

² Ut supra.

³ *Phaleg*. l. 2. c. 10.

^b Geograph. l. 5. c. 15.

^c *Nat. Hist.* l. 5. c. 23.

^d Ut supra.

^e *Nat. Hist.* l. 5. c. 23.

^f *Ib.* l. 6. c. 9.

^g Vid. Bochart. *Phaleg*. l. 2. c. 13. col. 92.

^h Geograph. l. 6. c. 3.

ⁱ Ut supra.

it so, why might not this name be given to Eber, as prophetic of that passage, or of the passage of his posterity over the Euphrates into Canaan, as well as Eber gave to his son Peleg his name, as a predication of the division of the earth in his time? the Septuagint version of this text inserts a Cainan between Arphaxad and Salah, but is not to be found in any Hebrew copy, nor in the Samaritan, Syriac, and Arabic versions, nor in Josephus, see Luke iii. 36.

Ver. 25. *And unto Eber were born two sons; the name of one was Peleg, &c.*] Bochart^k thinks, that either Peleg, or one of his posterity, in memory of him, gave the name of Phalga to a town situated on the Euphrates; though the reason of the name, as given by Arrianus, as he himself observes, was because it divided between the two Seleucias, as the reason of Peleg's name was; *for in his days was the earth divided*; among the three sons of Noah, and their respective posterities; their language was divided, and that obliged them to divide and separate in bodies which understood one another; hence that age, in which was this event, was usually called by the Jews the age of division; whether this was done about the time of his birth, and so this name was given him to perpetuate the memory of it, or in some after part of his life, and so was given by a spirit of prophecy, is a question: Josephus, Jarchi, and the Jewish writers, generally go the latter way; if it was at the time of his birth, which is the sense of many, then this affair happened in the 101st year after the flood, for in that year Peleg was born, as appears from ch. xi. 11—16. *and his brother's name was Joktan*, whom the Arabs call Cahtan, and claim him as their parent, at least, of their principal tribes; and say he was the first that reigned in Yaman, and put a diadem on his head^l; and there is a city in the territory of Mecca, about 7 furlongs to the south of it, and one station from the Red sea, called Baisath Jektan, the seat of Jektan^m, which manifestly retains his name; and there are a people called Catanitæ, placed by Ptolemyⁿ in Arabia Felix.

Ver. 26. *And Joktan begat Almodad, &c.*] And twelve more after-mentioned: the Arabic writers^o say he had thirty-one sons by one woman, but all, excepting two, left Arabia, and settled in India; the Targum of Jonathan adds, "who measured the earth with ropes," as if he was the first inventor and practiser of geometry: from him are thought to spring the Allumæotæ, a people whom Ptolemy^p places in Arabia Felix, called so by the Greeks, instead of Almodæi: Mr. Broughton^q sets Eldimæi over-against this man's name, as if they were a people that sprung from him; whereas this word is wrongly put in Ptolemy^r for Elymæans, as it is in the Greek text, a people joining to the Persians: and *Sheleph and Hazarmaveth, and Jerah*:

to the first of these, Sheleph, the Targum of Jonathan adds, "who drew out the water of the rivers;" his people are supposed by Bochart^s, to be the Alapeni of Ptolemy^t, which should be read Salapeni, who were, he says, more remote from the rest, almost as far as the neck of Arabia, and not far from the spring of the river Betius. The next son, Hazarmaveth, or Hasermoth, as in the Vulgate Latin, is thought to give name to a people in Arabia, called by Pliny^u Chattramotitæ, and by Ptolemy Cathramonitæ, whose country, Strabo says^v, produces myrrh; according to Ptolemy^w they reached from the mountain Climax to the Sabæans, among whom were a people, called, by Pliny^x, Atramitæ, who inhabited a place of the same name, and which Theophrastus calls Adramyta, which comes nearer the name of this man, and signifies the court or country of death: and in those parts might be places so called, partly from the unwholesomeness of the air, being thick and foggy, and partly from the frankincense which grew there, which was fatal to those that gathered it, and therefore only the king's slaves, and such as were condemned to die, were employed in it, as Bochart^y has observed from Arrianus; as also because of the multitude of serpents, with which those odiferous countries abounded, as the same writer relates from Agatharcides and Pliny. The next son of Joktan is Jerah, which signifies the moon, as Hilal does in Arabic; and Allilat with the Arabians, according to Herodotus^z, is *Urania*, or the moon; hence Bochart^{aa} thinks, that the Jeracheans, the posterity of Jerah, are the Alilæans of Diodorus Siculus^{ab}, and others, a people of the Arabs; and the Arabic geographer, as he observes, makes mention of a people near Mecca called Bene Hilal, or the children of Jerah; and he is of opinion that the island Hieracon, which the Greeks call the island of the Hawks placed by Ptolemy^{ac}, in Arabia Felix, adjoining to the country which lies upon the Arabian Gulf, is no other than the island of the Jeracheans, the posterity of this man: the Arabs^{ad} speak of a son of Joktan or Cahtan, they call Jareb, who succeeded his father, which perhaps may be a corruption of Jerah; and another, called by them Jorham.

Ver. 27. *And Hadoram, and Uzal, and Diklah.*] The posterity of Hadoram, from the likeness of the name and sound, might seem to be the Adramitæ of Ptolemy^{ae}, but Bochart^{af} thinks they are the Drimati of Pliny^{ag}, who dwelt in the extreme corner of Arabia, to the east, near the Maceæ, who were at the straits of the Persian Gulf; and he observes, that the extreme promontory of that country was called Corodamum, by transposition of the letters D and R: Uzal gave name to a city which is still so called; for R. Zacuth^{ah} says, the Jews which dwelt in Yaman, the kingdom of Sheba, call Samea, which is the capital of

^k Phaleg. l. 2. c. 14. col. 93.

^l Vid. Pocock. Specim. Arab. Hist. p. 39. 55.

^m Arab. Geograph. apud Bochart. Phaleg. l. 2. c. 15. col. 98.

ⁿ Geograph. l. 6. c. 7.

^o Apud Pocock. ut supra, p. 40.

^p Geograph. l. 6. c. 7.

^q See his Works, p. 3. 59.

^r Ut supra, c. 5.

^s Phaleg. l. 2. c. 16. col. 99.

^t Ut supra.

^u Nat. Hist. l. 6. c. 28.

^v Geograph. l. 16. p. 528.

^x Ut supra.

^y Nat. Hist. l. 12. c. 14.

^z Phaleg. l. 2. c. 17. col. 102.

^{aa} Thaliaz. sive, l. 3. c. 8.

^{ab} Ut supra, c. 19.

^{ac} Bibliothec. l. 3. p. 179.

^{ad} Ut supra.

^{ae} Apud Pocock. Specim. Arab. Hist. p. 40.

^{af} Ut supra.

^{ag} Ut supra, c. 20.

^{ah} Nat. Hist. l. 6. c. 29.

ⁱ Juchasin, fol. 135. 9.

the kingdom of Yaman, Uzal; and who also relates, that there is a place called Hazarmaveth unto this day, of which see ver. 26. the kingdom in which Uzal is said by him to be was the south part of Arabia Felix, as Yaman signifies, from whence came the queen of the south, Matt. xii. 42. and Uzal or Auzal, as the Arabs pronounce it, is the same the Greeks call Ausar, changing L into R; hence mention is made by Pliny^k of myrrh of Ausar, in the kingdom of the Gebanites, a people of the Arabs, where was a port by him called Ocila^l, by Ptolemy, Ucelis^m, and by Artemidorus in Strabo, Acilaⁿ, and perhaps was the port of the city Uzal, to the name of which it bears some resemblance: Diklah signifies a palm-tree, in the Chaldee or Syriac language, with which kind of trees Arabia abounded, especially the country of the Minæi, as Pliny^o relates; wherefore Bochart^p thinks the posterity of Diklah had their seat among them, rather than at Phœnicon or Diklah, so called from the abundance of palm-trees that grew there, which was at the entrance into Arabia Felix at the Red sea, of which Diodorus Siculus^q makes mention; and so Artemidorus in Strabo^r speaks of a place called Posidium, opposite to the Troglodytes, and where the Arabian Gulf ends, where palm-trees grew in a wonderful manner, on the fruit of which people lived, where was a Phœnicon, or continued grove of palm-trees; and here is placed by Ptolemy^s a village called Phœnicon, the same with Diklah.

Ver. 28. *And Obal, and Abimael, and Sheba.*] The first of these, Obal, or Aupal, as the Arabs pronounce, Bochart^t is obliged to make his posterity pass over the straits of the Arabian Gulf out of Arabia Felix into Arabia Troglodytice; where he finds a bay, called by Pliny^u the Abalite bay, which carries in it some trace of this man's name, and by Ptolemy^v the Avalite bay; and where was not only an emporium of this name, but a people called Avalites and also Adulites, which Bishop Patrick believes should be read *Abulites*, more agreeably to the name of this man, but Pliny^x speaks of a town of the Adulites also: Abimael is supposed by Bochart^y to be the father of Mali, or the Malitæ, as his name may be thought to signify, Theophrastus^z making mention of a place called Mali along with Saba, Adramyta, and Citibæna, in spicy Arabia, which is the only foundation there is for this conjecture: Sheba gave name to the Sabæans, a numerous people in Arabia; their country was famous for frankincense; the nations of them, according to Pliny^z, reached both seas, that is, extended from the Arabian to the Persian Gulf; one part of them, as he

says^a, was called Atramitæ; and the capital of their kingdom Sabota, on a high mountain, eight mansions from which was their frankincense-country, called Saba; elsewhere he says^b, their capital was called Sobotale, including 60 temples within its walls; but the royal seat was Mariabe; and so Eratosthenes in Strabo^c says, the metropolis of the Sabæans was Mariaba, or, as others call it, Merab, and which, it seems, is the same with Saba; for Diodorus Siculus^d and Philostorgius^e say, the metropolis of the Sabæans is Saba; and which the former represents as built on a mountain, as the Sabota of Pliny is said to be.

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

^k Nat. Hist. l. 12. c. 16.

^l Ib. c. 19.

^m Ut supra. So Plin. Nat. Hist. l. 6. c. 23.

ⁿ Geograph. l. 16. p. 529.

^o Nat. Hist. l. 6. c. 28.

^p Ut supra, c. 22.

^q Bibliothec. l. 3. p. 175.

^r Geograph. l. 16. p. 34.

^s Ut supra.

^t Ut supra, c. 23.

^u Nat. Hist. l. 26. c. 29.

^v Geograph. l. 4. c. 7, 8.

^w Ut supra.

^x Ut supra, c. 24.

^y Hist. Plant. l. 9. c. 4.

^a Nat. Hist. l. 6. c. 28.

^b Ib. l. 12. c. 14.

^c Ut supra.

^d Geograph. l. 16. p. 508.

^e Bibliothec. l. 3. p. 180.

^f Hist. Ecclesiast. l. 3. p. 477.

^g Geograph. l. 6. c. 7.

^h Nat. Hist. l. 6. c. 28.

ⁱ Ut supra.

^j Phaleg. l. 2. c. 27.

^k Præpar. Evangel. l. 9. c. 30. p. 457.

^l Ut supra, c. 20.

^m Ut supra.

ⁿ Ut supra, c. 29.

the Sachalite bay were, by which these Jobabites are placed: *all these were the sons of Joktan*: the 13 before mentioned, all which had their dwelling in Arabia or near it, and which is further described in the following verse.

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

that Mesha was one of the most ancient names of Mecca; they believe that all the mountainous part of the region producing frankincense went in the earliest times by the name of Sephar; from whence Golius concludes this tract to be the Mount Zephar of Moses, a strong presumption of the truth of which is that Dhafar, the same with the modern Arabs as the ancient Saphar, is the name of a town in Shihir, the only province in Arabia bearing frankincense on the coast of the Indian ocean^t.

Ver. 31. *These are the sons of Shem, &c.*] His sons, and grandsons, and great-grandsons, in all 26, no doubt but there were many more, but these are only mentioned; for none of the sons of Elam, Ashur, and Lud, are named, and but one of Arphaxad's, and one of Salah's, and two of Eber's, and none of Peleg's; when it is not to be questioned but they had many, as is certain of Arphaxad, Salah, Eber, and Peleg, ch. xi. 13—15, 17, 19. *after their families, after their tongues, in their lands, after their nations*: from hence sprung various families at first, and these of different languages upon the confusion of Babel, which thenceforward formed different nations, dwelt in different lands; which have been pointed at as near as we can at this distance, and with the little helps and advantages we have: it seems from hence that Shem's posterity were of different languages as well as those of Ham and Japheth.

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

C H A P. XI.

THIS chapter gives an account of the inhabitants of the earth before the confusion of tongues at Babel, of their speech and language, which was one and the same, and of the place where they dwelt, ver. 1, 2. and of their design to build a city and tower, to make

them a name and keep them together, which they put in execution, ver. 3, 4. of the notice the Lord took of this affair, and of the method he took to put a stop to their designs, by confounding their speech, and dispersing them abroad upon the face of the earth, ver.

^o Geograph. l. 6. c. 7.

^p Nat. Hist. l. 6. c. 23.

^q Onomastic. Sacr. p. 116.

^r In Pocock. Specimen Hist. Arab. p. 24.

^u In Juchasin, fol. 135. 2.

^t Universal History, vol. 18. p. 353.

^s Olymp. Ode 7.

5—9. then follows a genealogy of Shem's posterity down to Abraham, ver. 10—26. and a particular relation is given of Terah, the father of Abraham, and his family, and of his going forth with them from Ur of the Chaldees, in order to go into the land of Canaan, and of his death at Haran by the way, ver. 27—32.

Ver. 1. *And the whole earth was of one language, and of one speech, &c.*] Or had been * before the flood, and from that time to this, and still was, until the confusion took place; the account of which, and the occasion of it, are given in this chapter: by the whole earth is meant the inhabitants of it, see Isa. xxxvii. 18. 1 Kings x. 24. and so the Jerusalem Targum paraphrases the words, "and all the generations of the earth were of one language, and of one speech, and of one counsel, for they spoke in the holy tongue in which the world was created at the beginning;" and to the same purpose the Targum of Jonathan: all the posterity of Shem, Ham, and Japheth, used the same language, though it does not appear that they were all in one counsel or consultation, or of one mind about building a city or tower, which the Targum seems to suggest; for it is not likely that Shem and his sons were in it: nor by one lip and the same words or things †, as these phrases may be rendered, are we to understand the same simplicity of speech and business, and likeness of manners; for it appears there was a difference with respect to these in the immediate sons of Noah, and it may be supposed to be much more in their remote offspring; nor as if they were all of the same religion, embraced the same doctrines, and spoke the same things; for as idolatry and superstition obtained in the race of Cain before the flood, so Ham and his posterity soon fell into the same, or the like, afterwards: and it may be observed that the same distinction was made of the children of God, and of the children of men, before the confusion and dispersion, as was before the flood, ver. 5. from whence it appears they were not in the same sentiments and practice of religion: but this is to be understood of one and the same language, without any diversity of dialects, or without any hard and strange words, not easily understood; and perhaps it was pronounced by the lip and other instruments of speech in the same way; so that there was no difficulty in understanding one another, men, women, and children, all the people in common, princes and peasants, wise and unwise, all spoke the same language and used the same words; and this the Targumists take to be the holy or Hebrew language; and so Jarchi and Aben Ezra, and the Jewish writers in general, and most Christians; though some make a question of it, whether it might not be rather the Syriac, or Chaldee, or Arabic; but there is no need of such a question, since these with the Hebrew are all one and the same language; and no doubt it was the eastern language, without giving it any other name, which now subsists in the above dialects, though not in any one alone,

which was first spoken; though more purely and without the difference of dialects it now consists of, or without the various different inflexions now made in it; for nothing is more reasonable to suppose, than that the language Adam spoke was used by Noah, since Adam lived within 100 years and a little more of the birth of Noah; and it is not to be questioned but Noah's sons spoke the same language as he did, and their posterity now, which was but little more than 100 years after the flood: there are various testimonies of Heathens confirming this truth, that originally men spoke but one language; thus Sibylla in Josephus †, who says, "when all men were ὁμοφωνον, "of the same language, some began to build a most high tower, &c." so Abydenus ‡ an Heathen historian, speaking of the building of the tower of Babel, says, "at that time men were ὁμοφωνοι, of the same tongue;" in like manner Hyginus §, speaking of Phoroneus, the first of mortals, that reigned, says, "many ages before, men lived without towns and laws, una lingua loquentes, speaking one language, under the empire of Jove."

Ver. 2. *And it came to pass, as they journeyed from the east, &c.*] That is, the inhabitants of the whole earth; not Ham and his posterity only, or Nimrod and his company; but as all the sons of Noah and his posterity for a while dwelt together, or at least very near each other, and finding the place where they were too scanty for them, as their several families increased, they set out in a body from the place where they were, to seek for a more convenient one: it seems a little difficult how to interpret this phrase, *from the east*, since if they came from Ararat in Armenia, where the ark rested, as that lay north of Shinar or Babylon, they might rather be said to come from the north than from the east, and rather came to it than from it: so some think the phrase should be rendered, *to the east* †, or eastward, as in Gen. xiii. 11. Jarchi thinks this refers to ch. x. *and their dwelling was, &c.* at the mountain of the east; from whence he supposes they journeyed, to find out a place that would hold them all, but could find none but Shinar; but then this restrains it to Joktan's sons, and besides their dwelling there was not until after the confusion and dispersion. But it is very probable the case was this, that when Noah and his sons came out of the ark, in a little time they betook themselves to their former habitation, from whence they had entered into the ark, namely, to the east of the garden of Eden, where was the appearance of the divine Presence, or Shechinah; and from hence it was that these now journeyed: and so it was as they were passing on, *that they found a plain in the land of Shinar*; which the Targum of Jonathan paraphrases the land of Babylon; and Hestiazus ‡, a Phœnician historian, calls it Sennaar of Babylon; there are plain traces of this name in the Singara of Ptolemy § and Pliny †, the Hebrew letter y being sometimes pronounced as G, as in Gaza and Gomorrah; the first of these place a city of this name

* ויהי ו fuerat, Junius & Tremellius, Piscator; ceterum fuit olim, Schmidt.

† אחדות ודברים ושפה אחת unum labium & verba eadem, Schmidt; Labii unius & sermonum eorundem, vel rerum, Clarus.

‡ Antiqu. l. 1. c. 4. sect. 3.

§ Apud Euseb. Evangel. Præpar. l. 9. c. 14. p. 416.

‡ Fâbular, Fab. 143.

† אררט ad Orientem, sive Orientem versus; & so some in Schmidt. Vid. Drusium in loc. & Fuller. Miscell. Sacr. l. 1. c. 4.

‡ Apud Joseph. Antiqu. l. 1. c. 4. sect. 3.

§ Geograph. l. 6. c. 18.

† Nat. Hist. l. 5. c. 24.

in Mesopotamia, near the Tigris, and that of the other is reckoned a capital of the Rhetavi, a tribe of the Arabs, near Mesopotamia. This plain was very large, fruitful, and delightful, and therefore judged a fit place for a settlement, where they might have room enough, and which promised them a sufficient sustenance: *and they dwelt there*; and provided for their continuance, quickly beginning to build a city and tower, afterwards called Babylon: and that Babylon was built in a large plain is not only here asserted, but is confirmed by Herodotus¹, who says of it, that it lay *εἰς πᾶσι μέρουσιν*, in a vast plain, and so Strabo²; which was no other than the plain of Shinar.

Ver. 3. *And they said one to another, go to, &c.*] Advising, exhorting, stirring up, and encouraging one another to the work proposed, of building a city and tower for their habitation and protection; saying, *let us make brick, and burn them thoroughly*; they knew the nature of bricks, and how to make them before: according to Sanchoniatho³, the brothers of Vulcan, or Tubal-Cain, before the flood, were the first inventors of them; for he relates, that "there are some" that say that his brothers invented the way of "making walls of bricks": he adds, that from the generation of Vulcan came two brothers, who invented the way of mixing straw or stubble with "brick-clay, and to dry them by the sun, and so "found out tiling of houses." Now in the plain of Shinar, though it afforded no stones, yet they could dig clay enough to make bricks, and which they proposed to burn thoroughly, that they might be fit for their purpose. According to an eastern tradition⁴, they were 3 years employed in making and burning those bricks, each of which was 13 cubits long, 10 broad, and 5 thick, and were 40 years in building; *and they had brick for stone, and slime had they for mortar*; they could not get stone, which they would have chosen, as more durable; they got the best bricks they could make, and instead of mortar they used slime; or what the Septuagint version calls *asphaltos*, a bitumen, or kind of pitch, of which there was great plenty in that neighbourhood. Herodotus⁵, speaking of the building of Babylon, uses language very much like the Scripture; "digging a foss or "ditch (says he), the earth which was cast up they "formed into bricks, and drawing large ones, they "burnt them in furnaces, using for lime or mortar "hot asphaltos or bitumen." And he observes, that "8 days journey from Babylon was another city, "called Is, where was a small river of the same name, "which ran into the river Euphrates, and with its "water were carried many lumps of bitumen, and "from hence it was conveyed to the walls of Babylon." This city is now called Ait, of which a traveller⁶ of the last century gives the following account; "from "the ruins of old Babylon we came to a town called "Ait, inhabited only with Arabians, but very ruinous; "near unto which town is a valley of pitch, very

"marvellous to behold, and a thing almost incredible, "wherein are many springs throwing out abundantly "a kind of black substance, like unto tar and pitch, "which serveth all the countries thereabout to make "staunch their barks and boats; every one of which "springs makes a noise like a smith's forge, which "never ceaseth night nor day, and the noise is heard "a mile off, swallowing up all weighty things that "come upon it; the Moors call it *the mouth of hell*." Curtius relates⁷, that Alexander, in his march to Babylon, came to a city called Mennis, where was a cavern, from whence a fountain threw out a vast quantity of bitumen or pitch; so that, says he, it is plain, that the huge walls of Babylon were daubed with the bitumen of this fountain; and he afterwards speaks of the walls, towers, and houses, being built of brick, and cemented with it; and so Diodorus Siculus says⁸ from Ctesias, that the walls of Babylon were built of bricks, cemented with bitumen; and not only these, but all Heathen authors that write of Babylon, confirm this; and not only historians, but poets, of which Bochart⁹ has made a large collection; as well as Josephus¹⁰ speaks of it, and this sort of pitch still remains. Rauf-wolf says¹¹, near the bridge over the Euphrates, where Babylon stood, are several heaps of Babylonian pitch, which is in some places grown so hard, that you may walk over it; but in others, that which hath been lately brought over thither is so soft, that you may see every step you make in it.

Ver. 4. *And they said, go to, let us build us a city and a tower, &c.*] Some Jewish writers¹² say, these are the words of Nimrod to his people; but it is a question whether he was now born, or if he was, must be too young to be at the head of such a body of people; but they are spoken to one another, or by the principal men among them to the common people, advising and encouraging to such an undertaking. It is generally thought what led them to it was to secure them from another flood, they might be in fear of; but this seems not likely, since they had the covenant and oath of God, that the earth should never be destroyed by water any more; and besides, had this been the thing in view, they would not have chosen a plain to build on, a plain that lay between two of the greatest rivers, Tigris, and Euphrates, but rather one of the highest mountains and hills they could have found: nor could a building of brick be a sufficient defence against such a force of water, as the waters of the flood were; and besides, but few at most could be preserved at the top of the tower, to which, in such a case, they would have betook themselves. The reason of this building is given in a following clause, as will be observed. Some think by *a city and tower* is meant, by the figure hendyadis, one and the same thing, a city with towers; and, according to Ctesias¹³, there were 250 towers in Babylon: but no doubt the city and tower were two distinct things; or there was one particular tower proposed to be built besides the city,

¹ Clio sive, l. 1. c. 178.

² Geograph. l. 16. p. 508.

³ Apud Euseb. Evangel. Prepar. l. 1. p. 35.

⁴ Elnacinius, p. 14. apud Hottinger. Smegma, p. 262, 264.

⁵ Clio sive, l. 1. c. 179.

⁶ Cartwright's Preacher's Travels, p. 105, 106.

⁷ Hist. l. 5. c. 1.

⁸ Bibliothec. l. 2. p. 96.

⁹ Phaleg. l. 1. c. 11.

¹⁰ Antiqu. l. 1. c. 4. sect. 3.

¹¹ Travels, par. 2. ch. 7. p. 138.

¹² In Pirke Eliezer, c. 24.

¹³ Apud Diodor. Sicul. Bibliothec. l. 2. p. 96.

though it might stand in it, or near it, as an acropolis or citadel to it; as it is not unusual in cities to have such, to betake unto in case of danger: *whose top* may reach *unto heaven*; not that they imagined such a thing could be literally and strictly done, but that it should be raised exceeding high, like the cities in Canaan, said to be walled up to heaven, Deut. i. 28. and ix. 1. hyperbolically speaking; and such was the tower of Babel, by all accounts, even of Heathens: the Sibyl in Josephus¹ calls it a most high tower; and so Abydenus² reports; "there are (says he) that say, that "the first men that rose out of the earth, proud of "their strength and largeness (of their bodies), and "thinking themselves greater than the gods, erected a "tower of a vast height, near to heaven, where Babylon "now is." And the temple of Belus, which some take to be the same with this tower, at least was that perfected, and put to such an use, was, according to Ctesias³, of an immense height, where the Chaldeans made their observations of the stars: however, the tower that was in the middle of it, and which seems plainly to be the same with this, was exceeding high: the account Herodotus⁴ gives of it is, "in the midst "of the temple a solid tower is built, of a furlong in "length, and of as much in breadth; and upon this "tower another tower is placed, and another upon "that, and so on to 8 towers." *Μνησος*, the word used by Herodotus, translated *length*, signifies also *height*, and so it is taken here by some; and if so, it looks as if every tower was a furlong high, which makes the whole a mile, which is too extravagant to suppose, though it may denote the height of them all, a furlong, which makes it a very high building. This agrees with Strabo's account of it, who calls it a pyramid, and says it was a furlong high⁵: according to Rau-wolff⁶, the tower of Babel is still in being; this, says he, we saw still (in 1574), and it is half a league in diameter; but it is so mightily ruined, and low, and so full of vermin, that hath bored holes through it, that one may not come near it for half a mile, but only in two months in the winter, when they come not out of their holes. Another traveller⁷, that was in those parts at the beginning of the last century, says, "now "at this day, that which remaineth is called the rem- "nant of the tower of Babel; there standing as much "as is a quarter of a mile in compass, and as high as "the stone-work of Paul's steeple in London—the "bricks are three-quarters of a yard in length, and a "quarter in thickness, and between every course of "bricks there lieth a course of mats, made of canes "and palm-tree leaves, so fresh as if they had been "laid within one year." Not to take notice of the extrava-gant account of the eastern writers, who say the tower was 5,533 fathoms high⁸; and others, beyond all belief, make it 10,000 fathoms, or twelve miles high⁹; and they say the builders were forty years in building it: their design in it follows, *and let us make us a*

name; which some render a *sign*^d, and suppose it to be a signal set upon the top of the tower, which served as a beacon, by the sight of which they might be preserved from straying in the open plains with their flocks, or return again when they had strayed. Others take it to be an idol proposed to be set upon the top of the tower; and the Targums of Jonathan and Jerusalem intimate as if the tower was built for religious worship, paraphrasing the words, "let us build in the "midst of it a temple of worship on the top of it, and "let us put a sword into his (the idol's) hand." And it is the conjecture of Dr. Tennison, in his book of idolatry, that this tower was consecrated by the builders of it to the sun, as the cause of drying up the waters of the deluge: but the sense is, that they proposed by erecting such an edifice to spread their fame, and perpetuate their name to the latest posterity, that hereby it might be known, that at such a time, and in such a place, were such a body of people, even all the inhabitants of the world; and all of them the sons of one man, as Ben Gersom observes; so that as long as this tower stood, they would be had in remembrance, it being called after their names; just as the Egyptian kings afterwards built their pyramids, perhaps for a like reason; and in which the end of neither have been answered, it not being known who were by name concerned therein, see Psal. xlix. 11. though a late learned writer^e thinks, that by making a name is meant choosing a chief or captain, which was proposed by them; and that the person they pitched upon was Nimrod, in which sense the word he supposes is used, 2 Sam. xxiii. 17, 18, 19. but what has been observed at the beginning of this note may be objected to it; though Berosus^f says, that Nimrod came with his people into the plain of Sannaar, where he marked out a city, and founded the largest tower, in the year of deliverance from the waters of the flood 131, and reigned 56 years; and carried the tower to the height and bigness of mountains, *for a sign and monument*, that the people of Babylon were the first in the world, and ought to be called the kingdom of kingdoms; which last clause agrees with the sense given: *lest we be scattered abroad upon the face of the whole earth*; which they seemed to have some notion of, and feared would be their case, liking better to be together than to separate, and therefore were careful to avoid a dispersion; it being some way or other signified to them, that it was the will of God they should divide into colonies, and settle in different parts, that so the whole earth might be inhabited; or Noah, or some others, had proposed a division of the earth among them, each to take his part, which they did not care to hearken to; and therefore, to prevent such a separation, proposed the above scheme, and pursued it.

Ver. 5. *And the Lord came down to see the city and the tower, &c.*] Not locally or visibly, being immense, omnipresent, and invisible; nor in order to see and take

¹ Antiqu. l. 1. c. 4. sect. 3.

² Apud Euseb. Evangel. Præpar. l. 9. c. 14. p. 416.

³ Apud Diodor. ut supra, p. 98.

⁴ Clio sive, l. 1. c. 181.

⁵ Geograph. l. 16. p. 508.

⁶ Travels, ut supra.

⁷ Cartwright's Preacher's Travels, p. 99, 100.

^b Elmacinus, p. 14. Patricides, p. 13. apud Hottinger. Smegma, p. 264.

^c Vid. Universal History, vol. 1. p. 331.

^d Perizonius, apud Universal History, ib. p. 325.

^e Dr. Clayton's Chronology of the Hebrew Bible, p. 56.

^f Antiqu. l. 4. p. 28, 29.

notice of what he otherwise could not see from heaven, for he is omniscient; but this is spoken after the manner of men, and is to be understood of some effects and displays of his power, which were manifest, and shewed him to be present: the Targum is, "and the Lord was revealed to take vengeance on them on account of the business of the city and tower the children of men built." This shews the patience and long-suffering of God, that he did not immediately proceed against them, and his wisdom and justice in taking cognizance of the affair, and inquiring into it; examining the truth and reality of things before he passed judgment and took measures to hinder them in the execution of their design; all which must be understood agreeably to the divine Majesty, and as accommodated to the capacities of men, and as an instruction to them in judging matters they have a concern in: *which the children of men builded*; or were building, for they had not finished their building, at least not the city, as appears from ver. 8. These were either the whole body of the people, under the general appellation of the children of men; or else a part of them, distinguished by this character from the sons of God, who were truly religious; by which it seems that Noah, Shem, Arphaxad, Salah, and others, were not concerned in this affair, who though they might come with the rest unto Shinar, yet when they understood their design, refused to join with them in it; so that it was only the carnal and irreligious part of them, who very probably were by far the majority, and therefore there was no overruling their debates, and stopping them in their works, that were the builders; and these might be the posterity of Ham in general, with others of Shem and Japheth mixed with them. Josephus ^g makes Nimrod to be the head of them, which is not likely, as before observed.

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

enterprise, and hindered from executing it, by divine power; and which was judged necessary to exert, as appears by what follows: and the words may be rendered, *shall they not be restrained?* &c. they shall.

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

Ver. 8. *So the Lord scattered them abroad from thence, upon the face of all the earth, &c.*] Hence that which they feared came upon them, and what they were so careful to guard against befell them, occasioned by those measures they took to secure themselves from it; for not being able to understand one another, they left off their design, and as many as spoke the

^g Antiqu. l. 1. c. 4. sect. 2. 3.

^h De Confus. Ling. p. 344.

ⁱ Apud Clement. Alexandr. Strom. l. 1. p. 339.

^k Phaleg. l. 1. c. 15. col. 55.

^l See his Works, vol. 1. p. 694.

^m שמעו audiant, Pagninus, Montanus, &c.

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

that the Targum of Jonathan says they killed one another; and, say some Jewish writers^h, they fought one with another upon this occasion, until half the world fell by the sword.

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

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

Ver. 11. *And Shem lived, after he begat Arphaxad, 500 years, &c.*] So that his whole age was 600 years, and therefore must live to the times of Abraham, and even throughout the life of that patriarch, or near the end of it; and if he was the same with Melchizedek, as is the general opinion of the Jews, and is embraced

^a Apud Euseb. Præpar. Evangel. l. 9. c. 17. p. 418.

^b Antiqu. l. 1. c. 4. sect. 13.

^c Apud Euseb. ut supra. c. 14. p. 416.

^d Apud Joseph. ut supra.

^e Vid. Shalshalet Hakabala, fol. 75. 2.

^f Elnacinos, p. 28. Patricida, p. 13. apud Hottinger. Smeigma Oriental. p. 267.

^g Seder Olam Rabba, c. 1. p. 1. Juchasin, fol. 8. 1. Shalshalet Hakabala, fol. 1. 2.

^h Pirke Eliczer, c. 24.

ⁱ Ut supra.

by many Christians, they had an interview with each other: *and begat sons and daughters*: of whom we have no account, because the Messiah did not spring from them; the design of this genealogy being to carry down his direct line from Shem to Abraham: it is to be observed, that in the account of the patriarchs, and their children after the flood, it is not added as before the flood, *and he died*, their lives being long, that remark is made; but the lives of these being shorter, and gradually decreasing, it is omitted. An Arabic writer² says, that Shem died in the month Elul, on a Friday, at the close of the year of the world 2758. A Jewish writer³ says, he died in the 15th year of Jacob, and that he saw 12 generations; according to Bishop Usher, he died A. M. 2158.

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

Ver. 13. *And Arphaxad lived, after he begat Salah, 403 years, &c.*] In all 438; the Vulgate Latin wrongly reads, 303: *and begat sons and daughters*; not mentioned by name: he died, as the above Arabic writer² says, in the month Nisan, A. M. 2696; and a Jewish writer⁴ says he died in the 48th year of Isaac, and who also says⁵, that in his days they began to build the city of Babel.

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

Ver. 15. *And Salah lived, after he begat Eber, 403 years, &c.*] In all 433: *and begat sons and daughters*; of whom also there is no other account: the same Arabic writer⁶ says, he died in the month Adar, which is called Barhamath, at the close of A. M. 2950; and the Jewish chronologer⁷ says, he died in the 14th year of Jacob.

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

Ver. 17. *And Eber lived, after he begat Peleg, 430 years, &c.*] All the years of his life were 464: *and he begat sons and daughters*; one of which is elsewhere mentioned, whose name is Joktan, ch. x. 25. according to the above Jewish writer⁸, he died in the 79th year of Jacob.

Ver. 18. *And Peleg lived 30 years, and begat Reu.*] Or Ragau, as he is called in the Septuagint version, the letter *y* being pronounced as a *G*, as in Gaza and Gomorrah: he is supposed to give name to a large plain called Ragau, near Assyria, about Tigris and Euphrates, Judith i. 5. and to Ragis in Media, Tobit iv. 1. where Strabo⁹ makes mention of a city of the same name.

Ver. 19. *And Peleg lived, after he begat Reu, 209 years,*

&c.] In all 239, little more than half the age of his father: *and begat sons and daughters*; but not named: the Arabic writers¹⁰ say he begat Melchizedek the priest, and that he died in the month Elul, A. M. 3126; and a Jewish writer¹¹ says he died in the 48th year of Abraham.

Ver. 20. *And Reu lived 32 years, and begat Serug.*] He is thought to give name to a city called Sarug, which, according to the Arabic geographer¹², was near Charræ, or Haran, in Chaldea; and another Arabic writer¹³ speaks of a city called to this day *ساروج Sarug*, which he places in Mesopotamia.

Ver. 21. *And Reu lived, after he begat Serug, 207 years, &c.*] So that the whole of his life was 239 years, the exact age of his father: in his days various kingdoms arose; according to the Arabic writer¹⁴, in the 130th year of his life began Nimrod to reign at Babylon, the first king that reigned on earth: and according to the Jewish writers¹⁵, in his days began the kingdom of Egypt, which continued to the times of Octavian; and the kingdom of the Bohemians, the metropolis of which was Prague, and the kingdom of the Amazons, which continued to the times of Alexander: in his time also, the Arabic writers¹⁶ say, idolatry prevailed, the worship of the sun, moon, and stars, and other things; and images of men and women were made by the Babylonians and Egyptians, and worshipped by them: *and he begat sons and daughters*: of whom no account is given; according to a Jewish writer¹⁷, he died in the 75th year of Abraham.

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

Ver. 23. *And Serug lived, after he begat Nahor, 200 years, &c.*] The years of his life were 230: *and he begat sons and daughters*; nowhere else mentioned: he died, according to the above Jewish writer¹⁸, in the 100th year of Abraham, and in his days, according to the eastern writers¹⁹, idolatry began, and the kingdom of Damascus was set up²⁰; and Samirus, king of the Chaldeans, invented weights and measures, weaving silk, and the art of dying²¹.

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

Ver. 25. *And Nahor lived, after he begat Terah, 119 years, &c.*] In all 148 years; so sensibly did the lives of the patriarchs decrease: in the days of Nahor, the Arabic writers²² say, was a great earthquake, which had never been observed before; idolaters increasing and offering their children to demons, God raised a tempest like a deluge, which broke their images and destroyed their temples in Arabia, and covered them

² Elmacinus, p. 13. apud Hottinger. Smegna, p. 258.

³ R. Gedaliah, Shalshalet, fol. 1. 2.

⁴ Apud Ibid p. 260.

⁵ R. Gedaliah, ut supra.

⁶ Ib. fol. 75. 1.

⁷ Ut supra, p. 261.

⁸ R. Gedaliah, ut supra.

⁹ Ib.

¹⁰ Geograph. l. 11. p. 354.

¹¹ Elmacinus apud Hottinger. p. 269.

¹² R. Gedaliah, ut supra.

¹³ Apud Bochart. Phaleg. l. 2. c. 14. col. 95.

^{*} Comment. ad Tab. Ilchanic apud Hyde, Hist. Relig. Pers. c. 2. 57.

^k Elmacinus, p. 29. apud Hottinger. p. 270.

¹ Juchasin, fol. 135. 2. Shalshalet Hakabala, fol. 76. 1. Tzemach David, par. 2. fol. 3. 2.

^m Elmacinus, p. 20. Patricides, p. 14. apud Hottinger. p. 275, 276.

ⁿ R. Gedaliah, ib. fol. 2. 1.

^o R. Gedaliah, ib.

^p Apud Hyde, ut supra.

^q Juchasin, fol. 135. 2.

^r Abulpharag. Hist. Dynast. p. 18.

^s Patricides, p. 15. Elmacinus, p. 30. apud Hottinger. p. 279, 280.

in heaps of sand, which remained to the days of those writers, as they affirm: in his days it is also said Spain, Portugal, and Arragon were founded^a: and *begat sons and daughters*; of whom no other account is given: he died, as a Jewish chronologer says^w, in the 110th year of Abraham.

Ver. 26. *And Terah lived 70 years, and begat Abram, Nahor, and Haran.*] Abram, though named first, does not appear to be the eldest, but rather Haran; nay, it seems pretty plain that Abram was not born until the 130th year of his father's life, for Terah was 205 years old when he died, ver. 32. and Abram was but 75 years of age when he went out of Haran to Canaan, ch. xii. 4. and that was as soon as his father died there; and so that if 75 are taken out of 205, there will remain 130, in which year and not before Abram must be born: the wife of Terah, of whom Abram was born, according to the Jewish writers^x, her name was Cham-telaah, the daughter of Carnebo, or as others^y call her, Amthalai; but by the Arabic writers^z she is called Juna: the Jews say^a Terah was the first that found out the way of coining money, and that in his days men began to worship images, and that he was the chief of their priests, but afterwards repented; and that he was an idolater appears from Josh. xxiv. 2.

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

Ver. 28. *And Haran died before his father Terah, &c.*] In his father's presence, before his face, in his life-time, as Jarchi; he seeing him, as Aben Ezra: it does not so much respect the time of his death, that it was before his father, though that is true, as the place where he died, his father being present there at the time this was; *in the land of his nativity, in Ur of the Chaldees*; Ur, which Ben Melech renders a valley, was the place of his birth, as it was of Abram's; it was in Mesopotamia, that part of it next to Assyria being called the land of the Chaldeans; hence these are spoken of as the same by Stephen, Acts vii. 2. 4. mention is made by Pliny^b, of a place in those parts called Ura, which seems to be the same with this: Eupolemus^c says, "that Abram was born at Camarine, a city of Babylon, some call Urie, and is interpreted a city of the Chaldeans;" now Camarine is from *כמר*, *Camar*, to heat or burn, and Ur signifies fire, so that both words are of the same signification: Josephus^d says, that Haran died among the Chaldeans, in a city called Ur of the Chaldees, where, he adds, his grave is shewn to

this day: the Jews^e have a fable concerning the death of Haran; they say that Terah was not only an idolater, but a maker and seller of images; and that one day going abroad, he left his son Abraham in the shop to sell them, who, during his father's absence, broke them all to pieces, except one; upon which, when Terah returned and found what was done, he had him before Nimrod, who ordered him to be cast into a burning furnace, and he should see whether the God he worshipped would come and save him; and whilst he was in it, they asked his brother Haran in whom he believed? he answered, if Abraham overcomes, he would believe in his God, but if not, in Nimrod; wherefore they cast him into the furnace, and he was burnt; and with respect to this it is said, *and Haran died before the face of Terah his father*; but Abraham came out safe before the eyes of them all.

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

Ver. 30. *But Sarai was barren; she had no child.*] Aben Ezra observes, there are some that say that Abraham was impotent, and not Sarai barren; the very reverse of the Scriptures; but as he rightly adds, his son

^a Juchasin, fol. 125. 2.

^w R. Gedaliah, ut supra.

^x Shalsheet Hakabala, p. 2. 1. & Bathra in ib.

^y Purke Eliezer, p. 26.

^z Elicenius, p. 31. Patricides, p. 17. apud Hottinger. p. 281.

^a Shalsheet, fol. 76. 1.

^b Nat. Hist. l. 5. c. 94.

^c Apud Euseb. Præpar. Evange. l. 9. c. 17. p. 418.

^d Antiqu. l. 1. c. 6. sect. 5.

^e Shalsheet, fol. 2. 1. 2. Jarchi in loc.

^f Bereshit Rabba, sect. 38. fol. 33. 3. 4.

^g Ut supra apud Hottinger. p. 281.

Ishmael and his sons by Keturah shew the contrary, see Gen. xv. 2. and xvi. 1.

Ver. 31. *And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife, &c.*] Many words are made use of in describing Lot and Sarai, and yet still we are left pretty much in the dark who Sarai was; for, as Aben Ezra observes, if she was the sister of Abram and daughter of Terah, the Scripture would have said, Terah took Abram his son and Sarai his daughter, and wife of Abram; and if she was the sister of Lot, it would have said, and Sarai the daughter of his son, as it does of Lot: *and they went forth with them from Ur of the Chaldees, to go into the land of Canaan*; that is, as Jarchi interprets it, Terah and Abram went forth with Lot and Sarai, or *with them* may mean with Nahor and Milcah: for Josephus ^b says, that all went into Charan of Mesopotamia, the whole family of Terah; and the Arabic historian ^c is express for it, "Terah went out from Chorasán, and with him Abram, Nahor, Lot, his children, and their wives, and he went to Charan, where he dwelt:" and it is certain, if Nahor and his wife did not set out with them, they followed them afterwards, for Haran was the city of Nahor, where his family in after-times dwelt, see Gen. xxiv. 10. 15. and xxvii. 43. and xxix. 4, 5. what moved Terah to depart from Ur of the Chaldees seems to be the call of God to Abram, which, though after related, was previous to this; and he acquainting his father Terah with it, he listened to it, being now convinced of his idolatry and converted from it, and readily obeyed the divine will; and being the father of Abram, is represented as the head of the family, as he was, and their leader in this transaction; who encouraged their departure from the idolatrous country in which they were, and set out with them to seek another, where they might more freely and safely worship the true God. Though Josephus ^d represents it in this light, that Terah hating the country of Chaldea, because of the mourning of Haran, he and all his went out from thence: *and they came unto Haran, and dwelt there*; which Josephus ^e calls Charan of Mesopotamia, and yet Stephen speaks of Abraham being in Mesopotamia before he dwelt in Charan; but then Mesopotamia is to be taken both in a more general and a more limited sense; in general, it took in Mesopotamia and Chaldea, and in the eastern part of it was Ur of the Chaldees,

and when Abram came from thence to Haran, he came into Mesopotamia, strictly so called. Stephen calls it Charran; it is by Herodian ^f called Καγγαί, by Ptolemy ^g Carræ, by Pliny ^h Carra, a city famous in Lucan ⁱ for the slaughter of Crassus, by whom it is called an Assyrian city. Benjamin of Tudela ^j speaks of it as in being in his time, and as two days' journey from the entrance into the land of Shinar or Mesopotamia; and says, that in that place where was the house of Abraham, there is no building on it, but the Ishmaelites (the Mahometans) honour the place, and come thither to pray. Rauwolf, who was in this town A. D. 1575, calls it Orpha; his account of it is this ^k, that it is a costly city, with a castle situated on the hill very pleasantly; that the town is very pleasant, pretty big, with fortifications well provided; and that some say it was anciently called Haran and Charras: a later traveller ^l says, who also calls it Orpha, "the air of this city is very healthful, and the country fruitful; that it is built four-square, the west part standing on the side of a rocky mountain, and the east part trendeth into a spacious valley, replenished with vineyards, orchards, and gardens: the walls are very strong, furnished with great store of artillery, and contain in circuit three English miles, and, for the gallantness of its sight, it was once reckoned the metropolitical seat of Mesopotamia." What detained Terah and his family here, when they intended to go further, is not said. Aben Ezra suggests, that the agreeableness of the place to Terah caused him to continue there; but it is very probable he was seized with a disease which obliged them to stay here, and of which he died.

Ver. 32. *And the days of Terah were 205 years, &c.*] His days are summed up as none of the rest are in this genealogy, that it might be observed; his death being the æra of Abram's leaving Chaldea and coming into the land of Canaan, given to him and his seed for an inheritance; see Acts vii. 4, 5. *and Terah died in Haran*: the Arabic historian ^m says, he died in Haran in the month Elul, in the year of his age 265; but he gives him 60 years too many: a Jewish chronologer ⁿ says he died in the 35th year of Isaac. Perhaps he gave the name to this place, where he dwelt a while, in memory of his son Haran, which before might be called by another name, Padan Aram, as it seems to be called even after this; see Gen. xxiv. 10. and xxv. 20. and xxviii. 2, 5, 10. and xxix. 4, 5.

C H A P. XII.

IN this chapter an account is given of the call of Abram to depart from his own country, with a promise of a divine blessing, ver. 1, 2, 3. of his obedience to it, ver. 4, 5. of his journey through the land of Canaan,

and of the Lord's appearance to him in it, and his promise of it to his seed, and of Abram's building altars in it, and calling on the name of the Lord, ver. 6, 7, 8, 9. and of a famine there, which occasioned him to

^b Ut supra.

^c Elnacinus, p. 31. apud Hottinger. p. 282.

^d Ut supra.

^e Ibid.

^f Hist. l. 4. sect. 24.

^g Geograph. l. 5. c. 18.

^h Nat. Hist. l. 5. c. 24.

ⁱ ——— Miserando funere Crassus,
Assyrias latio maculavit sanguine Carthas.

Lucan. Pharsal. l. 1. v. 105.

^j Itinerarium, p. 60.

^k Travels, par. c. ch. 10. sect. 176. by Ray.

^l Cartwright's Preacher's Travels, p. 14, 15.

^m Elnacinus, ut supra.

ⁿ R. Gedaliah, Shalshalet, fol. 2. 1.

go into Egypt, ver. 10. where, through fear of being slain, he desired his wife to call herself his sister, ver. 11, 12, 13. and she being greatly admired by the Egyptians for her beauty, it went well with Abram for her sake, ver. 14, 15, 16. but the Egyptians were plagued because of her, who, when they understood she was Abram's wife, sent them both away, and all that belonged to them, ver. 17, 18, 19, 20.

Ver. 1. *Now the Lord had said unto Abram, &c.*] In Ur of the Chaldees, before he came and dwelt in Charan, as seems from Acts vii. 2. and so Aben Ezra interprets it; but Jarchi and others think, that what follows was said to him in Haran, and so the words may be more literally rendered, *and the Lord said unto Abram*; and after the death of Terah, who died in Haran; and indeed it is highly probable there were two appearances of God to Abram, and that the same words, or very near the same, were spoken to him at two several times, first in Ur of the Chaldees, and then in Haran: *get thee out of thy country*; the land of Chaldea, and the city of Ur, which was in it, or out of Mesopotamia, in which, when taken in a large sense, were both Ur and Haran; and this country was now become idolatrous, for though it was first inhabited and peopled by the posterity of Shem in the time of Arphaxad, yet these, in process of time, degenerated from the true religion, and fell into idolatry. The same Malnonides * calls Zabaeans, in whose faith and religion, he says, Abram was brought up, and who asserted there was no other God but the sun, moon, and stars; and these Zabaeans, as he relates from their books and annals, say of Abram themselves, that he was educated in Cuthia, and dissented from the common people; and asserted, that besides the sun, there was another Creator; to whom they objected, and so disputes arose among them on this subject: now Abram being convinced of idolatry, is called out from those people, and to have no fellowship with them; it is literally in the Hebrew text †, *go to thee out of thy country*; for thy profit and good, as Jarchi interprets it; as it must be to quit all society with such an idolatrous and superstitious people: *and from thy kindred*; as Nahor his brother, and his family, who are not mentioned, and seem to be left behind when Terah, Abram, Lot, and Sarai, came out of Ur of the Chaldees; though it looks as if afterwards Nahor did follow them to Haran or Padan Aram, which are the same, and where he continued, and therefore is called his city; see Gen. xxiv. 10. and xxv. 20. and xxviii. 2, 5, 10. and xxix. 4, 5. so with great propriety Abram might be called a second time to leave his kindred as well as his country; and certain it is, Haran, or Padan Aram, as well as Ur of the Chaldees, is called by himself his country, and Nahor and his family his kindred, Gen. xxiv. 4. *and from thy father's house*; or household, his family, which better agrees with the second call at Haran, than with the first at Ur; for, upon the first call, Terah and his family came along with Abram, and therefore this phrase is omitted by Stephen, who speaks of that call, Acts vii. 3. but Terah dying at Haran, his house or family went no further, but con-

tinued there with Nahor; only Abram and Lot, upon this second call, went from thence, as the following history makes it appear; and so Abram left, as he was bid, his father's house and family to go, as it follows: *unto a land that I will shew thee*; meaning the land of Canaan, though not mentioned, and seems to be omitted for the trial of Abram's faith; hence the author of the epistle to the Hebrews, ch. xi. 8. observes, that *he obeyed and went out, not knowing whither he went*; and yet it is said, that, when he and Terah came out of Ur of the Chaldees, *they went forth to go into the land of Canaan*, ch. xi. 31. and, when he and Lot went first from Haran, the same is said of them, ver. 5. it is probable the case was this; there was no mention made at first what land he was to go to, and when he prepared for his journey he knew not where he was to go, but afterwards it was revealed to him that Canaan was the land, and therefore set out in order to go thither; and still, though he might know the place by name where he was to go, he might neither know the way to it, nor what sort of country it was for quality or quantity; and therefore God promises to shew him the way, and direct his course right unto it, and give him a view of it, that he might see what sort of a country, and how large it was, that he would give to his posterity. This call of Abram is an emblem of the call of men by the grace of God out of the world, and from among the men of it, and to renounce the things of it, and not be conformed unto it, and to forget their own people and their father's house, and to cleave to the Lord, and follow him whithersoever he directs them.

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

* מִמְּנֵי et dixit, Pagninus, Montanus, Cocceius.

† More Nervochim, par. 3. c. 29. p. 421.

* לך לך vade tibi, Pagninus, Montanus, Vatablus, Drusius, &c

be blessing; blessing itself, that is, most blessed, exceedingly blessed; as a very wicked man may be called wickedness itself, as *scelus* for *scelustus* with the Latins; so a good man may be called blessing itself, extremely happy.

Ver. 3. *And I will bless them that bless thee, &c.*] Not the priests only that should bless his children, the children of Israel, as the Targum of Jonathan, but all men of all nations, and of every age, that speak well of him, commend him for his faith and holiness, and tread in his steps, these are blessed with faithful Abraham, Gal. iii. 7, 9. *And curse him that curseth thee:* here is a change of numbers, before the plural, here the singular, denoting, it may be, that many would bless him, and but few curse him, and that every individual person that did curse him should be cursed himself: the Targum of Jonathan wrongly restrains this to Balaam's cursing Abraham's children, and was cursed by God; Maimonides⁷ thinks, there is no doubt to be made of it, that the Zabæans, the idolatrous people Abram was brought up with, when he contradicted them, loaded him with curses and reproaches; and, because he bore them all patiently for the glory of God, as became him, therefore these words are said; but they, without question, respect future as well as present times, and regard all such, in every age and of every nation, that disapproves of, or rejects and reproaches Abram's God, his faith, his religion, and his people. *And in thee shall all families of the earth be blessed;* that is, in his seed, as in ch. xxii. 18. and which is interpreted of Christ, Acts iii. 25. Gal. iii. 8, 16. meaning not every individual of all the families or nations of the earth; but that as many as believe in Christ, of all nations, are blessed in him; and that whoever of them are blessed, they are blessed and only blessed in him, and that they are blessed for his sake with all spiritual blessings; see Eph. i. 3. such as redemption, justification, remission of sins, sanctification, adoption, and eternal life.

Ver. 4. *So Abram departed, as the Lord had spoken unto him, &c.*] Or, *when the Lord had spoken to him,* as Cocceius renders the words; when he had called him a second time, even when in Haran, immediately after the death of his father Terah; as soon as ever the words were spoken to him before recorded, he immediately prepared and got all things ready for his journey, and departed from Haran, as he had done before from Ur of the Chaldees: *and Lot went with him;* of his own accord, and he only, besides his wife Sarai and his servants, for Terah was dead, and Nahor and his family stayed behind. *And Abram was 75 years old when he departed out of Haran;* by which it appears, as has been observed, that he was not Terah's eldest son, born when he was 70 years of age, ch. xi. 26. for then he must have been at this time 135 years old, since his father, who was just now dead, lived to be 205 years old, ch. xi. 32. so that Abram must be born in the 130th year of Terah: how many years before this time he was converted from idolatry cannot be said with any certainty; various are the accounts given

by the Jewish writers; some say that at 3 years of age he knew his Creator; others at 8; others 13; others more probably when 40; others 51; others 52; and others say he was 60 years old when he began publicly to assert the unity of God in heaven⁸: however, all agree it was before the age here mentioned, as it may well be concluded.

Ver. 5. *And Abram took Sarai his wife, and Lot his brother's son, &c.*] The son of Haran his brother, not against their wills, but with their full consent: Sarai went readily with him, not only as being his wife, and so obliged by the law of marriage and tie of relation, but on the score of religion; and Lot as being a good man, and so willing to go with him, as his near relation too, for the sake of religion. *And all their substance that they had gathered;* either in Ur of the Chaldees, or in Haran, and indeed in both; which, as it was their own property, they had a right to take with them, and it was their wisdom so to do, both for the support of their families, and for the service of religion; and it appears from hence that they were not slothful, but industrious persons, and by the blessing of God were succeed'd in their employments: *and the souls that they had gotten in Haran;* the more excellent part of man being put for the whole; and the meaning is, either that were procreated^a, as some render it, or begotten by them; for, though Abram had no children, Lot had, and possibly some that might be begotten whilst there; and their servants might have children by their fellow-servants, and to which Abram and Lot had a right, and therefore took them with them; or rather it means servants which they had bought with their money there, and so had gotten or obtained them as their own property: some understand it of the proselytes made during their stay there; and no doubt they were as industrious in spreading and propagating the true religion, as in acquiring substance and servants; and to this sense are the several Chaldee paraphrases; that of Onkelos is, "and the souls which they made subject to the law in Haran;" the Targums of Jerusalem and Jonathan are, "and the souls of the proselytes, or which they proselyted in Haran;" and with this agrees the note of Jarchi, "which they brought under the wings of the Shechinah; Abram proselyted the men, and Sarai the women;" though in the literal sense he takes it to be the acquiring of servants and handmaids; there might be of both sorts, both proselytes and servants bought with money, which made up the number of 318 trained servants, Gen. xiv. 14. how long Abram stayed in Haran is not certain, it must be some time, to gather more substance, increase servants, and make proselytes; the Jews^b generally say he was there five years. *And they went forth to go into the land of Canaan, and into the land of Canaan they came;* which last clause is very fitly added, since, when they came out of Ur, they went forth to go into the land of Canaan, ch. xi. 31. but they did not then come into it, but stopped by the way at Haran; but now, when they went out from thence, they proceeded on in their

⁷ More Nevochim, ut supra.

⁸ Vid. Pirke Eliezer, c. 26. Maimon. Hilchot obeide cocahim, c. 1. sect. 3. & Comment. in ib. Juchasin, fol. g. 2. Shalshet, fol. 2. 2.

^a עשו, procreaverant, Piscator.

^b Seder Olam Rabba, Gauz. Tzemach David, par. 1. fol. 5. s.

journey, and made no stay any where of any length, until they came into the land of Canaan; which is reckoned to be 300 miles from the one to the other, and by some 400 to Sichem, and a troublesome way through the deserts of Palmyrene, and over the mountains of Lebanon and Hermon^c: of Ura, Pliny says^d, which seems to be the same with Ur, it is a place where, turning to the east, we leave the Palmyrene deserts of Syria, which belong to the city Petra, and the country called Arabia Felix; and, as it was at the northern part of Canaan they entered, they must come over Lebanon, which was the northern border of it.

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

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

Ver. 8. *And he removed from thence unto a mountain on the east of Bethel, &c.*] As it was afterwards called

by Jacob, which before and at this time had the name of Luz, Gen. xxviii. 19. now to the east of this place was a mountain, whither Abram removed his tent from Sichem, which was about 20 miles from it, as Sir Walter Raleigh^f observes, some say 28^g: *and pitched his tent*: that is, upon the mountain, as before upon the plain, fitly representing the state of the people of God, as sojourners in this world, living like Abram in tents and tabernacles, having no abiding place: *having Bethel on the west, or on the sea^h*, the Mediterranean sea, which Aben Ezra calls the Spanish sea, and lay to the west of the land of Canaan: *and Hai on the east*: the same which is called *Ai*, and said to be on the east side of Bethel, Josh. vii. 2. hard by this place, Rauwolfⁱ says, you shall still find some old ruins of old stones, where first Abraham the patriarch did build a tent, as you read in Gen. xii. 8. and he says that Bethel is still called to this day Bethisella, and is situated half a league further towards the west, at the foot of the hill, in a very fruitful country: *and there he builded an altar unto the Lord*; as he had done at Sichem; for wherever he went he worshipped God, and offered sacrifice unto him: *and called upon the name of the Lord*: prayed unto him for fresh mercies, as well as gave thanks for past ones; or, *he called in the name of the Lord^k*, he called upon Jehovah the Father, in the name of his Son, the glorious Mediator, who had appeared unto him, and whose day he saw and was glad.

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

Ver. 10. *And there was a famine in the land, &c.*] The land of Canaan, which was a very fruitful country, abounding with all kind of provisions usually, but now there was a scarcity of all; and which was both for the sins of the inhabitants of the land, and for the trial of Abram's faith, who was brought out of his own country, where was bread enough and to spare, into one in which there was a famine; and this might be a temptation to Abram to return from whence he came, and to slight and despise the country that was given him: *and Abram went down into Egypt to sojourn there*; not to dwell there, only till the famine was over; and rightly is he said to go down to Egypt, since that lay lower than the land of Canaan; and his going thither only to sojourn, and with an intention to return again to Canaan, shews the strength of his faith in the promise; and so far was he from going back to his own country, from whence he came, that he went directly the contrary, for Chaldee lay north-east of Canaan, and Egypt south-west: this country is in the Hebrew text called Mizraim, from the second son of Ham, see ch. x. 6. it had its name Egypt not from Ægyptus, one of

^c See Sir Walter Raleigh's History of the World, par. 1. b. 2. sect. 3. p. 139. and Bunting's Travels, p. 56.

^d Nat. Hist. l. 5. c. 24.

^e מורה מורה quercetum More, Tigurine version, quercum Moreh, Pagninus, Montanus.

^f History of the World, par. 1. b. 2. sect. 3. p. 139.

^g Bunting's Travels, p. 56.

^h מים a mari, Montanus, Piscator, Schmidt.

ⁱ Travels, part 3. ch. 21. p. 317. Ed. Ray.

^k יהוה בים ויקרא יהוה, Tigurine version.

its kings, as some¹ say, but from the blackish colour of its soil, and also of its river Nile, and of its inhabitants; which colour is by the Greeks called *ægyptios*, from *ægypt*, a vulture, a bird of that colour: it is bounded on the south by the kingdom of Sennar, tributary to the king of Ethiopia, and the cataracts of the Nile; on the north by the Mediterranean sea; on the east by the Arabian Gulf, or Red sea, and the isthmus of Suez; and on the west by a region of Lybia, called Marmorica². For the famine was grievous in the land: in the land of Canaan, and perhaps nowhere else; God ordering it so in his wise providence, that there should be plenty of food in one land, when there is a scarcity in another, that countries may be helpful to one another: of this famine, and of Abram's going down to Egypt on account of it, mention is made by Heathen writers; Nicolaus of Damascus says³, that Abram came out of Chaldee into Canaan, now called Judea, and a grievous famine being there, and understanding there was plenty in Egypt, he readily went thither, partly to partake of their plenty, and partly to hear what the priests would say of the gods; and Alexander Polyhistor relates, from Eupolemus⁴, that Abram removed from the place of his nativity, Camarine, called by some Urie, and settled in Phœnicia, where being a famine, he went with all his family into Egypt, and dwelt there.

Ver. 11. *And it came to pass, when he was come near to enter into Egypt, &c.*] Just entering into it, having travelled from the mountain between Bethel and Hai, 240 miles⁵; or when he *caused to come near*⁶, either his camp, as Aben Ezra supplies it, or his tent, or his family, as others: *that he said unto Sarai his wife, behold now, I know that thou art a fair woman to look upon*; though 65 years of age, being 10 years younger than her husband, see ch. xvii. 17. who was now 75 years old, ver. 4. yet might still be a fair woman, having a good complexion and comely features, and having never bore children, and especially she would be reckoned so among the Egyptians, whose women were of a blackish, sallow, swarthy complexion.

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

Ver. 13. *Say, I pray thee, that thou art my sister, &c.*] Which though it was not putting a direct lie into her mouth, she being his sister in some sense, as appears from ch. xx. 12. yet it was done to conceal

truth, and to deceive the Egyptians, and tended to endanger his wife's chastity, as well as shewed great timorousness in him, and distrust of the divine care and protection of him; and upon the whole it must be criminal in him, and shews that the best of men are liable to sin, and the strongest believer to fall, and that a saint may fail in the exercise of that grace for which he is most eminent, as Abram was for his faith, and yet fell into unbelief, and through that into other sins; this he said to his wife, and desired her to say on occasion, when she found it necessary: *that it may be well with me for thy sake*; his life spared, as follows: *and my soul shall live because of thee*; his life be safe and secure for her sake, being reckoned her brother, whereas he feared it would be in the utmost danger should it be known she was his wife.

Ver. 14. *And it came to pass, that when Abram was come into Egypt, &c.*] To the city of Heliopolis; for there it was that Abram had his abode, as Eupolemus⁷ says, when upon the famine he went into Egypt, and where he conversed with the Egyptian priests, and taught them astrology, and other things belonging to it; and of this descent of Abram into Egypt, and teaching astrology, Artapanus⁸, another Heathen writer, speaks; Abram, he says, having learned the science of astrology, went first into Phœnicia and taught it the Phœnicians, and afterwards went into Egypt, and taught it there. The Egyptians beheld the woman, that she was very fair; Abram knew that Sarai was a fair woman; but in the eyes of the Egyptians she was very fair, exceeding fair, they not being used to see very beautiful women.

Ver. 15. *The princes also of Pharaoh saw her, and commended her before Pharaoh, &c.*] The king of Egypt; so it seems by this, that Abram and Sarai were at the place where the court was kept, which the Arabic writers⁹ say was Mesr (or Memphis), the capital of the kingdom. And these princes were the king's courtiers, who taking notice of Sarai, and admiring her beauty, praised her for it to the king, and recommended her to be taken into the number of his wives or concubines, they understanding that she was a single woman, and the sister of Abram: and this they did to gratify their king, and gain his favour: *and the woman was taken into Pharaoh's house*; or palace, as the Jerusalem Targum; his royal palace, as the Targum of Jonathan; very probably into that part of his palace where his women were kept, or to some apartment where she might be purified and prepared for him; and this requiring time, was the means of preserving her from the danger she was exposed unto, see Esth. ii. 8—12. The kingdom of Egypt, according to the Jewish and Arabic writers¹⁰, was set up in the times of Reu, about 300 years before Abram was here; its first king was Mizraim, a son of Ham, the same with the Menes of Herodotus; by whom also mention is made of a king of Egypt, whose name

¹ Apollodorus, l. 2. in initio.

² Vid. Universal History, vol. 1. p. 391.

³ Apud Euseb. Præpar. Evangel. l. 9. c. 16. p. 417.

⁴ Apud ib. c. 17. p. 418, 419.

⁵ Travels of the Holy Patriarchs, &c. p. 56.

⁶ באשר וקרובי אשתי אדמוערט, sub tentorium, so some in Vatablus; familiam, Munster.

⁷ Apud ib. ut supra.

⁸ Apud ib. c. 18. p. 420.

⁹ In the Universal History, vol. 2. p. 115.

¹⁰ Shulshalet Hakabala, fol. 76. 1. Elmscinus, p. 29. apud Hottiaeger. Smegma, p. 274.

was Pheron^v, which seems to bear some likeness to the name of this king, who by Artapanus^x is called Pharethone, and whom, he says, Abram taught astrology. It is generally thought that Pharaoh was a common name to the kings of Egypt, and continued to be so to the times of Ezekiel, as Ptolemy was some time after, and as Cæsar with the Romans: whether this king was the first of the name is not certain, but probable; according to some^y, he was one of the Hycsi, or shepherd-kings. Mr. Bedford^z calls him Janias, their fifth king, and this was about A. M. 2084, and before Christ 1920. A Jewish chronologer^a asserts, he was the first Pharaoh, who was in the times of Abram, and that his name was Totis, or Tutis, as the Arabic writers^b, one of which^c says, that in the times of Serug lived Apiphanus king of Egypt (the same with Apophis; who according to Bishop Usher^d was this Pharaoh); after him was Pharaoh, the son of Sancs, from whom they (the kings of Egypt) were called Pharaohs. The name of Pharaoh is derived by some^e from פֶּרַע, which signifies both to be free, and to revenge; and so kings were called, because free from laws themselves, and were revengers of them that do evil: but it rather seems to come from the Arabic word^f, which signifies to be above others, and rule over them; and so may be thought to be not the proper name of a man, but an appellative, or the name of an office; or in other words, a king, see Gen. xli. 44. and so it may be always rendered, where it is used, as here, the king's courtiers saw her, and commended her to the king, and she was taken into the king's house; though to this may be objected, that Pharaoh is sometimes called Pharaoh king of Egypt, and then there would be a tautology; wherefore it may be better perhaps to take it in the former sense.

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

Ver. 17. *And the Lord plagued Pharaoh and his house with great plagues, &c.*] Perhaps with the same sort that Abimelech and his servants were smote with on a like account, ch. xx. 17, 18. The Jews^h say they were smitten

with ulcers; not only Pharaoh was plagued, but those of his household also, his courtiers and servants, who were accessory to the bringing of Sarai into his house; for all this was *because of Sarai, Abram's wife*; or upon the word of Saraiⁱ, as it may be literally rendered: hence the Jews have a notion, that an angel stood by Sarai with a scourge in his hand, and when Sarai bid him smite Pharaoh, he smote him^k; but דָּבַר signifies not a word only, but thing, matter and business: and so Onkelos renders it here: and the sense is, that Pharaoh and his courtiers were smitten, because of the affair and business of Sarai; because she was taken by them, and detained in Pharaoh's house, and designed to be made his wife or concubine; and thus for evil intentions was this punishment inflicted; so that evil designs, not brought into execution, are punishable; though the word of Sarai may mean what she was bid to say, and did.

Ver. 18. *And Pharaoh called Abram, and said, &c.*] Understanding how it was, that Sarai was his wife, which he came at the knowledge of, either by consulting his priests and diviners, as some say, on account of the plagues inflicted; or rather suspecting they were on the account of Sarai, from the nature of them, sent for her, and questioned her about this affair, who confessed the whole matter to him; unless it can be thought that he was warned of God in a dream, as Abimelech was on a like occasion; however he sent for Abram on what intelligence he had, and justly, though gently, reproved him: *what is this that thou hast done unto me?* to impose upon me, and deceive me after this manner, by giving out that Sarai was thy sister, when she is thy wife; by which means I have been led to prepare to take her for my wife, and have brought plagues upon myself and family; and thus he resented it as an injury done him, as he well might: *why didst thou not tell me that she was thy wife?* when he first took her into his house, and no doubt Abram was present then, and very often afterwards was in company with Pharaoh, and conversed with him, having respect for him for the sake of Sarai, he took to be his sister, and yet would never tell him she was his wife.

Ver. 19. *Why saidst thou, she is my sister? &c.*] He could not imagine what could be the reason of it, what could induce him to give out such a story as this; for he knew not the fears that Abram was possessed with, which led him to it, and which might be in a good measure groundless, or else Pharaoh might have guessed at the reason; or this he said as being willing to be satisfied of the true one; *so I might have taken her to me to wife*; ignorantly, and without any scruple, supposing her to have been free; and so should have been guilty of taking another man's wife, and of depriving him of her; which with him were crimes he did not choose to commit, though polygamy was not account-

^v Enterpe sive, l. 2. c. 111.

^x Apud Euseb. ut supra.

^y Vid. Rollin's Ancient History, vol. 1. p. 68.

^z Scripture Chronology, p. 314.

^a Juhasin, fol. 135. 1.

^b In the Universal History, vol. 2. p. 115.

^c Abulpharag. Hist. Dynast. p. 19.

^d Annal. Vet. Test. p. 7.

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^e Malvenda, Ainsworth, &c.

^f חַיָּיִם in summo fuit, summumque cepit vel tenuit, Goliolus, col. 1787. Castel. col. 3077.

^g Pirke Eliezer, c. 26.

^h Jarchi in loc. Bereshit Rabba, sect. 41. fol. 35. 4.

ⁱ על דבר שרַי propter verbum Sarai, Montanus; super verbo, Munster, Piscator.

^k Jarchi in loc. Bereshit Rabba, ut supra.

ed any by him, for no doubt he had a wife or wives when about to take Sarai for one: *now therefore, behold thy wife, take her, and go thy way*; Sarai it seems was present at this interview, who was delivered to her husband untouched, as his own property, and is ordered to depart the country, that so neither the king, nor any of his courtiers or subjects, might be under any temptation to do him an injury, by violating the chastity of his wife. The whole of this affair is related by Eupolemus¹, an Heathen historian, in a few words, in great agreement with this account; only he represents Sarai as married to the king of Egypt; he says, that Abram, on account of a famine, went to Egypt, with all his family, and there dwelt, and that the king of the Egyptians married his wife, he saying she was his sister: he goes on to relate more at large, says Alexander Polyhistor that quotes him, that the king could not enjoy her, and that his people and family were infected with a plague, upon which he called his diviners or prophets together, who told him that the woman was not a widow; and when the king of the Egyptians so understood it, that she was the wife of Abram, he restored her to her husband.

Ver. 20. *And Pharaoh commanded his men concerning him, &c.*] His courtiers and servants, not to do him any hurt or injury in his person or substance; who he might suppose would be enraged at hearing how

the king and they had been imposed upon and deceived; he ordered a guard about him whilst he was there, and to conduct him, and all that belonged to him, safely out of his dominions, as appears by what follows: but Dr. Lightfoot² is of opinion, that he gave charge to the Egyptians, making it as it were a law for the time to come, that they should not converse with Hebrews, nor with foreign shepherds, in any so near familiarity, as to eat or drink with them, which the Egyptians observed strictly ever after, Gen. xlii. 32. and xlii. 34. *and they sent him away, and his wife, and all that he had*; they did not drive him out by force, or in any disgraceful manner, but being committed to a guard of men, appointed by the king, he had safe conduct out of the land, with his family, and all that he had; all that he brought with him, and all the increase he had made there, and all the gifts he had received of the king. The Jews³ interpret it of the writings and gifts he had given to Sarai; and they⁴ observe a great likeness between Abram's descent into Egypt, his being there, and departure out of it, and that of his posterity in after-ages; as that they both went thither on account of a famine; that they both went down to sojourn there; and that they both went out with great substance; with other particulars observed by them.

C H A P. XIII.

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

Ver. 1. *And Abram went up out of Egypt, &c.*] That country lying low, and so more easy to be watered by the river Nile, as it was, and Canaan being higher; whither he went, but not till the famine in Canaan ceased: he went out of Egypt, as the Jewish⁵ chronologers say, after he had been there 3 months; but Artapanus⁶, an Heathen writer, says, he stayed there 20 years: *he and his wife, and all that he had*; servants and cattle: *and Lot with him*; from whence it is clear that he went down with him into Egypt, and it is highly probable had great respect and favour shewn him on account of his relation to Abram and Sarai; for it appears by what follows, that he was become very rich: and they all went up *into the south*; into the southern part of the land of Canaan, for otherwise

they came to the north; for as Egypt lay south with respect to Canaan, Canaan was north from Egypt; but they journeyed to that part of that land which was commonly called the south, either Negeb, as here, or Daroma; see the note on Zech. vii. 7.

Ver. 2. *And Abram was very rich, &c.*] He was rich in spiritual things, in faith, and in all other graces, and was an heir of the kingdom of heaven; and in temporal things, as it sometimes is the lot of good men to be, though but rarely, at least to be exceeding rich, as Abram was; or *very heavy*⁷, as the word signifies, he was loaded with wealth and riches, and sometimes an abundance of riches are a burden to a man, and, instead of making him more easy, create him more trouble; and, as we may observe presently, were the occasion of much trouble to Abram and Lot. Abram's riches lay *in cattle, in silver, and in gold*; cattle are mentioned first, as being the principal part of the riches of men in those days, such as sheep and oxen, he and she asses and camels, see ch. xii. 16. and besides these he had great quantities of silver and gold: the Jews say⁸ he coined money in his own name, and that his coin had on one side an old man and an old woman, and on the other side a young man and a young woman. His riches no doubt were greatly increased by the gifts and presents he received from the king of Egypt during his stay there.

Ver. 3. *And he went on in his journeys from the south,*

¹ Apud Euseb. ut supra.

² See his Works, vol. 1. p. 694.

³ Pirke Eliezer, c. 26.

⁴ Bereshit Rabba, sect. 40. fol. 35. 3.

⁵ Sefer Olam Rabba, p. 2.

⁶ Apud Euseb. Evangel. Præpar. l. 9. c. 18. p. 420.

⁷ מִשָּׁרָר מִבְּרַר מִבְּרַר מִבְּרַר, Montanus, Vatablus, Drusius, Schmidt.

⁸ Shalshalet Hakabala, fol. 2. 1.

&c.] He took the same tour, went the same road, stopping at the same resting-places, as when he went down to Egypt; having learned, as Jarchi observes, the way of the earth, that a man should not change his host. Though some, as Ben Gerson, understand it of his taking his journeys as were suitable for his cattle, as they were able to bear them, and not overdrive them, lest he should kill them, but made short stages, and frequently stopped and rested. And thus he went on through the southern part of the land, until he came *even to Bethel*; as it was afterwards called, though now Luz, ch. xxviii. 19. *unto the place where his tent had been at the beginning*; when he first came into the land of Canaan, to a mountain between *Bethel and Hai*; afterwards called Mount Ephraim, and was four miles from Jerusalem on the north¹; see ch. xii. 8.

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

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

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

Ver. 7. *And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, &c.*] Not between the two masters, but between their servants, their upper servants, that had the care of their

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

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

¹ Bunting's Travels, &c. p. 59.

and comfort, giving this excellent reason to enforce his request: *for we be brethren; or men brethren we be*; we are men, let us act like such, the rational and humane part; they were brethren being men, so by nature all are brethren; by natural relation, Lot being the son of his brother Haran; brethren in religion, of the same faith in the one true and living God, and worshippers of him; and therefore on all accounts, by the ties of nature, relation, and religion, they were obliged to seek and cultivate peace and love.

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

Ver. 10. *And Lot lifted up his eyes, &c.*] He immediately fell in with Abram's proposal, but had not the ingenuity to return back the choice to Abram which he gave him, but took the advantage of it; nor did he shew any uneasiness or unwillingness to part from Abram, though so near a relation, and so wise and good a man, and by whose means greatly he had obtained his riches; but without giving himself any concern about this, he at once cast about in his mind where to make his choice; he considered within himself which was the best part of the country, and most convenient for his flocks and herds, and where he was most likely to increase his substance; for this phrase chiefly has respect to the eyes of the understanding, he made use of, consulted with himself with his rational powers what was fittest to be done; unless we

can suppose him situated on some considerable eminence, from whence he could have a view of the whole country he made choice of, as follows: *and beheld all the plain of Jordan, that it was well watered*; a large plain, full of rich pasturage, which had its name from the river Jordan, which by various windings and turnings ran through it, and which at harvest-time overflowed its banks, and greatly contributed to the richness of the soil: *before the Lord destroyed Sodom and Gomorrah*; as he afterwards did by fire from heaven, and then that part of the plain on which those cities stood was turned into a sulphurous lake: *even as the garden of the Lord*; as any most excellent garden that is full of plants and trees, well watered, and well cultivated, and taken care of; as things most excellent are sometimes expressed by having the name of God, or the Lord, added to them, as the *cedars of God, &c.* or as the garden of Eden, which was planted by the Lord, abounding with all kind of trees, and was well watered by a river running through it: and some think that the plain of Jordan, and the parts thereof, were the real garden of Eden; wherefore one learned^{*} man takes the *as* here not to be a note of similitude, but of reality, and not merely comparative but causal, giving a reason why it was so watered, being the garden of God; so that the plain was not like unto, but really was the garden of Eden: and another observes^{*}, that the words should be rendered, *so was the garden of the Lord, as the land of Egypt*, and that the repetition of the similitude only makes one comparison, and not two; not that the plain of Jordan is first compared with the garden of the Lord, and then with the land of Egypt; but the plain of Jordan, or garden of the Lord, is only compared with the land of Egypt; and with that undoubtedly it is compared, it being once a year overflowed by the river Jordan, as the land of Egypt was with the Nile, and was a most delightful and fruitful spot like that: *as thou comest unto Zoar*; which is not to be connected with the land of Egypt, for Zoar was at a great distance from Egypt, but with the plain of Jordan, well watered everywhere till you come to Zoar, at the skirts of it, and which is by an anticipation called Zoar; for at this time, when Abram and Lot parted, it was called Bela, and afterwards, on another account, had the name of Zoar; see ch. xiv. 2. and xix. 20, 22.

Ver. 11. *Then Lot chose him all the plain of Jordan, &c.*] Because of its good pasturage, and because of the plenty of water there; the want of both which was the inconvenience he had laboured under, and had occasioned the strife between his and Abram's servants: *and Lot journeyed east, or eastward*; for the plain of Jordan, and that part of the land on which Sodom and Gomorrah stood, were to the east of Bethel: the phrase is by some rendered *from the east*[†], and the participle used most commonly so signifies; and Jarchi observes, that he journeyed from east to west; and Aben Ezra says, that Sodom was at the west of Bethel, in which he is most certainly wrong, for it was most clearly in the eastern part of the land; wherefore others, that follow this version, interpret it, that he

^{*} *וְיָרָם אֶתְּמִינָהּ* viri fratres vos, Pagninus Montanus, Dru-
sius, Schmidt.

[†] Nic. Abram. Pharus Vet. Test. p. 59.

^{*} Texelii Phoenix, l. 3. c. 7. p. 262.

[†] *מִמִּזְרָח* ab Oriente, V. L. Pagninus, Montanus, Tigurine version,
Cocceius, Schmidt.

went from the east of Bethel, or he went into that country situated at the east with respect to the land of Canaan; but it is best to render it as we do, east or eastward, to or towards the east²: and they separated themselves the one from the other; that is, Abram and Lot, they parted good friends by consent; and the one went with his family, flocks, and herds, to one place, and settled there; and the other in another place, and so further animosities and contentions were prevented.

Ver. 12. *Abram dwelt in the land of Canaan, &c.*] In that part of the land strictly so called, where the family of the Canaanites had their abode; for otherwise taking Canaan in a more general sense, the plain of Jordan, and cities of Sodom and Gomorrah, were in the land of Canaan. And *Lot dwelt in the cities of the plain*; in the neighbourhood of them, or near those cities, which were built on the plain of Jordan, for he could not dwell in more than one, if in one; for it looks as if at his first settlement he did not dwell in any, but near them all, especially Sodom: since it follows, and pitched his tent toward Sodom, or even unto Sodom³; and it may be rendered, as it is by some, he pitched his tents⁴, for himself, his family, and his servants, his shepherds and his herdmen, which reached unto Sodom, and where he afterwards dwelt, at least at the gate of it.

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

Ver. 14. *And the Lord said unto Abram, after that Lot was separated from him, &c.*] The Lord appeared unto him as he had before, and with an articulate voice spoke unto him, to comfort him upon the separation of his kinsman from him, and to renew the grant of the land of Canaan to him and his seed, and to assure him, that though Lot had chosen the most delightful and fruitful part of the country, yet it should not be an inheritance to him and his posterity, but the whole land should be Abraham's and his seed's. *Lift up now thine eyes, and look from the place where thou art*; being upon Mount Ephraim, between Bethel and Hai, see ch.

xii. 8. and xiii. 3. from whence his view of the land might be extended very far: northward, and southward, and eastward, and westward; the north of the land of Canaan was Mount Lebanon, the south of it Edom or Idumea, the east the plain and river of Jordan, the west the Mediterranean sea; and the word for westward here is to the sea⁵; northward of it was Babylon, southward Egypt, eastward Arabia, and westward the Mediterranean sea.

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

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

Ver. 17. *Arise, walk through the land, &c.*] And take a survey of it, and see what a land it is, how good and how large, and take possession of it for himself and his, though he was only to be a sojourner in it; and so the Targum of Jonathan adds, and making in it a possession, which in civil law was done by walking: in the length of it, and in the breadth of it; the extent of it is variously settled by geographers; some giving it no more than about 170 or 180 miles in length, from north to south, and about 140 in breadth from east to west, where broadest, as it is towards the south, and but about 70 where narrowest, as it is towards the north: but it is observed⁶ from the latest and most accurate maps, that it appears to extend near 200 miles in length, and about 80 in breadth about the middle, and 10 or 15 more or less where it widens or shrinks: for *I will give it unto thee*; that is, to his seed, the whole of it, in its utmost extent, as to length and breadth; which if he pleased for his own satisfaction he might take a tour through, whereby he would be a judge what was bestowed on him and his.

² Orientem versus, Junius & Tremellius, Piscator, Drusius, Cartwrightus.

³ אֶרֶץ סוּדוֹם usque Sodom, Paquius, Montanus, Tigurine version, Junius & Tremellius, Piscator, Schmidt.

⁵ אֶרֶץ מוֹצֵא מוֹנֵס תֵּנוֹרִיָּא, Junius & Tremellius, Piscator & Tigurine version, so Jarchi.

⁶ אֶרֶץ אֲדָמָה & ad mare, Montanus, Schmidt.

⁴ Vid. Universal History, vol. 2. p. 385.

Ver. 18. *Then Abram removed his tent, &c.*] From the mountain between Bethel and Hai, ver. 3. and came and dwelt in the plain of Mamre, or in the oaks of Mamre^c; in a grove of oaks there, as being shady and pleasant to dwell among or under, and not through any superstitious regard to such trees and places where they grew; which has obtained since among the Heathens, and particularly among the Druids, who have their name from thence. Indeed such superstitions might take their rise from hence, being improved and abused to such purposes; and both Jerom^f and Sozomen^g speak of the oak of Abram being there in the times of Constantine, and greatly resorted to, and had in great veneration; and they and others make mention of a turpentine tree, which it is pretended sprung from a walking stick of one of the angels that appeared to Abram at this place, greatly regarded in a superstitious way by all sorts of persons: this plain or grove of oaks, here spoken of, was called after a man whose name was Mamre, an Amorite, a friend and confederate of Abram: which was in Hebron; or near it, an ancient city built seven years before Zoan or Tanis in Egypt, Numb. xiii. 22. it was first called Kirjath Arbah, but, in the times of Moses, Hebron, ch. xxiii. 2. The place they call the Turpentine, from the tree

that grows there, according to Sozomen^g, was 15 furlongs distant from Hebron to the south; but Josephus^h says it was but 6 furlongs, or 3 quarters of a mile; who speaking of Hebron says, "the inhabitants of it say, that it is not only more ancient than the cities of that country, but than Memphis in Egypt, and is reckoned to be of 2300 years standing: they report, that it was the habitation of Abram, the ancestor of the Jews, after he came out of Mesopotamia, and that from hence his children descended into Egypt, whose monuments are now shewn in this little city, made of beautiful marble, and elegantly wrought; and there is shewn, six furlongs from it, a large turpentine-tree, which they say remained from the creation to that time." A certain travellerⁱ tells us, that the valley of Mamre was about half a mile from old Hebron; from Bethel, whence Abram removed to Mamre, according to Sir Walter Raleigh^k, was about 24 miles; but Bunting^l makes it 32: and built there an altar unto the Lord; and gave thanks for the prevention of strife between Lot and him, and for the renewal of the grant of the land of Canaan to him and his seed; and performed all acts of religious worship, which the building of an altar is expressive of.

C H A P. XIV.

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

Ver. 1. *And it came to pass, in the days of Amraphel king of Shinar, &c.*] Or Babylon, as Onkelos, where Nimrod began his kingdom. This was Nimrod himself, as the Jewish writers generally say^m; though more likely Ninyas the son of Ninus and Semiramis, and grandson of Nimrod; or rather some petty prince or deputy-governor of Shinar, under the king of Babylon; since, though named first, he was not the principal in this war, but fought under the king of Elam, and as an ally and auxiliary of his; and it may be the kingdom of Babylon was not as yet of any great extent and power, and that all those stories told of Ninus,

Semiramis, and Ninyas, are mere fables; and indeed we hear nothing in Scripture of this kingdom, and the kings of it, from this time, until the times of Merodach Baladan, the son of Baladan king of Babylon, in the reign of Hezekiah king of Judah; nor of the Assyrian kingdom, and the kings of it, until Pul king of Assyria, in the times of Menahem king of Israel; wherefore it is greatly to be questioned, whether those kingdoms rose to any considerable height until these times: though some think that Shinar here does not intend Shinar in Chaldea or Babylon, which was too far distant from Abram, but Shinar in Mesopotamia, a large city at the foot of a mountain, three days distant from Mansil, which is now, in Arabic, called Singjar, and by Ptolemy, Singaraⁿ. *Arioch king of Ellasar*; or Telassar, according to the Targum of Jonathan, a place in Mesopotamia, inhabited by the children of Eden, Isa. xxxvii. 12. and Stephanus^o makes mention of a city in Cælesyria, upon the borders of Arabia, called Ellas, of which this prince may be thought to be the governor; or rather he was king of a people called Elesari, whose country is placed by Ptolemy^p in Arabia; and could Ninyas be thought to be Amraphel, this king would bid fair to be Ariæus a king of Arabia, or a son of his of the same name, that was a confederate of Ninus, as Diodorus Siculus^q relates out

^c מַמְרֵא juxta quercetum Mamre, Tigurine version, Pagninus, Montanus; so Ainsworth.

^d De loc. Heb. fol. 87. E. tom. 2.

^e Eccles. Hist. l. 2. c. 4. p. 447.

^f Ibid.

^g De Bello Jud. l. 5. c. 9. sect. 7.

^h Baumgarten. Peregrinatio, l. 2. c. 4. p. 79.

ⁱ History of the World, par. 1. B. 2. sect. 3. p. 132.

^l Travels, p. 57.

^m Targum Jon. & Jarchi in loc. T. Bab. Erubin, fol. 53. 1. Bereshit Rabba, sect. 42. fol. 57. 1.

ⁿ Hyde Hist. Relig. Pers. c. 2. p. 46.

^o De Urbilus.

^p Geograph. l. 6. c. 7.

^q Bibliothec. l. 2. p. 90.

of Ctesias. Next follows, *Chedorlaomer king of Elam*; or the Elamites, as the Vulgate Latin version, the Persians, see Acts ii. 9. This led Diodorus^r to say, that the war Moses speaks of is what the Persians waged against the Sodomites. This seems to have been the most powerful prince at this time, to whom the five kings of Sodom, &c. had been subject for twelve years, but now had rebelled, and to subdue them again he came forth, with three other kings his allies, see ver. 4, 5. but if Elam is the same with Persia, as it often signifies, or with Elymais, a part of Persia, that kingdom could not be at this time so large and potent as it has been since; or Chedorlaomer would not have stood in need of the assistance of other princes against such petty kings as those of Sodom, &c. Nor does it seem credible that he should come out of Persia; and pass through so great a part of the world as the countries of Assyria, Chaldea, Mesopotamia, Syria, and part of Arabia and of Canaan, to bring five such small towns or cities into subjection to him, as he must, as Sir Walter Raleigh^s observes; nor could the trifle of goods, as they may be comparatively called, he carried off, be an equivalent to the expense he must be at in so long a march. It is more probable, therefore, that this was the name of some place near to the land of Canaan, built by some of the posterity of Elam, the son of Shem, and called after the name of their ancestor; or it may be a colony of the Elamites in those parts, of which this prince was their head and chief: and *Tidal king of nations*; that is, either of other nations distinct from those before mentioned, so Aben Ezra; or else, as he also observes, the name of a province; or as Jarchi and Ben Melech, the name of a place called Goim, because there were gathered together many out of various nations and places, and they set a man to reign over them, whose name was Tidal; just as one of the Galilees in after-times was called Galilee of the nations, for a like reason. Sir Walter Raleigh^t conjectures, that as there were many petty kingdoms joining to Phœnicia and Palestine, as Palmyrene, Batanea, Laodicene, Apamene, Chalcidice, Cassiotis and Celibonitis, these might be gathered together under this man. According to Eupolemus^u, an Heathen writer, these several princes were Armenians that fought with the Phœnicians, and overcame them, by whom Lot was carried captive. Josephus^v indeed, accommodating himself to the Greek historians, and in favour of them, says that the Assyrians at this time were masters of Asia, and led out an army under four generals, and made the kings of Sodom, &c. tributary to them; and they rebelling against them, made another expedition upon them under these four kings as their generals, and conquered them: but it seems not likely that the Assyrian monarchy was so large at this time; or if it was, these five petty kings of the plain of Jordan, who had not so much ground as our Middlesex, as Sir Walter Raleigh^x observes, and perhaps not a quarter of the people in it, would

never have dared to have engaged with so powerful an adversary.

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

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

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

Ver. 5. *And in the fourteenth year came Chedorla-*

^r Apud Drusium in loc.

^s History of the World, par. 1. B. 2. c. 1. sect. 13. p. 138.

^t Ibid. sect. 11. p. 137.

^u Apud Euseb. Præpar. Evangel. l. 9. c. 17. p. 418.

^v Antiqu. l. 1. c. 9.

^x Ut supra, sect. 10. p. 136.

^y Geograph. l. 16. p. 526.

^z Works, vol. 2. p. 6. Vid. Reland. Palestina illustrata, tom. 2. p. 1020.

^a Polybistor. c. 48.

^b מְדִינַת הַשָּׁלֵט מִן הַיָּם הַמֶּלַח הַשְּׂדֵדִים, in valle occationum, Hiller. Onomastic. Sacr. p. 937. dicta ab agris occatis, Schmidt.

mer, &c.] Not in the 14th year of their rebellion against him, as Jarchi, but from their becoming vassals to him: and the kings that were with him; those kings before mentioned: and smote the Rephaims in Ashteroth-Karnaim; which were in their way to Sodom, &c. and very probably were confederates with the five kings; the Targum, and so the Septuagint, render the word *giants*, as it is in Deut. ii. 11. but they were one of the nations or tribes of the Canaanites, Gen. xv. 20. and had their name either from the Hebrew word נָפִי, which signifies to be healthful and robust, as those people might be, or from Rephas, the Remphan of Stephen, Acts vii. 43. called Chiun, Amos v. 26. and with Cronus or Ham the father of Canaan, as Bishop Cumberland^c observes; and these dwelt in Ashteroth Karnaim, which was a place in Bashan, Deut. i. 4. it is about six miles, as Eusebius^d says, from Adraa or Edrei, and in 2 Maccab. xii. 26. mention is made of a place called Carnion, where was a temple of Atergates, a Phœnician deity, as Ashteroth or Astarte was; and this city here had its first name from Astarte the wife of Cronus or Ham, and whose name may be preserved in Carnaim, as Bishop Cumberland thinks; though as Astarte is said by Sanchoiatho^e to put on her head the mark of her sovereignty, a bull's head, that is, with its horns, this might be another of her names retained in this city; and it is certain that she was a Phœnician goddess, called the goddess of the Sidonians, 1 Kings xi. 5. and Sanchoiatho relates^f, that the Phœnicians say, that Astarte is she, who among the Greeks is called Aphrodite or Venus; and Astarte is called by Lucian^g the Phœnician Venus, and by Cicero^h the Syrian Venus; and if she was the same with Diana or the moon, as some think, she might have the name of Carnaim from its two horns, as the word signifies: our English poetⁱ seems to have this in his thoughts, when he speaks of Asteroth as the goddess of the Phœnicians: however the inhabitants of this place who belonged to the Canaanites were first attacked by the four kings and routed, though not utterly destroyed, because we hear of them afterwards, as well as they that follow: and the *Zuzims in Ham*; or Hemtha, as Onkelos and Jonathan render it, a place so called from Ham the father of Canaan, and was somewhere in the land of Canaan or near it, and near the former place; for it can hardly be thought the land of Egypt, sometimes called the land of Ham, is meant; these Zuzim are supposed by Jarchi to be the same with the Zamzumim in Deut. ii. 20. the word is by Onkelos and Jonathan rendered strong and mighty ones, as also by the Septuagint, mighty nations: and the *Emims in Shaveh-Kiriathaim*: a people great, and many, and tall, as the Anakim, and were accounted giants as they, and who in after-times were by the Moabites called Emim, Deut. ii. 10, 11. and therefore Moses gives them the same name here, which they had from the dread and terror they injected into men, and so the word in all the three Targums is ren-

dered terrible ones; and these dwelt in Kiriathaim, a city in the tribe of Reuben, taken from Sihon, king of the Amorites, and which seems to be situated in a plain, see Josh. xiii. 19.

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

Ver. 7. *And they returned, and came to En-mishpat, which is Kadesh, &c.*] Pursuing their victories as far as El-paran by the wilderness, they had passed by the country of the Amalekites; wherefore they returned, or came back to fall upon them, and they came to a place called En-mishpat, or the *fountain of judgment*; which was not its future name, as Jarchi thinks, because there Moses and Aaron were to be judged concerning the business of that fountain, even the waters of Meribah, with which agrees the Targum of Jonathan; “and they returned and came to the place where “the judgment of Moses the prophet was determined “by the fountain of the waters of contention;” but it seems to have been the ancient name of the place, and by which it was called at this time, as Kadesh was the name of it at the time of Moses writing this; and therefore he adds, *which is Kadesh*; that is, which is now called Kadesh, because there the Lord was sanctified, when the rock at that place was smitten, and waters gushed out: it was a city on the uttermost border of the land of Edom, Numb. xx. 1, 12, 13, 16. and seems formerly to have been a place where causes were heard and judgment passed; and so Onkelos paraphrases it, “to the plain of the division or decision “of judgment;” which, as Jarchi himself interprets it, “is a place where the men of the province gathered “together for all judgment;” or for hearing all causes and determining them: and smote all the country of the Amalekites; which, according to Josephus^k, reached from Pelusium in Egypt to the Red sea; they inhabited Arabia Petrea, for he^l says, the inhabitants of Gobelitis and Petra are called Amalekites; which name is generally supposed to have been given them here by way of anticipation, since the commonly-received opinion is, that they were the descendants of Amalek, a grandson of Esau, who was not born when this war was waged, see Gen. xxxvi. 12. but the Mahometan writers derive the pedigree of Amalek, from whom these people had their name, from Noah in the line of Ham, and make him to be some generations older than Abram, which with them stands thus, Noah, Ham, Aram, Uz, Ad, Amalek^m; and they speak of the

^a Sanchoiatho's Phœnician History, p. 220, 221.

^b Apud Reland. Palest. illustrata, tom. 2. p. 5, 98.

^c Sanchoiatho's Phœnician History, p. 35.

^d Ibid. p. 36.

^e De Dea Syrin.

^f De Natura Deorum, l. 3.

^g ——— with these in troop

Case Astoreth, whom the Phœnicians call'd

Astarte queen of heav'n, with crescent horns.

Milton's Paradise Lost, B. 1. l. 437, 438, 439.

^h Antiqu. l. 6. c. 7. sect. 3.

ⁱ Ibid. l. 3. c. 9. sect. 1.

^k Taarich, M. S. apud Reland. Palestina illustrata, tom. 1. p. 81.

Amalekites as dwelling in the country about Mecca, from whence they were driven by the Jorhamites^a: and indeed it seems more probable that the Amalekites were of the posterity of Ham, since Chedorlaomer, a descendant of Shem, falls upon them, and smites them; and they being confederates with the Canaanites, and are with the Amorites, Philistines, and other Canaanitish nations, always mentioned, seem to be a more ancient nation than what could proceed from Amalek the son of Eliphaz, since Amalek is said to be the first of the nations, Numb. xxiv. 20. nor does there ever appear to be any harmony and friendship between them and the Edomites, as it might be thought there would, if they were a branch of Esau's family; nor did they give them any assistance, when destroyed by Saul, so that they seem rather to be a tribe of the Canaanitish nations; and they are, by Philo^b the Jew, expressly called Phœnicians: and also the Amorites, that dwell in Hazezon-tamar; the same with the Emorites, see ch. x. 16. another tribe or nation of the Canaanites descended from Amor or Emor, a son of Canaan: the place of their habitation has its name of Hazezon-tamar from the multitude of palm-trees which grew there: for Tamar signifies a palm-tree, and Hazezon is from חָצוץ, to cut; and this part of the name seems to be taken from the cutting of the top, crown, or head of the palm-tree, for the sake of a liquor which has a more luscious sweetness than honey; and is of the consistence of a thin syrup, as Dr. Shaw^c relates; the head of the palm-tree being cut off, the top of the trunk is scooped into the shape of a basin, as he says, where the sap in ascending lodges itself at the rate of three or four quarts a day during the first week or fortnight, after which the quantity daily diminishes; and at the end of six weeks or two months the juices are entirely consumed, and the tree becomes dry, and serves only for timber or fire-wood. This place is the same with Engedi, 2 Chron. xx. 2. and so the Targums of Onkelos and Jonathan here translate it, in Engedi; and which place Pliny^d says was famous for groves of palm-trees; it was a city near the Dead sea, see Ezek. xlvi. 8, 9. and Josephus says^e it was situated by the lake Asphaltites, that is, the place where Sodom and Gomorrah stood; and he adds, that it was 300 furlongs distant from Jerusalem, where were the best palm-trees and balsam: so that now the four kings had got pretty near Sodom; wherefore it follows,

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

that were come forth against them, and whose names are repeated, and are as follow:

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

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

Ver. 11. *And they took all the goods of Sodom and Gomorrah, &c.*] They entered these cities and pillaged them, and carried off every thing valuable in them, that was portable or could be driven, as their cattle, &c. they did not burn these cities, nor take pos-

^a Alkodiaus, apud Pocock. Specimen Arab. Hist. p. 173.

^b De Vita Mosis, l. 1. p. 636.

^c Travels, tom. 1. p. 143. Ed. 2.

^d Nat. Hist. J. 5. c. 17.

^e Antiqu. l. 9. c. 1. sect. 2.

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^f בארת בארת patel, pater bituminis, Vatablus, Piscator, Cartwright, Drusius, Schmidt; so Jarchi.

^g Apud Adricom. Theatrum Terræ Sanct. p. 44.

^h Ælian. Var. Hist. l. 13. c. 19.

ⁱ ושמח in eos, Cocceius.

session of them, and leave garrisons in them, which shews them to be petty princes that came for plunder, and to get an equivalent for non-payment of tribute to one of them: *and all their victuals, and went away*; all the meat and drink they could light of, with which they refreshed their troops, and then departed.

Ver. 12. *And they took Lot, Abram's brother's son, &c.*] The son of Haran, his elder brother, who was now, as the Jews say², 50 years of age: *who dwell in Sodom*, or near it, in the country adjacent to it, see ch. xiii. 12. and so being a neighbour of the men of Sodom, and a sojourner among them, he partakes of their punishment; and this was a just correction of him for choosing to dwell among such a people: *and they took his goods, and departed*: as him and his family, so all his substance, his cattle, wealth, and riches of every sort, and went off with it: Eupolemus³, an Heathen writer, makes mention of this circumstance in his relation of this war, and says, that the Armenians, as he calls the four kings, having conquered the Phœnicians, carried away captive the brother's son of Abram.

Ver. 13. *And there came one that escaped, &c.*] Both the sword of the enemy and the slime-pits; either one of the inhabitants of Sodom, who had an acquaintance with Lot and a friendship for him, and knew his relation to Abram; or one of Lot's family, that might escape being taken and carried captive: for not Michael the prince, so called, because when the angels fell they would have drawn him with them, but God delivered him, and therefore his name was called מליש, or one that escaped, as the Jews² say; nor Og, that escaped the waters of the flood, as they also say³, and now from this war, and was the only one left of the Rephaim, or giants, whom Amraphel slew, which they gather from Deut. iii. 11. who they suppose came with the following message to Abram with an ill design, that he might go out to war with the kings, and be slain, and then he thought to marry his wife; but these are idle fancies, what is first suggested is right. *And told Abram the Hebrew*; that there had been a battle of 4 kings with 5, that the latter were beaten, among whom were the kings of Sodom and Gomorrah; and that Lot, his kinsman, who dwelt in or near Sodom, was carried captive, with all his goods. Abram is called the Hebrew, either from his passing over or coming beyond the river Euphrates, from Chaldea into Canaan; with which the Septuagint version agrees, rendering it the *passer-over*; and so Jarchi says he is called, because he came beyond the river: or rather from his having lived beyond it, as such as dwelt there were called; for it can hardly be thought that he should peculiarly have this name from that single action of his passing the river, which multitudes did besides him: but rather, why should he not be called Ibri, the word here used, from the place of his birth? For, according to the Talmudists⁴, Ur of the Chaldees was called עִבְרָא יְעִרָא, little Ibra; though it is more

generally thought he had this name from his being a descendant of Eber, and who was not only of his sons' sons, and spoke the same language, but professed the same religion, and which was continued in his posterity, who to the latest ages were called Hebrews, and sometimes Eber, Numb. xxiv. 24. and which is the opinion of many Jewish writers⁵, and seems most probable: *for he dwelt in the plain of Mamre the Amorite*; see ch. xiii. 18. it was about 40 miles from Sodom, but from it to Dan, whither he pursued the 4 kings, and where he overtook, fought, and smote them, is by some computed 124 miles⁴; this Mamre, from whom the plain or grove of oaks were called, was the *brother of Eshcol, and brother of Aner*: who are particularly mentioned, because of their concern in the following expedition: *and these were confederate with Abram*: or were *masters or authors of a covenant*⁶ with him; they had entered into a league to defend one another, their persons and properties, from the insults of invaders and tyrants, or thieves and robbers: and it may be lawful to form such leagues with irreligious persons on such accounts, where there is no prohibition from God, as there was none as yet, though there afterwards was one; and the Israelites were forbid to make covenants with the Canaanites, but that was after they were drove out of the land for their sins, Deut. vii. 1, 2. besides, it is not improbable that these men were religious men, and worshipped the same God with Abram, for such there were among the Canaanitish princes, of which Melchizedek, after spoken of, is an instance; and as yet the sin of the Amorites was not full, of which tribe or nation these men were.

Ver. 14. *And when Abram heard that his brother was taken captive, &c.*] That is, his brother's son Lot, as in ver. 12. which was contrary to the law of nations; since Lot was only a sojourner, and not an inhabitant in Sodom, and therefore had no concern in the quarrel between the kings, and this justified Abram's taking up arms on his behalf: *he armed his trained servants*; such as were trained up by him in religious exercises, see ch. xviii. 19. in the affairs and business of civil life, in the care of flocks and herds, and particularly in the art of war; which was both lawful and necessary, for the preservation of his family and substance from oppressors: *born in his own house*: of his servants, and so were his property, and at his disposal and command; their number was 318, a large number for servants, and which shewed how great a man Abram was, what possessions he must have to employ so many, and yet but a small number for an army, to go forth with against 4 kings who had conquered 5; though how many his confederates brought with them is not certain: *and pursued them unto Dan*; the Jerusalem Targum is, to Dan of Cæsarea, meaning Cæsarea of Philippi, as in the times of Christ and his apostles it was called; which at first had the name of Leshem, or Lais, and was not called Dan until the times of the

² Shalshael Hakabala, fol. 77. 1.

³ Apud Euseb. Evangel. Præpar. l. 9. c. 17. p. 418.

⁴ Pirke Eliezer, c. 27.

⁵ Targum Jon. & Jarchi in loc. Bereshit Rabba, sect. 42. fol. 37. 2.

⁶ T. Bab. Niddah, fol. 61. 1.

⁷ T. Bab. Bava Batra, fol. 91. 1. & Gloss. in ib.

⁸ Bereshit Rabba, sect. 42. fol. 37. 3. Sopher Cosri, par. 1. sect. 49. fol. 24. 2. Shalshael Hakabala, fol. 75. 1. Aben Ezra on Exod. i. 16.

⁹ Bunting's Travels, p. 57.

¹⁰ בעלי ברית, Domini vel auctores foderis, Piscator, Oleaster.

judges, Judg. xviii. 29. wherefore, if the same place is intended here, it is so called not only by anticipation, but by a spirit of prophecy; since it had not the name of Dan even in the times of Moses, the writer of this history, unless it may be thought to be inserted by Samuel or some other inspired writer, after Moses; though there is no need to suppose either of these, seeing there might be a town or city of this name in those parts at this time, or however one of the springs of Jordan might be so called, from whence the river had its name as early, ch. xiii. 11. and so Josephus^f expressly says, speaking of this expedition, that Abram fell upon them at Dan, for so, adds he, the other fountain of Jordan is called.

Ver. 15. *And he divided himself against them, he and his servants by night, &c.* Together with his confederates; and very probably their whole force was divided into 4 parts, under their 4 leaders; and this might be done in order to attack the 4 kings and their soldiers, who might be in 4 separate bodies; or to fall upon their camp in the 4 quarters of it, and to make a shew of a greater army, thereby to intimidate the enemy: Abram seems to have understood the art of war, and the use of stratagems in it; and, as it might be night before he could come up to them, he took the advantage of that, and fell upon them unawares, when some were asleep in their beds, and others drunk, as Josephus^g relates; and who also says, it was on the 5th night after Abram had knowledge of what had happened at Sodom: *and smote them, and pursued them unto Hoba, which is on the left hand of Damascus;* a famous city in Syria; it was in after-times the metropolis of that country, Isa. vii. 8. and was most delightfully situated in a vale, see the note on Jer. xlix. 23. according to Josephus^h it was built by Uz, the son of Aram and grandson of Shem, and some sayⁱ by Shem himself, and that it is to this day called Sem in the Saracene language, and lay between Palestine and Cœlesyria; on the left hand of this city, or on the north of it, as all the Targums paraphrase it, lay a place called Hoba, and is computed to be 80 miles from Dan, from whence he pursued them hither, after he had discomfited them there.

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

Ver. 17. *And the king of Sodom went out to meet him, &c.* Whilst Abram was in pursuit of the 4 kings, the king of Sodom came down from the mountain whither he and those that escaped with him fled, and came to Sodom: and from hence he went out, not alone, but accompanied with his retinue, to meet Abram: *after his return from the slaughter of Chedorlaomer, and of the kings that were with him;* to con-

gratulate him upon the victory he had obtained over them; and this meeting was *at the valley of Shaveh;* a most plain and even valley, as the word signifies, clear of trees and every thing that obstructs sight or passage, as Jarchi observes, and so a proper place to have an interview in: *which is the king's dale;* some say King Melchizedek's, but one should rather think it was the king of Sodom's; the Targum of Jonathan calls it the place of the king's exercise, where he had his diversions in riding, walking, &c. it can hardly be that in 2 Sam. xviii. 18. though some are of this opinion, being near to Jerusalem, which they suppose to be the same with Salem in the next verse.

Ver. 18. *And Melchizedek king of Salem brought forth bread and wine, &c.* Both the Targums of Jonathan and Jerusalem say, this is Shem the son of Noah, and which is the sense of the Jewish writers in general, and of many Christian ones; but, though it is highly probable he was living at this time, yet it is not easy to account for it why his name should be changed, or that he should reign in a country in the possession of his brother's son; or that he should meet Abram, and congratulate him on the slaughter of one of his own descendants, as Chedorlaomer was; and especially it cannot be said of him that he was without father or mother, or that those were not known, since Shem's parentage and pedigree are notorious enough; some have thought him to be more than a mere man, even the son of God himself, but he is manifestly distinguished from him in Heb. vii. 3. he seems to be what Josephus^k says he was, a Canaanitish prince, a pious and religious man, eminently raised up by God, and whose genealogy was kept a secret, that he might be in this as in other things a type of Christ: but that he should be Canaan himself, as Dr. Clayton^l thinks, a brother of Metsir, or Mizraim, the second son of Ham, being by Sanchoniatho called Sedec, is not likely, since he was cursed by Noah. Salem, of which he was king, is by the above Targums said to be Jerusalem, and which is the opinion of many writers, Jewish and Christian, and of which opinion I myself was formerly, see the note on Heb. vii. 1. Jerusalem being plainly called Salem, Psal. lxxvi. 2. but it seems clear from hence that it must be near to Sodom, and lay in the way between Damascus and Sodom; whereas Jerusalem was in a contrary situation, and lay near 40 miles from Sodom; for Josephus says^m, the lake Asphaltites, where Sodom once stood, was 300 furlongs from Jerusalem, which is about 38 miles; and Jerom relatesⁿ, that Salem was a town near Scythopolis, which was so called in his times, and where was shewed the palace of Melchizedek, which, by the largeness of the ruins, appeared to have been very magnificent, and takes it to be the same place with Shalem in Gen. xxxiii. 18. and Salim, near to which John was baptizing, John iii. 23: this great man *brought forth bread and wine;* not as a priest for an offering, but as a munificent king, to refresh Abram and his weary troops, and which the king of Sodom could not do, because the victuals of that place were carried off by

^f Antiqu. l. 1. c. 10. sect. 1.

^g Ibid.

^h Ibid. c. 6. sect. 4.

ⁱ Baumgarten. Peregrinatio, l. 3. c. 4. p. 111.

^k De Bello Jud. l. 6. c. 10.

^l Chronology of the Hebrew Bible, p. 100.

^m Antiqu. l. 15. c. 6. sect. 2.

ⁿ Ad Evagrium, tom. 3. fol. 13. E.

the four kings, ver. 11. and as Abram had the land of Canaan by promise, and now had made conquest in it over the invaders of it, Melchizedek, sensible of his right unto it, brings forth the best fruits of it, and, as Dr. Lightfoot observes^o, tenders them to him as *livery and seisin* of it: in this Melchizedek was a type of Christ, who comforts and refreshes his hungry and weary people with himself, the bread of life, and with the wine of his love, as well as his name and title agree with him, who is a righteous King and Prince of Peace, Jer. xxiii. 5. Isa. ix. 6: *and he was the priest of the most high God*; a priest as well as a king, as in many countries princes were both^p; and in this he was a type of Christ in his kingly and priestly offices, who is a priest upon the throne, both king and priest, Zech. vi. 13. Melchizedek was a priest not of any of the Phœnician deities, but of the true and living God, who is above all gods, dwells in the highest heaven, and is the most High over all the earth; by him was he called to this office and invested with it, and he ministered to him in it.

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

Ver. 20. *And blessed be the most high God, &c.*] Let his name be praised, and thanks be given to him for all mercies temporal and spiritual, since all flow from him, and particularly for the mercies Abram and others through him were now made partakers of; for whoever were the instruments, God was the efficient cause, and to him all the glory was to be given: *which hath delivered thine enemies into thine hand*; the 4 kings, who are called Abram's enemies, because the enemies of God and of true religion, and because they had been injurious to a relation of his; and especially they may be so called, if their intention was, as, say the Jewish writers^q, to slay him, beginning first with Lot: and those 4 kings, according to them, signify the four monarchies, the Babylonian, Persian, Grecian, and Roman^r, who in their turns distressed his posterity, but in the latter day shall fall into their hands, as those did into Abram's, and fall by them: *and he gave him tithes of all*; not Melchizedek to Abram, but Abram to Melchizedek, as appears from Heb. vii.

4. and these tithes were given not out of the goods that were recovered, for they were restored to the proprietors of them, but out of the spoils that were taken from the enemy, as is evident from the same place referred to; and these were given both as a return for the respect shewn him by Melchizedek, and by way of thankfulness to God for the victory, whose priest he was; otherwise, as a king, he stood in no need of such a present; nor was it for his maintenance as a priest, or what Abram was obliged unto, but was a voluntary action, and not out of his own substance, but out of the spoils of the enemy, and to testify his gratitude to God: this was imitated by the Heathens in after-times; so the Tarentines, having got a victory over the Peucetians, sent the tenth (of the spoil) to Delphos^s: the Jews^t say Abraham was the first in the world that began to offer tithes; but they are mistaken, when they say in the same place, that he took all the tithes of Sodom and Gomorrah, and of Lot his brother's son, and gave them to Shem the son of Noah. Eupolemus^u makes mention of this interview between Abram and Melchizedek by name; he says, Abram was hospitably entertained in the holy city Argarizin, which is by interpretation the mountain of the most High (but seems to be the Mount Gerizzim), and that he received gifts from Melchizedek, the priest of God, who reigned there.

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

Ver. 22. *And Abram said to the king of Sodom, &c.*] In reply to his request: *I have lifted up mine hand unto the Lord*; which was both a gesture of praying and of swearing, and both may be intended here; when he set out on his expedition, it is very probable he prayed to God for success, and swore that if he prospered him, that he would receive no profit or advantage from it to himself; or now in the presence of Melchizedek he lift up his hands and swore that he would take none of the goods he had recovered to his own use; and in this form of praying or swearing, he makes use of the same epithets of God Melchizedek had just used: *the most high God, the possessor of heaven and earth*: having

^o Works, vol. 1. p. 694.

^p Rex Anius, rex idem hominum Phœbique sacerdos, Virgil. Æneid. 1. 3. vid. Servium in loc.

^q Pirke Eliezer, c. 27.

^r Bereshit Rabba, sect. 42. fol. 37. 1.

^s Pausan. Phocica, sive, l. 10. p. 633.

^t Pirke Eliezer, c. 27.

^u Apud Euseb. Evang. Præpar. l. 9. c. 17. p. 419.

^w R. Sol. Urbin. Ohel Moed, fol. 21. 2.

his heart struck with those just and glorious representations of God, and awed with a sense of such a glorious Being, and being forward to learn and retain every thing that tended to make for the glory of God.

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

Ver. 24. *Save only that which the young men have eaten, &c.*] His 318 trained servants, and those of his confederates, who having recovered the victuals taken

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

C H A P. XV.

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

Ver. 1. *After these things, &c.*] The battle of the kings, the captivity of Lot, the rescue of him and his goods, and of those of Sodom and Gomorrah by Abram, and the conversation that passed between him, and the kings of Sodom and Salem: *the Word of the Lord came unto Abram in a vision*; Christ, the essential Word, appeared to Abram in a human form, visible to him, and with an articulate voice spoke unto him: *saying, as follows, fear not, Abram*; calling him by his name, the more to encourage him, and to dissipate his fears to which he was subject; which might be, lest the nations that belonged to the four kings he had conquered and slain should recruit their armies, and come against him with greater force; and the brethren and relations of those he had slain should avenge themselves on him, as the Targums of Jonathan and Jerusalem suggest: and therefore the Lord bids him not give way

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

Ver. 2. *And Abram said, Lord God, what wilt thou give me, seeing I go childless, &c.*] As if he should say, what signifies what thou givest me of temporal blessings, if thou withholdest from me the blessing of a child; from whom it might be hoped and believed would spring the promised Messiah, in whom all nations of the earth shall be blessed. All my wealth and riches, victories and honours, are of no avail to me, whilst I am deprived of this favour; and since I am

* Ut supra.

advanced in years, and going the way of all the earth; or out of the world, as the Targums of Jonathan and Jerusalem paraphrase it, and which is the sense of the word in many places, see Josh. xxiii. 14. Luke xxii. 92. Should I depart from hence childless, as I am like to do, what pleasure can I take in them, and comfort from them, when I have none to inherit them? *and the steward of my house is this Eliezer of Damascus*; who was his head-servant, perhaps the same with him in ch. xxiv. called the eldest servant of his house, who had the care of it, of providing food for it, and supplying with it, and giving to every one their portion in due season. Some render it, *the son of leaving my house*?; to whom he left the care of his house, and should leave the administration of all things in it after his death, making him his heir should he die childless; and so it may be supplied, *he Eliezer of Damascus is or shall be my heir*. Strange and various are the fancies of the Jewish writers concerning this Eliezer; the Targum of Jonathan on ch. xiv. 14. calls him the son of Nimrod; others say he was the grandson of Nimrod, and others, a servant of his, who gave him to Abram for a servant; and when Isaac married Rebekah he was made free, and through Abram's influence became a king, and was Og king of Bashan²; and others say he was Canaan the son of Ham³; and others again, that he was Lot, who was very desirous of being Abram's heir^b: but with neither of these will this description of him agree, who is said to be of Damascus; either he was born there, or his parents, one or other, were from thence, who very probably were Abram's servants; and this Eliezer was born in his house, as seems from the following verse: or the words may be rendered Damascus Eliezer^c, that is, Damascus the son of Eliezer; so that Eliezer was his father's name, and Damascus the proper name of this servant: and some say Damascus was built by him, and had its name from him, which is not likely, since we read of it before, and it is ascribed to another builder, see the note on ch. xiv. 15. Indeed Justin^d says it had its name from a king of it, so called; but who, according to him, was much more ancient than Abram, whom he also makes to be a king of Damascus: after King Damascus, he says, was Azelus, then Adores, and Abram and Israel were kings in that place. And Nicolas of Damascus^e relates, that Abram reigned at Damascus, when with an army he came out of the land of Chaldea, beyond Babylon; and that the name of Abram was still famous in the region of Damascus, and a certain village was shewn, called Abram's habitation: and the Jewish writers say^f, that the servants of Abram built Damascus, and he reigned over it: that Abram lived there some time seems reasonable from this Eliezer, who was born in his house, being called Eliezer of Damascus; for which no other reason can well be assigned than his being born there, which must be therefore when Abram dwelt there, since he was born in his house; and this might be the foundation of the above traditions.

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

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

Ver. 5. *And he brought him forth abroad, &c.*] Out of his tent into the open air, which was done through his call, and at his direction; or by an impulse upon his mind; or this might not be real and local, only in vision: *and said, look now towards heaven*; either with his bodily eyes, or with the eyes of his mind: *and tell the stars, if thou be able to number them*; this looks as if it were in a vision that this was said to him, and what follows done in the day, since it was in the day-time, before the sun was set, ver. 12. when the stars could not be seen; and therefore were represented to his mind, and he was directed to consider them in it, whether they could be numbered by him or not: but this might be in the preceding night, or early in the morning, before the sun arose, that Abram was directed to go out of his tent, and view the heavens, and the multitude of stars in them, and try if he could number them; and he might be employed all the day following till sun-set, in preparing the creatures for the sacrifice, in cutting them asunder, laying their pieces in order, and watching them, and driving the fowls from them. The multitude of his seed is before signified by the dust of the earth, which cannot be numbered, ch. xiii. 16. and here by the stars of the sky innumerable; as they are to man, though not to God: some have pretended to number them, as Aratus, Eudoxus, and Hipparchus, among the ancients, and also modern astronomers; but then they are such only that are visible to the eye, and in one hemisphere, and their accounts are very various; whereas there are multitudes to be discerned by glasses, and some not to be distinguished, as in the galaxy, or milky way, and others in the other hemisphere. Now Abram here is bid to

ביתו ממשק ביתו in eni reliquetur domus mea, Junius & Tremellius; Heb. filius derelictionis domus meae, Piscator; so Joseph Kimchi and Abendana.

^a Pirke Eliezer, c. 16.

^b Shalshalet Hakabala, fol. 2. 1.

^c Bereshit Rabba, sect. 43. fol. 39. 1.

^d אֵלִיעֶזֶר דַּמְשָׁק Damascus Eliezer, V. L. Pagninus, Montanus, Cocceius.

^e E Trogo, l. 36. c. 2.

^f Apud Euseb. Ewangel. Præpar. l. 90. c. 16. p. 417.

^g Shalshalet Hakabala, fol. 77. 1.

^h Works, vol. 1. p. 695.

try what he could do, and this was in his own way; for he is said by many Heathen writers⁶ to be famous for arithmetic and astrology, or astronomy; but as great a master as he was in these sciences, he was not able to number the stars, which is here plainly intimated, since it follows: and *he said, so shall thy seed be*: as innumerable as the stars, as they were, even his natural seed, Heb. xi. 12. and especially his spiritual seed, who have the same kind of faith he had, and as they will be in the latter day particularly, Hos. i. 10, 11.

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

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

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

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

⁶ Apud Euseb. ut supra, l. 9. c. 16, 17. Orpheus apud Clement. Stromat. l. 5. p. 607.

^b In Dialogis Deorum.

^c Apud Munster in loc.

ram of 3 years old, and a turtle-dove and a young pigeon. Some Jewish writers* have a notion that these creatures represent the 4 monarchies; the heifer, the Babylonian monarchy, which had 3 kings, Nebuchadnezzar, Evil-merodach, and Belshazzar; but others make this to be the 4th monarchy, they call Idumæan or Roman, which is like an heifer at grass, Jer. l. 11. which passage better suits with Babylon; the goat, Media (or Persia), which had 3 kings, Cyrus, Darius, and Ahasuerus; and the ram, Grecia; but others say the goat signifies the Grecian monarchy, and the ram the Medo-Persian monarchy, which latter agrees with Dan. viii. 3, 5, 20, 21; and by the turtle, the word for which, in the Syriac language, signifies an ox, they understand, some the children of Ishmael, or the Turkish empire, and others Edom, or the Roman: but it is much better to interpret them of Abram's posterity, comparable to these creatures, both for their good and bad qualities; to an heifer for laboriousness in service, and patience in sufferings; and for their backslidings, Hos. iv. 16. to a goat for their vicious qualities, their lusts and lasciviousness; and to a ram, for their strength and fortitude; and to a turtle, and a young pigeon, for their simplicity, innocence, and harmlessness, when they were in their purest state, see Psal. lxxiv. 19. and it may be observed, that these were the only fowl used in sacrifice.

Ver. 10. *And he took unto him all these, &c.*] The heifer, goat, ram, turtle, and young pigeon, not to himself, but to the Lord, as he was bid, and offered them before him, as the above Targums paraphrase it; or however he took them for his use, and set them before him, and did with them as he directed him: *and divided them in the midst;* that is, the 3 animals, the heifer, goat, and ram; he did not take off their several limbs, and cut them up in small parts, but cut them in halves; *and laid each piece one against another;* one half against the other, the left side against the right, shoulder against shoulder, and leg against leg, so that they might seem to join, or might be easily joined together again, or however answer one another; though it is generally thought there was such a distance of the one from the other, as that there might be a passage between them; it being usual in making covenants for the covenanters to pass between the parts of a creature slain, signifying, that should they break the covenant made, they deserved to be cut asunder as that creature was, see Jer. xxxiv. 18. and the note there. So a burning lamp, or lamp of fire, an emblem of the divine Being, is said, ver. 17. to pass between those pieces: all this was expressive of the afflictions of the posterity of Abram, of their being distressed in the land of Egypt, cut as it were in twain there, and of their various dispersions in other countries; and yet, like the bones in Ezekiel's vision, were gathered together, and united again: and it may be this may have respect to the division of the people of Israel into 2 kingdoms, in the times of Rehoboam, and their after reunion, and especially in the latter day, Ezek. xxxvii. 7, 16—22: *but the birds divided he not;* but laid them one against another, as the pieces were laid;

so the birds used in sacrifice under the law were not to be divided, Lev. i. 17. which may signify, that when the people of the Jews, in the latter day, are converted, and brought together into their own land, when they will better answer the character of turtles and doves than they ever did, will be no more divided and separated from each other.

Ver. 11. *And when the fowls came down upon the carcasses, &c.*] Upon the birds, as Aben Ezra and Ben Melech interpret it, whose carcasses were whole; or rather upon the divided carcasses of the animals, and indeed on both: this is to be understood of birds of prey, as eagles, vultures, kites, crows, &c. and are an emblem of the Egyptians chiefly, and other enemies of Israel, who came upon them to devour them; so the Targum of Jonathan, "and the idolatrous nations descended, who were like to an unclean fowl, to spoil the goods of the Israelites;" and likewise the Targum of Jerusalem, "this unclean fowl are the idolatrous kingdoms of the earth." *Abram drove them away:* that they might not settle upon the carcasses, and devour them: the Septuagint version is, *Abram sat with them;* he sat by the carcasses and watched them, that no hurt came to them, and to take notice of them, and consider and learn what they were an emblem of. The Jews¹ also observe, that "Abram sat and waved over them with his napkin or handkerchief, that the birds might not have power over them until the evening." This may respect not the merit of Abram, as the above Targums, by which his posterity were protected, and the designs of their enemies frustrated; but the effectual fervent prayer of Abram, his prayer of faith for them, in answer to which they were delivered out of the hands of the Egyptians, and other enemies, whom Abram foresaw they would be distressed with.

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

* Vid. Bereshit Rabba, sect. 43. fol. 39. 2. Pirke Eliezer, c. 28.
¹ Pirke Eliezer, ut supra.

^m ויחי וזשמש לבורא & fuit sol ad intrandum, Montanus, Piscator.

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

Ver. 14. *And also that nation whom they shall serve will I judge, &c.*] It is not said *the land* in which they were strangers, though God did judge, condemn, and punish the inhabitants of the land of Canaan, and

drove them out of it, to make way for Israel; but the nation they should serve, meaning the Egyptians, to whom they became servants, and were very hardly and severely used by them; those the Lord threatens to enter into judgment with, and take vengeance upon them, as he did by inflicting the ten plagues on them, which brought them at last to be willing to let Israel go: *and afterward shall they come out with great substance*; as they did after the 400 years were ended, and after the Egyptian nation was judged and punished; then they came out of Egypt, with much gold, silver, jewels, and raiment, which they borrowed of the Egyptians, who were spoiled by them, though very justly; this being but a payment of them for the hard and long service with which they had served them; see the exact fulfilment of prophecy, Exod. xi. 2, 3. and xii. 35, 36. Psal. cv. 37.

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

Ver. 16. *And in the 4th generation they shall come hither again, &c.*] The seed of Abram were in the land of Canaan before their descent into Egypt; and it is here predicted and promised, that they should come thither again, as they did, in the 4th generation of those that descended thither; for Moses and Aaron were the 4th from Levi, or Eleazar from Kohath, and Caleb from Judah; or rather this was in the 4th age or century from the birth of Isaac, when the 400 were up before mentioned, men living at that time about 100 years: Grotius interprets this of the 4th generation of the Amorites, because of what follows: *for the iniquity of the Amorites is not yet full*; and therefore as yet would not be turned out of the land, and the seed of Abram could not till then inherit it: wicked people

יָדָע וְיָדָע cognoscendo cognosces, Pagninus, Montanus; so Schmidt.

have a measure of iniquity to fill up, which is known of God; some are longer, some are quicker in filling it up, during which time God waits patiently and bears with them; but, when it is completed, he stays no longer, but takes vengeance on them, Matt. xxiii. 32. The Amorites were only one of the nations of the Canaanites, but were a very strong and powerful one, and are put for them all, and are the rather mentioned, because Abram at this time dwelt among them; and it seems as if there were some good men among them, such as the confederates of Abram might be, and they were not arrived to that pitch of wickedness they afterwards would and did, and which brought on their ruin, and so made way for the posterity of Abram to inherit their land. Ben Melech interprets it of the punishment of the sin of the Amorites, the time for that was not come to dispossess them of their land.

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

heaven used to fall upon and consume the sacrifices, in token of God's acceptance of them.

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

Ver. 19. *The Kenites, and the Kenizzites, and the Kadmonites.]* In this and the following verses 10 nations are reckoned as occupying the land of Canaan at this time, whereas only 7 are mentioned in the times of Moses and Joshua; and these 3 are not among them, and seem before those times to have been extinct, or were mixed with the other nations, and were no more distinct ones; though Aben Ezra thinks these people had two names, and Jarchi interprets them of the Edomites, Moabites, and Ammonites, who shall be the inheritance of the children of Israel in future times, according to Isa. xi. 14. and so the Jerusalem Talmud^t, from whence he seems to have taken it; and some are of opinion that the Midianites are meant by the Kenites, since Jethro, Moses's father-in-law, who was of Midian, is called the Kenite, as was also Heber, who was of the same race, Judg. i. 16. and iv. 11. there were Kenites near to the Amalekites in the times of Balaam, and who dwelt among them in the times of Saul, Numb. xxiv. 20, 21. 1 Sam. xv. 6. as there were also some of this name that descended from the father of the house of Rechab, or the Rechabites, who were associates and proselytes to the people of Israel,

^p * לַמִּיזְרַיִם lampas ignis, V. L. Pagninus, Montanus; so Vatablus, Schmidt.

^q * Odys. 14. vid. Pausan. Bœotica, sive l. g. p. 606.

^r * Bibliothec. l. 1. p. 56.

^s * See Rollin's Ancient History, vol. 1. p. 92.

^t * Apud Eruinum in loc.

^u * Sheviith, fol 37. 2.

1 Chron. ii. 55. the Kenizzites are supposed by some to be the descendants of Kenaz, a grandson of Esau, Gen. xxxvi. 11. but then they must be so called here by anticipation, since Kenaz was not now born, and rather then would have had the name of Kenazites; besides, none of the land of the children of Esau, at least of those that dwelt about Mount Seir, was to be given to the children of Israel, Deut. ii. 5. could indeed the Edomites or Idumeans be intended, it might be thought this had its accomplishment in the times of David, and more especially when the Idumeans became Jews, embraced their religion, and were one people with them, in the times of Hyrcanus: the Kadmonites, or the Orientals, were, as Bochart^w very probably thinks, the Hivites, who inhabited the eastern part of the land of Canaan about Mount Hermon, and from thence might have their name, as they are in the Jerusalem Targum called the children of the east; and hence came the names of Cadmus and Hermione his wife, who were Hivites, and the fable of their being turned into serpents, which the word Hivites signifies.

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

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

C H A P. XVI.

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

Ver. 1. *Now Sarai, Abram's wife, bare him no children, &c.*] She is before said to be barren, and he to be childless, ch. xi. 30. and xv. 2. God had promised him a seed, but as yet he had none, which was a trial of his faith; he had been married many years to Sarai his wife, she was his wife when they came out of Ur of the Chaldees, and how long before cannot be said; they stayed and dwelt some time at Haran, the Jews^x say 5 years, and they had been now 10 years in the land of Canaan, ver. 3. and were advanced in years, the one being 75, and the other 85, so that there was no great probability of having any children, wherefore the following step was taken: *and she had an handmaid, an Egyptian, whose name was Hagar*; no doubt but she had many, but this was a principal one, that might be over others, and was chiefly entrusted with the care and management of family affairs under her mistress; she might be the daughter of an Egyptian, born in

Abram's house, as Eliezer was the son of a Syrian of Damascus, born there also; or she might be one of the maid-servants Pharaoh, king of Egypt, gave to Abram, ch. xii. 16. the Jews^y have a tradition, that she was a daughter of Pharaoh, who, when he saw the wonders done for Sarai, said, it is better that my daughter should be a handmaid in this house, than a mistress in another, and therefore gave her to Sarai; others say^z, she was a daughter of his by a concubine, but neither is probable: from her came the people called Hagarites, 1 Chron. v. 10. and Hagarenes, Psal. lxxxiii. 6. and there were a people in Arabia called Agræi, both by Strabo^a and Pliny^b; and the latter speaks of a royal city in that country called Agra, which seem to have their names from this person. Melo^c, an Heathen writer, speaking of Abram, says, that he had two wives, one of his own country, and akin to him, and the other an Egyptian, a servant; of the Egyptian he begat 12 sons, who, going into Arabia, divided the country among them, and were the first that reigned over the inhabitants of it; as to her 12 sons, he mistakes, for these were not Hagar's sons by Abram, but her grandsons, the sons of Ishmael, see Gen. xvii. 20.

Ver. 2. *And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing, &c.*] Or, *hath shut me up*^d; that is, her womb, as were the wombs of the house of Abimelech, ch. xx. 18. so that she could not conceive and bear children; she now at this age despaired of having children, perceiving very probably that it ceased to be with her after the manner of women; and this she refers to the will and power of God; for, as children are his gift, and an heritage from him, so it is his will and pleasure sometimes to withhold

^w Joseph Antiqu. l. 13. c. 9. sect. 1.

^x Canaan. l. 1. c. 19. col. 447.

^y Seder Olam Rabba, p. 2.

^z Targum Jon. & Jarchi in loc. Bereshit Rabba, sect. 45. fol. 40. 2.

^a Pirke Eliezer, c. 26.

^a Geograph. l. 16. p. 528.

^b Hist. Nat. l. 6. c. 98.

^c Apud Euseb. Præpar. Evangel. l. 9. c. 19. p. 420, 421.

^d וְנִרְמָהוּ conculsit me, V. L. Paganus, Montanus, Vatablus, Drusius, Schmidt; occlusit me, Junius & Tremelius, Piscator, Cocceius.

this blessing from those who are very desirous of them: *I pray thee go in unto my maid*; Hagar, the Egyptian before mentioned; her meaning is, that he would take her to wife, and use her as such: *it may be that I may obtain children by her*; for whatsoever were born of her handmaid, and in her house, were her own, and so she should account them, and especially as they would be her husband's, see Exod. xxi. 4. or, *may be builded by her*^e; for women, by bearing children, build up an house, see Ruth iv. 11. hence a son in Hebrew is called *ben*, from *banah*, to build: *and Abram hearkened to the voice of Sarai*: without consulting God about it, the proposal being agreeable to the flesh, which may be imputed to the infirmity of the good man; though it does not appear to arise from previous lust predominant in him; but both Sarai's proposal, and his compliance with it, might be owing to the eager desire of each after the promised seed; they both believed the promise, but did not know it, being not as yet revealed, that Abram should have a son by Sarai; so that Sarai knowing her own case and circumstances, might conclude it was to be by another, and by her handmaid; and Abram might reason and judge after the same manner, which inclined him to listen to her: Josephus^f says, indeed, that Sarai moved this to Abram by the direction and order of God himself; and the Jewish writers say^g, that Abram hearkened to the Holy Spirit of God that was in her.

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

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

at the motion of her mistress that she was given to Abram for wife.

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

Ver. 6. *But Abram said unto Sarai, &c.*] In a meek, mild, and gentle manner: *behold, thy maid is in thine hand*; though Hagar was Abram's secondary wife, he still considers her as Sarai's maid, and as sub-

^e מְבִנָּה edificatur, Montanus, Piscator, Cocceius, Schmidt, Cartwright; so Ainsworth.

^f Antiqu. l. 1. c. 10. sect. 4.

^g Jarchi in loc. Bereshit Rabba, ut supra.

^h Bereshit Rabba, ut supra. Jarchi & Aben Ezra in loc.

ⁱ וְעָלַי עוֹלָיִךְ injuria mea super te est, Cocceius; so Ainsworth.

^k Vel injuria mea est propter te, Cocceius; quid si legamus propter te? Drusius.

^l וְיִשְׁפֹּט יְיָ יֹשְׁפֵט judicabit, Junius & Tremellius.

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

Ver. 7. *And the angel of the Lord found her, &c.*] This is the first time that mention is made of an angel in Scripture, but is not to be understood of a created angel, but of a divine Person, as appears from ver. 10, 13. an incrated angel, the Logos or Son of God, called the Angel of God's presence, and the Angel of the covenant, Isa. l. iii. 9. Mal. iii. 1. who often appeared in an human form before his incarnation, being sent by his divine Father on one account or another; and hence called an angel, a messenger, or one sent, as in the fulness of time he was sent in human nature to be the Redeemer of his people; though many of the Jewish writers take this angel to be a mansent of God. Gersonⁿ says he was one of the prophets that lived in those times, and observes, that some of their Rabbins say^o he was Shem, the son of Noah; and Maimonides^p suggests, that this angel was but a mere man, by comparing this passage with that in Gen. xxxvii. 15. *a certain man found him, &c.* but the context most clearly confutes this notion, and proves him to be the almighty and omniscient God; since he promises to do what none but the omnipotent Being could do, and declares

such things as none but the omniscient God could know: and when it is said he *found Hagar*, it is not to be understood as if it was a chance-matter, or the fruit and effect of search and inquiry, or as if he had not seen her before; but rather it shews that his eye was upon her, and he had a concern for her, and at a proper time and place appeared to her at once, and un-awares, and unthought-of by her. And the place where he found her was *by a fountain of water in the wilderness*; which lay between Egypt and Canaan, the same through which the Israelites passed afterwards from the one to the other: here was a fountain of water, and meeting with it she stopped to refresh herself, *by the fountain in the way to Shur*: a place before or over-against Egypt, from whence the wilderness had its name, see Gen. xxv. 18. 1 Sam. xv. 7. Exod. xv. 22. which shews that she was making her way to Egypt, as fast as she could, her native country, where in all probability she proposed to continue, and never return more: what the name of the place the angel found her at was, at that time, is not certain, or whether it had any; for it seems to be so called from the Lord's *looking* upon her here, which *Shur* signifies: the Jerusalem Targum calls it Chalaza; and both the Targums of Onkelos and Jonathan name it Chagra or Hagra, after her own name, as it should seem: and it is remarkable, that this very place, and the wilderness, and parts adjacent, were the habitation of her posterity, the sons of Ishmael, Gen. xxv. 18. and must be in Arabia Petrea, which they inhabited; and Ptolemy^q speaks of a city called Suratta, in that country.

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

^m עמֵהָ eam affligeret, Tigurine version, Schmidt; affixit eam, Pagninus, Montanus, Junius & Tremellius, Piscator; so Ainsworth.
ⁿ Comment. in loc.

^o Bereshit Rabba, sect. 45. fol. 41. 1.

^p Moreh Nevochim, par. 2. c. 42. p. 311.

^q Geograph. l. 5. c. 17.

tress Sarai; this was very ingeniously said, she acknowledges Sarai to be her mistress, and owns that she had displeased her, and caused her face to be against her; and confesses the truth, that she had fled from her, not being able to bear her frowns and corrections, at least her spirit was too high to submit to them.

Ver. 9. *And the angel of the Lord said unto her, &c.*] The same angel; though Jarchi thinks that one angel after another was sent, and that at every speech there was a fresh angel; and because this phrase is repeated again and again, some of the Rabbins have fancied there were four angels¹, and others five, but without any reason: *return to thy mistress, and submit thyself under her hands*; go back to her, humble thyself before her, acknowledge thy fault, enter into her service again, and be subject to her; do her work and business, bear her corrections and chastisements; and *suffer thyself to be afflicted*², by her, as the word may be rendered; take all patiently from her, which will be much more to thy profit and advantage than to pursue the course thou art in: and the more to encourage her to take his advice, he promises the following things.

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

Ver. 11. *And the angel of the Lord said unto her, &c.*] Continued his discourse with her, informing her she should have a son, and what his name should be, and what his character, and the place of his habitation: *behold, thou art with-child*; this she knew, and it is said, not for her information, as to this respect, but to lead on to something else he had to acquaint her with, she did not know. Jarchi indeed would have the sense to be, *thou shalt conceive or be with-child*, as was said to Manoah's wife, Judg. xiii. 5. for it is a fancy of his, that Hagar had miscarried, and he supposes the angel to promise her, that if she would return, or when she should return, she should conceive again; but this is said and supposed without any foundation: *and shalt bear a son*; this was what she hoped for, but was not certain of; but the angel assures her of it, that the child she went with was a son, which none could foretell but God, that is omniscient: *and shalt call his name Ishmael*; the Jews³ observe, there were six persons who had their names given them before they were born, and Ishmael is one of them; the six were Isaac, Ishmael, Moses, Solomon, Josiah, and the Messiah: the reason of his name follows, *because the Lord hath heard thy affliction*; heard of it, had took notice of it, and observed, and fully understood the nature and cause of it; he had heard her groans and sighs under

it, and her prayer and cries for deliverance from it; and so the Targum of Onkelos, "for the Lord hath received thy prayer," which she had put up in her affliction, both when in the service of her mistress, and since her flight from her.

Ver. 12. *And he will be a wild man, &c.*] Living in a wilderness, delighting in hunting and killing wild beasts, and robbing and plundering all that pass by; and such an one Ishmael was, see ch. xxi. 20, 21. and such the Saracens, his posterity, were, and such the wild Arabs are to this day, who descended from him; or *the wild ass of a man*⁴; or *a wild ass among men*, as Onkelos; or *like to a wild ass among men*, as the Targum of Jonathan; wild, fierce, untamed, not subject to a yoke, and impatient of it, see Job xi. 12. such was Ishmael, and such are his posterity, who never could be subdued or brought into bondage, neither by the Assyrians, nor Medes and Persians, nor by the Greeks nor Romans, nor any other people⁵; and at this day the Arabs live independent on the Turks, nay, oblige the Turks to pay a yearly tribute for the passage of their pilgrims to Mecca, and also to pay for their caravans that pass through their country, as travellers into those parts unanimously report; wherefore Aben Ezra translates the word rendered *wild*, or *wild ass*, by *רפשי*, free, and refers to the passage in Job xxxix. 5. These people having been always free, and never in bondage, always lived as free booters upon others: *his hand will be against every man, and every man's hand against him*; signifying, that he would be of a quarrelsome temper and warlike disposition, continually engaged in fighting with his neighbours, and they with him in their own defence; and such the Arabs his posterity always have been, and still are, given to rapine and plunder, harassing their neighbours by continual excursions and robberies, and pillaging passengers of all nations, which they think they have a right to do; their father Ishmael being turned out into the plains and deserts, which were given him as his patrimony, and as they suppose a permission from God to take whatever he could get. And a late traveller into those parts observes⁶, that they are not to be accused of plundering strangers only, or whomsoever they may find unarmed or defenceless; but for those many implacable and hereditary animosities which continually subsist among themselves, literally fulfilling to this day the prophecy of the angel to Hagar, Gen. xvi. 12. the greatest as well as the smallest tribes are perpetually at variance with one another, frequently occasioned upon the most trivial account, as if they were from the very days of their first ancestor naturally prone to discord and contention. *And he shall dwell in the presence of all his brethren*; the sons of Abram by Keturah, the Midianites, and others; and the Edomites that sprung from Esau, the son of his brother Isaac; and the Israelites, the descendants of Jacob, another son of Isaac; and his kinsmen the Moabites and Ammonites, upon all which he and his posterity bordered, see Gen. xxv. 18. It may be rendered, *he shall tabernacle*⁷, or dwell in tents, as he did, and his posterity

¹ Bereshit Rabba, ut supra.

² פתרהי te patere affligi; Junius & Tremellius, Piscator; quid si, patere te affligi? Drusius.

³ Pirke Eliezer, c. 32. Shalshalet Hakabala, fol. s. 1.

⁴ מן חמור onager hominis, Cocceius, Schmid.

⁵ Vid. Diodor. Sicul. Bibliothec. l. 2. p. 131.

⁶ Dr. Shaw's Travels, p. 238, 239. Ed. 2.

⁷ וטן figet tabernacula, V. L. tabernaculabit, Malvenda.

afterwards; particularly the Scenite Arabs, so called from their dwelling in tents, and the Bedowees, such were the tents of Kedar, one of his sons, Cant. i. 5. the same with them to this day: according to Jarchi, the sense of the phrase is, that his seed should be large and numerous, and spread themselves, and reach to the borders of all their brethren.

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

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

Ver. 14. *Wherefore the well was called Beer-luhai-roi, &c.*] That is, the fountain where the angel found her, ver. 7. this, from the appearance of God to her at it, was afterwards called by her and others by this name, which signifies *the well of him that liveth and seeth me*; that is, of the living and all-seeing God, and who had took a special care of her, and favoured her with a peculiar discovery of his love to her: or this may have respect to herself, and be rendered, *the well of her that liveth and seeth*; that had had a sight of God, and yet was alive; lived though she had seen him, and after she had seen him, and was still indulged with a sight of him. Aben Ezra says, the name of this well, at the time he lived, was called Zemum, he doubtless means Zemzem, a well near Mecca, which the Arabs say ^a is the well by which Hagar sat down with Ishmael, and where she was comforted by the angel, ch. xxi. 19: *behold, it is between Cadesh and Bered*; Cadesh is the same with Cadesh Barnea in the wilderness, Numb. xiii. 3, 26. Josh. xiv. 7. The Targums of Onkelos and Jonathan call it Rekam, the same with Petra, the chief city of Arabia Petrea, inhabited in after-times by the Nabathæans, the posterity of Ishmael: and Bered is nowhere else mentioned, it is called by Onkelos Chagra or Hagra, by which he interprets Shur, ver. 7. and by the Targum of Jonathan it is called Chaluzza, a noted town in Idumea, the same with Chellus, mentioned with Cades in Judith i. 8. and so Jerom ^b speaks of a place called Elusa, near the wilderness of Cadesh, which in his times was inhabited by Saracens, the descendants of Ishmael; and this bids fair to the Bered here spoken of, and seems to be its Greek name, and both are of the same signification; for Bered signifies hail, as does Chalaza in Greek, which the Targumists here make Chaluzza; between Cadesh and Barath, as Jerom ^b calls it, Hagar's well was shewn in his days.

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

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

^a So Fazius.

^b See Pitts's Account of the Mahometans, c. 7. p. 103.

^a In Vita Hilarionis, fol. 84. 1.

^b De loc. Heb. fol. 89. E.

C H A P. XVII.

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

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

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

Ver. 2. *And I will make my covenant between me and thee, &c.*] The covenant of circumcision, so called from the token of it, which God is said to make or give ^e, being his own constitution, and depended on his sovereign will and pleasure, see Acts vii. 3. *and will multiply thee exceedingly*: as he had before promised at several times, and now renews it, lest he should think that Ishmael was the promised seed; for though Hagar's seed is promised to be multiplied, yet here Abram's seed by Sarai is intended, which should be exceeding exceedingly, or in great abundance multiplied; and especially as this may include both his natural seed by her, and his spiritual seed among all nations, who are of the same faith with him, see ch. xii. 2. and xiii. 16. and xv. 5.

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

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

^c כָּסִיף דָּבִו דְּעִס סִפְּיִס; so Jarchi and Ainsworth.

^d Jarchi in loc. Pirke Eliezer, c. 29. Misn. Nedarim, c. 13. sect. 11.

^e כָּסִיף דָּבִו דְּעִס סִפְּיִס; Pagninus, Montanus, Schmidt.

^f Jarchi in loc. Pirke Eliezer, ut supra.

world, circumcised or uncircumcised, as the apostle explains it, Rom. iv. 11, 12, 16, 17, 18.

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

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

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

ing them in the land he gave them, and in the possession of all the good things in it, so long as they were obedient to him as their King and their God; and to his spiritual seed, as the God of all grace, supplying them with grace here, and bestowing upon them glory hereafter.

Ver. 8. *And I will give unto thee, and to thy seed after thee, &c.*] To him in right, and to them in possession, and for an inheritance: *the land wherein thou art a stranger*; or *the land of sojournings or pilgrimages*^l, which were many; for he often removed from place to place, and sometimes sojourned in one place, and sometimes in another: *all the land of Canaan, for an everlasting possession*; this respects only the natural seed of Abraham, and those in the line of Isaac and Jacob, to whom this land was given to hold for ever, in case they were obedient to the will of God; and therefore whenever they were disobedient, they were carried captive from it, as they are at this day; but when they shall be converted, they will return to this land and possess it to the end of the world; and which was a figure of the heavenly inheritance, which is an eternal one, and will be enjoyed by all his spiritual seed to all eternity: *and I will be their God*; as he was to all the natural seed of Abraham in a spiritual sense, to whom the adoption belonged, and whom he chose and separated as a peculiar people to himself, and bestowed in providence many peculiar favours upon them, both in a civil and religious way; and as he is to all his spiritual seed in an evangelic sense, to whom he stands in the relation of their covenant God and Father in Christ, in whom he blesses them with all spiritual blessings, and will continue to be so unto death, and to all eternity.

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

Ver. 10. *This is my covenant, &c.*] The token of it, for the promise itself was given before, which is more properly the covenant; circumcision is so called in an improper sense, being only the sign of it: *which ye shall keep between me and you, and thy seed after thee*; which was to be observed by Abraham, and the males in his house then with him, as Ishmael, and those that were born in his house, or bought with his money, and by his posterity in succeeding ages, and it is what follows: *every man-child among you shall be circumcised*; this was the first institution of circumcision, and it was an institution of God, and not of man. Indeed Herodotus says^m, that “the Colchi, Egyptians, and Ethiopians only of all men circumcised from the beginning; and the Phœnicians and Syrians, which are in Palestine, learnt it of the Egyptians, as they themselves confess.” So Diodorus Siculusⁿ speaks of circumcision as an Egyptian rite, and says there are

^g Smeigma Oriental. p. 288.

^h מרוב numerus, copiosus, Golius, col. 1055, 1056. Castel. col. 3537.

ⁱ In Massechet Bicurim, apud Galat. in Arcan. Cathol. Ver. l. 5, 12. & 9, 12. & in Maimon. in Misn. ib. c. 1. sect. 4.

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^k Hilchot Bicurim, c. 4. sect. 3.

^l מדינות מדינות terrain peregrinationum tuarum, Pagninus, Montanus, &c.

^m Euterpe sive, l. 2. c. 104.

ⁿ Bibliothec. l. 2. p. 24. & l. 3. p. 165.

some who make the nation of the Colchi, and of the Jews, to come from the Egyptians: hence he observes, that with these nations there is an ancient tradition to circumcise their new-born infants, which rite was derived from the Egyptians: but as the original of the Jewish nation is mistaken, so likewise the original of this rite. And they may as well be thought to be mistaken in the one as in the other. Those in Palestine that were circumcised were the Jews only, as Josephus^o observes; but they did not learn this rite from the Egyptians, nor do they ever confess it, but on the contrary suggest, that the Egyptians learnt it from them in the times of Joseph; for their principal lexicographer says^p, the Egyptians were circumcised in the times of Joseph, and when Joseph died they drew over the foreskin of the flesh. The Colchi indeed, who were a colony of the Egyptians, might learn it from them; and so the Ethiopians, who were their neighbours likewise, and agreed with them in many things. Artapanus^q, an Heathen writer, says, indeed, that the Ethiopians, though enemies, had such a regard for Moses, that they learned from him the rite of circumcision; and not only they, but all the priests, that is, in Egypt; and indeed the Egyptian priests only, and not the people, were circumcised. It is not very difficult to account for it, how other nations besides the Jews should receive circumcision, which was first enjoined Abraham and his seed; the Ishmaelites had it from Ishmael the son of Abraham; from them the old Arabs; from the Arabs, the Saracens; and from the Saracens, the Turks to this day: other Arabian nations, as the Midianites, and others, had it from the sons of Abraham by Keturah; and perhaps the Egyptians and Ethiopians from them, if the former had it not from the Israelites; and the Edomites had it from Edom or Esau, the son of Isaac, the son of Abraham; so that all originally had it from Abraham, and he by a divine command. It is not so much to be wondered at, that Herodotus and Diodorus Siculus, men either imposed upon by the Egyptian priests, as the former, or wrote in favour of that nation, as the latter, and wholly ignorant of divine revelation, should assert what they have done; but that Christian writers, who have the advantage of divine revelation, and have read the history of the Bible, such as Marsham, Spencer, and Le Clerc, should incline to the same sentiment, is amazing; and especially when our blessed Lord has expressly said^r, that circumcision is *of the fathers*, Abraham, Isaac, and Jacob, first given to them, and practised by them. Even Theodotus^s, an Heathen writer, agrees with this sacred testimony of Moses, when speaking of the circumcision of Shechem, in the times of Jacob, he traces this rite to its original, and observes, that when Abraham was brought out of his own country, he was ordered *from heaven* to circumcise every man in his house. It may indeed seem strange how it should obtain in the islands of the West-Indies,

as in Jucataca, Sancta Cruz, and others, where the Spaniards found in the beginning of the 16th century those isles inhabited by idolaters, who were circumcised^t.

Ver. 11. *And ye shall circumcise the flesh of your foreskin, &c.*] Or *the foreskin of your flesh*^u; by an hypallage, the manner in which this was performed may be seen in the Jewish writers^v, as well as the cure of the wound made, is particularly described by Leo Modena^x, and which when performed, they used to provide a dish full of sand to put the foreskin into; and which was done, as Buxtorf^y relates, to shew that their seed should be as the sand of the sea, and to call to mind what Balaam said of them, Numb. xxiii. 10. and with respect to the old serpent that deceived man, whose food is the dust of the earth: the instrument with which this operation was performed, according to the Jewish canons, was as follows^z, “they may circumcise with any thing, with a flint, or with glass, and with any thing that cuts, excepting with a cane or reed, because of danger; but it is best to circumcise with an iron instrument, either with a knife or a razor; all Israelites use a knife.” The persons who might perform it, according to their rules, are these; “all are fit to circumcise (says Maimonides^a), even an uncircumcised person, and a servant, and a woman, and a little one may circumcise where there is no man, but a Gentile may not circumcise at all; and if he does circumcise, there is no need to repeat it, and to circumcise a second time.” It is a little differently expressed by another^b writer of theirs, “all are fit to circumcise, even a servant, a woman, and a little one, and an uncircumcised Israelite, whose brethren died through circumcision; but if there is an Israelite grown, and knows how to circumcise, he is to be preferred before them all; (some say a woman may not circumcise;) but an idolater, though he is circumcised, may not circumcise at all; but if he does, there is no need to repent it, and to circumcise a second time:” and it shall be a token of the covenant betwixt me and you: of the promise of God to Abraham, that he should be the father of many nations. The apostle explains it, Rom. iv. 11. to be a seal, or what gave assurance to Abraham, or was a sure token to him, that righteousness would be wrought out by Christ, by his obedience, and the shedding of his blood, which is received by faith; and that this was imputed to him whilst he was uncircumcised, Gen. xv. 6. and that this also would be *in the uncircumcision*, or uncircumcised Gentiles that should believe as he did, and be imputed to them, as to him, and so he would appear to be the father of them all. Moreover, this was a sign or token of that part of the promise or covenant, which gave to his seed the land of Canaan: this was a seal of the lease of that land, which was made whilst Abraham was in it, and which the Israelites were obliged to submit to, upon

^o Contr. Apion. l. 1. c. 22.

^p Baal Aruch in Rad. לז, fol. 91. 1.

^q Apud Euseb. Evangel. Frapar. l. 9. c. 27. p. 433.

^r Joh. vii. 22.

^s Apud Euseb. ut supra, c. 22. p. 458.

^t Vid. P. Martyr. Decad. 3. lib. 10. & de Insul. Ind. Occident.

^u בשר ערלתם praputium carnis vestre, Drusius, Piscator.

^v Maimon. Hilchot Milub, c. 2. sect. 2. Schulchan Aruch, par. 2. Jore Dea Hilchot Milub, c. 264. sect. 3.

^x History of the present Jews, part 4. c. 8. p. 206.

^y Synagag. Jud. c. 4. p. 104. 105.

^z Maimon. ib. c. 2. sect. 1. Schulchan Aruch, ib. sect. 2.

^a Maimon. ib. Schulchan Aruch, ib. sect. 1.

^b Schulchan Aruch, ib. sect. 1.

entrance into it in Joshua's time, as a token of it; and which they were to observe whilst in it until the Messiah's coming, and by which they were distinguished from other nations, and kept a distinct nation, that it might appear he came of them: and to use the words of Tacitus^c, this rite was instituted *ut diversitate noscantur*, that they might be distinguished and known from others; it was typical of Christ, the end of it, who submitted to it, that it might appear he was really man, a son of Abraham, and a minister of the circumcision, and was made under the law, and so laid under obligation to fulfil it; and that he was to satisfy for the sins of men by the effusion of his blood, and endure pains and sufferings, signified thereby: it was also an emblem of spiritual circumcision, or circumcision of the heart, which lies in the putting off the body of sin, in renouncing man's own righteousness, and in his being by the grace of God, and blood of Christ, cleansed from the impurity of his nature, propagated by carnal generation, in which the member circumcised has a principal concern.

Ver. 12. *And he that is eight days old shall be circumcised among you, &c.*] A son or infant of eight days old; it might not be circumcised before, but for some reasons might be deferred longer. The reasons why this rite was ordered to be performed in infancy, according to Maimonides^d, were, because if it had been deferred to riper age it might have been neglected, and never performed; and because at such an age the pain is not so sensibly felt, by reason of the tenderness of the skin, and the weakness of the imagination; as also because the affections of parents are not then so strong as they are when one year, and especially three or four years old; and particularly it was ordered on the 8th day, because all animals, as soon as born, on account of their great humidity, are very weak, and scarce any other than they were in their mother's womb, until the end of 7 days, after which they begin to be reckoned among those that perceive the air of this world; and so he remarks the same is to be observed in beasts, that 7 days they were to be with their dam, Exod. xxi. 30. According to the Jewish canon^e, "an infant might be circumcised on the 8th, 9th, 10th, 11th, and 12th, neither less nor more; (not less than 8 days, nor more than 12^f;) according to the usual custom on the 8th; if he was born between the 2 evenings, he is circumcised on the 9th; if between the 2 evenings of the evening of the sabbath, he is circumcised on the 10th; if on a festival-day, after the sabbath, he is circumcised on the 11th; if on the 2 days of the beginning of the year, he is circumcised on the 12th: an infant that is sick, they don't circumcise it until it is well." Which sickness they interpret not of sore eyes, and the like, but of an ague or fever; and when a child on the 8th day is red or yellow, or a woman has lost her children through circumcision, 2 or 3 one after another, then it is deferred; and they reckon 7 days from a child's recovery from sickness, and then circumcise it^g; but circum-

cision on the 8th day was always reckoned most valid and authentic, and according to rule, see Phil. iii. 5. and the note there; and the Jews were careful to do it on the 8th day as soon as they could, though only when and while it was day. Their canon or rule runs thus^h, "they don't circumcise until the sun shines out on the 8th day of a child's birth, and all the day is fit for circumcision; but they that are prepared hasten to the commandment, and circumcise immediately in the morning; and indeed circumcision, which is not in its proper time, is never performed but in the day:" for they observeⁱ, it is said on the 8th day, Lev. xxii. 3. *the day, and not the night.* And this was to be done to every man-child in your generations: in all succeeding ages until the Messiah came, the end of the law; and when the lease of the land of Canaan, of which this was a seal, would be out; and when the righteousness of faith, it was also a seal of, would come upon the uncircumcised Gentiles: *he that is born in the house, or bought with money of any stranger, which is not of thy seed*; concerning which Maimonides^k gives these rules, "a servant is born in the power of an Israelite, and another that is taken from Heathens, the master is bound to circumcise them; but he that is born in the house is circumcised on the 8th day; and he that is bought with money is circumcised on the day that he is received, even if he received him on the day he is born, he is circumcised on that day; if he receives a grown servant of Heathens, and the servant is not willing to be circumcised, he bears with him a whole year, but more than that it is forbidden to keep him, seeing he is uncircumcised, but he must send him again to the Heathens." No man was to be forced to embrace the true religion, or obliged against his will to submit to its ordinances.

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

Ver. 14. *And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, &c.*] Whose circumcision was neglected by his father, or by his mother, or by the civil magistrate, or by himself; for each of these, according to the Jewish canons, were obliged to see this performed; "the commandment lies upon a father to circumcise his son, and upon a master to

^c Hist. l. 5. c. 5.

^d Moreh Nerechim, par. 3. c. 49. p. 503.

^e Misn. Sabbat, c. 19. sect. 5.

^f Misn. Eracin, c. 2. sect. 2.

^g Maimon. Hilchot Milah, c. 1. sect. 16, 17, 18. Schulchan Aruch, ib. c. 262. sect. 2. 263. sect. 1, 2.

^h Schu'chan Aruch, c. 262. sect. 1.

ⁱ Maimon. Hilchot Milah, c. 1. sect. 9.

^k Ibid. sect. 3. 6.

^l מִלֵּוּת הַיּוֹמֵהוּ צִרְיָוּתוֹ עִירְיָוּתוֹ, Pagninus, Montanus, &c.

“circumcise his servants born in his house, or bought with money” : and it is elsewhere said, “if a father does not circumcise his son, the sanhedrim are bound to circumcise him; and if they do not circumcise him, he is obliged when he is grown up to circumcise himself; and if he does not circumcise himself, he is guilty of cutting off,” as it here follows: *that soul shall be cut off from his people*; which Jarchi interprets of his being childless, and dying before his time; and which, according to some in *Aben Ezra*, is, when a man dies before he is 52 years of age; and some erroneous persons, as the same writer calls them, thought that if a child died, and was not circumcised, it had no part in the world to come. The simplest and plainest meaning of the phrase seems to be, that such should be cut off, and deprived of all civil and religious privileges with the Israelites in the land of Canaan, and be reckoned as Heathens. Concerning this matter, *Maimonides* thus writes; “a father or a mother that transgress, and circumcise not, make void the affirmative commandment, but are not guilty of cutting off; for no cutting off depends but upon the uncircumcised person himself; and the sanhedrim are commanded to circumcise a son or a servant in its time, that they may not leave an uncircumcised person in Israel, nor among their servants;—if the thing is hid from the sanhedrim, and they don’t circumcise him, when he is grown up, he is bound to circumcise himself; and every day that passes over him, after he is grown up, and he does not circumcise himself, lo, he maketh the commandment to cease; but he is not guilty of cutting off until he dies, and he is a presumptuous uncircumcised person;” and so, according to him, this must respect his punishment after death in another world: *he hath broken my covenant*; made it null and void, neglecting the token of it, circumcision.

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

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

tribes of Israel; of the two nations of Israel and Judah: *kings of people shall be of her*: as *David*, *Solomon*, and others, and especially the King Messiah.

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

Ver. 18. *And Abraham said unto God, &c.*] Being told he should have a son by *Sarah*, that should be his heir, he is concerned for *Ishmael* what would become of him; and who being grown up, had doubtless a large share in his affections, and it is highly probable he began to think he was the promised seed, since he had lived to such an age, and had no other son, and *Sarah* was past bearing children: but now perceiving it would be otherwise, he puts up a petition for *Ishmael*, whom he did not neglect upon the promise of another, and to shew his love to him, and regard for his welfare: *O that Ishmael might live before thee*; he prays that his life might be preserved, and that it might be spent in the fear, worship, and service of God; so the Targum of *Jonathan*, “O that *Ishmael* might live and worship before thee,” and to the same sense *Jarchi* also; that he might enjoy the favour of God, his

▪ Maimon. ut supra, c. 1. sect. 1.

▪ Schulchan Aruch, ib. c. 261. sect. 1.

• Maimon. Hilchot. Milah, c. 1. sect. 1, 2.

gracious presence and communion with him; that he might live a holy spiritual life here, acceptable and well-pleasing to God, and possess eternal life hereafter: for we must take this prayer in as large a sense as we can suppose the heart of a father to be drawn forth in it for the good of his child; though it may greatly respect his sharing with the promised son in his blessings, and particularly regards the propagation of his offspring, or his living in his posterity at least; this was what the Lord took notice of, and answered him in.

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

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

I will make him a great nation: as the nation of the Turks especially is; and the Turkish empire is frequently called in Jewish writings the kingdom of Ishmael, as the Arabic language is called the Ishmaelitic language.

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

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

Ver. 23. *And Abraham took Ishmael his son, &c.*] To circumcise him; he took his son first, to set an example to his servants, and that they might the more readily comply when they saw that Abraham's son, and at that time his only son, was circumcised before their eyes: *and all that were born in his house*; which were 318 when he rescued Lot from the kings, ch. xiv. 14. and perhaps they might be now increased: *and all that were bought with his money*; how many those were, it is not easy to say, no doubt they were many: *every male among the men of Abraham's house*; whether children or servants, and those little or grown up: *and circumcised the flesh of their foreskin, in the self-same day, as God had said unto him*; he performed this operation in the manner God directed him, the same day he spoke to him of it; he was not disobedient, nor dilatory to obey the command of God, but at once complied with it, not consulting flesh and blood, not regarding the pain he and his should endure, or the shame or danger they should be exposed unto through the Heathens about them; but trusting in God, and committing himself to him, and having his fear before his eyes, he hesitated not, but cheerfully did the will of God. In doing this work he might have some assistance: it is highly probable he began it himself, and circumcised several; and having taught some of his servants how to perform it according to the divine prescription, they might assist him in going through with it.

^p Antiqu. l. 1. c. 12. sect. 2.

^q Apud Euseb. Evangel. Prepar. l. 9. c. 19. p. 401.

^r Pirke Eliezer, c. 32. Shalshet Hakabala, fol. 2. 1.

^s Apud Euseb. ut supra.

^t Vid. Vales. Not. in Ammian. Marcellin. l. 24. p. 283.

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

Ver. 25. *And Ishmael his son was 13 years old when he was circumcised in the flesh of his foreskin.*] Hence the Arabians, as Josephus^w relates, circumcise their children when at 13 years of age, because Ishmael, the founder of their nation, was circumcised at that age; and Origen^x asserts the same; and with which agrees what an Arabic writer says^y of the Arabians before Mahomet, that they used to circumcise at a certain age, between the 10th and 15th years of their age. So Rauwolf^z says^z, there are some, chiefly among the Arabians, that imitate their patriarch Ishmael. As for the Mahometans, though they circumcise, they don't always do it in the 13th year, as some write; for it is performed by them sometimes in the 13th, 14th, 15th, or 16th, and sometimes in the 6th or 7th year^a. The Egyptians, according to Ambrose^b, circumcised their children at 14 years of age, which comes pretty

near to the time of the Ishmaelites or Arabs, from whom they might receive circumcision, if not of the Israelites, as before observed. A certain traveller says^c, the modern Egyptians, as the rest of the Mahometans, are not circumcised until the 13th year. The Africans circumcise on the seventh day, which comes nearer to the Jews^d.

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

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

C H A P. XVIII.

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

Ver. 1. *And the Lord appeared unto him in the plains of Mamre, &c.*] That is, to Abraham; and very likely this appearance of God was quickly after the affair of the circumcision, to shew his approbation of his ready obedience to his command; and at this time he was in

the plains, or at the oaks of Mamre, the oaken grove there, as has been observed on ch. xiii. 18. and which seems to be the best rendering of the words, since in ver. 4, 8. mention is made of a tree to sit and stand under; and Abraham might choose this place for his habitation, because of the shadiness of it in those hot countries: *and he sat in the tent-door, in the heat of the day*: partly to cool and refresh himself, and partly to observe if any passengers passed by, to invite them in; this being a time of day when such needed refreshment, and it was proper for them to lie by a while, and not proceed on their journey until it was cooler: or rather to or *near* the tent-door, as Noldius^g, or before it, without or under the shade of the tree, after mentioned.

Ver. 2. *And he lifted up his eyes and looked, &c.*] To see if he could observe any passengers coming that way: *and, lo, three men stood by him*; having per-

^u Pirke Fliezer, c. 29.

^w Antiqu. l. 1. c. 12. sect. 2.

^x Philocalia, c. 23. p. 77.

^y Ebnol Athir apud Pocock. Specimen Arab. Hist. p. 319.

^z Travels, part 1. ch. 7. p. 59. by Ray.

^a Vid. Reland. de Relig. Mohammed. p. 75.

^b De Abraham, l. 2. c. 11. p. 266.

^c Baumgarten. Peregrin. l. 1. c. 16.

^d Leo. African. Descriptio Africae, l. 3. p. 34.

^e Pirke Eliezer, ut supra.

^f Annales Vet. Test. p. 8.

^g Ebr. Concord. Part. p. 12.

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

Ver. 3. *And said, my Lord, &c.*] He addressed himself to one of them, who appeared to him to be the greatest and most honourable, either by the appearance of his countenance, or by his dress, or by the situation in which he was between the other two, and by their carriage and behaviour to him: *if now I have found favour in thy sight* signifying he should esteem it an honour done him, that he and his com-

panions would vouchsafe to stop and refresh themselves: *pass not away, I pray thee, from thy servant*: they might seem, by some motion they made, as if they were going another way, and declined turning in to him.

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

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

Ver. 6. *And Abraham hastened into the tent unto Sarah, &c.*] In order to acquaint her with his guests, and to give proper instructions for providing food for them; and this he hastened to do, being hearty in the entertainment of them, and that he might not keep them too long from their journey: *and said, to Sarah his wife, make ready quickly three measures of fine meal*; which was ready sifted from the bran, and was the finest flour that was in the house, and only wanted to be mixed and kneaded and made up into cakes; and he ordered three measures or seahs of them, each of which held more than our peck, and all three made an ephah or bushel, being willing to have enough, and to make a generous entertainment for them; this he enjoined Sarah to do, but not of herself, but by her maids, and no doubt, for quicker dispatch, she might assist herself, wherefore it follows: *knead it, and make cakes upon the hearth*; after the fine flour was made dough and kneaded, it was made into round cakes, and these were put upon an hearth made hot, and then covered with hot embers, by which means they were soon

^h Works, vol. i. p. 13.

ⁱ Ib. p. 695.

^k T. Bab. Yoma, fol. 37. 2.

^l — dant manibus famuli lymphas.—Virgil. Æneid. l. 1.

^m Cippii Hebr. p. 9. Ed. Hottinger.

baked and fit to eat; this was done upon hot stones²; and a traveller³ into those parts some years ago reports, that, passing through the deserts of Arabia, when they chose to eat new bread, instead of, or for want of biscuits, they made a paste of flour and water, and wrought it into broad cakes about the thickness of a finger, and put them in a hot place on the ground, heated on purpose by fire, and covered them with ashes and coals, and turned them several times until they were enough, and that these cakes were savoury and good to eat: some of the Arabians, he says, have in their tents stones or copper plates, made on purpose to bake them, and gives⁴ an instance of a woman they met with in a country lying between Mesopotamia and Media, making such cakes for them in the same manner.

Ver. 7. *And Abraham ran unto the herd, &c.*] Whilst Sarah and her maids were kneading the dough and making the cakes: *and fetched a calf tender and good; a fine fat calf, which was reckoned very delicious food, and much in use with the ancients⁵, and generally made a part in any grand entertainment, and was accounted fit for a king, see 1 Sam. xxviii. 24, 25. Luke xv. 23: and gave it unto a young man; one of his servants, to kill and dress as soon as possible; Jarchi says this was Ishmael, whom he trained up to such service: and he hastened to dress it; the young man made all the haste he could to get it ready, according to the orders of Abraham.*

Ver. 8. *And he took butter and milk, &c.*] Jarchi says, it was the fat of the milk gathered from the top of it, he means cream, and is different both from butter and from milk: this was either Abraham himself, who took and brought these, as Sarah or her maidens might bring the cakes when baked; or else Abraham's young man, since it follows: *and the calf which he had dressed; either the whole of it, or some principal parts of it, reckoned the finest and choicest; though by what follows it seems to be Abraham himself, who may be said to dress the calf, it being done by his orders: and set it before them; a table being placed under the tree, he set, or ordered to be set, all those provisions before the three men, to feed upon, the cakes and butter, the milk and fatted calf: and he stood by them under the tree; not only to bid them welcome, but to minister to them; nor will this seem strange, or that the above several things were chiefly done by Abraham and Sarah, when it is observed that the greatest personages in the eastern countries, in early times, used to perform such services, and still do to this day, as a late traveller⁶ informs us: "it is here (says he) no disgrace for persons of the highest character to busy themselves in what we should reckon menial employments; the greatest prince assists in the most laborious actions of husbandry; neither is he ashamed to fetch a lamb from his herd and kill it, whilst the princess his wife is impatient till she has prepared her fire and her kettle to seethe, and dress it: the custom that still continues of walking either barefoot or with slippers requires the ancient com-*

pliment of bringing water upon the arrival of a stranger to wash his feet; and who is the person that presents himself first to do this office, and to give the *mar habbeh*, or welcome, but the master of the family himself? who always distinguishes himself by being the most officious; and, after his entertainment is prepared, accounts it a breach of respect to sit down with his guests, but stands up all the time and serves them." All which serves greatly to illustrate this passage; and the same learned author observes, that in this manner we find Achilles and Patroclus employed, as described by Homer⁷, in providing an entertainment: *and they did eat; or seemed to eat, as the Targum of Jonathan and Jarchi; though as they assumed bodies so animated as to be capable of talking and walking, why not of eating and drinking? and there must have been a consumption of food some way or other, or Abraham would have known they had not eaten: we read of angels' food, Psal. lxxviii. 25. our English poet had a notion of angels eating, and represents Eve providing a repast for the angel, which he owns to be no ungrateful food⁸.*

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

Ver. 10. *And he said, &c.*] The same that put the question, Jehovah himself, as appears by what follows: *I will certainly return unto thee according to the time of life; not by a personal appearance as now, but by the fulfilment of his promise which he had before given to Abraham, that he should have a son by Sarah, and now renews it; and this would be about the same time in the next year, perhaps at the spring of the year, which may be called a time of life, when all things revive, which in the winter season seem to be dead; a fit emblem this of the case and condition of Abraham and Sarah, both as they now were, and afterwards would be; for, though their bodies were as it were dead and unfit for generation, yet nature would revive in them again: unless it be understood of the whole time of the conception, quickening, and birth of an infant, at the usual time a woman goes with-child, which is*

² Bochart. Hierozoic. par. 1. l. 2. c. 34. col. 328.

³ Rauwolf's Travels, par. 2. ch. 4. p. 120.

⁴ Ib. c. 9. p. 163.

⁵ *Αντας τριη ἀγλυβην πλασας πινα μαρμαρι.*—Orpheus de lapidibus, ver. 68.

⁶ Dr. Shaw's Travels, p. 237, 238. Ed. 2.

⁷ Iliad. 9. ver. 205.

⁸ Milton's Paradise Lost, B. 5. ver. 412, &c.

nine months, when the infant is a perfect living child. All the Targums paraphrase it, "in which ye shall be alive," safe and well, and so most of the Jewish commentators; as if it was a promise to Abraham and Sarah, that they should live to see the promise made good next given; but this seems not so agreeable as either of the former, see 2 Kings iv. 16: *and, lo, Sarah thy wife shall have a son*; it was by degrees that this was made known to Abraham; first he was told he should have a son, but it was not said by whom he should have it; some years after that he is informed he should have a son by Sarah, but not when; but now it is revealed to him, that he should have one by her the next year; *and Sarah heard it in the tent-door, which was behind him*; or, *and it was behind him*; that is, the tent-door was at the back of the person speaking; Sarah, hearing her name mentioned, got to the tent-door to listen to what might be further said; and the place where she was was behind the speaker, who stood between her and Abraham, with whom he was conversing; Abraham was before him, and Sarah behind him, so that he could not see her when she laughed, and yet he knew she did; and for the sake of that, this circumstance is remarked: both the Targums of Jonathan and Jerusalem paraphrase the clause, "and Ishmael stood behind it," the tent-door; and the former adds, and hearkened to what the angel said.

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

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

Ver. 13. *And the Lord said unto Abraham, &c.*] This discovers who the person was that had been conversing with Abraham, that he was a divine Person, as appears by his name *Jehovah*, as well as by his knowledge of Sarah's behaviour; he did not turn himself to her, that it might be more manifest that it was not upon the sight of her he judged she laughed, but from his own omniscience; and he chose rather to speak to her husband than to her, appearing as a stranger, and

that he might reprove her: *wherefore did Sarah laugh saying, shall I of a surety bear a child, which am old?* suggesting there was no reason for it, and signifying his displeasure and indignation at it.

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

Ver. 15. *Then Sarah denied, saying, I laughed not, &c.*] Some render the words, *Sarah lied*²; and indeed it was no other than a lie, to say she did not laugh when she did; which she might be tempted to say in her confusion, partly because the back of the speaker was to her, and he could not see her, and partly because it was inward, and very little at least discoverable in her countenance: *for she was afraid*; of the reproof of her husband; and of the charge of ill manners to a stranger; and especially as she had reason to believe that it was the Lord himself that had spoken these words, and therefore could gladly have excused herself, and wiped off the reproach: *and he said, nay, but thou didst laugh*; it is not true what thou sayest, for thou didst certainly laugh; this he knew, being the omniscient God, notwithstanding, as he appeared as a man, his back was to her, and though her laughter was more internal than external.

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

Ver. 17. *And the Lord said, &c.*] Either unto Abraham himself, so leading on to what he was about to make known to him; and without supposing this it will be difficult to account for Abraham's intercession for Sodom upon this: or to the two angels with him; not as consulting them whether he should or no do what he next suggests, but to give to them Abraham's just character, and the reasons of his using him in such a friendly manner: or it may be, to the other divine Persons, the Father and Spirit, one with the Son of God, and always present with him: *shall I hide from Abraham the thing which I do?* which he was

^m אורחין ויהוה אורחין et ipsum post eum, Montanus.

ⁿ Aristot. Hist. Animal. l. 7. c. 2.

^o ארסתא non quid mirabile vel mirificabitur, Munster, Piscator, Schmidt.

^p Nunquid abscondetur, Pagninus, Cartwright; an potest occultari, Junius & Tremellius, Pagnius; so the Targum of Jonathan and Aben Ezra.

² מנחש mentita est, Drusius.

about to do, namely, the destruction of Sodom and Gomorrah: the Jewish writers^a observe, that these cities were given in the grant of the whole land to Abraham, and therefore it was right to acquaint him with it first: but other and better reasons are given in the next words; Abraham was a friend of the Lord, and he had shewed himself friendly to him, not only now, but heretofore, and therefore will treat him as his friend, by imparting his secrets to him.

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

Ver. 19. *For I know him, &c.*] Not only by his omniscience, but with a special knowledge, such as is accompanied with peculiar love and affection; and so Jarchi says, it is expressive of love. God loved Abraham, he was a peculiar favourite of his, and therefore he would reveal his secrets to him, see Amos iii. 2, 7, and he knew not only who he was, but what he was, a holy good man, made so by his own grace, and what he would do by the assistance of that grace, and particularly what follows: *that he will command his children, and his household after him*; to serve and worship the Lord; not his own children only, but his servants also, all in his family; lay his injunctions on them, use his authority with them, give them all needful instructions, and take such methods with them as would tend to propagate and preserve the true religion after his death: *and they shall keep the way of the Lord*; which he has prescribed to men, and directed them to walk in, even every thing respecting instituted worship then revealed, and particularly, *to do justice and judgment*; to attend to all the laws, statutes, and judgments of God; to do that which is just and right between man and man; not as a justifying righteousness, by which Abraham himself was not justified before God; but to shew their regard to the will of God, in gratitude for favours received from him, and to glorify him, as well as for the good of their fellow-creatures: *that the Lord may bring upon Abraham that which he hath spoken of him*; not only on Abraham personally, but upon his posterity, they walking in the ways of the Lord, according to his command and direction: the word *that* here rather signifies, as Vatablus rightly observes, the consequence than the cause, what would follow upon these things, rather than as procured by them; these being the way in which God designed to bestow them, though not for them.

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

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

Ver. 22. *And the men turned their faces from thence, &c.*] From the place to which Abraham brought them on; these were only two of them, for the third continued with Abraham: *and went towards Sodom*;

^a Targ. Jerus. & Jarchi in loc.

^b Pirke Eliezer, c. 25.

^c עשו בליה fecerint consummationem, Pagninus, Montanus, Munster, Vatablus, Drusius, Cocceius.

^d Fecerint consumptionem, Piscator, Schmidt; so the Targums of Jonathan and Jerusalem.

and are the two angels said to come thither at evening, ch. xix. 1: *but Abraham stood yet before the Lord*; before the third person, whom Abraham now began to know more clearly; he stood before him with all reverence and humility, to hear what he had further to say to him, as well as to say something to him himself; he stood *yet*, he continued to stand after the departure of the two angels that were gone to Sodom. Onkelos and Jonathan paraphrase it, "he ministered in prayer before the Lord."

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

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

Ver. 25. *That be far from thee to do after this manner, &c.*] He represents it as a thing unbecoming the divine Majesty, and contrary to the nature and perfections of God, *to slay the righteous with the wicked*; which is true of eternal punishment, but not of temporal calamities, in which the righteous are often involved with the wicked, though not for the same reasons, and under the same considerations, and for the same ends: *and that the righteous should be as the wicked, that be far from thee*; the one suffer as the

other; that he judged was not agreeable to his divine Majesty; nor are they treated without any difference; what befalls the righteous is not for their sins, nor considered as a punishment for them, nor intended for their hurt, but for their good, as the issue of them proves; but it is the reverse with the wicked: *shall not the Judge of all the earth do right?* meaning the Lord, to whom he drew nigh, and was praying to, and pleading with, even the son of God in human form, who, as he made the world, was the Governor of it and Judge in it; and indeed, as Mediator, has all judgment committed to him, and is appointed to be Judge of quick and dead at the last day, and who does all things that are just and equitable in Providence now; for there is no unrighteousness in him, nor in any of his ways and works, and who will judge righteous judgment hereafter. Though by *right* Abraham seems to mean, not strict rigorous justice, but a mixture of mercy with justice, even moderation and clemency; for such are used by earthly judges, with whom it is a maxim, *summum jus summa injuria*; and therefore Abraham argues, surely the supreme Judge of all the earth will shew mercy, and in the midst of deserved wrath remember it, and not deal according to the rules of inexorable and inflexible justice; and to this sense the answer of the Lord inclines.

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

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

Ver. 28. *Peradventure there should lack 5 of the 50 righteous, &c.*] Or there should be but 45; for Abraham perceived, by the Lord's answer, that there were not 50 righteous persons in the place: *wilt thou destroy all the city for lack of five?* Abraham proceeds

* לדרבן קסי, הוואלח' לדרבן, loquar, V. L. loqui, Pagninus, Montanus; so Targum Jon.

† Gestio, volo, cupio, Vatablus; cuperem alloqui, Junius & Tremellius; so Jarchi and Aben Ezra, and Ben Gersam.

gradually in his requests, and does not ask too much at once, lest he should not succeed: *and he said, if I find there 45, I will not destroy it; that is, 45 righteous persons.*

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

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

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

Ver. 32. *And he said, Oh, let not the Lord be angry,*

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

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

C H A P. XIX.

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

Ver. 1. *And there came two angels to Sodom at even, &c.]* Or *the two angels^a*, the two men who were angels in the likeness of men, that had been with Abraham in the heat of the day at Hebron, on the evening of the same day came to Sodom: *and Lot sat in the gate of Sodom; not as a civil magistrate to try causes there, being appointed a judge over them, as Jarchi relates; yea, the Jews say^b, that that day five judges were appointed by the men of Sodom, and Lot was the chief of them; but this is not likely, and seems to be contra-*

dicted, ver. 9. but he sat there to observe strangers that might pass by, and invite them into his house, and that they might not fall into the hands of the wicked Sodomites, who might abuse them; this being a time when not only travellers would be glad to put up and take refreshment, but his wicked neighbours lay in wait for them to satisfy their lusts on them: he had learnt this hospitality from Abraham. and Lot seeing them, rose up to meet them; he arose from his seat and went forward to meet them, which shewed his readiness and heartiness to receive them: and he bowed himself with his face toward the ground; not in a religious way, as paying worship to angels, for as yet he did not know them to be such, and if he had, would not have given them divine adoration; but in a civil way, as was the custom of the eastern countries to bow very low in their civil respects to men, especially to great personages; and such Lot took these to be by their goodly looks and by their dress, as appears by his salutation of them in the next verse.

Ver. 2. *And he said, behold now, my lords, &c.]* Taking them to be, and bespeaking them as persons of quality, who appeared with majesty in their countenances, and looked as if they had been well brought up, and were upon their travels; not knowing them to

^g Bereshit Rabba, sect. 49. fol. 44. 3.

^a שני דומים לאנשים duo illi angeli, Tigrine version, Cocceius; so Ar. *duobus illis angelis, Junius & Tremellius, Piscator.*

^b Bereshit Rabba, sect. 50. fol. 44. 4.

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

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

Ver. 4. *But before they lay down, &c.*] Upon their beds to sleep; it was between supper-time and bed-

time that the following affair happened, whilst the angels were talking to Lot about the men of Sodom, and inquiring what sort of men they were, as the Jewish writers^l suggest: *the men of the city, even the men of Sodom, compassed the house round about*: the house of Lot, where the angels were: *both old and young*: the males of the city of every age; some that were past committing the sin they were so infamous for, as well as those that burned with that unnatural lust; some that could not be actors were willing to be spectators; and all were curious to see the lovely persons, that it was reported all over the city were seen to go into Lot's house: *all the people from every quarter*: all from one end of the city to the other, and from every corner in it: which shews the general corruption and depravity of the city, that it was so far from having ten righteous persons in it, that of the proper inhabitants of it, there was not, as Jarchi notes, one righteous person, no, not one.

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

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

Ver. 7. *And said, I pray you, brethren, &c.*] Not by family or nation, for the Sodomites were of the race of Ham, in the line of Canaan, and Lot was a descendant of Shem, in the line of Arphaxad; nor by religion, for the one were idolaters, and the other a worshipper of the true God, but by community of nature; and especially he called them so by reason of their having been neighbours a considerable time, and on the score of friendship, see 1 Kings ix. 13. and with this soft and loving language Lot hoped to win his neigh-

^k Bereshit Rabba, sect. 50. fol. 44. 4.

^l Bereshit Rabba, ut supra.

bours, and to persuade them from pursuing their unlawful measures: for which purpose and that alone he used it, saying to them, *do not so wickedly*: as to use ill a man's guests, to abuse strangers, to break the laws and rules of hospitality, and especially to commit that unnatural sin they were bent upon.

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

Ver. 9. *And they said, stand back, &c.*] Turn on one side, get away from the door, that we may come to it: *and they said again*: to one another: *this one fellow came in to sojourn, and he will needs be a judge*; this one man, and he a stranger and sojourner, no freeman or citizen of this city, sets himself against the whole body of the inhabitants, and takes upon him to judge what is right and wrong to be done; and if he is let alone *in judging he will judge*^m, as it may be rendered; he'll take upon him this office, and continue to exercise it, and determine and decide all matters among us at his pleasure. This confutes the above notion of the Jews, that Lot was appointed a judge by the men

of Sodom, yea, the president of the court for that day; see the note on ver. 1: *now will we deal worse with thee than with them*: the men in his house, both by abusing his body in their unnatural way, and by beating and bruising him, and pulling him in pieces, limb from limb; something of this kind they seem to threaten him with, and attempted to effect, as follows: *and they pressed sore upon the man*; even Lot; not only with words in a bullying way, with menaces and threats, with oaths, and curses, and imprecations; for it is the same word that is used of Lot, pressing the angels with words and arguments to come into his house, ver. 3. but they rushed in upon him in a body, and pushed him away, and pulled him about, and would in all probability have torn him to pieces, had he not been rescued by the angels: *and came near to break the door*: that which was shut, the door of the passage that led to the house.

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

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

^m יִשְׁפֹּט יִשְׁפֹּט *judicabit judicando, Drusius.*

ⁿ בְּסִטְרוֹיִם *cæcitatibus, Paginus, Montanus, &c.*

be the wall: so that they wearied themselves to find the door: went backwards and forwards, fancying the door was here, and then it was there, and when they came to it, they perceived it was not; and thus they went to and fro, until they were quite weary of seeking it, and despaired of finding it, and left off.

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

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

Ver. 14. *And Lot went out, &c.*] From his house, after the men of Sodom were gone from it, and before the morning, very probably about midnight: *and spake unto his sons-in-law, which married his daughters*: according to Aben Ezra, he had two other daughters that perished in Sodom, which he gathers from the following verse, *which are here*, as if he had some elsewhere; and so Jarchi says, he had two daughters married in the city. And the Jewish writers^q speak of one of them, whose name was Pelothith, married to one of the grandees of Sodom: but it seems rather, that these were the daughters Lot had at home with him; who, according to Josephus^r, were espoused to men in the city, but not yet married; and on account of such espousals, as were usual in the eastern countries, Lot calls them his sons-in-law, as they were in-

tended, and so the words may be rendered, *that were about to take his daughters*^s; to take them for wives, and to their own houses, neither of which they had as yet done; for if these had been daughters of his married, and taken home, he would not only have spoke unto their husbands, but to them also; and would have been still more pressing upon them to arise and make their escape; of which nothing is said, nor of any answer of theirs to him, only of his sons-in-law, as they are called on the above account: *and said, up, get ye out of this place*; that is, get up from your beds, arise immediately, and make your escape out of the city: *for the Lord will destroy this city*; now, directly, immediately; therefore there is no time to be lost, but at once prepare for your safety: *but he seemed as one that mocked to his sons-in-law*: as one that was in jest, and had a mind to have a little sport with them, to get them out of their beds, and put them into a fright, and then laugh at them.

Ver. 15. *And when the morning arose, &c.*] When it was break of day, for as yet the sun was not risen, nor did it rise until Lot got to Zoar, ver. 23. He was now returned from his sons-in-law, and by this time it began to be light: *then the angels hastened Lot*; urged him to get out of his house as fast as he could: *saying, take thy wife, and thy two daughters, which are here*: from whence Aben Ezra, and others, have concluded, as has been observed, that he had other daughters elsewhere, which they suppose were married to men of Sodom; but the phrase, *which are here, or are found, or are present*^t, relates to his wife, as well as his daughters, and only signifies, that he should take all his relations that were present; and these may be only opposed to and distinguished from his sons-in-law that were absent, and refused to hearken to his advice and exhortations. Onkelos paraphrases the words, *who are found faithful with thee*; who believed what the angels said concerning the destruction of Sodom, as well as he, as did his wife and two daughters: *lest thou be consumed in the iniquity of the city*; in the punishment inflicted on the city for their iniquity. See Rev. xviii. 4.

Ver. 16. *And while he lingered, &c.*] Delayed going out of his house, either loath to leave his goods and substance behind him; or waiting to see whether his sons-in-law would come to him; or, as others, praying that God would spare the city: though rather the sense is, that he was so amazed, and filled with horror and trembling at the thought of what judgments were coming on the city, that he was like one stupid, that had no power to stir nor move, which seems best to agree with the sense of the word used^u: *the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters*; one of them took hold of his hand with one of his hands, and on his wife's with the other, and the second took hold of one of his daughters with one hand, and of the other with his other hand, and so led them out: *the Lord being merciful unto him*; and so saved them from the ruin

^o וְבָנָיו וְבָנֵי חָתָן generum aut filios aut filias, V. L. so Junius & Tremellius, Piscator, Schmidt.

^p מִשְׁחָתֵינוּ מִשְׁחָתֵינוּ אֲנַחְנוּ disperdentes nos, Montanus; nos perdituri mori sumus, Junius & Tremellius, Piscator; so Drusius, Schmidt.

^q Pirke Eliezer, c. 25.

^r Antiqu. l. 1 c. 11. sect. 4.

^s לָקְחוּ בְּיָמֵינוּ qui brevi fuerant ducturi filias suas, Junius & Tremellius, Piscator; so some in Vatablus & Drusius.

^t וְהָיוּ עִמָּךְ וְהָיוּ עִמָּךְ inveniuntur, Pagninus, Montanus; quæ adsunt, Junius & Tremellius, Piscator; quæ præsentæ, Fagius, Munster, Cocceius.

^u וְהָיוּ עִמָּךְ וְהָיוּ עִמָּךְ admiratus est.

and destruction of the city, in which had they stayed a little longer they would have been involved. It was not owing to their merits, but to the mercy of God that they were spared: *and they brought him forth, and set him without the city*; not him only, but his wife and two daughters also, and having so done, left them and returned to the city; for so the last clause may be rendered, *and left him without the city**, to shift for themselves; or rather well knowing that there would be one that would immediately appear and take them under his care and protection, as the event shews.

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

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

Ver. 19. *Behold, now thy servant hath found grace in thy sight, &c.*] In sending two of his angels to him, to inform him of the approaching destruction of Sodom; to pluck him out of it as a brand out of the burning,

and to place him without the city, and in directing and encouraging him to escape for his life: *and thou hast magnified thy mercy which thou hast shewed unto me in saving my life*; he owns it was owing to the mercy of this illustrious Person, whom he knew and acknowledges, by what he says, to be a divine one, that his life was saved; and that this appeared exceeding great in it, that he should spare him and his family, when such multitudes of souls would perish; and he might have perished with the rest, if he had not had timely notice in such a gracious manner: *and I cannot, or, but now*†, *I cannot escape to the mountain*; it is too far for me; he signifies that his strength would not hold out through the fatigues of the night past, and want of sleep and rest; but this was owing more to the infirmity of his mind than of his body, for he could go to this same mountain afterwards: *lest some evil take me, and I die*; or *that evil*‡, the burning of Sodom, and the cities of the plain, lest that should overtake him before he got to the mountain: thus he began to distrust the power of God to strengthen him to go thither, who had appeared so wonderfully for him in his present deliverance; and he might have assured himself, that he that brought him out of Sodom would never suffer him to perish in the destruction of it.

Ver. 20. *Behold now, this city is near to flee unto, &c.*] Pointing to Bela, afterwards called Zoar, from what follows: it is said to be two miles distant from Sodom^b. But the Jews^a say it was four miles, and some say^c five; for they reckon that a man may go five miles from the ascent of the morning (or break of day) till the sun shines out: *and it is a little one*; a little city, and the houses and buildings in it few, the inhabitants few; and the sins of it few, as the Targum of Jonathan adds, in comparison of Sodom and Gomorrah; and therefore Lot hoped this favour would be granted him, that this city might be saved, and he be allowed to flee to it, and go no further; but others think this refers not to the city, which some say^e was a large and spacious one, but to his request, that it was a small thing he asked, and hoped therefore it would not be denied, and in which he was very importunate: *oh, let me escape thither, (is it not a little one?) or is it not a little thing*†? a small request that I make: *and my soul shall live*: I shall not only be able to get thither, and so my life will be preserved; but I shall be in good spirits, rejoice and be glad, that I am got safe and out of the reach of danger; my spirits, which are now faint, and therefore can never think of getting so far as to the mountain, but, if this favour is granted me, they will revive, and I shall cheerfully pursue my journey thither, and be comfortable.

Ver. 21. *And he said unto him, see, I have accepted thee concerning this thing also, &c.*] Accepted thy prayer and granted thy request, as well as in other things; shewn grace and mercy to thee; or, *have lifted up thy face*†; alluding to the custom of the eastern countries, where persons, when they come into the

† וְיִצְחָק וְיַעֲקֹב; and reliquens, Drusius, Schmidt.

‡ יָמָא וְיָמָא; iam vero ego non potero, Schmidt.

† וְיִצְחָק וְיַעֲקֹב; and reliquens, Drusius, Piscator, Schmidt.

† Bunting's Travels, p. 63.

† T. Hieros. Beracot, fol. 2, 3. & Gloss. in ib.

^b T. Bab. Pesachim, fol. 94. 1.

^c Bunting's Travels, p. 63.

^d Nonne pericigna res est? Junius & Tremellius, Piscator, Cocceius.

^e וְיִצְחָק וְיַעֲקֹב; suscepi faciem tuam, Paguians, Montanus, Vatablus, Drusius, Piscator.

presence of their superiors, used to prostrate their faces to the ground; when, as a token of their acceptance of them, and good will to them, they used to order them to be lifted up, or them to lift up their faces, and stand before them: *that I will not overthrow this city for the which thou hast spoken*: for, though he had not in express words petitioned that the city might be spared, yet he had tacitly done it, insomuch as he had requested he might flee unto it, where he could not have been safe had it been destroyed.

Ver. 22. *Haste thee, escape thither, &c.*] Seeing he had granted him his request, he is urgent upon him to be gone, and not to delay upon any account, or make other excuses: *for I cannot do any thing till thou be come thither*; that is, consistent with the decree of God, that Lot and his family should be delivered and preserved, and with his promise made to him, that he would not overthrow that city; and therefore the catastrophe which would befall all the cities at once could not begin until he was safely arrived there: *therefore the name of the city was called Zoar*; in after-times, and probably first by Lot, from his use of the word *little*, which was his request, which Zoar signifies; it before was called Bela, see ch. xiv. 2.

Ver. 23. *And the sun was risen upon the earth when Lot entered into Zoar, &c.*] Which is observed partly to point at the time of his entrance into the city, and of the burning of Sodom, which began at the same time; and partly to shew what a fine morning it was, and what little appearance there was of such a tempest rising as quickly did; so that the inhabitants of Sodom, who were up so early, little thought of so sudden a catastrophe, and those that were in their beds were at once surprised with it: it was a morning of light and joy to Lot, who was so wonderfully delivered, but a dreadful one to the men of Sodom and the rest of the cities of the plain, with whom the scene was soon altered; likewise from hence it appeared, that the following tempest was extraordinary, and did not proceed from natural causes.

Ver. 24. *Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven, &c.*] And not upon those two cities only, but upon Admah and Zeboim also, see Deut. xxix. 23. this was not a common storm of thunder and lightning, with which often there is a smell of sulphur or brimstone; but this was a continued shower of sulphurous fire, or of burning flaming brimstone, which at once consumed those cities and the inhabitants of them; and the land adjacent being bituminous, or however some parts of it, full of slime-pits, or pits of bitumen, a liquid of a pitchy quality, ch. xiv. 10. this flaming sulphur falling thereon, must burn in a most fierce and furious manner; and which utterly consumed not only houses, goods, and every thing upon the land, but the land itself, and turned it into a bituminous lake, called to this day, from thence, the lake Asphaltites, the Greek word for bitumen being *asphaltos*. Of this conflagration some Heathen writers speak, as particularly Tacitus^f, who says, some large and famous cities, or,

as some copies have it, Jewish ones, not far from Jordan, were struck with thunderbolts, and were fired *igni caelesti*, with fire from heaven, and were consumed; and so Solinus^g relates, that, “at some distance from Jerusalem, a sorrowful lake appears, which the black ground testifies was stricken by heaven and turned into ashes; where were two towns, the one called Sodomum, the other Gomorrum.” This was a righteous judgment on those cities, and a just retaliation for their sin; their sin was an unnatural one, and nature is inverted to punish them, fire comes down from heaven, or hell from heaven, as Salvia’s words are, to consume them; they burned with lusts one against another, and flaming sheets of sulphurous fire fall upon them, burn and destroy them; and, in allusion to this terrible conflagration, hell is called the lake which burns with fire and brimstone, Jude, ver. 7. Rev. xx. 14, 15. and xxi. 8. and this destruction was brought upon them by Jehovah the Son of God, who had appeared to Abraham in an human form, and gave him notice of it, and heard all he had to plead for those cities, and then departed from him to Sodom, and was the author of this sad catastrophe; this amazing shower of fire and brimstone was rained by him from Jehovah his father, out of heaven; so the Targums of Jonathan and Jerusalem both call him, the Word of the Lord.

Ver. 25. *And he overthrew those cities, &c.*] Of Sodom, Gomorrah, Admah, and Zeboim: very probably at the same time that this fiery tempest was in the heavens, there was an earthquake which overthrew the cities; and so Strabo^h makes the lake, which is now the place where they stood, to be owing to earthquakes and eruptions of fire, and of hot bituminous and sulphurous waters; and says nothing of fire from heaven, which yet Tacitus and Solinus do, being unacquainted with the sacred history: *and all the plain*; the plain of Jordan, and the cities on it, all but Zoar; not all the five cities, as Josephusⁱ, Egesippus^k, and other authors mistake, only the four above-mentioned. Strabo^l speaks of 13 cities being formerly upon this spot, of which Sodom was the metropolis: *and all the inhabitants of the cities*; none were spared, all were destroyed, but Lot, his wife, and two daughters: *and that which grew upon the ground*; the trees, herbs, and plants; these were all turned up by the earthquake, and burnt with fire from heaven: Tacitus, in his account of this conflagration, says, “the fields, which were formerly fruitful, and inhabited by many cities, were burnt up with lightning; and there are traces (he adds) yet remain; the earth itself looks torrid, and has lost its fruitful virtue; for whatsoever grows up of itself, or is sown and rises up in the plant or flower, or grows up to its usual species, becomes black and empty, and vanishes into ashes.” The place where those cities stood is now a lake, and is sometimes called the salt sea, ch. xiv. 3. and sometimes the dead sea, because it is said, no creature can live in it; and sometimes called the lake Asphaltites, from its bituminous and pitchy quality: though Re-

^f Hist. l. 5. c. 7.

^g Polyhistor. c. 48.

^h Geograph. l. 16. p. 596.

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ⁱ De Bello Jud. l. 4. c. 8. sect. 4.

^k De excidio urb. l. 4. c. 18.

^l Ut supra.

land^c has attempted to confute the notion that the cities of Sodom, &c. stood where this lake now is: and the many things that have been reported of this lake and parts adjacent, by various historians, supposed to be of good credit, are by modern travellers exploded^d; as those of no living creature being bred in it; of bodies not sinking in it; and of birds being unable to fly over it; and of the cities appearing under water in a clear day; and of the apples of Sodom, which look beautiful to the eye, but when touched fall into ashes; many of which Josephus^e himself relates: indeed, Ludovicus Vartomanus^f, a traveller in those parts in the beginning of the 16th century, says, "there yet remain the ruins of the destroyed city, as a witness of God's wrath; we may affirm, there are 3 cities, and each of them situated on the decline of 3 hills, and the ruins appear about the height of 3 or 4 cubits; there is yet seen, I scarce know what, something like blood, or rather like red wax mixed with earth:" and our countryman Mr. Sandys^g, though he questions some of the above things before related, especially concerning the apples, yet says, "not far from thence grows a tree whose fruit is like a green walnut, which he saw, and which they say never ripens." This lake of Sodom, according to Josephus^h, is 580 furlongs in length unto Zoar, and 150 broad; but, according to modern accounts, it is 24 leagues in length, and 6 or 7 in breadthⁱ; the Arabic geographer^j says, it is 60 miles in length, and 12 in breadth; it is now called by the Arabs, Bahar Louth, Lot's lake.

Ver. 26. *But his wife looked back from behind him, &c.*] That is, the wife of Lot, whose name the Jewish writers^k say was Adith, or as others Irith^l; and, according to the Targums of Jonathan and Jerusalem, she was a native of Sodom: now, as they were going from Sodom to Zoar, she was behind Lot, his back was to her, so that he could not see her; this was a temptation to her to look back, since her husband could not see her; and this she did, either, as the above paraphrases suggest, that she might see what would be the end of her father's house and family, or whether her married daughters, if she had any, were following her, after whom her bowels yearned; or being grieved for the goods and substance left behind, and for the people of Sodom in general, for whom she had too much concern; however, be it on what account it may, she was severely punished for it: *and she became a pillar of salt*; was struck dead at once, either by the immediate hand of God, or by the shower of fire and brimstone; and her body was at once changed into a metallic substance, a kind of salt, hard and durable, such as Pliny^m speaks of, cut out of rocks, with which houses were built, and hardened with the sun, and could scarcely be cut with an iron instrument; so

that she did not fall to the ground, but stood up erect as a pillar, retaining very probably the human form. Josephusⁿ says, this pillar continued to his times, and that he saw it; Irenæus^o and Tertullian^p speak of it as in their times, a thing incredible; and Benjamin of Tudela says^q, it stood in his times two paras from the sea of Sodom; and though the flocks were continually licking it, yet it grew again to its former bigness. Rauwolf^r relates something of the same kind by information, but not on his own testimony; that the pilgrims who visit it used to beat off some small pieces, and yet was found whole again; nay, which is beyond all credit, that they once knocked off a whole hand and took it away, and when they returned found it whole again: and one^s that travelled in those parts in the beginning of the 16th century affirms, that almost in the midway to Zoar is seen to this day the pillar of salt into which Lot's wife was turned; he does not say indeed that he saw it, but leaves his reader to think so; and the Jerusalem Targum says, it will remain until the resurrection; but modern travellers of credit and intelligence could never see it; and when they have inquired of the country-people about it, they either tell them there is no such thing, or say it stands in the mountains, where it cannot be come at, because of the Arabs, or because of wild beasts^t: but no doubt there was such a statue, but how long it continued cannot be said; nor should it be thought incredible, when there are similar facts affirmed by authors of the best credit and reputation: Aventinus^u reports, that in Bavaria, in 1348, more than 50 peasants, with the cows they had milked, at the time of an earthquake were struck with a pestilential air, and stiffened into statues of salt, and which he himself saw, and the chancellor of Austria: and Bisselius relates^v, that Didacus Almagrus, who was the first person that with his army penetrated through the cold countries from Peru into Chili, lost abundance of his men, through the extremity of the cold and a pestiferous air; and that, returning to the same place five months afterwards, he found his men, horse and foot, standing unmoved, unconsumed, in the same situation, form, and habit, the pestilence had fastened them; one lying on the ground, another standing upright, another holding his bridle in his hand, as if about to shake it; in short, he found them just as he left them, without any ill smell or colour, common to corpses: indeed, the very fables of the Heathens, which seem to be hammered out of this history, serve to confirm the truth of the whole of it: as the fable of Jupiter and Mercury coming to a certain place in Phrygia, where they were hospitably entertained by Baucis and Philemon, when the doors were shut against them by others; wherefore they directed their guests, after being entertained by them, to leave the place and follow them to the mountains, when they turned the

^o Palestina illustrata, tom. 1. l. 1. c. 38. p. 254, &c.

^p Vid. Universal History, vol. 2. p. 421, &c. See Egmont and Heyman's Travels, vol. 1. p. 341.

^q De Bello Jud. l. 4. c. 8. sect. 4.

^r Navigat. l. 1. c. 10.

^s Travels, l. 3. p. 110, 111. Ed. 5.

^t Ut supra.

^u Universal History, ib. p. 424. See Egmont, &c. ib. p. 342.

^v Scherif Ibn Idris, apud Reland. ib. p. 349.

^w Pirie Eliezer, c. 25.

^x Baal Haturim in loc.

^z Nat. Hist. l. 31. c. 7.

^a Antiqu. l. 1. c. 11. sect. 4.

^b Adv. Hæres. l. 4. c. 51.

^c In Carmine Sodoma.

^d Itinerarium, p. 44.

^e Travels, par. 3. c. 21. p. 313. by Ray.

^f Baumgarten. Peregrinatio, l. 3. c. 12. p. 96.

^g Universal History, ib. p. 124. Witsii Miscellan. Sacr. tom. 2. p. 195.

^h Annal. Bojor. apud Heidegger. Hist. Patriarch. tom. 2. exercit. 8. p. 270. & Witsii Miscellan. tom. 2. exercit. 7. p. 201.

ⁱ Argonaut. Americ. l. 14. c. 2. apud Witsium. ib. p. 202.

town into a standing lake^k; and also that of Niobe being changed into a marble stone while weeping for the death of her children: and of Olenus and Lethæa, turned into stones also^l. But, leaving these, and passing by other instances that might be observed, we are directed to remember this wonderful case by our Lord himself, Luke xvii. 32. and it should be an instruction to us not to look back nor turn back from the profession of the true religion we have made, but to follow Christ, and abide by his truths and ordinances.

Ver. 27. *And Abraham got up early in the morning, &c.*] Perhaps he had but little sleep the whole night, his thoughts being taken up with what was to befall the cities of the plain; and especially being in great concern for Lot and his family: *to the place where he stood before the Lord*; ch. xviii. 22. to the very spot of ground where he had stood the day before in the presence of the Lord, and had conversed with him, and prayed unto him; and so the Targum of Jonathan, “to the place where he ministered in prayer before the Lord;” here he came and stood waiting for an answer to his prayers; and perhaps this place was an eminence, from whence he could have a view of the plain of Jordan and the cities on it; and so it appears from the next verse.

Ver. 28. *And he looked toward Sodom and Gomorrah, and toward all the land of the plain, &c.*] To see how it fared with them: very probably the Lord had hinted it to him, that the destruction would be that morning, and therefore he rose early, got to the place betimes, and being on an eminence, looked wistly to see if he could observe any sign of it: *and beheld, and, lo, the smoke of the country went up as the smoke of a furnace*; after the fiery shower was over, and the cities burnt down, the smoke ascended toward heaven, as the smoke of mystical Babylon will do, Rev. xix. 3. like the reek of a boiling cauldron; or, as Jarchi, like the smoke of a lime-kiln always burning.

Ver. 29. *And it came to pass, when God destroyed the cities of the plain, &c.*] Not when he had destroyed them, but when he was about to destroy them; for Lot was sent out from them, and delivered out of them, before they were destroyed; and therefore Noldius rightly renders the words, *before God destroyed^m them: that God remembered Abraham*; his promise to him, that he would bless them that blessed him, ch. xii. 3. and his prayer to him for Lot in the preceding chapter; for, though he does not mention him by name, he bore him on his heart, and he was always in the number of the righteous ones, on whose account he interceded for the sparing of the cities; and, though God did not hear and answer him with regard to the cities, yet he did with respect to the righteous men in them: *and sent Lot out of the midst of the overthrow*; by two angels, who took him by the hand and brought him out of Sodom, now overthrown: *when he overthrow the cities in which Lot dwelt*: that is, in one of which Lot dwelt, namely, Sodom, as Aben Ezra rightly observes, com-

paring the passage with Judg. xii. 7. unless it can be thought that Lot first dwelt in one of those cities and then in another, and first and last in them all, which is not very likely.

Ver. 30. *And Lot went up out of Zoar, &c.*] Which lay in the plain, and therefore when he went from thence to the mountain, it was by an ascent: *and dwelt in the mountain*; which the Lord had directed him to go to before, but was unwilling, and chose Zoar, and desired he might flee thither, and that that might be spared; but now he likes God's advice for him better than his own, and therefore betook himself to the mountain, where he might think himself safest, and where he continued; very probably this was the mountain Engaddi, under which Zoar is said to lie by Adrichomiusⁿ: *and his two daughters with him*: his wife was turned into a pillar of salt, and these two were all of his family that with him were saved from the destruction; and these are the rather mentioned for the sake of an anecdote hereafter related: *for he feared to dwell in Zoar*; it being near to Sodom; and the smoke of that city and the rest might not only be terrible but troublesome to him, and the tremor of the earth might continue and reach as far as Zoar; and perceiving the waters to rise and overflow the plain, which formed the lake where the cities stood, he might fear they would reach to Zoar and swallow up that; and especially his fears were increased, when he found the inhabitants were as wicked as those of the other cities, and were unreformed by the judgment on them; and so he might fear that a like shower of fire would descend on them and destroy them, as it had the rest, though it had been spared for a while at his intercession; and, according to the Jewish writers^o, it remained but one year after Sodom: *and he dwelt in a cave, he and his two daughters*; which was in the mountain, the mountain of Engedi. Josephus^p makes mention of the mountains of Engedi; and here was a cave, where David with 600 men were, in the sides of it, when Saul went into it, 1 Sam. xxiv. 3. and perhaps may be the same cave where Lot and his two daughters lived.

Ver. 31. *And the first-born said unto the younger, &c.*] That is, the first-born of those two, or the elder of them; for, if Lot had other daughters that were married in Sodom, it is probable they were elder than either of these: Aben Ezra intimates, that Lot had another wife, who died first, and these were by his second; the following motion is made by the eldest of them to the youngest, as being bolder, having more authority, and a greater influence to persuade: *our father is old*; if he was 50 years of age when he was taken captive by the kings, as says the Jewish chronologer^q, he must now be 65; since the destruction of Sodom, according to Bishop Usher^r, was 15 years after that: *and there is not a man in the earth to come in unto us after the manner of all the earth*; to marry them, cohabit with them, and procreate children of them, which was the common way of the propagation of mankind in the earth; they thought the whole world

^k Ovid. *Metamorph.* l. 9. fab. 8.

^l Ib. l. 6. fab. 4. & l. 10. fab. 1. Apollodor. *de Deorum Orig.* l. 3. p. 146.

^m בְּשׂוֹרָה antequam perderet, Nold. *Ebr. concord. partic.* p. 144. No. 679.

ⁿ *Theatrum Terræ S.* p. 54.

^o *Juchasin*, fol. 8. l.

^p *Antiqu.* l. 6. c. 13. sect. 4.

^q *Shalshelet Hakubala*, fol. 77. 1.

^r *Annales Vet. Test.* p. 8, 9.

was destroyed by fire, as it had been by a flood; they understood it would be no more consumed by water, but they had been told it would be by fire, and they imagined the time was now come, and this was the case; that not only Sodom and Gomorrah were destroyed by fire, and that by this time the fire had reached to Zoar, and had consumed that, but that the whole earth was destroyed, and not a man left but their father, and therefore thought it could be excusable in them, and lawful for them to take the following method to re-people the world; or else they supposed there were none in the land, the land of Canaan, not of any of their kindred and relations, for they might be ignorant of Abraham and his family, or however of any good man that they knew of, that they could be joined to in marriage; for as for the inhabitants of Zoar, they had just left, they were as wicked as any, and therefore could not think of living with them in such a near relation: but all this is not a sufficient excuse for contriving and executing what is after related; for they should have inquired of their father, who could have informed them better.

Ver. 32. *Come, let us make our father drink wine, &c.*] Meaning to excess, so as to be inebriated with it, and not know what he did: this wine might be brought with them from Sodom, with other provisions for their refreshment and support; or it may be rather from Zoar, where they furnished themselves with a quantity for their support in the mountain they betook themselves unto: *and we will lie with him, that we may preserve the seed of our father*: have children by him, and propagate and preserve the human species; this they might think lawful, such incestuous copulations being usual among their neighbours the Arabs, as appears from Strabo¹ and other writers, and especially when there seemed to them to be a necessity for it; and it may be this did not arise from a spirit of uncleanness, or a brutish lust prevailing in them, having been religiously educated, and having preserved their chastity among such an impure generation as the men of Sodom: wherefore this might rather arise, as Bishop Patrick and others have thought, from an eager desire after the Messiah, they might hope would spring from them; their father being a descendant of Shem, a son of Abraham's elder brother, and now remarkably saved from Sodom, which they might conclude was for this purpose; and they knew of no way in which it could be brought about but in this they proposed; and the rather this may be thought to be their view, as the above learned commentator observes, when we remark their former chaste life in Sodom; their joining together in this contrivance, which, had it been a lustful business, they would have been ashamed to have communicated their thoughts of it to one another; and their imposition of names on their children to perpetuate the memory of this fact, which they rather gloried in, than were ashamed of: to which may be added, that the ancient Jewish writers² interpret this of the Messiah; and they observe, "it is not said a son, but seed, that seed, which is he that comes from another place:

"and what is this? this is the King Messiah;" and Ruth, the Moabitess, who was of the race of the eldest daughter of Lot, stands in the genealogy of our Lord: however, let the intention be ever so good, it will not justify an action so monstrously vile.

Ver. 33. *And they made their father drink wine that night, &c.*] They persuaded him to drink liberally, urged him to it again, in order to make him drunk, and so complete their design; and Lot might be the more easily prevailed upon to drink freely, in order to remove his sorrow, and refresh his spirits under the loss of his wife, and his daughters, if he had any married in Sodom, as some suppose, and his sons-in-law, and of all his goods and substance; though this will not excuse his drinking to excess, nor can ignorance of the strength of wine be pleaded, since he must needs know it as well as his daughters, who, it is plain, did, and therefore plied him with it: *and the first-born went in and lay with her father*; went to his bed, and lay down by him, which she would not have dared to have done, but that she knew he was drunk and insensible: *and he perceived not when she lay down, nor when she arose*; never heard her come to bed nor get up, so dead drunk and fast asleep was he; but finding a woman in bed with him, lay with her, taking her to be his wife, forgetting, through the force of liquor, that she was dead. There is an extraordinary prick on the Vau in Kumah, rendered *she arose*, which the Jews say³ is to shew that he knew her not when she lay down, but when she arose he knew her; and indeed it may be rendered, *but in her rising up*.

Ver. 34. *And it came to pass on the morrow, &c.*] The day following the night, in which the above was transacted: *that the first-born said to the younger, behold, I lay yesternight with my father*: informed her, that what they had contrived succeeded according to their wish, and therefore, for her encouragement to go on, proposes to take the same method again: *let us make him drink wine this night also, and go thou in and lie with him, that we may preserve seed of our father*; may have children by him, and so our family be kept up, from whence it may be hoped the Messiah will spring, see the note on ver. 32.

Ver. 35. *And they made their father drink wine that night also, &c.*] Until he was drunk; which is an aggravation of his sin, that he should be overtaken a second time, and that so soon as the next night, when he ought to have been upon his guard, knowing how he had fallen into it the night before: *and the younger arose and lay with him*; arose from her own bed, and went to her father's, and lay down by him: *and he perceived not when she lay down, nor when she arose*; see the note on ver. 33.

Ver. 36. *Thus were both the daughters of Lot with-child by their father.*] We learn from hence what the best of men are when left to themselves; a good man, a righteous Lot, is guilty of crimes the most shocking; he exposed the chastity of his daughters to the men of Sodom, and now his daughters attacked him, and succeeded, being both with-child by him; and this brought about by excessive drinking, a sin which

¹ Geograph. l. 16. p. 338. Vid. Pocock. Specim. Arab. Hist. p. 337, 338.

² Bereshit Rabba, sect. 51. fol. 46. 1. Midrash Ruth, fol. 35. 4.

³ T. Bab. Horayot, fol. 10. 2.

often leads on to the foulest crimes, and therefore to be carefully avoided; these sins Lot fell into when as it were alone, on a mountain, in a cave, none but his family with him, and these only his two daughters; he that had stood his ground in the midst of Sodom, notwithstanding all the excesses of that place, the impurities in it, and the temptations that every day offered, now falls when seemingly out of the way of all: these sins and failings of good men are recorded for our admonition and caution, that we may shun all appearance of evil, and be careful lest we fall, and neither be presumptuous nor self-confident, see 1 Cor. x. 12.

Ver. 37. *And the first-born bare a son, and called his name Moab, &c.*] As if it was *Me-ab*, from the father, as *Aben Ezra*, and so *Josephus*, that is, which she had by her father; and she was so far from being ashamed that it might be known in time to come, she gave him this name. *Hillerus* * makes it to be a compound of מֵאב and מוֹאב, and to signify *going into*, or *lying with a father*, which still more notoriously points to her own action. *Drusius* has another derivation of the word, at least proposes it, and renders it *aqua patris*; *mo* in the Egyptian language signifying *water*, which is sometimes used for seed, see *Isa. xlvi. 1*: *the same is the father of the Moabites*; a people that lived on the borders of the land of *Canaan*, often troublesome to the *Israelites*, and frequently spoken of in the *Old Testament*.

Ver. 38. *And the younger, she also bare a son, and called his name Ben-ammi, &c.*] That is, the *son of my people*, being the son of her father; which though it does not so manifestly appear in this name, as in the other, yet there is some trace of it; and she would have it be known by this, that he was not the son of a stranger, but of a relation of her own: some attribute this to her being more modest than her elder sister; but it looks as if neither of them were sensible of any crime they had been guilty of, but rather thought it a commendable action, at least that it was excusable: *the same is the father of the children of Ammon unto this day*; a people that lived near their brethren the *Moabites*, and were both enemies to the people of *God*; they quickly falling into idolatry, and whose names we often meet with in the sacred writings; and of these two sons, *Josephus* says †, the one begat the *Moabites*, being still a great nation, and the other the *Ammonites*, and both inhabit *Cœlesyria*; they are both called the children of *Lot*, *Psal. lxxxiii. 8*. After this we hear no more of *Lot* in this history; and it is remarkable, that there never was, as we know of, any town or city that had in it any trace of his name; but we are not from hence to conclude that he was a wicked man, whose memory perished with him; for mention is made of him in the *New Testament*, where he has a very honourable character, and is called *just Lot*, 2 *Pet. ii. 7*.

C H A P. XX.

THIS chapter relates the removal of *Abraham* to *Gerar*, ver. 1. the king of *Gerar*'s taking to him *Sarah*, whom *Abraham* had called his sister, ver. 2. who is rebuked of *God* for it in a dream, ver. 3. for which he makes an apology that is admitted, only he is ordered to restore to *Abraham* his wife, ver. 4—7. and accordingly early in the morning he called his servants, and acquainted them with what had happened, ver. 8. and then sent for *Abraham*, and expressed his resentment at his usage of him, ver. 9. which *Abraham* defended as well as he could, ver. 10—13. the issue of all which was, great kindness was shewn to *Abraham*, and his wife restored to him, though with a reproof to her from the king, ver. 14, 15, 16. upon which *Abraham* prayed for the healing of *Abimelech* and his family, in which he was heard and answered, ver. 17, 18.

Ver. 1. *And Abraham journeyed from thence towards the south country, &c.*] He returned from the plains or oaks of *Mamre*, where he had lived 15 or 20 years, into the more southern parts of the land of *Canaan*: the reason of this remove is not certain; some think, because he could not bear the stench of the sulphurous lake, the cities of *Sodom* and *Gomorrah* were become; and others, because of the scandal of *Lot*'s incest with his daughters, which prejudiced the idolatrous people in those parts more against the true religion; neither

of which are likely, by reason of the distance; but the better reason seems to be, that it was so ordered in *Providence* that he should remove from place to place, that it might appear that he was but a sojourner in the land: *and dwelt between Cadesh and Shur*; two wildernesses, as *Jerom* says †, one of which joined to *Egypt*, to which the people of *Israel* went when they passed over the *Red sea*, and the other, *Cadesh*, reached to the desert of the *Saracens*. *Onkelos* and *Jonathan* paraphrase the words between *Rekam* and *Chagra*, or *Hagra*, the same place where the angel of the *Lord* met with *Hagar* at the well, ch. xvi. 7, 14. see the note there: *and sojourned in Gerar*; or *Gerara*, as *Jerom* ‡ calls it, “from whence he says the *Geraritic* country in his time beyond *Daroma*, or the south, had its name, and was 25 miles distance from *Eleutheropolis* to the south, and was formerly the southern border of the *Canaanites*, and the metropolitan of *Palestine*.” According to the *Samaritan* version, *Gerar* is the same with *Ashkelon*, which was afterwards, when aristocracy took place in this country, one of the five lordships of the *Philistines*; and so says *Africanus* §; and that *Gerar* was in the country of the *Philistines*, and *Abimelech* was king of them, is clear from ch. xxi. 32. and xxvi. 1. This place was about 6 miles from *Mamre* †, from whence *Abraham* removed.

* *Onomastic. Sacr. p. 414.*† *Antiqu. l. 1. c. 11. sect. 5.*‡ *De loc. Heb. fol. 91. l.*§ *De loc. Heb. fol. 91. l.*¶ *Apud Syncell. Chronic. p. 100.*‡ *Bunting's Travels, p. 57.*

Ver. 2. *And Abraham said of Sarah his wife, she is my sister, &c.*] This he gave out in all conversation he came into, and said it to every one that asked who she was, which was little better than a lie; it at least was an equivocation and deception, and not at all justifiable, and tended to expose his wife's chastity, and discovered a distrust of divine Providence; the same infirmity he had given way to, and the same evil he had fallen into in Egypt, and therefore was the more inexcusable now; good men not only fall into sin, but have their relapses: *and Abimelech king of Gerar sent and took Sarah*: having heard or seen what a beautiful woman Sarah was, though ninety years of age, having never bore children; and understanding she was a single person, sent his servants to take her, and bring her to his house, in order to be his wife, which seems to be done with some kind of force; and it can hardly be thought that Abraham and Sarah would freely agree to it, at least it must be done with reluctance on their parts. Whether Abimelech was the first king of Palestine of this name, is not certain; if he was, which is not improbable, it became usual afterwards for the kings thereof to be so called, as Pharaoh was a common name to the kings of Egypt; it signifies *father and king*, as kings should be the fathers of their people.

Ver. 3. *But God came to Abimelech in a dream by night, &c.*] Put a dream into his mind, by which he cautioned him against taking Sarah to be his wife; so careful was the Lord that no wrong should be done to such a godly and virtuous person, to which she was exposed through the weakness of her husband. *Aben Ezra* wrongly interprets this of an angel, when it was God himself: *and said unto him, behold, thou art but a dead man, for the woman which thou hast taken*; that is, God would punish him with death, unless he restored the woman, whom he had taken, to her husband; not for any uncleanness he had committed with her, but for taking her without her free and full consent, and without inquiring more strictly into her relation to Abraham, and connexion with him, and for his impure and unlawful desires after her, if persisted in: *for she is a man's wife, or married to an husband*; and therefore it was unlawful in him to take her to be his wife.

Ver. 4. *But Abimelech had not come near her, &c.*] Sarah had been put into an apartment in his palace, and not yet admitted into his company, not at least to his bed; he had not lain with her, which is the design of the expression: the Septuagint version is, *had not touched her*, as in ver. 6. which is another phrase expressive of the same thing: *and he said, Lord, wilt thou slay also a righteous nation?* meaning either his family, the greater part of which were not accessory to this affair; or rather his kingdom, as *Aben Ezra*, see ver. 9. which though not a nation of righteous men, in a strict sense, see ver. 11. yet with regard to this business of Sarah were no ways criminal: either God had threatened to destroy his people, as well as himself, if he did not return Sarah to her husband, or committed iniquity with her; or he knew that this had been usual for people to suffer for the crimes of their governors, and like a true father of his country shews an affectionate concern for their welfare in the first place; for

this may be the sense of the word *also*, on which an emphasis is put; wilt thou not only slay me, but also a whole nation for my sake, a nation free from all fault and blame in this matter? though some think he has reference to the destruction of Sodom and Gomorrah, a recent action, and fresh in his mind; as if he should say, thou hast justly destroyed a wicked people for their sins, and wilt thou also destroy a nation that at least, in comparison of them, is a just and righteous one?

Ver. 5. *Said he not unto me, she is my sister? &c.*] By this it appears, that Abimelech had a personal conversation with Abraham, and inquired of him about Sarah, who she was, and what relation she was to him, who told him that she was his sister; and for the truth of this he appeals to the omniscient God, who knew that Abraham had told him this: *and she, even she herself said, he is my brother*: when Sarah was asked what relation she stood in to Abraham, and he to her, she declared he was her brother; so that Abimelech had reason to conclude, from what both of them had said, that this was the truth of the matter, and especially from what Sarah said, who he thought might be depended on, and would speak out the whole truth on such an occasion: *in the integrity of my heart, and innocency of my hands, have I done this*: hereby declaring, that his design was not to defile the woman, and to gratify his lust, but to take her to be his wife; and this he thought to be no evil, though he had a wife, ver. 17. polygamy not being reckoned a sin in those times; and that he had used no violence in taking her, they both seemingly agreeing to it.

Ver. 6. *And God said unto him in a dream, &c.*] The same dream continued; *yea, or also I know that thou didst this in the integrity of thy heart*: not only thou knowest, but I, who know all things, know and acknowledge that this was so done by thee. Abimelech's plea is admitted, and a very great testimony borne to his integrity in this matter; and throughout the whole account he appears to be a man of great honour and uprightness, especially in this affair, if not a good man: *for I also withheld thee from sinning against me*; for had he committed adultery with her, it had been not only a sin against her, and against her husband, but against God, being contrary to his will revealed in the minds of men by the law and light of nature, before the law of Moses was given: and indeed all sin against the neighbour is ultimately against God, see Psal. li. 4. and now from the commission of this sin God restrained Abimelech, either by some impulse upon his mind not to take her to be his wife as yet, or by throwing some thing or other in the way of it, in his providence, or by inflicting some disease upon him, which rendered him incapable of it, ver. 17. *therefore suffered I thee not to touch her*; that is, to have carnal knowledge of her, see 1 Cor. vii. 1. as there is nothing done but what is done by divine permission, so many more evils would be committed than there are, were it not that men are restrained from them by the power and providence of God, not suffering them to do them; and in particular this sin was prevented, that it might not in any respect be a doubtful point whether Isaac, whom

Sarah had now conceived, was a legitimate son of Abraham; and these expressions of Abimelech not coming near her, ver. 4. and not touching her as here, are used for that purpose.

Ver. 7. *Now therefore restore the man his wife, &c.*] Which will be a full proof and evidence to all of the integrity of thy heart, and the innocence of thine hands, which thou pleadest, and which I own: *for he is a prophet*; familiar with God, dear unto him, a friend of his, to whom he communicates his secrets; is able to foretel things to come, as well as to interpret the mind of God, and instruct in the knowledge of divine things, all which agrees with Abraham's character; and he is the first man that is dignified in Scripture with the title of a prophet; so he is called in Tobit iv. 13. Jarchi thinks this is observed to encourage Abimelech to return his wife to him, because being a prophet he knew he had not touched her, and therefore would receive her more readily, and entertain no ill opinion of her; but rather it is mentioned for the reason following: *and he shall pray for thee, and thou shalt live*: it being one part of the business of a prophet to pray for others, and make intercession for them, especially in any distress or trouble, see Jer. xxvii. 18. Prophets were praying persons, had usually a great gift in prayer, and great power with God, and prevailed with him for the good of others; and such an one was Abraham; and it is here intimated, that upon the restoration of his wife to him, as he was familiar with God, and had an interest with him, he would make use of it, and pray for Abimelech, that whatsoever offence he had been guilty of to God or men, it might be forgiven, and that he might be healed of the disease with which he was smitten, and so recover of it, and live in health and happiness: *and if thou restore her not, know thou, that thou shalt surely die, thou, and all that are thine*; if he proceeded to take her to be his wife, and defile her, he is strongly assured that he should die, death being the punishment for adultery before the law of Moses, see Gen. xxxviii. 24. and not only he, but all his family, especially such who had been, or would be accessory to this affair, and even all who might be justly punished of God for other sins they had committed; and Abimelech being punished, both in his own person, and in his servants and subjects, the greater his punishment was, the greater abhorrence and detestation was shewn to the sin he would be guilty of, to deter him from which this threatening is given out.

Ver. 8. *Therefore Abimelech rose early in the morning, &c.*] Awakening upon the dream, could sleep no more, his thoughts running upon what had been said to him by the Lord in it: wherefore as soon as it was light he rose from his bed, and called all his servants; his household servants, and particularly his courtiers and counsellors, who had advised him to take Sarah for his wife, and had been assisting in it: *and told all those things in their ears*: how that God appeared to him in a dream, and told him that Sarah, whom he had taken into his house, was another man's wife, and that if he did not immediately return her to her husband, he

would die, and all that belonged to him: *and the men were sore afraid*; lest they should be struck with death; and perhaps they might call to mind the burning of Sodom and Gomorrah for their sins, they had lately heard of, and might fear that some such calamity would befall them.

Ver. 9. *Then Abimelech called Abraham, &c.*] Who might be in the king's palace, being taken into it, and caressed by the king for the sake of Sarah: *and said unto him*; not in a passion, as might have been expected, but in a mild and gentle manner, yet with great strength of reasoning, and making very just expostulations with him: *what hast thou done unto us?* what evil to him, his family, and his subjects? this was very probably said in the presence of his servants he had called, and therefore the plural number is used: *and what have I offended thee, that thou hast brought on me, and on my kingdom, a great sin?* the sin of adultery, he had been in danger of committing, which by the light of nature was known and acknowledged to be a great sin, and therefore was avoided by Heathens, and prohibited and punished by them; or else a great punishment^d, as death to him, and all his subjects: and now Abimelech expostulates with him, and desires to know what he had done to incur his displeasure, that he should take such a method as this to avenge himself of him; he plainly intimates that he was not conscious to himself that he had done any thing to offend him; he had suffered him to come into his kingdom, and sojourn in it, and used him well, and in no instance, as he knew of, had done any thing to affront him: *thou hast done deeds unto me that ought not to be done*; in saying Sarah was his sister, and persuading her to say the same, and so virtually disowning his marriage with her, equivocating in this affair, and dissembling truth, and thereby exposing the chastity of his wife, and the king to the commission of sin with her; things that ought not to be done by any man, and much less by a man professing religion and godliness.

Ver. 10. *And Abimelech said unto Abraham, &c.*] Continuing his discourse with him: *what sawcest thou, that thou hast done this thing?* he desires to know what he had observed, either in him or his people, that gave him any reason to conclude that they were a lustful people, and would stick at nothing to gratify their lusts, which put him upon taking such a method to secure his life, lest they should kill him for his wife's sake.

Ver. 11. *And Abraham said, &c.*] In defence of himself, as well as he could: *because I thought*; within himself, concluding from the general depravity of the Canaanites, that this was the case of the inhabitants of Gerar: *surely the fear of God is not in this place*; this is a certain truth, which he thought might be depended upon, and taken for granted, since so it was everywhere: *or only*^e, as the word used signifies; this was the only thing he had to plead, that he verily thought with himself that there was no true religion and godliness in Gerar: that the inhabitants of it were without any fear of God before their eyes, or in their

^d מַגְנָמָא נִרְמָא נִרְמָא magnam, Junius & Tremellius; pœnam peccati, Menochius; so Abendana.

^e כִּי תַנְתִּים, Montanus; so Vatablus, Junius & Tremellius, Pis-

ator, Drusius; so the Targums of Onkelos and Jonathan, and Ben Melech.

hearts; and he knew, where this is the case, there is nothing to restrain from the commission of the grossest sins: *and they will slay me for my wife's sake*; that they might marry her, see ch. xii. 12.

Ver. 12. *And yet indeed she is my sister, &c.*] In the same sense as Lot was his brother; for she was sister to Lot, and both were the children of Haran, the brother of Abraham: *she is the daughter of my father, but not the daughter of my mother*; she was the daughter of his father, being his grand-daughter, grand-children are sometimes called children, but not the daughter or grand-daughter of Abraham's mother; Terah having had two wives, by the one he had Haran, the father of Sarah, and by the other Abraham. According to the Arabic writers^f, Abraham and Sarah were the immediate children of Terah, but by two mothers: "the mother of Abraham (they say) died, whose name was Juna, and Terah married another wife, whose name was Lahazib, some say Tahuitha, who bore him Sarah, afterwards married to Abraham; hence Abraham said, she is my sister on my father's side, but not on my mother's side:" *and she became my wife*: as in those times it was judged lawful, and so it has been accounted lawful in many nations to marry sisters on the father's side, when those on the mother's were prohibited^g.

Ver. 13. *And it came to pass, when God caused me to wander from my father's house, &c.*] In Ur of the Chaldees, from whence God called him to go forth; which laid him under an obligation to depart from thence, and move from place to place, and go he knew not where, as in Heb. xi. 8. *or the Gods*, as it is in the plural number, and so the verb in construction with it; not the idol-gods, the gods of the Gentiles, as the Targum of Jonathan, who interprets the words thus, "and it was when the worshippers of idols sought to cause me to err, and I went from my father's house;" but the true God, as Jarchi, Aben Ezra, and Ben Melech acknowledge, and is by many Christian interpreters understood of the three Persons in the Godhead: *that I said unto her, this is thy kindness which thou shalt shew unto me*; this I shall take as a favour done me, as an instance of tender affection unto me: *at every place whither we shall come, say of me*; or for the sake of me, as Aben Ezra and Kimchi, in order to save me from the hands of wicked men, whom he feared would slay him for her sake: *he is my brother*; and so he hoped, instead of being ill used, he should meet with favour and friendship on her account, being thus nearly related to her: this he observes to Abimelech, to shew that this was an old agreement, near 30 years ago, when they first set out on their travels, and was no new device and scheme which they pursued on account of him and his people in particular; but what they had formerly agreed upon should be said in all places wherever they came, and therefore there was no intention to affront Abimelech; only it supposed they might come into places where wicked men dwelt.

Ver. 14. *And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto*

Abraham, &c.] In a good measure satisfied with what Abraham had said to excuse himself; and these gifts he gave unto him, that he might, as Jarchi observes, pray and intercede for him, that he and his family might be healed, having understood by the divine oracle that he was a prophet, and if he prayed for him he would be restored to health: and these were not given to bribe him to give his consent that Sarah might be continued with him, since it follows, *and restored him Sarah his wife*: untouched by him, as he was directed by God to do.

Ver. 15. *And Abimelech said, behold, my whole land is before thee, &c.*] Instead of bidding him be gone, and sending him away in haste out of his country, as the king of Egypt did in a like case, he solicits his stay in it; and to encourage him to it, makes an offer of his whole kingdom to him, to choose which part of it he would dwell in: *dwell where it pleaseth thee*; if there was any one part of it better than another, or more convenient for him, his family and his flocks, he was welcome to it.

Ver. 16. *And unto Sarah he said, behold, I have given thy brother a thousand pieces of silver, &c.*] Or shekels of silver, as the Targums of Jonathan and Jerusalem, which, if two shillings and sixpence of our money, amount to 125 pounds; though perhaps little pieces of silver, current in this country, may be meant, that were not worth so much. Some think that the sheep, oxen, &c. Abimelech had given to Abraham, were worth so many pieces of silver: but it rather seems that he gave these over and above them, and chiefly for Sarah's use, as will be observed hereafter; since the words are directed to her, and in which there is a sharp cutting expression, calling Abraham her brother, and not her husband, thereby putting her in mind and upbraiding her with her equivocation and dissimulation: *behold, he is to thee a covering of the eyes, unto all that are with thee*; a protection of her person and chastity: so an husband, in our language, is said to be a cover to his wife, and she under a cover: thus Abraham being now known to be the husband of Sarah, would for the future be a covering to her, that no one should look upon her, and desire her, and take her to be his wife; and he would also be a protection to her maidens that were with her, the wives of his servants, that these also might not be taken from him: but it seems best to refer this to the gift of the 1000 pieces of silver, and read the words, *behold, this is to thee^h a covering of the eyes*; so the Targums of Jonathan and Jerusalem; for the words are a continued biting sarcasm on Sarah; as Abimelech twits her with calling Abraham her brother in the preceding clause, so in this he tells her that he had given him so much money to buy her a veil with, and to supply her with veils from time to time to cover her eyes, that nobody might be tempted to lust after her, and that it might be known she was a married woman; for in these countries married women wore veils for distinction, ch. xxiv. 65. and so not to be had by another, nor would any be deceived by her; and not

^f Elmacinus, p. 51. Patricides, p. 17. apud Hottinger. Smegma Oriental. p. 251.

^g Vid. Philo. de Special. Leg. p. 779. Clement. Alex. Stromat. l. 2. p. 421.

^h הַיָּמִין תַּאֲוֵלָה לְעַיִן הָאֵל, Sept. hoc erit tibi, V. L. Schmidt; so Tigurine version, Montanus, Jarchi & Ben Melech.

only was this money given to buy veils for her, but for her female servants also that were married, that they might be known to be another's property; though this latter phrase *unto*, or *with all that are with thee*¹, may be understood, not of persons, but of things, even of all the gifts which Abimelech had given her whilst in his house; these he did not take back again, but continued them with her, either for the above use, or whatever she pleased; and the following phrase, *and with all other*, as we render it, making a considerable stop, should, according to the accents, be read with what follows thus, *and with all this was she re-proved*^k; so Ben Ezra; and so they are the words of Moses, observing, that by and with all this that Abimelech had said and done, Sarah was reprov'd for saying that Abraham was her brother: or the words may be rendered thus, *and so before all she was re-proved*^l; before her husband, and before Abimelech's courtiers, and perhaps before her own servants; though Ainsworth, and others, take them to be the words of Abimelech, and render them, *and all that, or all this is that thou mayest be rebuked*^m, or instructed; all that I have said and done is for this end, that thou mayest be warned and be careful for the future to speak out truth, without any equivocation, and not call Abraham thy brother, when he is thy husband.

Ver. 17. *So Abraham prayed unto God, &c.*] As the Lord had told Abimelech he would, ver. 7. he might pray for the forgiveness of him and his wife, and might give thanks that Sarah had been restored to him; but chiefly it was on account of Abimelech and his family: *and God healed Abimelech, and his wife, and his maid-servants*: who by reason of some disease were rendered unfit for and incapable of cohabitation with their husbands, and they with them; but upon Abraham's prayer for them, who was heard, they were healed, and the disorder removed; the Targum of Jonathan is, "his wife and concubines;" *and they bare children*: cohabited and conceived, and bare and brought forth children, all which are comprehended in this expression.

Ver. 18. *For the Lord had fast closed up all the wombs of the house of Abimelech, &c.*] With large tumors probably, so that they could not cohabit with their husbands and conceive; nor could those that had conceived bring forth: and this disorder they were smitten with, *because of Sarah Abraham's wife*: who was taken into the house of Abimelech, in order to be his; to rebuke and punish for which, and to convince of the evil of it, and cause to abstain from it, this disorder was inflicted on them.

C H A P. XXI.

THIS chapter gives an account of the conception, birth, circumcision, and weaning of Isaac, ver. 1—8. of the mocking of Ishmael, and of the casting out of him and his mother from Abraham's house, at the request of Sarah, which, though grievous to Abraham, he complied with at the direction of God, ver. 9—13. of the provision Abraham made for their departure, and of the supply they met with in the wilderness from God, where Ishmael was brought up, and where he married, ver. 14—21. and of a covenant between Abraham and Abimelech, king of Gerar, ver. 22—32. and of Abraham's planting a grove, and calling on the name of the Lord, ver. 33. and the chapter is closed with this observation, that Abraham sojourn'd in the land of the Philistines many days, ver. 34.

Ver. 1. *And the Lord visited Sarah as he had said, &c.*] To Abraham, ch. xvii. 16, 19, 21. and xviii. 10, 14. in a way of mercy and kindness, by fulfilling his promise, giving strength to conceive and bear a child; see 1 Sam. ii. 21: *and the Lord did unto Sarah as he had spoken*: which intends the same thing in different words; and the repetition is made to cause attention to God's fulfilment of his promise, who is always faithful to his word, even in things very difficult and seemingly impossible, as in the present case: hence the Targums of Jonathan and Jerusalem paraphrase it, God did a wonder or wonders for Sarah in causing her

to conceive when she was so old, and in such circumstances as she was.

Ver. 2. *For Sarah conceived, &c.*] This explains what is meant by the Lord's visiting her, and doing to her according to his word, see Heb. xi. 11. *and bare Abraham a son in his old age*; which circumstance is remarked, that the favour might appear the greater, and the more wonderful; or, *unto*, or *for his old age*ⁿ, for the comfort of him in his old age, who having lived so many years under the promise of a son, and in the expectation of one, even of the promised seed, from whom the Messiah should spring, now has one, than which nothing could yield him greater consolation: *at the set time of which God had spoken to him*, ch. xvii. 21. and xviii. 10—14. God was not only faithful in fulfilling his promise, but in keeping the exact time of it.

Ver. 3. *And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*] Which is the name he was directed to give him, ch. xvii. 19. and he remembers the order, and is obedient to it; the reason of which name, which signifies laughter, was on account of his laughing for joy at the promise made him, as well as there might be afterwards a further reason for it, from Sarah's laughing through distrust; and it might presignify the joy and laughter that would be expressed by others at his birth; and

¹ לכל אשר אתך cum omni quod tecum est, Schmidt.

² ואת כל ונכחה & sic cum omnibus reprehensa est, Munster.

³ Atque ita coram omnibus increpata fuit, Noldii Concord. Ebr. Part. p. 314. No. 1219.

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ⁿ Atque hæc omnia, ut erudita sis, Junius & Tremellius; reprehensa est, De Dieu.

^o לוקניו pro senectute ejus, Vatablus; senectuti ejus, Junius & Tremellius.

perhaps also that he would be the object of the laughter and derision of his brother; such a number of events agreeing with his name.

Ver. 4. *And Abraham circumcised his son Isaac, being 8 days old, as God had commanded him.*] Gen. xvii. 12. and was the first that we read of that was circumcised on that day, according to the divine precept, which Abraham strictly observed; for though this was the son of the promise, and of his old age, for whom he had the most affectionate regard, yet he administered this bloody ordinance on him; nor did he defer it beyond the time, and was himself the operator, as it seems; all which shews his strict regard, and ready and cheerful obedience to the command of God.

Ver. 5. *And Abraham was 100 years old when his son Isaac was born unto him.*] So that this was 25 years after his departure from Haran, and coming into the land of Canaan, for then he was 75 years of age, ch. xii. 4. and this exactly agrees with the account of Demetrius, as related by Polyhistor, an Heathen writer*, who makes Isaac to be born just 25 years from Abraham's coming into the land of Canaan, and who must be now 100 years old, being 99 at the time the Lord appeared unto him, and promised him a son at the set time the next year, ch. xvii. 1, 21. This is observed, both to shew the wonderful favour to Abraham, and the faithfulness of God in the exact performance of his promise: according to Bishop Usher[†], Isaac was born A. M. 2108, and before Christ 1896, and probably at Beersheba, see ver. 33, 34.

Ver. 6. *And Sarah said, God hath made me to laugh, &c.*] This she said on occasion of the name of her son Isaac, which name her husband had given him by divine direction, and to which she assented. This doubtless brought to her mind her former laughing, when she first heard that she should have a son, which was in a way of diffidence and distrust; but now God having given her a son, laid a foundation for laughter of another kind, for real, solid, joy and thankfulness: so that *all that hear will laugh with me*; not laugh at her, and deride her, as Piscator interprets it; but congratulate her, and rejoice with her on this occasion, as on a like one the neighbours of Elisabeth did with her, Luke i. 58.

Ver. 7. *And she said, who would have said unto Abraham, &c.*] No one a year ago could ever have thought of such a thing, much less have come and told Abraham that he should have a child or children by Sarah; the thing was incredible, and next to impossible; none but God himself, or an angel from him, could have declared this, as none but he could bring it about, the thing is so marvellous and astonishing: *that Sarah should have given children suck?* that she who was 90 years of age should bear a child, and suckle it, as she did; and in doing which she set an example to her daughters to do the like, since neither age nor grandeur, nor the business of her family, were any objection to this duty of nature; and her being able to do this was a clear proof that this was truly a child of her own. The plural number may be put for the singular, as it often

is, see Gen. xlvi. 45. or Sarah might think, as she had strength given her to bear and suckle one child, she might bear and suckle more; though the phrase seems only to be expressive and descriptive of her as a nursing-mother: *for I have borne him a son in his old age*; see the note on ver. 2.

Ver. 8. *And the child grew, and was weaned, &c.*] It throve under the nursing of its mother, and through the blessing of God upon it; and being healthy and robust, and capable of digesting stronger food, and living upon it, it was weaned from the breast: at what age Isaac was when weaned is not certain, there being no fixed time for such an affair, but it was at the discretion of parents, and as they liked it, and the case of their children required; and in those times, when men lived to a greater age than now, they might not be weaned so early, as we find their marrying and begetting children were when they were more advanced in years. The Jewish writers are not agreed about this matter. Jarchi and Ben Melech say that Isaac was weaned 24 months after his birth; a chronologer of theirs says[‡] it was in the 103d year of Abraham, that is, when Isaac was three years old, which agrees with 2 Maccab. vii. 27. According to Jerom[§], it was the opinion of some of the Hebrews that he was five years old; and at this age Bishop Usher[¶] places the weaning of him; for to make him 10 or 12 years of age, as some of the Rabbins do^{||}, when this was done, is very unlikely. Philo the Jew^{**} makes him to be seven years of age at this time: *and Abraham made a great feast the same day that Isaac was weaned*; because he had now escaped the dangers of infancy, and had gone through or got over those disorders infants are exposed unto, and had his health confirmed, and there was great likelihood of his living and becoming a man, since now he could eat and digest more solid and substantial food; and this was great joy to Abraham, which he expressed by making a grand and sumptuous entertainment for his family, and for his neighbours, whom he might invite upon this occasion. Jarchi says, the great men of that age were at it, even Heber and Abimelech. The Jews very impertinently produce this passage, to shew the obligation they lie under to make a feast at the circumcision of their infants^{††}; for this was not at Isaac's circumcision, but at his weaning.

Ver. 9. *And Sarah saw the son of Hagar the Egyptian, &c.*] That is, Ishmael, who is not expressed by name, but described by being a son of Hagar, a servant of Sarah's, and an Egyptian woman; all which seems to be observed by way of slight, both to Hagar and her son; *which she had born unto Abraham*; not unto Sarah, as she proposed to herself, when she gave her maid to Abraham, ch. xvi. 2. This son of Abraham she saw *mocking*; either at the entertainment made at the weaning of Isaac; or rather at Isaac himself, laughing at his name, and treating him with contempt as his younger brother, and boasting that he was the first-born, and that the inheritance belonged to him; and threatening what he would do to him, should he hereafter offer to dispute it with him, under

* Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 425.

† Annales Vet. Test. p. 9.

‡ R. Gedaliah, b. Shalshalet Hakabala, fol. 2. 2.

§ Question. in Genesis, fol. 68. K. tom. 3.

¶ Annal. Vet. Test. p. 9.

** Pirke Eliezer, c. 30. Vid. Hieron. Quæst. ut supra.

†† De his Ver. Resquit. Noe, p. 275.

|| Pirke Eliezer, c. 29. fol. 30. 1.

pretence of the promise of God that he should be Abraham's heir, and at which promise also he may be supposed to mock: and that this contention was about the inheritance seems plain from the words of Sarah in the next verse; and in it Ishmael might not only rise to high words, but come to blows, and beat his brother; for it is observed the word used sometimes so signifies, 2 Sam. ii. 14—17. wherefore the apostle might truly call it a persecution, Gal. iv. 29. and as even cruel mockings are, Heb. xi. 36. As for the various senses the Jewish commentators put upon this, there does not seem to be any foundation for them, as that Ishmael was committing idolatry, and endeavouring to draw his brother into it; or was talking in an indecent and lascivious manner, in order to corrupt his mind; or that he was intending and attempting to take away his life, by shooting an arrow at him, and pretending it was but in jest and in play; see the note on Gal. iv. 29.

Ver. 10. *Wherefore she said unto Abraham, cast out this bond-woman and her son, &c.*] Hagar, Sarah's handmaid and bond-servant, and her son Ishmael; by this it appears that Hagar was concerned in this affair, and set her son on to mock Isaac, at least she encouraged him in it, buoying him up with his being the first-born, and having a right to the inheritance; wherefore Sarah saw plainly that there would be no peace nor comfort for her and her son, unless Hagar and her son were turned out of doors, for which she moves Abraham; and this not merely in a passion, but by divine direction and influence, as is evident from God's approbation of it: *for the son of this bond-woman shall not be heir with my son, even with Isaac*; which he would seem to be, if continued, and would think himself so, and there would be continual bickerings about it; wherefore, to put it out of all doubt who was heir, she desires that he and his mother both might be cast out of the house, which would be a clear determination of this matter. Sarah may seem to take upon her too much, to be so peremptory, as to declare who should, and who should not be heir, which more properly belonged to Abraham, whom she called her lord; but what will sufficiently free her from any charge of this kind is the revelation of the divine will, and the promise of God that so it should be; namely, that the covenant God had so often renewed with Abraham should be established with Isaac, and not with Ishmael, ch. xvii. 19, 20, 21. Now what was the design of God, in guiding Sarah to make such a motion as this to Abraham, is taught us by the Apostle Paul, who makes these two women to be types and figures of the two covenants, and their sons of those that are under them, see Gal. iv. 22, &c.

Ver. 11. *And the thing was very grievous in Abraham's sight, &c.*] The motion that Sarah made to turn out of his house Hagar and Ishmael was not agreeable to him, but the reverse; it seemed an ill thing to him; it was greatly displeasing to him, and he was unwilling to come into it: *because of his son*; his son Ishmael; not grieved and uneasy for what he had done; not for committing idolatry, as the Targum of Jonathan suggests, or for mocking at Isaac; but for what

was proposed to be done to him, the ejection of him from his house, because of the great love he had for him, and the great concern he had for his education, and that he might enjoy the blessing promised him, he was loath to have him cast out of his family: no concern is expressed for Hagar, though both by what God said to Abraham, and by the provision he made for her, he had a regard unto her; but his chief concern was for his son, who perhaps had a greater share in his natural affections than as yet Isaac had; nor did he express so much reluctance when he was bid to offer him up, as he did at this time, that being at the command of God, this at the instance of his wife, and which he supposed only proceeded from passion and resentment: the Hebrew writers say*, that of all the evils that came upon Abraham this was the hardest and most grievous in his sight.

Ver. 12. *And God said unto Abraham, &c.*] Either by an articulate voice, or by an impulse on his mind, suggesting to him what he should do, being no doubt in great perplexity how to conduct between his wife and his son, but God determines the case for him, and makes him easy: *let it not be grievous in thy sight because of the lad, and because of the bond-woman*; that is, let not the motion displease thee, which Sarah has made, to turn out the bond-woman and her son; let not thine affection to the one and to the other hinder compliance with it; don't look upon it as an ill thing, or as an hard thing; it is but what is right and proper to be done, and leave the bond-woman and her son to me; I'll take care of them, be under no concern for them and their welfare: *in all that Sarah hath said unto thee, hearken to her voice*; the Targum of Jonathan adds, for she is a prophetess: and indeed in this affair she spoke under a spirit of prophecy, according to the will of God; at least what she said became a divine oracle, and is called the Scripture, Gal. iv. 30. for the word *all* here must be restrained to what she had said concerning Hagar and Ishmael, and their ejection, and not to be extended to every thing she had said, or should say to Abraham, to which he was always to be attentive: whereas, on the other hand, it became her, as a wife, to hearken and be obedient to the voice of her husband: but in this particular Abraham is bid to listen to her, and do accordingly, for the following reason, *for in Isaac shall thy seed be called*; he, and those that descended from him, should be called and reckoned the seed of Abraham more especially; and Abraham's seed in his line should inherit the land of Canaan, given to him and his seed for an inheritance: and this is a good reason why the bond-woman and her son should be cast out, that they or their offspring might not inherit the land with Isaac, or his descendants; and particularly from Abraham in his line, and not in the line of Ishmael, should the Messiah spring, that seed in whom all the nations of the earth should be blessed; and therefore a separation was necessary, that this might abundantly appear.

Ver. 13. *And also of the son of the bond-woman will I make a nation, &c.*] A great nation, as is promised, ch. xvii. 20. and such the Ishmaelites and Saracens have been, and the Turks now are, the descendants of

* Pirke Eliczer, c. 30.

Ishmael. The Targum of Jonathan paraphrases it, a people of thieves, or a thieving people; as were the Saracens, and who are thought to have that name from the Arabic word *sarac*, to thieve; though they would have it derived from Sarah: but it is not agreeable to the promise of God to Abraham, that when for his comfort he is told that his son Ishmael and his descendants should become a great nation, that they should be described as a company of thieves and robbers; and especially when the reason of the promise is given, *because he is thy seed*: or thy son; here the word seed is again used of a single individual; see Gen. iv. 25. Gal. iii. 16.

Ver. 14. *And Abraham rose up early in the morning, &c.*] It was in the night the Lord spoke to him, and bid him hearken to the voice of Sarah; and, as soon as it was morning, he arose, and was not disobedient to the heavenly vision; for, though the thing he was directed to was disagreeable to flesh and blood, and contrary to his natural affection, yet, it being the will of God, he readily complied with it: *and took bread and a bottle of water*; a loaf of bread very probably, and a leathern or wooden bottle of water, as Aben Ezra supposes it to be; for there is no need to say that these are put for all necessaries, and a liberal provision that might be made by Abraham; but it is to be taken strictly, according to the letter and history, as a matter of fact, since it could be no more than Hagar could carry, and did carry upon her shoulder; and, though Abraham could have sent cattle laden with provisions, and servants to attend them, yet he did not, which his natural affection and liberal disposition might dictate to him; but, as he was to hearken in this affair to whatsoever Sarah said, and act accordingly, perhaps this was all she would grant; or it might be so ordered by the providence of God, as a chastisement for their ill behaviour, and that they might know the difference between being in Abraham's house and out of it; and that there might be an opportunity given to shew favour to them for Abraham's sake, who might probably direct them to some place where to go; and, till they came there, this might be a sufficient supply, when he gave them reason to expect more from him; but they got into the wilderness, wandered about and lost their way, and so became destitute of provisions; and this may be an emblem of the low, mean, and starving condition such are in who are under the law, and seek for happiness by the works of it: *and gave it unto Hagar, putting it on her shoulder*; that is, the bread and the water, which might be put in one parcel or bundle, or in a basket, and so laid and carried on her shoulder: the Targum of Jonathan adds, "and bound it to her loins, to shew that she was an handmaid:" *and the child*; not that the child was on her shoulder, which is quite improbable; for, since he was 13 years of age when he was circumcised, he must be 14 when Isaac was born; and if Isaac was 2 years old when weaned, Ishmael must be 16; and if he was 3

years of age, he must be 17; and if 5 years, he must be 19: some of the Jewish writers say², he was 27 years of age when he went out of his father's house; but they seem to come nearest the truth that make this event to be when he was at the age of 17^a, and when he must be too big to be carried on his mother's shoulder: but the sense is, that Abraham, when he put the provision on her shoulder, gave Ishmael to her, delivered him into her hand, to be taken care of by her; and very probably she led him in her hand: *and sent her away* out of his house to some place assigned for her; the Targum of Jonathan adds, with a bill of divorce, dismissing her not only from his house, but as his wife; and so the Jewish writers^b generally understand it: but there is no reason to believe there was any such custom before the law of Moses: nay, they go further, and say, that he dismissed her from himself, and from Isaac his son, and from this world, and from the world to come: *and she departed, and wandered in the wilderness of Beer-sheba*; or, as the Targum of Jonathan, in the wilderness which was near to Beer-sheba; the place where it is probable Abraham now lived, and where Isaac was born, and the above affair was transacted, which was afterwards called by this name; for this is said by way of anticipation, see ver. 31. Beer-sheba is said^c to be 12 miles from Gerar, and 20 miles from Hebron, to the south^d.

Ver. 15. *And the water was spent in the bottle, &c.*] It was all drank up by them, being thirsty, having wandered about some time in a wilderness, where they could not replenish their bottle: the Jewish writers say^e, that when Hagar came into the wilderness, she began to wander after the idols of the house of Pharaoh her father, and immediately the water ceased from the bottle, or was drank up by Ishmael, being seized with a burning fever: *and she cast the child under one of the shrubs*; not from off her shoulder, but out of her hand or bosom; being faint through thirst, he was not able to walk, and she, being weary in dragging him along in her hand, perhaps sat down and held him in her lap, and laid him in her bosom; but, imagining he was near his end, she laid him under one of the shrubs in the wilderness, to screen him from the scorching sun, and there left him; the Greek version is, under one of the fir-trees, and so says Josephus^f: some Jewish writers^g call them juniper-trees; and some make this to be Ishmael's own act, and say, that, being fatigued with thirst, he went and threw himself under the nettles of the wilderness^h, see Job xxx. 7.

Ver. 16. *And she went and sat her down over-against him, a good way off, &c.*] Not being able to bear the sight of her child in his agonies, and, as she apprehended, ready to expire, she went from the place where she had laid him, and sat down under one of the shrubs or trees to shade herself, right over-against that where her child was, though at some distance, which is next expressed: *as it were a bow-shot*; about as far off from him as an arrow can be shot, or is usu-

¹ *سرق* furatus fuit, furto abestulit, Golius, col. 1167. Castel. col. 266.

² Pirke Eliezer, c. 30. Bereshit Rabba, sect. 53. fol. 47. 4.

³ Shalshalet Hakabala, fol. 2. 2.

⁴ Pirke Eliezer & Shalshalet, ut supra.

^a Bunting's Travels, p. 57.

^b Hieron. de loc. Heb. fol. 89. E.

^c Pirke Eliezer, ut supra. Targ. Jon. in loc.

^d Antiqu. l. 1. c. 12. sect. 3.

^e Bereshit, ut supra.

^f Pirke Eliezer, ut supra.

ally shot out of a bow; according to the Jews this was about half a mile, for they say¹ two bow-shots make a mile; here she sat waiting what would be the issue, whether life or death, which last she expected: *for she said, let me not see the death of the child*; she could not bear to hear his dying groans, and see him in his dying agonies: *and she sat over-against him, and lift up her voice and wept*; on account of her desolate and forlorn condition, being in a wilderness, where she could get no water, and her child, as she thought, dying with thirst: the Septuagint version is, *and the child cried and wept*; and certain it is, from the following verse, that the child did lift up its voice and cry, but that is not expressed in the text; it is quite clear in the original that it was Hagar and not her son that is said to weep, since the verb is feminine.

Ver. 17. *And God heard the voice of the lad, &c.*] By which it appears that he cried also; but whether it was in prayer to God, or through the distress and misery he was in, is not certain; and, be it which it will, his cries came up into the ears of the Lord, and he had compassion on him, and supplied his wants, and delivered him out of his miserable condition: *and the angel of God called to Hagar out of heaven*; not a created angel, but the increated one, the Son of God, the Angel of the covenant, who appeared in the visible heavens, and called to Hagar from thence with an articulate voice, and so loud that she could hear him: *and said unto her, what aileth thee, Hagar?* or, what has befallen thee? what is the matter with thee? why criest, why weepest thou? this he said, not as being ignorant of her case, but in order to relieve and comfort her: *fear not*; distrust not the power and providence of God in taking care of thee and thy son; do not be afraid of the death of the child: *for God hath heard the voice of the lad where he is*; though in a wilderness, and under one of the shrubs in it: God is everywhere, and he can hear the cries of men be they where they will, or in ever so desolate a condition: by this Hagar would know that her son was alive, that he had been crying, and God had heard his cry; he that regards the prayer of the destitute, or of shrubs, Psal. cii. 17. heard the cry of Ishmael under a shrub.

Ver. 18. *Arise, lift up the lad, &c.*] She had set herself down at some distance, and now she is bid to rise up and go to the place where she had left her son, and raise him up from the ground, on which he lay along: *and hold him in thine hand*: or take hold on him with thine hand, and hold him up with it, he being so weak that he could not sit up without being supported: *for I will make him a great nation*: which is a renewal of a promise before made both to her and to Abraham, ch. xvi. 10. and xvii. 20. and xxi. 13. and by this Hagar is assured that he would recover and live, and become a man and the father of children, who in time would become a great nation; see the notes on the places above referred to: this shews that the Angel of God here speaking is God himself, or a divine Person, since none but he could make him a great nation.

Ver. 19. *And God opened her eyes, and she saw a well*

of water, &c.] Which she saw not before; not that she was really blind and had her eyes opened, or her sight restored, but they might be holden or restrained by the providence of God, that she should not see it before; or, through inattention and distraction of mind, might not observe it; or her eyes might be swelled with weeping and crying, that she saw it not; though it is not improbable that this well was not in being before, but was immediately produced by the power of God, who when he pleases can open fountains in the midst of the valleys, and make the wilderness a pool of water: the Jewish writers^k say, it was created between the two evenings, that is, on the evening of the seventh day of the creation. Happy are those whose eyes are opened, by the spirit and grace of God, to see the well of living water, the fountain and fulness of grace that is in Christ, where thirsty souls may come and drink and take their fill. *And she went and filled the bottle with water, and gave the lad to drink*; with which he was refreshed and recovered from his fainting, and was restored to health again.

Ver. 20. *And God was with the lad, &c.*] To confirm his health, to provide for him the necessaries of life, to protect him from danger in the wilderness where he was, and to prosper and succeed him in temporal things; all which is owing to the providential goodness of God: *and he grew*; increased in bodily stature, and arrived to manhood; or, *he became great*, in riches and in substance, as Ben Melech interprets it: *and dwelt in the wilderness*; of Beer-sheba, where he now was, or of Paran after-mentioned, a fit place for a wild man to dwell in, as it was said he should be; and by this means the oracle was fulfilled, ch. xvi. 12: *and became an archer*; skilful in the use of the bow and arrow, both for hunting and slaying of wild beasts, on whose flesh he lived, and for fighting with men, against whom his hand would be: the Jewish writers^l say he was born with a bow, and brought up with one, and that he shot an arrow at his brother Isaac, with an intention to kill him, whilst he was in Abraham's house; but it does not appear that he had any knowledge or use of the bow until he was in the wilderness and was grown up, by which he lived and defended himself; and so his posterity the Kedarenes, who sprung from his son Kedar, were famous for archery, Isa. xxi. 17. and the Ituræans, from Jetur, another of his sons, were remarkable for their bows, of which Virgil^m speaks; and so the Arabians that live in the deserts and round about them, called Nabathees, from Nabaioth, another son of Ishmael, are now extraordinary marksmen for bows and arrows, and to sling darts which are made of caneⁿ: the Saracens got their living not by the plough, but chiefly by the bow, and were all of them warriors, and lived upon wild flesh, and as rapacious as kites^o; and now the troops of the governor of Mecca, whereabout Ishmael, by the Arabs, is supposed to live, which are only infantry, are called Al-Harrabah, that is, archers, or dartmen^p.

Ver. 21. *And he dwelt in the wilderness of Paran, &c.*] So called from Paran, a city in Arabia Petraea;

¹ Bereshit Rabba, ut supra.

^k Pirke Eliezer, ut supra.

^l Pirke, ib. Ammian. Marcellin. Hist. l. 14.

^m Ithyraos taxi curvantur in arcus. Georgic. l. 2. ver. 448.

ⁿ Rauwolf's Travels, par. 9. ch. 4. p. 118. by Ray.

^o Ammian. Marcellin. l. 14. p. 6. Ed. Vales.

^p Sharif al Edrisi, apud Pocock. Specim. Arab. Hist. p. 128, 124.

it reached from the wilderness of Shur to Mount Sinai: the account Adrichomius⁴ gives of it is this; Paran or "Pharan is a wilderness, very large, desolate, unpassable, and without water, containing, from Mount Sinai to Cadesh-barnea, a journey of eleven days; its land can neither be ploughed nor sown, is wholly dry, barren, and uncultivated; uninhabitable to men, destitute of villages, houses, and cottages; where neither men are seen, nor beasts nor birds; yea, neither trees nor any grass, only rocks and high rough stony mountains;—it is taken sometimes for the first part of the desert of Arabia, near Mount Sinai, and sometimes for the last part, towards the land of promise; sometimes it is called the desert of Sin, and sometimes the desert of Sinai, from the mount; but this name Pharan seems to be the most general of the names of this very long desert." this is the wilderness the Israelites wandered in 38 years; what this writer says of it must be understood only of some parts of it, otherwise Ishmael could not have lived in it: *and his mother took him a wife out of the land of Egypt*; her own country, for she was an Egyptian, ch. xvi. 1. and where they dwelt was not far from it: according to the Jewish writers, he had two wives; the first he divorced, and then married the Egyptian; his first wife, they say⁵, he sent for, and took out of the plains of Moab, whose name was Aishah, and the other Phatimah; so the Targum of Jonathan here, "and he dwelt in the wilderness of Parán, and took to wife Adisha (or Aisha), whom he divorced, and then his mother took him Phatimah to wife, out of the land of Egypt." the names of Ishmael's wives seem to be taken from the Arabic writers; for Aishah, or Ayesha, was the name of a daughter of Abubeker, and one of the wives of Mahomet, and Phatimah the name of one of his daughters.

Ver. 22. *And it came to pass at that time, &c.*] Not when Ishmael was grown up and married, but when Isaac was weaned and Ishmael was expelled: *that Abimelech, and Phicol, the chief captain of his host, spake unto Abraham*; Abimelech was king of Gerar, the same that is spoken of in the preceding chapter, and Phicol was the general of his army; these two great personages came together and paid Abraham a visit, and had some conversation with him, who was still in Gerar, or however in some part of that country not far from it: *saying, God is with thee in all that thou doest*; greatly prospered him in the things of the world, for of them only could they make a judgment; they saw that he increased in worldly substance, and that his family was increased, and that he succeeded in every thing in which he engaged; and, being jealous of his growing greatness and power, were desirous of securing an interest in him and in his favour.

Ver. 23. *Now therefore swear unto me here by God, &c.*] By the true and living God, by whom only an oath is to be taken, who was Abraham's God, and whom Abimelech seems to have known and to have been a worshipper of; and therefore moves for an oath to be taken by him, which he knew would be sacred and binding to Abraham, could he prevail upon him to swear: *that thou wilt not deal falsely with me,*

nor with my son, nor with my son's son; perhaps he had heard that God had promised to give the whole land of Canaan to him and his posterity, and among the rest his kingdom, which was a part of it; and, seeing him grow great and powerful, he could not tell how soon it might be ere he was put in the possession of it, whether in his own time, or his son's, or his grandson's; and therefore desires Abraham that he would swear to do no hurt to them whenever it should be; but according to the kindness I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned; that, as he had given him full liberty to sojourn in any part of his kingdom where he pleased, so, when the whole country should come into his possession, that he, or his son, or his grandson, in whatsoever time it should be, might quietly enjoy their own land, and all the inhabitants of it; at least that they might not be driven out of it, but sojourn in it as he had done.

Ver. 24. *And Abraham said, I will swear.*] Sensible of the many favours he had received from Abimelech in times past, and was still indulged with, he very readily agreed to his proposal; and the rather, as he knew by the vision between the pieces, that it would be 400 years before his posterity should be put into the possession of the land of Canaan; and therefore could take an oath that neither he, nor his son, nor his grandson, should be injured or dispossessed.

Ver. 25. *And Abraham reproved Abimelech because of a well of water, &c.*] Before he swore and entered into covenant with him, he thought it advisable to inform him of an affair that had happened concerning a well of water, which in those hot and dry countries, as the southern parts of the land of Canaan were, was an affair of great importance; and to make complaint of the ill usage of Abimelech's servants with respect to it, and to reason with him about it, that the thing might be adjusted to mutual satisfaction, and so a firm basis and foundation be laid for the continuance of friendship for the future; which was wisely done before their league and covenant was ratified: this it seems was a well which Abimelech's servants had violently taken away; that is, had by force taken the use of it to themselves for their cattle, and had deprived Abraham of it, though it was of his own digging; and perhaps there might be more than one, and the singular may be put for the plural; and so the Septuagint version has it, *the wells*: see Gen. xxvi. 15, 18.

Ver. 26. *And Abimelech said, I wot not who hath done this thing, &c.*] He pleads ignorance; he knew nothing of it before, nor now which of his servants had done it; intimating, that if he could know who it was, he should severely reprimand him for it: *neither didst thou tell me*; signifying that he was to blame he did not complain of it sooner; and at least he had no reason to blame him, since he had never informed him before of it, and therefore could not expect to be redressed: *neither yet heard of it but to-day*; he had not heard of it from others, as the Targum of Jonathan rightly adds, by way of explanation, but that very day, and very probably not till the moment he had it from Abraham himself.

⁴ Theatrum Terræ, S. p. 116.

⁵ Pirke Eliezer, ut supra.

Ver. 27. *And Abraham took sheep and oxen, and gave them unto Abimelech, &c.*] In gratitude for former favours he had received from him, in token of the friendship that subsisted between them, and for the confirmation of it; and to shew that he was fully satisfied with Abimelech's answer to his complaint, as well as willing to enter into covenant by sacrifice, when such creatures were divided, and the covenanters passed between the pieces, for so it follows: *and both of them made a covenant*; or, *cut or struck a covenant*; cut the sacrifice in pieces and passed between them, in token of the compact and agreement they entered into with each other; signifying that whoever broke it deserved to be cut in pieces as those creatures were.

Ver. 28. *And Abraham set seven ewe-lambs of the flock by themselves.*] Separate from the sheep and oxen he gave to Abimelech, and from those that were used in making the covenant.

Ver. 29. *And Abimelech said unto Abraham, &c.*] Observing what he had done, and not knowing the design of it: *what mean these seven ewe-lambs which thou hast set by thyself?* he understood what the sheep and oxen were for, that they were presents to him, at least some of them, and the rest were for the solemnizing and ratifying the covenant between them; but what these were for he could not devise.

Ver. 30. *And he said, &c.*] That is, Abraham replied to Abimelech: *for these seven ewe-lambs shalt thou take of my hand*; as a present from him, to be retained as his own: *that they may be a witness to me that I have digged this well*; these were to be a testimony that the well that had been taken away from Abraham was one that he had dug, and was his property, and which Abimelech acknowledged by his acceptance of these seven lambs; and very probably Abraham received a note from the hand of Abimelech, owning his reception of the seven lambs, and his title to the well, which these were a witness of.

Ver. 31. *Wherefore he called that place Beer-sheba, &c.*] Either Abraham or Abimelech, or both, called it so; or it may be read impersonally, *therefore the place was called Beer-sheba*, for two reasons, one implied, the other expressed; one was, because of the seven lambs before mentioned; so the Targum of Jonathan, "and therefore he called the well the well of seven lambs;" *Beer* signifying a well, and *sheba* seven; the other, and which is more certain, being expressed, is as follows; *because there they swore both of them*; by the living God, to keep the covenant inviolably they had made between them.

Ver. 32. *Thus they made a covenant at Beer-sheba, &c.*] Which took its name from the oath annexed to

the covenant there made; and which is observed for the sake of what follows, to shew that when they finished their agreement, and the ceremony of it, *then Abimelech rose up, and Phicol, the chief captain of his host*; from the place where they had been conversing and covenanting with Abraham: *and they returned into the land of the Philistines*; from Beer-sheba, which was in the extreme border of it, unto Gerar, which lay in the midst of it, and was the capital city in it; otherwise both places were in Palestine, or the land of the Philistines, a people that came out of Egypt originally, and settled here: in Jerom's² time Beer-sheba was a large village, 20 miles from Hebron to the south.

Ver. 33. *And Abraham planted a grove in Beer-sheba, &c.*] The Jewish writers³ are divided about the use of this grove, as Jarchi relates; one says it was for a paradise or orchard, to produce fruits out of it for travellers and for entertainment; another says it was for an inn to entertain strangers in; it rather was for a shade, to shelter from the sun in those sultry and hot countries; and perhaps for a religious use, and to be an oratory, as the following words seem to suggest: in the midst of it very likely Abraham built an altar, and sacrificed to the Lord; hence might come the superstitious use of groves among the Heathens; and, when they came to be abused to idolatrous purposes, they were forbidden by the law of Moses, which before were lawful. And, though the name of Abraham is not in the text, there is no doubt but he is designed, and was the planter of the grove, and which is expressed in the Septuagint version, as it is supplied by us. What sort of trees this grove consisted of cannot with certainty be said, very probably the oak. R. Jonah⁴ thinks it may be the tree which in Arabic they call *ethel*, and is a tree like that which is called tamarisk; in general it signifies any tree, and especially large trees⁵; and called there on the name of the Lord, the everlasting God; who is from everlasting to everlasting, or the God of the world⁶, the Creator and upholder of it, and the preserver of all creatures in it; him Abraham invoked in this place, prayed unto him, and gave him thanks for all the mercies he had received from him.

Ver. 34. *And Abraham sojourned in the Philistines' land many days.*] Even many years, days being sometimes put for years; having entered into covenant with Abimelech, the king of the country, and settled a good correspondence with him, and having his friendship and good will, which commanded respect from his subjects, Abraham sojourned very quietly and comfortably for many years, chiefly at Beer-sheba; the Jewish writers say⁷ he sojourned here 26 years.

¹ כרתון *fedus percusserunt*, Pagninus, Montanus, Drusius; *secuerunt*, Cocceius.

² קראת *vocatus*, V. L. Calvin, Piscator.

³ De loc. Heb. fol. 89. F.

⁴ In T. Bab. Sotah, fol. 10. 1.

⁵ Apud Kimchi, Sopher Shorash. rad. אשל.

⁶ Vid. R. Sol. Urbin. Ohel Moed, fol. 72. 1.

⁷ אלו עולם *Dei seculi*, Pagninus, Montanus, Calvin; so Ainsworth.

⁸ Jarchi & Bereshit Rabba, sect. 54. fol. 46. 4.

C H A P. XXII.

IN this chapter we have an account of an order given by God to Abraham to sacrifice his son, ver. 1, 2. Of his readiness to obey the will of God, he immediately preparing every thing for that purpose, ver. 3—10. of the order being reversed, and another sacrifice substituted in its room, which occasioned the giving a new name to the place where it was done, ver. 11—14. upon which the promise of special blessings, of a numerous offspring, and of the seed in whom all nations should be blessed, is renewed, ver. 15—18. after this Abraham returns to Beer-sheba, where he is informed of the increase of his brother Nahor's family, ver. 19—24.

Ver. 1. *And it came to pass after these things, &c.*] Recorded in the preceding chapter: according to the Talmudists^b, the following affair was transacted quickly after the weaning of Isaac, when he was about 5 years old, which is the opinion of some, as Aben Ezra on ver. 4. makes mention of; but that is an age when it can hardly be thought he should be able to carry such a load of wood as was sufficient to make a fire to consume a burnt-offering, ver. 6. the age of 13, which he fixes upon, is more likely: Josephus^c says, that Isaac was 25 years of age; and in this year of his age Bishop Usher^d places this transaction, 20 years after the weaning of him, in A. M. 2133, and before Christ 1871; and near to this is the computation of a Jewish chronologer^e, who makes Isaac to be at this time 26 years of age; but some make him much older: according to the Targum of Jonathan, he was at this time 36 years old; and it is the more generally received opinion of the Jewish writers^f that he was 37, and with whom the Arabic writers^g agree: so that this affair, after related, was 32 years after the weaning of Isaac and the expulsion of Ishmael, supposing Isaac to be then 5 years old. But, however this be, what came to pass was after many promises of a son had been given him, and those fulfilled; and after many blessings had been bestowed upon him; and when he seemed to be well settled in the land of the Philistines, having entered into an alliance with the king of the country; his family in peace, and his son Isaac, the son of the promise, grown up and a hopeful youth; the first appearance of which seemed to threaten the destruction of all his comforts, hopes, and expectations; and it was so, *that God did tempt Abraham*; not to sin, as Satan does, for God tempts no man, nor can he be tempted in this sense; and, had Abraham slain his son, it would have been no sin in him, it being by the order of God, who is the Lord of life, and the sovereign disposer of it; but he tempted him, that is, he tried him, to prove him, and to know his faith in him, his fear of him, his love to him, and cheerful obedience to his commands; not

in order to know these himself, which he was not ignorant of, but to make them known to others, and that Abraham's faith might be strengthened yet more and more, as in the issue it was. The Jewish writers^h observe, that Abraham was tempted ten times, and that this was the 10th and last temptation: *and said unto him, Abraham*: calling him by his name he well knew, and by that name he had given him, to signify that he should be the father of many nations; and yet was going to require of him to slay his only son, and offer him a sacrifice to him: *and he said, behold, here I am*; signifying that he heard his voice, and was ready to obey his commands, be they what they would.

Ver. 2. *And he said, take now thy son, &c.*] Directly, immediately; not thine ox, nor thy sheep, nor thy ram, nor thy lamb, nor thy servant, but thy son: *thine only son*; for, though Ishmael was his son, he was a son by his maid, by his concubine, and not by his wife; Isaac was his only legitimate son, his only son by his lawful wife Sarah; the only son of the promise, his only son, in whom his seed was to be called: *whom thou lovest*: on whom his affections were strongly set, being a lovely youth, a dutiful son, and the child of promise; on whom all his hope and expectation of a numerous offspring promised him was built, and in whose line the Messiah was to spring from him; even Isaac, which stands last in the original text: so that, if what had been said was not sufficient to describe him, he is expressed by name, and the description is gradually given, and the name of his son reserved to the last, that he might be by degrees prepared to receive the shocking order; every word is emphatical and striking, and enough to pierce any tender heart, and especially when told what was to be done to him. The Jewsⁱ represent God and Abraham in a discourse together upon this head: God said, take now thy son; says Abraham, I have two sons; take thine only son; says he, they are both only sons to their mothers; take him whom thou lovest; I love them both, replied he; then take Isaac; thus ended the debate: *and get thee into the land of Moriah*; so called by anticipation, from a mountain of that name in it; the Septuagint render it, *the high land*, the hill-country of the land of Canaan, particularly that part of it where Jerusalem afterwards stood, which was surrounded with hills: hence Aquila, another Greek interpreter, renders it, *conspicuous*, as hills and mountains are, and a mountainous country is; Onkelos and Jonathan paraphrase it, *a land of worship*, of religious worship; for in this country afterwards the people of God dwelt, the city of the living God was built, and in it the temple for divine service, and that upon Mount Moriah; and the Targum of Jerusalem has it here, "to Mount Moriah;" the Jews are di-

^b T. Bab. Sanhedrin, fol. 89. 2.

^c Antiqu. l. 1. c. 13. sect. 2.

^d Annales Vet. Test. p. 10.

^e Ganz Tzemach David, par. 1. fol. 6. 1.

^f Zohar in Gen. fol. 68. 2. & 74. 4. & 76. 2. Targ. Hieros. in Exod. xii. 42.

Præfat. Echa Rabbat. fol. 40. 2. Pirke Eliezer, c. 31. Seder Olam Rabba, c. 1. p. 3. Juchasin, fol. 9. 1. Shulshalet Hakabala, fol. 3. 1.

^g Patricides, p. 19. Elmaccinus, p. 34. Apud Hottinger. Smegma, p. 327, &c.

^h Targum. Hieros. in loc. Pirke Eliezer, c. 31.

ⁱ T. Bab. Sanhedrin, fol. 89. 2. Pirke Eliezer, c. 31. Jarchi in loc.

vided about the reason of this name, some deriving it from a word ^k which signifies to *teach*, and think it is so called, because doctrine or instruction came forth from thence to Israel; others from a word ^l which signifies *fear*, and so had its name because fear or terror went from thence to the nations of the world ^m; but its derivation is from another word ⁿ, which signifies to *see*, and which is confirmed by what is said ver. 14: *and offer him there for a burnt-offering*: this was dreadful work he was called to, and must be exceeding trying to him as a man, and much more as a parent, and a professor of the true religion, to commit such an action; for by this order he was to cut the throat of his son, then to rip him up, and cut up his quarters, and then to lay every piece in order upon the wood, and then burn all to ashes; and this he was to do as a religious action, with deliberation, seriousness, and devotion: *upon one of the mountains which I will tell thee of*; for there were several of them adjoining to, or pretty near each other, which afterwards went by different names, as Mount Sion, the hill Acra, Mount Calvary, and Mount Moriah, supposed to be the mount intended; and so Aben Ezra says it was the place where the temple was built, and where was the threshing-floor of Araunah, 2 Chron. iii. 1. Some learned men are of opinion, that the account which Sanchoniatho ^o gives of Cronus or Saturn sacrificing his own son, refers to this affair of Abraham's; his words are, "there being a pestilence and a mortality, Cronus offered up his only son a whole burnt-offering to his father "Ouranus;" which Porphyry ^p, from the same historian, thus relates; Cronus, whom the Phœnicians call Israel, (a grandson of Abraham's, thought, through mistake, to be put for Abraham himself,) having an only son of a nymph of that country called Anobret, (which according to Bochart ^q signifies one that conceived by grace, see Heb. xi. 11.) whom therefore they called Jeoud (the same with Jehid here, an only one); so an only one is called by the Phœnicians; when the country was in great danger through war, this son, dressed in a royal habit, he offered up on an altar he had prepared. But others ^r are of a different sentiment, and cannot perceive any likeness between the two cases: however, Isaac may well be thought, in the whole of this, to be a type of the Messiah, the true and proper son of God, his only-begotten son, the dear son of his love, in whom all the promises are yea and amen; whom God out of his great love to men gave to be an offering and a sacrifice for their sins, and who suffered near Jerusalem, on Mount Calvary, which very probably was a part of Mount Moriah; and which, with other mountains joining in their root, though having different tops, went by that common name.

Ver. 3. *And Abraham rose up early in the morning, &c.*] For it seems it was in a dream or vision of the night that the above orders were given; and as soon as it was morning he rose and prepared to execute them with all readiness, and without any hesitation and

delay: *and saddled his ass*; for his journey, not to carry the wood and provision on, which probably were carried by his servants, but to ride on; and this Jarchi thinks he did himself, and the words in their precise sense suggest this; but it does not necessarily follow, because he may be said to do what he ordered his servant to do; of the Jews' fabulous account of this ass, see Zech. ix. 9: *and took two of his young men with him*; the Targum of Jonathan says, these were Ishmael his son, and Eliezer his servant; and so other Jewish writers ^s, who tell us, that just at this time Ishmael came out of the wilderness to visit his father, and he took him with him; but for this there is no foundation: they were two of his servants, of whom he had many: *and Isaac his son*; who was the principal person to be taken, since he was to be the sacrifice: whether Abraham acquainted Sarah with the affair, and she consented to it, cannot be said with certainty; it is plain Isaac knew not what his father's design was; and though Sarah and the whole family might know, by the preparation made, he was going to offer a sacrifice, yet they knew not where, nor what it was to be; *and clave the wood for the burnt-offering*; not knowing whether he should find wood sufficient on the mountain, where he was to go; and that he might not be unprovided when he came there, takes this method, which shews his full intention to obey the divine command: *and rose up, and went unto the place of which God had told him*; that is, he mounted his ass, and rode towards the place God had spoken of to him, and who had directed him which way to steer his course.

Ver. 4. *Then on the third day, &c.*] After he had received the command from God, and from his setting out on his journey; for he had now travelled 2 days, Mount Moriah being 40 miles from Beer-sheba, where Abraham dwelt ^t; or, as others compute it, 42: Hebron ^u was 20 miles from Beer-sheba, and Jerusalem 22 from Hebron; and to travel 20 miles a day on foot, as Isaac and the servants seem to have done, there being but one ass among them, was far enough in those hot countries. Now all this while Abraham had time to reconsider things in his mind, and deliberate thoroughly what he was going about; and by proceeding in it, after he had such leisure to revolve things in his mind, it appears that he was satisfied it was not an illusion, but an oracle of God he was going to obey; and that he did not do this rashly and hastily, and that his faith and obedience were sufficiently tried, and found genuine. The Jews ^v take great notice of this third day, and compare the passage with Hos. vi. 2. and which they interpret of the third day of the resurrection; and the deliverance of Isaac on this third day was doubtless typical of Christ's resurrection from the dead on the third day; for from the time that Abraham had the command to offer up his son, he was reckoned no other by him than as one dead, from whence he received him in a figure on this third day, Heb. xi. 19: *Abraham lift up his eyes, and saw the place afar off*; where he was

^k כִּי יִרְאֶה docuit.

^l לִי תִמִּית timuit.

^m T. Bab. Taanith; fol. 16. 1.

ⁿ רִאָה vidit.

^o Apud Euseb. Evangel. Preparat. p. 38.

^p Apud ib. p. 40. & l. 4. c. 15. p. 155.

^q VOL. I.—OLD TEST.

^r Canaan, l. 2. c. 2 col. 711, 712.

^s See Cumberland's Sanchoniatho, p. 37, 38, 134, &c.

^t Pirke Eliezer, c. 31. Jarchi in loc.

^u Bunting's Travels, p. 57.

^v Reland. Palestina illustrata, tom. 2. p. 620.

^w Berehith Rabba, sect. 56. fol. 49. 2.

to offer his son. Baal Hatturim says, the word *place*, by gematry, signifies Jerusalem: it seems by this, that as God had signified to Abraham that he would tell him of the place, and shew it to him, where he was to sacrifice, so that he gave him a signal by which he might know it, which some of the Jewish writers^v say was a cloud upon the mount; with which agrees the Targum of Jonathan, "and Abraham lift up his eyes and saw the cloud of glory smoking upon the mountain, and he knew it afar off." And others say^w, he saw the glory of the divine Majesty standing upon the mount, in a pillar of fire, reaching from earth to heaven; and they further observe, that the place where he was, when he saw this, was Zophim, a place not far from Jerusalem; and from hence, when the city and temple were built, a full view might be taken of them^x, from whence it had its name.

Ver. 5. *And Abraham said unto the young men, abide you here with the ass, &c.*] At the place from whence he had his first sight of Mount Moriah: he chose not to take his two servants with him, lest when they saw him binding his son, and going about to sacrifice him, they should lay hold upon him, and restrain him from doing it; and to prevent this he takes this precaution, which shews how fully intent he was to yield obedience to the divine precept: *and I and the lad will go yonder and worship*; pointing to the place where the signal was, but whether they saw it or no is not certain: the Jews say^y Isaac did see it, but they did not; however, Abraham made them to understand that he was going to one of the mountains which were in sight, and there worship God by offering sacrifice to him. Isaac is here called a *lad*; of what age he was at this time, see the note on ver. 2. and he might be at the largest number of years there mentioned, and yet be so called, since Joshua the son of Nun has this appellation when he was 56 years of age, Exod. xxxiii. 11: *and come again to you*. both he and Isaac; this he said under a spirit of prophecy, as Jarchi thinks, or in the faith of Isaac's resurrection from the dead, Heb. xi. 19.

Ver. 6. *And Abraham took the wood of the burnt-offering, &c.*] Which Josephus^z says was laid upon the ass, and carried by that; and if so, he took it from thence: but it is probable it was carried by his two servants, since it was not more than Isaac himself afterwards carried, as in the next clause: *and laid it upon Isaac his son*; who was a grown man, and able to carry it: in this also he was a type of Christ, on whom the wood of his cross was laid, and which he bore when he went to be crucified, John xix. 17. and this wood may be also a figure of our sins laid on him by his father, and which he bore in his body on the tree; and which were like wood to fire, fuel for the wrath of God, which came down upon him for them: *and he took the fire in his hand, and a knife*; a vessel in one hand, in which fire was to kindle the wood with, and a knife in the other hand to slay the sacrifice with; the one to

slay his son with, and the other to burn him with; and to carry these for such purposes must be very trying. This is the first time we read in Scripture of fire for use, or of a knife. Some say the first inventor of fire was Prometheus, others Phoroneus^b, from whence he seems to have his name; but according to Sanchoniatho^c, the immediate posterity of Cain first invented it, whose names were light, fire, and flame; and these, he says, found out the way of generating fire, by rubbing pieces of wood against each other, and taught men the use of it. *Knife*, in the Hebrew language, has its name from eating and consuming, as Ben Melech observes; some render it a *sword*^d, but wrongly, and which has led the painter into a mistake, to represent Abraham with a sword in his hand to slay his son: *and they went both of them together*; from the place where they left the young men, to the place where the sacrifice was to be offered.

Ver. 7. *And Isaac spake unto Abraham his father, &c.*] As they were walking together: *and said, my father*; a cutting word to Abraham, who knew what he was going to do with him, so contrary to the relation and affection of a parent: *and he said, here am I, my son*: what hast thou to say to me? I am ready to answer thee; he owns the relation he stood in unto him, a sense of which he had not put off, and curbs his affections, which must be inwardly moving towards him, and shewed great strength of faith to grapple with such a trying exercise: *and he said, behold the fire and the wood*; the fire which his father had in his hand, and the wood which was upon his own shoulders: *but where is the lamb for a burnt-offering?* he perceived by the preparation made, by the fire and the wood, that it was to be a burnt-offering which they were going to offer; but there being no creature provided for the sacrifice, he puts this question, by which it appears that as yet he was quite ignorant of the true design of this journey, and little thought that he was to be the sacrifice: however, from what he said, it is plain he had been used to sacrifices, and had been trained up in them, and had seen them performed, and knew the nature of them, and what were requisite unto them.

Ver. 8. *And Abraham said, my son, God will provide himself a lamb for a burnt-offering, &c.*] In which answer Abraham may have respect to the Messiah, the Lamb of God, whom he had provided in council and covenant before the world was; and who in promise, and type, and figure, was slain from the foundation of the world; and whom in due time God would send into the world, and make him an offering for sin, and accept of him in the room and stead of his people: and this was a provision that could only be made by the Lord, and was the produce of his infinite wisdom, and the fruit of his grace, favour, and good will, and of which Abraham had a clear sight and strong persuasion, see John viii. 56. though as the words may be considered as a more direct answer to Isaac's question, which related to the sacrifice now about to be offered,

^v Bereshit Rabba, sect. 56. fol. 49. 3. Jarchi in loc.

^w Pirke Eliczer, ut supra.

^x Gloss. in T. Bab. Beracot, fol. 49. 2. Schulchan Aruch, par. 1. Orach Chayim, c. 3. sect. 6.

^y Bereshit Rabba, & Pirke Eliczer, ut supra.

^a Antiqu. l. 1. c. 13. sect. 2.

^b Pausan. Corinthiaca sive, l. 2. p. 119.

^c Apud Euseb. Evangel. Prepar. l. 1. c. 10. p. 34.

^d חַמְסֵי הַגִּבּוֹרִים gladium, V. L. Pinguis, Montanus, Calvia.

they may be regarded as a prophecy of Abraham's, and of his faith in it, that God would, as in fact he did, provide a lamb or ram in the room of that he was called to offer; or he may mean Isaac himself, whom he was bid to take and offer, and so was a lamb of God's providing; though he did not choose directly to say this, but puts him off with such an answer, suggesting that it was best for him to leave it with God, who, as he had called them to such service, would supply them with a proper sacrifice; and in speaking in this manner he might give room for Isaac to suspect what was intended, and so by degrees bring him to the knowledge of it. Some Jewish writers^c say, that Abraham to this answer added in express terms, "my son, thou art the "lamb:" so they went both of them together; they proceeded on in their journey until they came to the place they were directed to go. The Targum of Jonathan says, "they went both of them with a perfect heart as "one;" the Jerusalem Targum is, "with a quiet, easy, "and composed mind or heart;" and Jarchi, "with a "like heart;" all intimating that Isaac was thoroughly acquainted with what was to be done, that he was to be the sacrifice, and that he heartily agreed to it, and that he and his father were of one mind in it, and that he went with the same will to be offered up, as his father did to offer him; and indeed the expression being repeated from ver. 6. seems to suggest something remarkable and worthy of attention.

Ver. 9. *And they came to the place which God had told him of, &c.*] Mount Moriah. Maimonides^f says, "it "is a tradition in or by the hands of all, that this is the "place where David and Solomon built an altar in the "threshing-floor of Araunah, the Jebusite, and where "Abraham built an altar, and bound Isaac on it; and "where Noah built one when he came out of the ark, "and is the altar on which Cain and Abel offered; "and where the first man offered when he was created, "and from whence he was created." And so the Targum of Jonathan, and other Jewish writers^g. The Mahometans say^h, that Meena or Muna, a place about 2 or 3 miles from Mecca, is the place where Abraham went to offer up his son Isaac, and therefore in this place they sacrifice their sheep. *And Abraham built an altar there*; of the earth, and turf upon it he found on the mount, erected an altar for sacrifice, even for the sacrifice of his own son: he had built many before, but none for such a purpose as this, and yet went about it readily, and finished it. But if there was one before, Abraham could not with any propriety be said to build it, at most only to repair it; but there is no doubt to be made of it that he built it anew, and perhaps there never was an altar here before: *and laid on the wood in order*: for the sacrifice to be put upon it: *and bound Isaac his son*; with his hands and feet behind him, as Jarchi says; not lest he should flee from him, and make his escape, as Aben Ezra suggests, but as it was the usual manner to bind sacrifices when offered; and especially this was so ordered, that Isaac might be a type of the Messiah, who was bound by the Jews, John xviii. 12. Matt. xxvii. 2. as well as he was bound and fastened to the cross: *and laid him on the altar upon*

the wood; it is highly probable with his own consent; for if he was 25, and as some say 37 years of age, he was able to have resisted his father, and had he been reluctant could have cleared himself from the hands of his aged parent: but it is very likely, that previous to this Abraham opened the whole affair to him, urged the divine command, persuaded him to submit to it; and perhaps might suggest to him what he himself had faith in, that God would either revoke the precept, or prevent by some providence or another the fatal blow, or raise him again from the dead; however, that obedience to the will of God should be yielded, since disobedience might be attended with sad consequences to them both; and with such-like things the mind of Isaac might be reconciled to this affair, and he willingly submitted to it; in which he also was a type of Christ, who acquiesced in the will of his father, freely surrendered himself into the hands of justice, and meekly and willingly gave himself an offering for his people.

Ver. 10. *And Abraham stretched forth his hand, &c.*] All things being ready for execution, the altar built, the wood laid on it, the sacrifice bound and laid on that, nothing remained but to cut the throat of the sacrifice; and in order to that, the instrument for it laying by him, he put forth his hand, one would think in a trembling manner, for it is enough to make one tremble to think of it: *and took the knife to slay his son*; with a full intention to do it, which was carrying his obedience to the divine will to the last extremity, and shews he was sincere in it, and really designed to complete it; and this was taken by the Lord as if it was actually done. He had his knife in his hand, and was near the throat of his son, and just ready to give the fatal thrust; in another moment, as it were, it would have been all over; but in the nick of time God appeared and prevented it, as follows:

Ver. 11. *And the Angel of the Lord called unto him out of heaven, &c.*] Not a created angel, but the uncreated one, the son of God, who perhaps appeared in an human form, and spoke with an articulate voice, as he frequently did; for that this was a divine Person is clear from his swearing by himself, and renewing the promise unto Abraham, ver. 16, 17, 18: *and said, Abraham, Abraham*; the repeating his name denotes haste to prevent the slaughter of his son, which was just upon the point of doing, and in which Abraham was not dilatory, but ready to make quick dispatch; and therefore with the greater eagerness and vehemency the angel calls him by name, and doubles it, to raise a quick and immediate attention to him, which it did: *and he said, here am I*; ready to hearken to what shall be said, and to obey what should be ordered, see the note on ver. 1.

Ver. 12. *And he said, lay not thine hand upon the lad, &c.*] Which he was just going to stretch out, with his knife in it, to slay him; and though the Lord had bid him take his son, and offer him for a burnt-offering, to try his faith, fear, love, and obedience, yet he meant not that he should actually slay him, but would prevent it when it came to the crisis; for he approves not of, nor delights in human sacrifices; and that this

^c Pirke Eiezer, ut supra.

^f Hilchot Beth Haba'irah, c. 2 sect. 1. 2.

^g In Pirke, ut supra.

^h See Pitts's Account of the Mahometans, c. 7 p. 97.

might not be drawn into an example, it was prevented; though the Gentiles, under the influence of Satan, in imitation of this, have practised it: *neither do thou any thing unto him*; by lacerating his flesh, letting out any of his blood, or wounding him ever so slightly in any part: *for now I know that thou fearest God*; with a truly child-like filial fear; with such a reverence of him that has fervent love, and strong affection, joined with it; with a fear that includes the whole of internal religious worship, awe of the divine Being, submission to his will, faith in him, and love to him, and obedience springing from thence. And this is said, not as though he was ignorant before how things would issue; for he knew from all eternity what Abraham would be, and what he would do, having determined to bestow that grace upon him, and work it in him, which would influence and enable him to act the part he did; he knew full well before-hand what would be the consequence of such a trial of him; but this is said after the manner of men, who know things with certainty when they come to pass, and appear plain and evident: or this may be understood of a knowledge of approbation, that the Lord now knew, and approved of the faith, fear, love, and obedience of Abraham, which were so conspicuous in this affair, see *Psal. i. 6.* Saadiah Gaon¹ interprets it, *I have made known*, that is, to others; God by trying Abraham made it manifest to others, to all the world, to all that should hear of or read this account of things, that he was a man that feared God, loved him, believed in him, and obeyed him, of which this instance is a full and convincing proof: *seeing thou hast not withheld thy son, thine only son, from me*; but as soon as he had the order to offer him up, prepared for it, took a three-days' journey, and all things along with him for the sacrifice; when he came to the place, built an altar, laid the wood in order, bound his son, and laid him on it, took the knife, and was going to put it to his throat; so that the Lord looked upon the thing as if it was really done: it was a plain case that he did not, and would not have withheld his son, but would have freely offered him a sacrifice unto God at his command; and that he loved the Lord more than he did his son, and had a greater regard to the command of God than to the life of his son, and preferred the one to the other. And thus God spared not his own son, but delivered him up for us all, *Rom. viii. 32.*

Ver. 13. *And Abraham lifted up his eyes, &c.*] They were before fixed upon his son lying upon the altar, and intent upon that part he was going to thrust his knife into; but hearing a voice from heaven above him, he lift up his eyes thitherward: *and looked, and behold, behind him a ram caught in a thicket by his horns*; the ram making a noise and rustling among the bushes behind the place where Abraham was, he turned himself, and looked and saw it: the Targum of Onkelos introduces the clause thus, *after these things*; and so the Arabic version: after Abraham had heard the voice of the angel, and had lift up his eyes to heaven, he was directed to look behind him; and both that and the Targum of Jonathan paraphrase it, "and he saw and beheld one ram;" and so the Septuagint,

Syriac and Samaritan versions, reading *רָמ* instead of *אֵילָן*. This ram was caught and held by his horns in a thicket of briars, brambles, and thorns, or in the thick branches of the shrubs or bushes which grew upon the mount; and the horns of a ram being crooked, are easily implicated in such thickets, but not easily loosed. From whence this ram came is not known; it can hardly be thought to come from Abraham's fold, or to be his property, since he was three days' journey distant from home; very likely it had strayed from neighbouring flocks, and was by the providence of God directed hither at a seasonable time. The Jewish writers² say, it was from the creation of the world; and there is no absurdity or improbability to suppose it was immediately created by the power of God, and in an extraordinary manner provided; and was a type of our Lord Jesus, who was fore-ordained of God before the foundation of the world, and came into the world in an uncommon way, being born of a virgin, and that in the fulness of time, and seasonably, and in due time died for the sins of men. The ram has its name from strength, in the Hebrew language, and was an emblem of a great personage, *Dan. viii. 3.* and may denote the strength and dignity of Christ as a divine Person; being caught in a thicket, may be an emblem of the decrees of God, in which he was appointed to be the Saviour; or the covenant agreement and transactions with his father, in which he voluntarily involved himself, and by which he was held; or the sins of his people, which were laid upon him by imputation, were wreathed about him, and justice finding him implicated with them, required satisfaction, and had it; or the hands of wicked men, sons of Belial, comparable to thorns, by whom he was taken; or the sorrows of death and hell that encompassed him, and the curses of a righteous law which lay upon him; and perhaps he never more resembled this ram caught in a thicket, than when a platted crown of thorns was put upon his head, and he wore it; *and Abraham went and took the ram*; without regarding whose property it was, since God, the owner and proprietor of all, had provided it for him, and brought it to him at a very seasonable time, and directed him to take it: *and offered him up for a burnt-offering in the stead of his son*; in which it also was a type of Christ, who was made an offering for sin, and a sacrifice to God of a sweet-smelling savour; and its being a burnt-offering denotes the sufferings of Christ, and the severity of them; and which were in the room and stead of his people, of God's Isaac, of the spiritual seed of Abraham, of the children of God and of the promise, of all his beloved ones; who therefore are let go, justice being satisfied with what Christ has done and suffered, it being all one as if they had suffered themselves; as here in the type, the ram having its throat cut, its blood shed, its skin flayed, and the whole burnt to ashes, were as if Isaac himself had been thus dealt with, as Jarchi observes. Alexander Polyhistor¹, an Heathen writer, has, in agreement with the sacred history, given a narrative of this affair in a few words, "God (he says) commanded "Abraham to offer up his son Isaac to him for a burnt-

¹ Apud Aben Ezram, in ver. 1.

² Pirke Eliezer, at supra, Targum Jon. & Jarchi in loc.

¹ Apud Euseb. Evangel. Præpar. l. 9. c. 19. p. 421.

“ offering, and taking the lad with him to a mountain, laid and kindled an heap of wood, and put Isaac upon it; and when he was about to slay him, was forbidden by an angel, who presented a ram to him for sacrifice, and then Abraham removed his son from the pile, and offered up the ram.”

Ver. 14. *And Abraham called the name of that place Jehovah-jireh, &c.*] Which may be rendered either *the Lord hath seen*, as the Septuagint, or *has provided*, the future being put for the past, as Abendana observes, and so it is called, in answer to what Abraham had said, ver. 8. *God will provide*: now he had provided, and, as a memorial of it, gives the place this name; or *he will see or provide*™; as he has provided for me, so he will for all those that trust in him; as he has provided a ram in the room of Isaac, so he has provided, and will send his only son in the fulness of time to be a sacrifice for the sins of his people: *as it is said to this day, in the mount of the Lord it shall be seen*; from this time to the times of Moses, and so on in after-ages, even until now, it has been used as a proverbial saying, that as God appeared to Abraham, and for his son, in the mount, just as he was going to sacrifice him, and delivered him, so the Lord will appear for his people in all ages, in a time of difficulty and distress, and when at the utmost extremity, who call upon him, and trust in him. This may also refer to the presence of God in this mount, when the temple should be built on it, as it was, 2 Chron. iii. 1. and to the appearance of Christ in it, who was often seen here: some choose to render the words, *in the mount the Lord shall be seen*™; God manifest in the flesh, the *Immanuel*, God with us, who was frequently in the temple built on this mount, and often seen there in his state of humiliation on earth.

Ver. 15. *And the Angel of the Lord called unto Abraham out of heaven the second time.*] The Angel having restrained him from slaying his son, and having provided another sacrifice, which he offered, calls to him again; having something more to say to him, which was to renew the covenant he had made with him, and confirm it by an oath.

Ver. 16. *And said, by myself have I sworn, saith the Lord, &c.*] Which Aben Ezra observes is a great oath, and abides for ever; for because he could swear by no greater, he swore by himself, his own nature, perfections, and life, Heb. vi. 13. hence it appears, that the Angel that called to Abraham was a divine Person, the true Jehovah: *for because thou hast done this thing, and hast not withheld thy son, thine only son*; that is, from the Lord, as in ver. 12. and is here repeated as being a most marvellous thing, a wonderful instance of faith in God, and fear of him, and of love and obedience to him; for, with respect to the will of Abraham, and as far as he was suffered to go, it was as much done as it was possible for him to do, and was looked upon as if actually done: yet this is not observed as meritorious of what follows; the promise of which had been made before, but is now repeated to shew what notice God took of, and how

well pleased he was with what had been done; and therefore renews the promise, which of his own grace and good will he had made, for the strengthening of Abraham's faith, and to encourage others to obey the Lord in whatsoever he commands them.

Ver. 17. *That in blessing I will bless thee, &c.*] With temporal and spiritual blessings; with the Spirit and all his graces; with Christ and redemption, justification, and salvation by him; and with eternal life, as the gift of God, through him: *and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore*; both his natural seed, descending from him in the line of Isaac, and his spiritual seed, both among Jews and Gentiles, that tread in his steps; see Gen. xiii. 15, 16. and xv. 5: *and thy seed shall possess the gate of his enemies; gate for gates*, where courts of judicature were held, and which are the security of cities and put for them, and which also include the whole country round about: so that this phrase is expressive of an entire jurisdiction and dominion over them; and was literally fulfilled in the times of Joshua, David, and Solomon; and spiritually in Christ, Abraham's principal seed, when he destroyed Satan and his principalities and powers; overcame the world; made an end of sin and abolished death; and delivered his people out of the hands of all their enemies; and in all Abraham's spiritual seed, who are made more than conquerors over them, through Christ that has loved them.

Ver. 18. *And in thy seed shall all nations of the earth be blessed, &c.*] That is, in his one and principal seed, the Messiah, that should spring from him, Gal. iii. 16. in whom all the elect of God, of all nations under the heavens, are blessed with all spiritual blessings, with peace, pardon, righteousness, and eternal life, with grace here and glory hereafter; see the note on ch. xii. 3. or, *shall bless themselves*° in him; or, *account themselves blessed*; apply to him for blessings, claim their interest in them, and glory in them, and make their boast of them: *because thou hast obeyed my voice*; in taking his son and offering him up unto him, as much as he was permitted to do; and thus honouring God by his obedience to him, he of his grace and goodness honours him with the promise of being the father of multitudes, both in a literal and spiritual sense, and with being the ancestor of the Messiah, in whom all the blessings of grace and goodness meet.

Ver. 19. *So Abraham returned to his young men, &c.*] He had left at a certain place with the ass, whilst he and Isaac went to the mount to worship; and who stayed there till he came to them, according to his order, ver. 5. no mention is made of Isaac, but there is no doubt that he returned with Abraham, since we hear of him afterwards in his house; for as to what the Targum of Jonathan says, it cannot be depended on, that the angels took Isaac and brought him to the school of Shem the great, and there he was three years: *and they rose up, and went together to Beer-sheba*; that is, when Abraham and Isaac came to the place where the young men were, they got up and

™ Dominus videbit, V. L. Montanus, Drusius, Schmidt; Dominus providebit, Junius & Tremellius, Piscator.

° ברת יהוה יראה in monte Dominus videbitur; Pagninus, Montanus, Tigurine version.

° benedicient se, Munster; to the same purpose Vatablus, Tigurine version, Piscator.

proceeded on in their journey along with them to Beer-sheba, from whence Abraham came, and where he had for some time lived: *and Abraham dwelt at Beer-sheba*; there he continued for some time afterwards, and but for a time, for in the next chapter we hear of him at Hebron.

Ver. 20. *And it came to pass, after these things, &c.*] Abraham's taking his son Isaac to the land of Mo-riah, building an altar on one of the mountains there, and laying him on it with an intention to sacrifice him, and offering of a ram in his stead, and the return of them both to Beer-sheba: *that it was told Abraham*; by some person very probably who was lately come from those parts where the following persons lived; though Jarchi suggests this was told him by the Lord himself, and whilst he was thinking of taking a wife for Isaac of the daughters of Aner, or Eshcol, or Mamre; and to prevent which the following narration was given him: *saying, behold Milcah, she hath also borne children unto thy brother Nahor*; as Sarah, supposed to be the same with Iscah, a daughter of Haran, had borne a son to him, and whom he had received again as from the dead; so Milcah, another daughter of Haran, had borne children to his brother Nahor, whom he had left in Ur of the Chaldees, when he departed from thence, and who afterwards came and dwelt in Haran of Mesopotamia; see ch. xi. 27, 29.

Ver. 21. *Huz his first-born, and Buz his brother, &c.*] The first of these gave name to the land of Uz, where Job dwelt, and who seems to be a descendant of this man, Job i. 1. and from whom sprung the Ausite of Ptolemy^p, who dwelt near Babylon and by the Euphrates. The latter was the father of the Buzites, of which family Elihu was, that interposed between Job and his friends, ch. xxxii. 2: *and Kemuel the father of Aram*: not that Aram from whom the Syrians are denominated Arameans, he was the son of Shem, ch. x. 22. but one who perhaps was so called from dwelling among them, as Jacob is called a Syrian, Deut. xxvi. 5. or he had this name given him in memory and honour of the more ancient Aram: from this Kemuel might come the Camelites, of which there were two sorts mentioned by Strabo^q, and who dwelt to the right of the river Euphrates, about three days' journey from it.

Ver. 22. *And Chesed, &c.*] From whom it is generally thought sprung the Chaldees, who are commonly called Chasdim; but mention is made of the Chaldees before this man was born, unless they are called so by anticipation; see the note on ch. x. 22: *and Hazo, and Pildash, and Jidlaph, and Bethuel*. of these men and their posterity we hear no more, excepting the last, for whose sake the rest are mentioned. Hazo or Chazo settled in Elymais, a country belonging to Persia, where is now a city called Chuz after his name, and from whence the whole country is called Chuzistan; and the inhabitants of it are by the Assyrians called Huzoye or Huzeans^r; the same which Strabo^s makes mention of under the name of Cossæans, who are described as a warlike people, inhabiting a barren and mountainous country, and given to spoil and robbery; and are mentioned by him along with Elymæans, Medes, and Persians. Some Arabic writers say the Persians are from Pars, the son of Pahla; and Dr. Hyde^t queries whether Pahla is not the same with Paldas, that is, Pildash, another of the sons of Nahor.

Ver. 23. *And Bethuel begat Rebekah, &c.*] Who was to be and was the wife of Isaac; and, for the sake of her genealogy, the above account is given, as Abeu Ezra observes, and so Jarchi; and this is observed to pave the way for the history of the 24th chapter; for no notice is taken of any other of Bethuel's children but her, not even of Laban her brother: *these eight Milcah did bear to Nahor, Abraham's brother*: this is observed, and the exact number given, as well as their names, to distinguish them from other children of Nahor he had by another woman, as follows:

Ver. 24. *And his concubine, whose name was Reumah, &c.*] Not an harlot, but a secondary wife, who was under the proper and lawful wife, and a sort of a head-servant in the family, and chiefly kept for the procreation of children; which was not thought either unlawful or dishonourable in those times, such as was Hagar in Abraham's family: *she bare also Tebah, and Gaham, and Thahash, and Maachah*. of whom we have no account elsewhere; only it may be observed, that here Maachah is the name of a man, which sometimes is given to a woman, 1 Kings xv. 13.

C H A P. XXIII.

THIS chapter treats of the age, death, and funeral of Sarah, and the place of her interment: of her age, ver. 1. of her death, ver. 2. of the motion Abraham made to the sons of Heth, to obtain a burial-place among them, ver. 3, 4. of the answer of them to him, giving him leave to bury in any of their sepulchres, ver. 5, 6. of a second motion of his to them, to use their interest with Ephron the Hittite, to let him have the cave of Machpelah for the above purpose, ver. 7, 8, 9. of Ephron's consent unto it, ver. 10, 11. of the

purchase Abraham made of it for 400 shekels of silver, ver. 12—16. and of its being secured unto him, in which he interred Sarah his wife, ver. 17—20.

Ver. 1. *And Sarah was 127 years old, &c.*] This following immediately upon the account of the offering up of Isaac, led many of the Jewish writers to conclude, that Isaac was then 37 years of age, as he must be when Sarah his mother was 127, for he was born when she was 90 years of age; but this seems not to be observed on that account, but to give the

^p Geograph. l. 5. c. 19.

^q Geograph. l. 16. p. 515.

^r Hyde's Hist. Relig. Vet. Pers. c. 25. p. 415.

^s Geograph. l. 11. p. 389, 361. & l. 16. p. 512.

^t Utsupra, p. 419.

sum of her age at her death, since it follows: these were *the years of the life of Sarah*; who, as it is remarked by many interpreters, is the only woman the years of whose life are reckoned up in Scripture.

Ver. 2. *And Sarah died in Kirjath-arba, &c.*] Which was so called, either, as Jarchi says, from the four Anakim or giants that dwelt here, Josh. xv. 13. or else, as the same writer observes, from the four couple buried here, Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah; but then it must be so called by anticipation; rather, as Aben Ezra thinks, it had its name from Arba, a great man among the Anakim, and the father of Anak, Josh. xiv. 15. though some take it to be a Tetrapolis, a city consisting of four parts; but be it as it will, here Abraham and Sarah were at the time of her death; when they removed from Beer-sheba hither is not said: *the same is Hebron, in the land of Canaan*; so it was afterwards called: here Abraham and Sarah had lived many years ago, see ch. xiii. 18. and hither they returned, and here they ended their days and were buried: *and Abraham came to mourn for Sarah, and to weep for her*; Aben Ezra observes, that, when Sarah died, Abraham was in another place, and therefore is said to come to mourn for her; and the Targum of Jonathan is, “and Abraham came from the mount of worship (Moriah),” and found that she was dead, and he sat down to “mourn for Sarah, and to weep for her.” Others report, that, upon hearing of the offering up of Isaac, she swooned away and died. But the meaning is, that he came from his own tent to Sarah’s, see ch. xxiv. 67. where her corpse was, to indulge his passion of grief and sorrow for her; which, in a moderate way, was lawful, and what natural affection and conjugal relation obliged him to. The Hebrews observe, that, in the word for *weep*, one of the letters is lesser than usual, and which they think denotes, that his weeping for her was not excessive, but little; but both phrases put together seem to denote that his sorrow was very great; and the one perhaps may refer to his private, and the other to his public mourning for her, according to the custom of those times.

Ver. 3. *And Abraham stood up from before his dead, &c.*] The corpse of Sarah, by which he sat pensive and mourning, perhaps upon the ground, as was the custom of mourners, Job ii. 13. where having sat awhile, he rose up and went out of the tent, to provide for the funeral of his wife as became him: *and spake unto the sons of Heth*; the descendants of Heth the son of Canaan, see ch. x. 15. who were at this time the inhabitants and proprietors of that part of the land where Abraham now was: *saying*; as follows:

Ver. 4. *I am a stranger and a sojourner with you, &c.*] Not a native of the place, only dwelt as a sojourner among them for a time; but had not so much as a foot of ground he could call his own, and consequently had no place to inter his dead: *give me a possession of a burial-place with you*; not that he desired it as a free gift, but that he might be allowed to make a purchase of a piece of ground to bury his dead in; so the Targum of Jonathan, “sell me a possession,” &c. see

ver. 9. and this he was the rather desirous of, not only because it was according to the rules of humanity, and the general custom of all nations, to provide for the burial of their dead; but he was willing to have such a place in the land of Canaan for this purpose, to strengthen his faith and the faith of his posterity, and to animate their hope and expectation of being one day put into the possession of it; hence the patriarchs in after-times, as Jacob and Joseph, were desirous of having their bones laid there: *that I may bury my dead out of my sight*; for, though Sarah was a very lovely person in her life, and greatly desirable by Abraham, yet death had changed her countenance and was turning her into corruption, which rendered her unpleasant, and began to make her loathsome; so that there was a necessity of removing her out of his sight, who before had been so very agreeable to him; and this is the case of the dearest relation and friend at death.

Ver. 5. *And the children of Heth answered Abraham, &c.*] In a very civil and respectful manner: *saying unto him*, as follows:

Ver. 6. *Hear us, my lord, &c.*] One of them spake in the name of the rest, who calls Abraham not our lord, but my lord; addressing him very honourably, and desires he would hear what he had to say on the behalf of others with himself; *hear us*, representing not the body of the common people, but the princes among them, the heads of their families: *thou art a mighty prince amongst us*; though he was pleased to call himself a stranger and a sojourner, yet they had an high opinion of him, as a person of great wealth and substance, and of great power and authority; and who lived like a prince, and was a potent one, having a large train of servants under him: or, *a prince of God*, as it may be rendered; one raised up to grandeur and dignity by him; with whom he was, and in whose sight he had favour, and was very grateful and acceptable; and by whom he was highly honoured, and had in great esteem as a friend of his: *in the choice of our sepulchres bury thy dead*; as they had many, every family a distinct sepulchre for itself, they made offer of them to him, to bury his dead in the choicest of them, the most grand and magnificent, or in which of them soever he pleased; which was very kind, generous, and respectful: *none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead*; there is not a man among us but what has such a regard for thee, that he will not deny thee the use of his sepulchre to bury thy dead in; and therefore need not scruple to make use of any that may be judged most proper and convenient: no doubt the speaker full well knew the mind of those in whose name he addressed Abraham.

Ver. 7. *And Abraham stood up, &c.*] For, having made his speech to the children of Heth, he sat down waiting for an answer; or rather perhaps they obliged him to sit down, out of reverence to so great a personage; and when they had done speaking, he rose up: *and bowed himself to the people of the land*; the principal of them, in token of the grateful sense he

* Pirke Eliezer, c. 32. Jarchi in loc.
* Baal Hattuvim in loc.

* פְּרִקֵי אֵלִיעֶזֶר פ' 32. Pagninus, Montanus, Junius & Tremellius, Piscator, Vatablus, Drusus, Schmidt, &c.

had of the honour they had done him, and of the great civility with which they had used him: even to the *children of Heth*; this seems to be added to distinguish them from the common people, and as an explanation of the preceding clause; see the note on ver. 3.

Ver. 8. *And he communed with them, &c.*] Entered into a discourse and conversation with them upon the above subject: *if it be your mind that I should bury my dead out of my sight*; that is, in some place belonging to them, otherwise they could have no objection to the burying of his wife anywhere else: if now what they had said were not spoken in a complaisant way, but it was their real mind and will, and they were sincere and hearty in it, and very desirous of obliging him with a place among them for the interment of his dead; then he had this favour to ask of them: *hear me, and entreat for me to Ephron the son of Zohar*; a principal man among the Hittites, who had a field and a cave in it, near where Abraham dwelt, and very convenient for him, and for this purpose of his now under consideration: this man seems to be present at this time, as appears from ver. 10. but Abraham did not think fit to address him himself, lest he should not so well and so easily succeed; and therefore entreats the princes of Heth to unite in a request to Ephron for the favour after-mentioned, which he supposed they would not be backward to, if they were hearty in this affair; and, if Ephron was present, as he seems to be, it was a very handsome, honourable, and modest address to him through his brethren, which he could not with any politeness well withstand. The request follows:

Ver. 9. *That he may, give me the cave of Machpelah, which he hath, which is in the end of his field, &c.*] The Targum of Jonathan renders it, *the double cave*, and so do the Septuagint and Vulgate Latin versions; and, according to Aben Ezra and Ben Melech, it was so called because there was a cave within a cave in it; and, as Jarchi thinks, because it was a house and chamber over it⁷, or, as he adds, because it was fit for couples, for two corpses to be laid in it; and the Jews say⁸, here Adam and Eve were buried, which made Abraham so desirous of having it for a burying-place: but it seems rather to be the proper name of a place, and indeed of a tract of land, in which the field and the cave in the corner of it lay, and which all belonged to Ephron; for both the field and the cave in it are distinguished from Machpelah, in which they were, and that from them, ver. 17. and it is highly probable, that this cave was never made use of before for such a purpose as it was now sought for, since Abraham did not think fit to accept of the offer made him of any of their sepulchres; and chose rather that his dead should not lie with them, but in a separate place, though among them, they being Heathens and idolaters, and unacquainted with the resurrection of the dead, and would have no part in the first resurrection, which Abraham believed and hoped for; *for as much money as it is worth he shall give it me, for a possession of a burying-place amongst you*; or, *for full money*⁹,

that which is full weight, for money was paid by weight in those times, as appears from ver. 16. or for the full price and value of it: for, as Abraham did not desire to have it as a free gift, so neither at an under price; he was very willing to give the full worth of it; he did not ask it with any covetous view, or to encroach upon them.

Ver. 10. *And Ephron dwelt among the children of Heth, &c.*] Or *sat*^b among them, in the present assembly of them; and, according to Jarchi, as their president for the time on this occasion; but if so, Abraham would have directed his speech to him: however, he was upon the spot, as appears from what follows, *and Ephron the Hittite answered Abraham in the audience of the children of Heth*; he rose up in the assembly upon the mention of his name, and in the hearing of the rest of the princes gave an answer himself to Abraham's request: *even of all that went in at the gates of his city*; the city of Kirjath-arba, afterwards called Hebron, ver. 2. where he was born, or however where he now lived; and perhaps it, or the greater part of it, was his possession and property: it was now at one of the gates of this city, where the assembly of the princes was held; it being usual to hold assemblies on any business, or courts of judicature, in such places, they being public, where multitudes resorted, or were continually passing and re-passing, and so had the opportunity of hearing, and of being witnesses: *saying*; as follows:

Ver. 11. *Nay, my lord, hear me, &c.*] Or not so, my lord, as Aben Ezra paraphrases it; not that he denied his request entirely, or refused him the cave at any rate, but that he should not buy it of him, he would give it to him, and therefore he desires he would hear what he had to say further: *the field give I thee, and the cave that is therein I give it thee*; which was more than Abraham asked to purchase; he only desired to have the cave, which lay in one corner of the field, but Ephron proposes both to give him the cave, and the field also: *in the presence of the sons of my people give I it thee*; both field and cave; three times he says *I give it thee*, to shew that he freely gave it, and that Abraham was welcome to it, and for the confirmation of the grant: *bury thy dead*; in the cave, at once, immediately, without any more ado.

Ver. 12. *And Abraham bowed down himself before the people of the land.*] Shewing hereby great respect, and giving much honour both to them and Ephron; and signifying that he had something to say, and desired audience of them, and humbly submitted to them what he should say.

Ver. 13. *And he spake unto Ephron in the audience of the people of the land, &c.*] He addressed himself to Ephron who spoke last, with an audible voice, so that all could hear him: *saying, but if thou wilt give it, I pray thee, hear me*; the words are very concise, and in the original text are only *if thou*, and differently supplied; by some, *if thou art he*^c, Ephron, whom it is supposed Abraham knew not by face, or that he

⁷ So in T. Bab. Erubin, fol. 53. 1.

⁸ Pirke Eliczer, c. 20. & 36.

⁹ מלוא בנכסף מלוא in vel pro argento pleno, Paginus, Montanus, Schmidt.

^b ישב אצלם Sept. sedens, Montanus; scdebat, Junius & Tremellius, Piscator, Drusus, Schmidt.

^c הלא אתה אתה si tu is es, Junius & Tremellius, Piscator; so Ainsworth.

was present; which is not likely, since Abraham had lived in those parts now so as to be well known himself, and must know his neighbours; and had lived formerly here, and could not but know so great a prince as Ephron, whose city he dwelt in. The Targum of Jonathan is, "if thou art willing to do me a kindness, hear me;" it will be taken as a favour to admit me to speak once more, and to grant what shall be desired. Others read the words thus, "if thou wilt hear me, or I pray thee hear me, or if thou, if (I say) thou wilt hear me^d:" then follows his proposal, *I will give thee the money for the field*; Abraham did not choose to receive it as a free gift, but to make a purchase of it, that it might be sure to him and his posterity; for though Ephron was now in this generous mood, he might change his mind, or hereafter upbraid Abraham with it, should he fall out with him, or his posterity might claim it again, and dispute his right to it: *take it of me*; the purchase-money, the full worth of the field: *and I will bury my dead, or then will I bury, &c.*^e; and not before.

Ver. 14. *And Ephron answered Abraham, saying unto him.*] The following words:

Ver. 15. *My lord, hearken unto me, &c.*] Since it is your mind to buy the field, and not receive it as a gift, then hear what I have to say as to the value of it: *the land is worth 400 shekels of silver*; which, reckoning a shekel at two shillings and sixpence, comes to 50 pounds of our money; *what is that betwixt thee and me?* between two persons so rich, the sum was trifling and inconsiderable, whether the one paid it, and the other received it, or not; or between two such friends it was not worth speaking of, it was no matter whether it was paid or not: or else the sense is, between us both it is honestly worth so much; it is a good bargain, and must be owned to be so, what is it? the sum is so small, and it is so clearly the worth of it, that there needs no more to be said about it: *bury therefore thy dead*; in it, and give thyself no more trouble and concern about it.

Ver. 16. *And Abraham hearkened unto Ephron, &c.*] He agreed at once to give him the sum proposed, judging it to be a moderate price between man and man, and he was satisfied with it, and well content to pay him the money: *and Abraham weighed to Ephron the silver*; for in those times money had no mark or stamp upon it to shew its value, and therefore was not told by pieces, but weighed, by which its full worth was known; and that Ephron might have his whole and just demand, the silver was weighed to him: *which he had named, in the audience of the sons of Heth*; who were witnesses of the bargain, of the price set by Ephron, and of the payment of it by Abraham: *four hundred shekels of silver*; the sum before mentioned: *current money with the merchant*; such as was used by merchants in buying and selling; such as they would receive, who knew the value of it, and were careful not to take any that was bad; wherefore such as would pass with them would go anywhere, was

current money; how all this is consistent with what Stephen says, Acts vii. 16. see the note there.

Ver. 17. *And the field of Ephron, which was in Machpelah, &c.*] This clearly shews that Machpelah is the proper name of a place or tract of ground, and not an appellative, or to be rendered the double cave, since a field could never be said to be in a cave: and yet some have been so stupid, as Vatablus observes, as to render the words, "the field of Ephron, which was in the double cave," whereas, on the contrary, the cave was in that field; and so the Vulgate version, to better sense, though not agreeably to the Hebrew text, "the field of Ephron, in which was the double cave:" *which was before Mamre*; or over-against it, the place where Abraham dwelt, which was in Hebron, ch. xiii. 18. and xviii. 1. *the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure*; or rose, or stood up^f. Jarchi thinks the reason of this phrase, or way of speaking, is, because this field, with all belonging to it, came into the hands of a greater person; out of the hands of a private man into the hands of a king; and so Abraham indeed is called by some Heathen writers^g; but Aben Ezra and Ben Melech much better interpret it, "it was confirmed and stood;" that is, it was ensured to him, and remained with him, even that, and all upon it and in it, throughout the whole circumference of it.

Ver. 18. *Unto Abraham for a possession, &c.*] To be enjoyed by him and his for ever, as his own property, being purchased by his money: *in the presence of the children of Heth*; they being witnesses of the bargain, and of the payment of the money by Abraham, and of the surrender of the field unto him, for his own use: *before all that went in at the gates of his city*; not of Abraham's city, for he had none, but of Ephron's city, which was Hebron, see ver. 10. these are either the same with the children of Heth, and so the clause is added by way of explanation, and including all the inhabitants of the place; or else different from them, they intending the princes of the people that composed the assembly Abraham addressed, and these the common people, the inhabitants of the place. Aben Ezra takes them to be the travellers that passed and repassed through the gates of the city: however, the design of the expression is to shew in what a public manner this affair was transacted, and that the field was made as firm and as sure to Abraham as it could well be, no writings on such occasion being used so early.

Ver. 19. *And after this, &c.*] After this affair was over, the bargain struck, the money paid, and possession secured: *Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre*; and here he himself was buried, and also Isaac and Rebekah, and Jacob and Leah, ch. xxv. 9, 10. and xlix. 29, 30. and l. 13. Benjamin of Tudela^h says, in his time (who lived in the latter end of the 12th century), in the field of Machpelah was a city or town, and in it a large

^d Auscultares, so Tigurine version; si tu, Schmid.

^e וְאֶת־הָאָדָמָה & tum sepeliam, Tigurine version, Janius & Tromellius, Piscator; tunc, Schmid.

^f וְאֶת־הָאָדָמָה. Heb. surrexit, Munster, Vatablus, Piscator; stetit, Montanus, Schmid.

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^g Nicolaus Damascenus apud Euseb. Præpar. l. 9. c. 6. p. 417. Justin. e Trogo, l. 38. c. 2.

^h Itinerarium, p. 48, 49.

temple called Saint Abraham, where were shewn the sepulchres of the six persons before mentioned, and inscriptions over each of them, shewing whose they were; and that at the end of the field was the house of Abraham, and before the house a fountain, and no other was suffered to be built there in honour to Abraham: *the same is Hebron in the land of Canaan*; that is, Mamre is the same place which afterwards was called Hebron, a city in the land of Canaan, in the tribe of Judah, about 22 miles from Jerusalem to the south, and was one of the cities of refuge. Hebron has the title of Hhaleah, *i. e.* the chosen or beloved, among the Arabs, where the (Mag-gar-el Mamra) cave of Mamre or Machpelah is still shewn, and is always lighted up with lamps, and held in extraordinary veneration by the Mahometans¹.

Ver. 20. *And the field, and the cave that is therein, was made sure to Abraham for a possession of a burying-place, by the sons of Heth.*] Who were witnesses of the transaction between Abraham and Ephron; and this was further made sure by Sarah's being buried in it, which was taking possession of it, for the use for which it was bought; and was a pledge and earnest of the future possession of the land of Canaan by the seed of Abraham: this was the first piece of ground in it possessed by Abraham and his seed; and it being called the possession of a burying-place, shews that there is no contradiction between this and what Stephen says, Acts vii. 5. he had a possession to bury in, but not to live upon; not any ground of his own to till and sow, or build upon.

C H A P. XXIV.

THIS chapter shews Abraham's concern to get a suitable wife for his son Isaac, for which purpose he commits the affair into the hands of his eldest servant, and makes him swear that he will not take one from among the Canaanites, but out of his own country, and from among his own kindred, ver. 1—4. which his servant agreed to, after having the nature of his charge, and of the oath, explained to him, ver. 5—9. upon which he departed to Mesopotamia, and coming to the city of Nahor, and to a well near it, he prayed for success, and desired direction by a token, which was granted him, ver. 10—22. and inquiring of the damsel, who answered to the token, whose daughter she was, and whether they had room for him and his in their house; and an agreeable answer being returned, he gave thanks to God that had directed him, and had so far made his journey prosperous, ver. 23—27. the damsel acquainting her parents whom and what she met with at the well, a brother of her steps out, and invites the servant in, and makes him welcome, ver. 28—33. but before he would eat any thing, he tells his errand he was come upon, at the instance of his master; how he had prayed for direction, and was heard, and for which he had given thanks, ver. 34—48. and then treats with the relations of the damsel about her marriage to his master's son, to which they agreed, ver. 49, 50, 51. and after having blessed God, and given his presents he brought with him to the damsel, and her family, and ate and drank with them, was for departing the next morning, ver. 52, 53, 54. but the friends of the damsel being desirous of her stay with them some few days, and he urgent to be gone, the affair was referred to her, and she agreed to go with him directly, ver. 55—58. upon which they dismissed her with their blessing, ver. 59, 60. who being met by Isaac in the way, was received and introduced into his mother's tent, and married by him, ver. 61—67.

Ver. 1. *And Abraham was old, and well-stricken in age, &c.*] Being now 140 years of age, for as he was 100 years old when Isaac was born, and Isaac was 40 years of age when he married Rebekah, which was

at this time, Abraham must be of the age mentioned, see ch. xxi. 5. and xxv. 20. *and the Lord had blessed Abraham in all things*; with all kind of blessings, with temporal and spiritual blessings; the former seems chiefly designed here, because of what follows; God had blessed him, as Aben Ezra observes, with long life, and riches, and honour, and children, things desirable by men.

Ver. 2. *And Abraham said unto his eldest servant of his house, &c.*] To Eliezer his servant, according to the Targum of Jonathan, and as is generally thought; and who may well be called an old servant, and his oldest servant, since he must have lived with him 50 years and upwards; one may trace him near 60 years in Abraham's family, and it is highly probable he lived much longer; he was his servant when he had the vision between the pieces, ch. xv. 2. and then he was the steward of his house, and bid fair to be his heir; which was some time before Hagar was given to Abraham; and Ishmael his son by Hagar was 14 years of age when Isaac was born, and he was now 40 years old, which make 55 years, or thereabout. Bishop Usher places the vision of the pieces in A. M. 2092, and the marriage of Isaac in 2148, 56 years from each other; and so long Eliezer, if he is the servant here meant, must have been in Abraham's family, and how much longer cannot with certainty be said: *that ruled over all that he had*; had the care and management of his house, and the affairs of it under him; this agrees with the character of Eliezer in ch. xv. 2: *put, I pray thee, thy hand under my thigh*; as a token of his subjection to him as a servant, and of his readiness, willingness, and fidelity to execute any commands he should lay upon him, and in order to take an oath, as appears by what follows; for it seems this rite was used in swearing, and is still used in India, as Aben Ezra affirms; and some say among the Ethiopians. The Jewish writers are pretty much of opinion that respect is had to the covenant of circumcision, by which Abraham made his servant to swear, which is not likely: rather respect is had to his seed,

¹ Shaw's Travels, p. 239. Marg. Ed. 2.

the promised Messiah, that should spring from his thigh, by whom the adjuration was made, as follows: though Dr. Clayton^k thinks this is no other than an equivalent term for approaching in a humble servile manner, and means no more than *come near me*, and I will make thee swear; and that, as a respectable method of approach with the Egyptian, as Herodotus¹ relates, was by bowing the body reciprocally when they met, and saluted one another, and by carrying their hands to each other's knee; so some such-like ceremony as embracing the knee, and putting the hand under or round the thigh, might be used by servants when they approached their masters; but it should be observed, that this same rite or ceremony was required of Joseph, governor of Egypt, by his father Jacob; see Gen. xlvii. 29.

Ver. 3. *And I will make thee swear by the Lord, the God of heaven, and the God of earth, &c.*] The Maker and possessor of heaven and earth, by whom Abraham used to swear whenever he did, and by whom only men should swear, see ch. xiv. 22. The Targum of Jonathan is, "I will make thee swear by the name of the Word of the Lord God," which strengthens the sense given of the rite before observed: *that thou wilt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell*; these being not only idolaters, and very wicked people, degenerated yet more and more, but were the seed of the accursed Canaan; and who in process of time would be dispossessed of the land, and be destroyed. Now though Isaac was forty years of age, and one would think at an age sufficient to have chose a wife for himself; but as Abraham knew that he had a great respect for this servant, and would be influenced by him in such a choice, and especially as this affair was now about to be committed to his care, and no doubt with the consent of Isaac, therefore he thus charges and adjures him.

Ver. 4. *But thou shalt go unto my country, &c.*] Not Canaan, which though his by promise, yet not in possession, but Mesopotamia, as appears from ver. 10. which taken largely included the Chaldea, see Acts vii. 2. the country where Abraham was born, and from whence he came: *and to my kindred*; the family of Nahor his brother, which now dwelt at Haran in Mesopotamia, called the city of Nahor, ver. 10. see ch. xxix. 4, 5. of the increase of whose family Abraham had heard a few years ago, ch. xxii. 20—24: *and take a wife to my son Isaac*; from among them, who though they were not clear of superstition and idolatry, yet they worshipped the true God with their *idols*; and a woman taken out of such a family, and removed at a distance from it, it might be reasonably concluded would be brought off of those things, and adhere to the pure and undefiled religion; and the rather this family was chosen, not only because related to Abraham, but because it sprung from Shem, who was blessed of God, and whose God the Lord was; nearness of kin was no objection and hinderance to such a marriage, the laws relating to marriage not being given till the time of Moses.

Ver. 5. *And the servant said unto him, &c.*] Before he would take the oath, being cautious of it, and de-

sirous of knowing how far it reached, and what it would or would not oblige him to, which was prudently done: *peradventure the woman will not be willing to follow me into this land*; supposing this should be the case, as it is not unlikely that the woman would object to coming along with him to the land of Canaan, and insist upon Isaac's coming into her country, and dwelling there, what must then be done? *must I needs bring thy son again unto the land from whence thou camest?* that is, must I agree with the woman on these terms, and promise that Isaac shall come and dwell with her in Mesopotamia? Now there was good reason for the servant's putting this question, since he was neither ignorant of the call of Abraham out of that land, no more to return to it, nor of the promise of the land of Canaan to him and his posterity: and as for bringing Isaac again, where he never had been in person, this may be accounted for by his being in the loins of Abraham when he was there, and came from thence, as Levi is said to be in his loins when he paid tithes to Melchizedek, and to pay them in him, Heb. vii. 9, 10. and in like manner he might be said to be brought again, or return to Abraham's country, should he ever go there, as all the seed of Abraham are said in the fourth generation to come to Canaan again, though they had none of them been in person there before, Gen. xv. 16. besides, as Drusius observes, to bring again, or return, signifies sometimes only to bring on, or to go to some certain place, see Ruth i. 10, 22. however, the justness of the expression is confirmed by Abraham's answer in the next words.

Ver. 6. *And Abraham said unto him, &c.*] Not blaming him for putting such a question, nor charging him with impertinence, but plainly seeing the propriety of it: and in order to clear up this matter to him, gives the following instructions, *beware thou, that thou bring not my son thither again*; for the command to come out of the land of Chaldea, never to return more, and to come into the land of Canaan, and there abide, respected both Abraham and his posterity; and besides, it was dangerous for Isaac to go into a family, where, though there was some knowledge of the true God, yet there was much superstition and idolatry in it, as appears by various hints in the sequel of this history, lest he should be corrupted, and degenerate from the true religion.

Ver. 7. *The Lord God of heaven, which took me from my father's house, and from the land of my kindred, &c.*] Jarchi distinguishes between his father's house, and the land of his kindred; the former he takes to be Haran, in which he seems to be right; for his father and his family came with him from Ur of the Chaldees to Haran, and there stayed; from whence Abraham was taken and separated from them; by the latter he understands Ur of the Chaldees, interpreting the phrase of the land in which he was born, as Onkelos and Jonathan, and the Septuagint version render it: but the same is meant as before, for Haran was the land of his kindred, where Terah his father died, and Nahor his brother and family lived; from whence he was taken and removed into the land of Canaan, by the call, direction, and providence of the Lord God, who

^k Chronology of the Hebrew Bible, p. 130, 131.

¹ Euterpe sive, l. 2.

made the heavens, and dwells therein: *which spake unto me, and that swore unto me*; made a promise to him, and confirmed it with an oath, ch. xv. 18. and xxii. 16, 17: *saying, unto thy seed will I give this land*; the land of Canaan; and therefore his son, in whom his seed was to be called, must not be removed from hence, and settled in another country: *he shall send his angel before thee*; Aben Ezra takes this to be a prayer or wish, *may he send his angel before thee*; for if it was a prophecy, he adds, why did he say *if the woman will not be willing?* but from ver. 10. and from what follows, that the servant should take a wife to his son from thence, and the encouragement he had for his faith in it, and from what God had done for him, and said unto him, it seems as if he was fully assured in his own mind of the event: this angel may be either understood of a created angel, such being frequently made use of in the affairs of Providence, directing and succeeding men, or of the increas'd Angel, the son of God, since the servant attributes his direction and success wholly to the Lord.

Ver. 8. *And if the woman will not be willing to follow thee, &c.*] Or *but if*^m, which is said by Abraham, not as doubting she would be willing, of which he was satisfied, being persuaded that that God that had made him willing to leave his own country, and his father's house, would make her willing to do the like, and come and settle with his son in the land that God had given him; but this, and what follows, he said to make the mind of his servant easy, who had some doubt about it, or however was desirous of knowing how he must act should that be the case; and what it was he was to take an oath to do, and how far, and how far not, that would oblige him: *then thou shalt be clear from this my oath*; which he enjoined his servant to take; the sense is, when he had done all he could to get the consent of the damsel, and her friends, to go with him and marry his master's son; and after all she could not be prevailed upon to come with him, then he was free from his oath, having done all that that obliged him to, and he not attempting to take one from any other quarter: *only bring not my son thither again*; neither agree with the damsel and her parents, that he shall come to them, nor persuade him to comply with such terms.

Ver. 9. *And the servant put his hand under the thigh of Abraham his master, &c.*] Or *then or therefore the servant, &c.*ⁿ being satisfied of the nature and extent of his oath, and thoroughly understanding how he was to act upon it, readily took it by using this rite, see the note on ver. 2. *and swore to him concerning that matter*; of taking a wife to his son, engaging to do every thing he had directed and enjoined him relative to it.

Ver. 10. *And the servant took ten camels, of the camels of his master, and departed, &c.*] Camels were much in use in the eastern countries; where, as Pliny^o says, they were brought up among their herds of cattle, and their riches much consisted in them. Arabia abounded with them; Job had three thousand of them; how many Abraham had is not said, only ten of them

his servant took, being sufficient for his present purpose, and which he took with his master's leave, and by his order. These creatures are very strong and fit for carrying great burdens, even a thousand pound weight, as is affirmed; and for riding, especially such as have two bunches on their backs, for some have but one; and for long journeys, being very swift, and will travel without water many days, and so very proper to take on such journeys in hot and desert countries, see the note on Lev. xi. 4. *for all the goods of his master were in his hand*; which agrees with what is before said, that he was the steward of his house, and ruled over all that he had; this in our version, and others, is put in a parenthesis, and given as a reason why [the servant took, as it may seem of himself, so many camels as he did, and then set forward on his journey: though it may be rendered, *and of all the goods of his master in his hand*; that is, he took some of the choicest and most valuable things his master had, and carried them along with him as presents to the damsel and her friends; to which sense the Septuagint and Vulgate Latin versions interpret the words, as well as some others, and which may receive confirmation from ver. 22, 53. Jarchi thinks that Abraham's servant carried a schedule of all his master's goods and substance, which he had under his hand given to his son, whereby it would appear how rich he was, and how good a match Isaac would be to the woman, and which might the more incline her and her friends to listen to the proposal. Other Jewish writers^p say, it was his testament or will that he carried: *and he arose, and went to Mesopotamia*; or Aram Naharaim, Syria of the rivers, which lay between the two rivers Tigris and Euphrates, called therefore by the Greeks Mesopotamia; the three Targums render it Aram or Syria, which is by Euphrates: *unto the city of Nahor*; this was the brother of Abraham, and his city was Haran, whither he came, either with his father, or with Abraham, out of Ur of the Chaldees, or followed them thither, and where he and his family stayed and settled. From Hebron, where Abraham now was, to Haran, is reckoned a journey of 17 days; the distance between them, according to Ptolemy, as Drusius observes, were 8 degrees, which which make 120 German miles; the journey Abraham's servant took is computed to be 468 miles^q.

Ver. 11. *And he made his camels to kneel down, &c.*] Which these creatures are used to do when they are loaded and unloaded, and also when they take rest, and it was for the sake of the latter they were now made to kneel. It seems that this is what is not natural to them, but what they are learned to do: it is said^r, "as soon as a camel is born they tie his four feet "under his belly, put a carpet over his back, and stones "upon the borders of it, that he may not be able to "rise for 20 days together; thus they teach him the "habit of bending his knees to rest himself, or when "he is to be loaded or unloaded." This was done *without the city*. the city of Nahor, Haran, near to which the servant was now come: and it was *by a well of water*: which place was chosen for the refreshment

^m \square sin autem, V. L.

ⁿ \square ponit ergo, V. L. igitur, Figurine version; itaque, Junius & Tremellius, Piscator; ita, Drusius; tum, Schmidt.

^o Nat. Hist. l. 7. c. 18.

^p Bereshit Rebba, sect. 59. fol. 52. 2.

^q Bunting's Travels, p. 69.

^r Calmet's Dictionary in the word Camel.

of his camels, as well as of himself and his men. Rauwolf[†] says, that near Haran, now called Orpha, "there is a plentiful well still to this day (1575), called Abraham's well, the water of which hath a more whitish troubledness than others. I have (says he) drank of it several times, out of the conduit that runs from thence into the middle of the great camp, and it hath a peculiar pleasantness, and a pleasant sweetness in its taste." The time of Abraham's servant coming hither was at the time of the evening, even the time that women go out to draw water; which was the custom for women to do, for the necessary uses of their families; as it was especially in the eastern countries: and the Arabian women to this time, after they have been hard at work all day, weaving, or grinding, or making bread, at evening they set out with a pitcher or a goat's skin, and, tying their sucking children behind them, trudge it in this manner 2 or 3 miles to fetch water[‡].

Ver. 12. *And he said, O Lord God of my master Abraham, &c.*] He does not call the Lord his God, though no doubt he was, since he appears throughout the whole to be a good man; but the God of Abraham, because God had often manifested and renewed his covenant with Abraham in an eminent manner, and had bestowed many favours upon him, and admitted him to much nearness and communion with him; and it was not on his own account, but on his master's business he now was: *I pray thee, send me good speed this day; or cause something to happen before me this day*[§]; some extraordinary event, which depends not upon the will, or skill, or contrivance of men, but upon the pleasure of God; and which, with respect to second causes, men call hap or chance, but with respect to God, is according to his determinate counsel and will. The Targum of Jonathan is, "prepare now a decent wife before me this day." But the servant's meaning is, that something might turn up in providence that would lead on to such an event: *and shew kindness unto my master Abraham; which he would be ready to acknowledge as a favour, an instance of kindness and mercy, and not merit.*

Ver. 13. *Behold, I stand here by the well of water, &c.*] Wishing, hoping, and expecting that something would turn out that would direct and instruct what further to do, and that would lead on to the business he came about: *and the daughters of the men of the city came out to draw water; which was the usual custom in those parts about that time.* So Homer speaks[¶] of meeting a girl before the city *ὑδάτων*, drawing or fetching water. And this was a principal reason why Abraham's servant stopped at the well, not only to refresh himself, his men, and his cattle, but in hopes he should meet with the damsel there he was come for; or at least should hear of her, or meet with some one or another that would direct him to her; or something would fall out there that would be a means in Providence of bringing about what he was sent to do.

Ver. 14. *And let it come to pass, that the damsel to whom I shall say, let down thy pitcher, I pray thee, that*

I may drink, &c.] The pitcher of water she should have upon her shoulder, after she had drawn it out of the well: *and she shall say, drink, and I will give thy camels drink also; not only very readily and courteously invite him to drink himself, but also propose to draw water for his camels too: let the same be she that thou hast appointed for thy servant Isaac; to be his wife; he desired this might be the token by which he might know who the person was God had appointed, and whom he approved of as a proper wife for Isaac, and whom he pointed at in his Providence most clearly to be the person he had designed for him; and this was a very agreeable sign and token; for hereby he would know that she was a careful and industrious person, willing to set her hand to business when necessary; that she was humane and courteous to strangers; humble and condescending, and willing to do the meanest offices for the good of others; and such a wife as this he sought for, and knew would be a good one, and greatly acceptable to his master and to his son: and thereby shall I know that thou hast shewed kindness to my master; by directing to so good a wife for his son, and prospering the journey of his servant according to his wishes.*

Ver. 15. *And it came to pass, before he had done speaking, &c.*] In his heart, ver. 45. for his prayer was mental; whilst the last words were dropping from him, that very moment, as the Targum of Jonathan; so soon were his prayers heard and answered, Isa. lxxv. 24. *that behold Rebekah came out; out of Haran, the city of Nahor: who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother; a daughter of Bethuel, which Bethuel was the eighth and last son of Milcah, and who was the daughter of Haran and the wife of Nahor, both brothers to Abraham: this is the genealogy of Rebekah, and for the sake of her is the account of Nahor's family given, ch. xxii. 20, 24: with her pitcher upon her shoulder; to fetch water from the well for the use of the family; which, though the daughter of a wealthy person, she did not disdain to do; an instance of diligence and humility this.*

Ver. 16. *And the damsel was very fair to look upon, &c.*] Of a good countenance and beautiful aspect: *a virgin, neither had any man known her; not only was reckoned a virgin, but was really one, pure and incorrupt: and she went down to the well and filled her pitcher, and came up; by which it appears the well lay low, there was a descent unto it, and an ascent from it. Rebekah was very diligent and speedy in doing her work, she did not stay to look at strangers, or hold an idle conversation with other damsels that came thither on the same account; but, having filled her pitcher, was making the best of her way home.*

Ver. 17. *And the servant ran to meet her, &c.*] He did not stop her as she went to the well, but stayed till she had been there and filled her pitcher, and then he made all the haste he could to meet her, in order to have the sign and token answered he had requested, which could not be done until she returned: *and said, let me, I pray thee, drink a little water of thy pitcher;*

[†] Travels, par. 2. ch. 10. p. 177. Ed. Ray.
[‡] Shaw's Travels, p. 241. Ed. 2.

[§] לִמְנֵי נָא לִמְנֵי occurere fac nunc coram me, Pagninus, Montanus, Vatinius; so Junius & Tremellius, Schmidt, Ainsworth.
[¶] Odys. 10. ver. 109.

or taste a little of it, as the Targums of Onkelos and Jonathan; or suffer me to swallow a little of it; for it was not so much to quench his thirst that he asked for this, for he could have got, and perhaps had had water out of the well before this time, or however could easily have supplied himself; but this was done to try whether she was the person, and whether her conduct and carriage would answer the token. Josephus^x says, he asked other virgins and they refused him, for which churlishness Rebekah rebuked them, and gave him water liberally.

Ver. 18. *And she said, drink, my lord, &c.*] Signifying at once that he was welcome to drink what he would, giving him a very honourable title, observing that he had a pretty large retinue with him of men and camels; so that she took him for some considerable personage: *and let down her pitcher upon her hand; from off her shoulder, and let it rest upon her hand or arm: and gave him drink;* let him drink what he would of it.

Ver. 19. *And when she had done giving him drink, &c.*] Whatever he pleased to have: *she said, I will draw water for thy camels also, until they have done drinking;* she proposed to go back to the well, and did, and fill her pitcher, and repeat it as often as was necessary, until the camels had enough; and this now was the sign or token the servant had desired might be, by which he would know who was the person intended for the wife of his master's son; and this was granted him, which shews that it was not a rash and ill thing which he asked, but what was agreeable to the will of God, and to which he was directed by an impulse of his.

Ver. 20. *And she hastened and emptied her pitcher into the trough, &c.*] The place out of which cattle drank water, being put there for that purpose, which was of wood or of stones made hollow; into this Rebekah poured out what was left in her pitcher after the servant had drank; *and ran again to the well to draw water;* and which must be repeated several times to have enough for all the camels, for it follows: *and drew for all his camels;* and there were ten of them; and these, being thirsty after so long a journey, required a great deal of water to satisfy them; therefore Rebekah must take a vast deal of pains and labour to draw water for them all until they had enough.

Ver. 21. *And the man wondering at her, &c.*] At her affability and courteousness to a stranger; at her humility and condescension to take upon her such a service; at her readiness, diligence, and laboriousness in it; and the quick dispatch she made; and at her expressions and conduct being so exactly agreeable to the token he desired to have; and at the providence of God in bringing him to this place so seasonably; and at the damsel, that she should come just at this time, and every way answer his expectations and desires: *held his peace, to wit:* or to know, to think and consider further with himself, *whether* or if *the Lord had made his journey prosperous or not; or if not;* he was

musings and saying within himself, surely God had made his journey prosperous; or if not, how was it that such strange surprising circumstances should occur? or what else must be done by him? or what methods must be taken for the future.

Ver. 22. *And it came to pass, as the camels had done drinking, &c.*] Having had enough to abate their thirst and satisfy them, by means of Rebekah's drawing water for them: *that he took a golden ear-ring;* out of his pocket, or out of a box or parcel that was upon the camels; it is in the margin of our Bibles, *a jewel for the forehead;* or, as some render it, *a nose-jewel;* and so in ver. 47. *an ear-ring upon her face, or nose;* and this was a jewel that hung from the forehead upon a lace or riband between the eyes down upon the nose; and such the daughters of Sion wore in after-times, Isa. iii. 21. see Ezek. xvi. 12. and nose-jewels are still in use with the Levant Arabs, as Dr. Shaw^z relates. Rauwolff^a, who travelled through Mesopotamia and the parts adjacent in 1574, says of the women in those parts that are of greater substance, and have a mind to be richer and finer in their dress, that they wear silver and gold rings in one of their nostrils, wherein are set garnets, tourquois, rubies, and pearls: and in Egypt they wear nose-jewels^b and small gold rings in their right nostrils, with a piece of coral set in them^c; and this ear-ring or jewel was of *half a shekel weight;* which was 80 barley-corns, for a whole shekel weighed 160. The Targum of Jonathan is, "the weight of a drachma, " which was the half of a didrachma or common " shekel:" *and two bracelets for her hands, of ten shekels weight of gold;* a shekel of gold, according to Calmet^d, was worth 18 shillings and 3 pence of English money, so that 10 of them amount to 9 pounds 2 shillings and 6 pence; according to Waserus^e, these made 20 Hungarian pieces of gold, which were worth upwards of 90 pounds of Swiss money. A handsome present this was, and suitable to a virgin. Jarchi and Jonathan allegorize the 2 bracelets of the 2 tables of the law, and the 10 shekels of the 10 commands on them.

Ver. 23. *And said, &c.*] After he had given her the ear-ring and the bracelets, he put the following question, according to Jarchi, and so our version seems to intimate the same; but, as it is related in ver. 47. the question was put before those were given, therefore some render the words, *and he had said,* or, *and after he had said*^f, namely, what follows; though, as Schmidt observes, the matter is easily reconciled, and both accounts stand clear and plain, if it be only remarked, that he took out the ear-ring and bracelets before he put the question, but it was after it that he gave her them, or put them upon her: *whose daughter art thou?* the reason of this question is, because by her answer to it he would know whether she was of the family related to Abraham or no; from whom only, according to his oath, he was to take a wife for Isaac, and which would in a good measure satisfy him as to what he had been musing about, whether the Lord had made his

^x Antiqu. l. 1. c. 16. sect. 2.

^y [ו] Imponeret naso ejus monile aureum, Junius & Tremellius.

^z Travels, p. 241. Ed. 2.

^a Travels, par. 2. ch. 5. p. 128, 129.

^b Pitts's Account of Mahometanism, p. 68.

^c Egmont and Heyman's Travels, vol. 2. p. 85.

^d Dictionary, in the word *Shekel*.

^e De Antiqu. numis, Heb. l. 2. c. 10.

^f ויאמר וידיקאר, Drusus; postquam dixisset, Junius & Tremellius, Piscator.

journey prosperous or not: *tell me, I pray thee, is there room in thy father's house for us to lodge in?* by her answer to this he would know whether her family was wealthy, and so fit to be in connexion with his master's; and besides, if she appeared to be the person he hoped she was, he was desirous of lodging in her father's house, that he might have the better opportunity of managing the affair he was come about.

Ver. 24. *And she said unto him, I am the daughter of Bethuel the son of Milcah, &c.*] Which Milcah was the daughter of Haran, Abraham's elder brother, and, as thought by many, sister to Sarah, Abraham's wife, see Gen. xi. 29: *which she bare unto Nahor*; Abraham's brother; so that her father was Nahor's son, not by his concubine Reumah, but by his lawful wife Milcah, which sets Rebekah's descent in a true light, see ch. xxii. 20—24. whether she told her own name is not certain, it may be, since the servant had it, ver. 45.

Ver. 25. *She said moreover unto him, &c.*] In answer to the second question: *we have both straw and provender enough*; for the camels, straw for their litter, and provender for their food, as hay, barley, &c. *and room to lodge in*; for him and his men; this she could venture to say, and invite him to come and take up his quarters in her father's house, without going home to relate the question put to her, and to have leave to give the invitation, knowing full well the generosity, liberality, and hospitable spirit of her father.

Ver. 26. *And the man bowed down his head, &c.*] To shew what a deep sense he had of the divine goodness, and in humble acknowledgment of the favours he had received in being thus providentially directed: *and worshipped the Lord*; gave thanks unto him, that he had thus far prospered him, hoping and believing that things were in good forwardness, according to his master's mind and will.

Ver. 27. *And he said, blessed be the Lord God of my master Abraham, &c.*] See the note on ver. 12: *who hath not left destitute my master of his mercy and truth*; or hath not withdrawn his mercy, grace and goodness, truth and faithfulness; for his loving kindness he does not take away from his people, nor suffer his faithfulness to fail; his mercy and grace in making kind and gracious promises continue, and his truth in performing them sooner or later appear, and both in this case; as Abraham believed in the grace and goodness of God, that he would send his angel and direct his servant, and make his way prosperous, here was now an appearance of his truth and faithfulness, in making good the promise or prophecy on which Abraham's faith was built, see ver. 7: *I being in the way*; by the way of the well; in the right way, as Jarchi, in which he was directed; in the way of his duty, following the steps of divine Providence, and observing them. It is good to be in the way which God directs to and prescribes, especially in religious things, where the blessing and presence of God may be expected: *the Lord led me to the house of my master's brethren*: Nahor, whose granddaughter Rebekah was, was Abraham's brother, and Bethuel her father might be called so, as Lot was, who stood in the same relation to Abraham as he did,

ch. xiv. 16. and, though the servant was not as yet come to the house where they lived, he had met with one of the family, and had got an invitation to it, and was on his way thither and near it.

Ver. 28. *And the damsel ran, &c.*] Having invited him to come and lodge at her father's house, that he might not be brought in abruptly, she ran before to acquaint the family of what had passed: *and told them of her mother's house these things*; she did not go to her father to inform him of it; some think he was dead, as Josephus², but the contrary appears from ver. 50. rather the reason was, because her mother had an house, tent, or apartment to herself, as women in those times and places used to have, see ver. 67. and because daughters are generally more free to converse with their mothers and impart things to them than to their fathers, which may be the true reason of Rebekah's conduct.

Ver. 29. *And Rebekah had a brother, and his name was Laban, &c.*] Perhaps he was her only brother, or however the elder brother, the principal in the family, her father Bethuel being old: *and Laban ran out*: out of his house, and out of the city of Haran: *unto the man unto the well*: this was after Rebekah had got home, and had related to the family whom she had met with at the well, and what had passed between them, as follows:

Ver. 30. *And it came to pass, when he saw the earrings, and bracelets upon his sister's hands, &c.*] From whence he concluded that he was a rich and generous man she had met with, and might hope to receive a gift also upon giving him an invitation to his house; or however might judge he should be no loser by receiving him kindly and entertaining him generously; therefore it was that he made haste, and ran to him to bring him in; for that Laban was of a covetous disposition, appears from the whole story of him: *and when he heard the words of Rebekah his sister, saying, thus spake the man unto me*; inquiring whose daughter she was, and whether there was any room in her father's house for him and those that were with him to lodge in: *that he came unto the man*; made haste and ran till he came to him: *and, behold, he stood by the camels at the well*; he did not follow Rebekah, but kept still at the well, expecting somebody would come out of the house and give him an invitation into it, upon Rebekah's representation of him.

Ver. 31. *And he said, come in, thou blessed of the Lord, &c.*] Both with temporal and spiritual blessings; he concluded he was blessed with the former by the presents he had made to his sister, and by the men that attended him, and the number of camels that were with him; and with the latter by his devotion, his worshipping of God, and thankfulness to him, which Rebekah had observed and related: some Jewish writers say³, he thought he was Abraham, and therefore gave him this title and this invitation to come into the house: *wherefore standest thou without?* this he said either as reproving him that he did not follow his sister upon her invitation, or rather as pressing him to make no more delay: *for I have prepared the house*: swept it clean, or ordered it to be so, as the

² Antiqu. l. 1. c. 16. sect. 2.

³ Bereshit Rabba, sect. 60. fol. 52. 4. Targ. Jon. in loc.

word¹ signifies; had fitted and furnished it with every thing convenient for him and those with him: Jonathan and Jarchi interpret it of purging the house from idols and strange worship, which he knew would be offensive to Abraham, or any that belonged to him; but the former sense is best: *and room for the camels*; he had ordered the stable to be cleansed also, and every thing provided there fit for the camels; so that some time elapsed between Rebekah's return home and Laban's coming to the well, though no doubt every thing was done with as much dispatch as possible.

Ver. 32. *And the man came into the house, &c.*] Upon the pressing instance made unto him; for so it may be rendered, *wherefore the man came, &c.*^k *and he ungrinded his camels*; took off their bridles, which hindered them from eating, as the Targum of Jonathan and Jarchi; or loosed their girths and took off their burdens, that they might have rest: this may be interpreted either of the servant and of his men by his order doing this, it being the first thing that travellers do when they come to an inn to take care of their cattle; or rather of Laban, as what follows must be interpreted of him: *and gave straw and provender for the camels*; straw for their litter, and provender to eat; this Laban did, or ordered to be done: the Targum of Jonathan expresses his name, and no doubt he is intended, for who should give these but he? *and water to wash his feet, and the men's feet that were with him*: which was usually done to strangers and travellers in those hot countries, see ch. xviii. 4. The Vulgate Latin version is, *and water to wash the feet of the camels*; which, though it is possible might be done, yet is without any foundation in the text.

Ver. 33. *And there was set meat before them to eat, &c.*] By the order of Bethuel or Laban, or both; or, afterwards was set^l; that is, after care had been taken of the camels, then food being provided was set before the men to refresh them: *but he said, I will not eat until I have told mine errand; or, spoke my words*^m; delivered the message he was sent with, and declared the business he came about; which shews him to be a diligent faithful servant, who had his master's interest at heart, and preferred it to his necessary food: *and he said*; either Bethuel or Laban, for both were present, to whom the servant directed his discourse, ver. 47, 50. perhaps Laban spoke in the name of his father, and bid him *speak on*; go on with his discourse until he had said all he had to say, signifying that they were ready to give attention to him.

Ver. 34. *And he said, I am Abraham's servant, &c.*] Not Abraham himself, this undeceived Laban, if he so thought, but a servant of his; which was enough to introduce his discourse, his master being a near relation of theirs, and well known to them by name, if not in person.

Ver. 35. *And the Lord hath blessed my master greatly, &c.*] With temporal blessings, after enumerated, which are of God, and are here ascribed to him, the father, fountain, author, and giver of all such mercies: *and he is become great*; in the world, and highly honoured

and esteemed among men: *and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses*; though many of them were obtained in the diligent use of means, yet with the blessing of God; and others were the gifts of princes to him, as of Pharaoh king of Egypt, and Abimelech king of Gerar; yet, as it was the Lord that put it into their hearts to be so liberal to him, they are here called his gifts; see ch. xii. 16. and xiii. 2. and xx. 14.

Ver. 36. *And Sarah, my master's wife, &c.*] Who must be well known to this family, by name at least, being, as is generally supposed, the sister of Milcah, Nahor's wife, and Bethuel's mother; the same *bare a son to my master when she was old*; even when 90 years of age; this is mentioned because it was an extraordinary thing, and an instance of divine power and of the favour of God; and this son of their old age must be very dear unto Abraham, as it follows: *and unto him hath he given all that he hath*; by his will: Jarchi says, the servant had now the schedule of all in his hands, which he shewed; but this is mere conjecture.

Ver. 37. *And my master made me swear, &c.*] From hence to the end of ver. 41. the servant relates the oath his master made him take, and the charge he gave him, much in the same language as in ver. 3, 4, 5, 6, 7, 8. see the notes there.

Ver. 42. *And I came this day unto the well, &c.*] Hither he was come at length by several days' journey; not on the same day he came from Abraham, as the Jewish writers sayⁿ, by means of a miracle: *and said, O Lord God of my master Abraham*; being come to the well, he prayed as follows: *if now thou do prosper the way which I go*; his meaning is, that if it was the pleasure of God that he should succeed in what he was come about, that he would let him know it by a token; and from hence to the end of ver. 48 he relates the token he desired, which was granted him, and his success, as before recorded, from ver. 21. to 27. see the notes there.

Ver. 49. *And now, if you deal kindly and truly with my master, tell me, &c.*] The servant directs himself to more than one, to the whole family, especially to Laban and Bethuel; if you will do my master a kindness, and grant him the favour he requests, that a damsel of this family may be given for a wife to his son; and, if you are hearty and sincere in granting this, tell me at once: *and if not, tell me*; if you do not choose to gratify my master, and are not hearty in this matter, let me know: *that I may turn to the right hand or to the left*; look out elsewhere among the daughters of some of the other sons of Nahor; for he had 7 more which Milcah bare to him besides Bethuel, as well as 4 others by a concubine, ch. xxii. 20—24. though some of the Jewish writers^o by the right hand understand the daughters of Ishmael, that dwelt to the right, and by the left hand the daughters of Lot, who were to the left, which is not likely; it seems to be only a proverbial expression, that, if they did not

¹ פניתי repurgavi, Drusius; verri, Schmidt.

^k יבא intravit itaque, Tigurine version, Piscator; quare, Schmidt.

^l וישב post appositum, Drusius, Schmidt.

^m דברתי דברי donec loquar sermones meos, V. L. vel mea verba, Pagninus, Montanus, Piscator.

ⁿ T. Bah. Sanhedrin, fol. 95. 1. Bereshit Rabba, sect. 59. fol. 52. 2. Jarchi in loc.

^o Bereshit Rabba, sect. 60. fol. 53. 1. Jarchi in loc.

choose to attend to his proposal in his master's name, he must take some other method, as he might be directed; he knew not for the present which way, whether he should steer his course to the right or left, but some way he must take. The Targum of Jonathan paraphrases it, "to the south or to the north;" because when a man stands with his face to the east, the south is on his right hand, and the north on his left.

Ver. 50. *Then Laban and Bethuel answered, &c.*] The order of the words in the original is, *then answered Laban and Bethuel*; the word for *answered* is in the singular number, from whence it may be concluded, that Laban gave the answer in the name of Bethuel, he consenting to it, who might be an old man, and left the management of his family affairs to his son, who, Aben Ezra thinks, excelled his father in wisdom and honour; but Jarchi represents him as a wicked and impudent man, who took upon him to speak before his father: but some have thought that this Bethuel was not old Bethuel, the father of Rebekah, but young Bethuel his son, the younger brother of Laban and Rebekah, their father Bethuel being dead, as Josephus says, before observed; and this seems to be countenanced by ver. 59 and 60, where they are represented as blessing Rebekah, and calling her their sister; and said, *the thing proceedeth from the Lord*: that Rebekah should be given to Isaac, as the Targum of Jonathan adds: this matter appears to be according to his will and pleasure, he seems to have appointed it in his decree, and to be bringing it about by his providence; for these men, though they were in part idolaters, yet had some good notions of the true God, and of his government of the world, and of his ordering all things in it according to the counsel of his will: *we cannot speak unto thee good or bad*; cannot deny the request; the thing was so plain that they had not any thing to object to it.

Ver. 51. *Behold, Rebekah is before thee, &c.*] Not only was present, but she was delivered to him, or his request was granted: *take her, and go, and let her be thy master's son's wife*; not that they meant he should go away directly with her; for they afterwards solicit her stay with them some time; but they agreed that he should have her and conduct her to Isaac, to be taken by him for his wife: *as the Lord hath spoken*: for so they understood the token given to the servant to know her by, as the determination of God.

Ver. 52. *And it came to pass, that when Abraham's servant heard these words, &c.*] That Laban and Bethuel said; and no doubt but the mother of Rebekah, and she herself consented that she should be the wife of Isaac, believing it was agreeable to the will of God: *he worshipped the Lord*: bowing himself to the earth; in the most humble manner he prostrated himself before the Lord, acknowledging his kindness and goodness, his faithfulness and truth, his power and his providence in this affair.

Ver. 53. *And the servant brought forth jewels of silver, and jewels of gold, &c.*] Ornaments for women, which he had brought along with him for presents, and which were a proof of the riches of his master,

and of his generosity and liberality, who had furnished him with such a profusion of rich things to bestow on the person that should be got for his son's wife: *and raiment, and gave them to Rebekah*; costly suits of clothes, such as in those times were given to persons at their marriage, or in order to it; and which custom still continues among the Arabs, who, as Dr. Shaw says², have the marriage-contract previously made between the parents, wherein is express mention made not only of the *saddock*, as they call that particular sum which the bridegroom settles on the bride; but of the several changes of raiment, and the quantity of jewels, and the number of slaves that the bride is to be attended with when she first waits upon her husband; a gold and silver *sarmah*, he says³, which is a thin flexible plate of gold or silver, of a triangular shape, artfully cut through and engraven in imitation of lace; one or two sets of ear-rings, bracelets and shekels, a gold chain to hang over their breasts, with half a dozen vests, some of brocades, others of rich silk, were usually the wedding-clothes of a lady of fashion. And so in Barbary, the man buys his bride a suit of apparel, ear-rings, bracelets, a chest, &c. and gives the father a considerable sum of money, according to the qualities and circumstances of the parties: *and he gave also to her brother, and to her mother, precious things* things of worth and value, which were part of the good things he brought with him from Abraham, ver. 10. the word being sometimes used for fruit, Jarchi interprets it of various kinds of the fruits⁴ of the land of Israel; but it is not likely that these should be carried by him on so long a journey; much better Aben Ezra understands by them honourable and costly raiment; and it is observed by some⁵, that the word in general signifies every thing valuable and excellent, as gold, silver, &c. no mention being made of her father, only of her brother Laban, and of her mother, seems to confirm the notion of Josephus that he was dead; or however he concerned himself no further in this affair than to give his consent to the marriage, and left every thing else to his wife and son to take care of, and therefore the presents are only made to them.

Ver. 54. *And they did eat and drink, he, and the men that were with him, &c.*] Every thing being settled with respect to the affair he came about, he then sat down at table, and ate of the provisions set before him; he and the men that came along with him; and refreshed themselves: *and tarried all night*; lodged there all night; *and they rose up in the morning*; the servant and his men: *and he said, send me away to my master*; either to Abraham, who was waiting to hear what success his servant would have; or to Isaac, who also was solicitous about the matter: the sense is, that he desired leave to go away, and begged he might not be detained any longer, having now done the business he came about; still shewing himself a diligent faithful servant, heartily and sincerely attached to his master's interest, and not consulting his own ease and pleasure, which might have been indulged by staying longer in a family, where he would have been entertained in a sumptuous manner.

² Travels, p. 239.

³ Ib. No. 9. p. 229.

⁴ Oeley's Account of South-West Barbary, c. 6. p. 76.

⁵ So R. Sol. Urbina: Ohel Moed. fol. 76. 1. Aruch in voce 720.

⁶ Ib.

Ver. 55. *And her brother Laban is set before his mother, as above before his father, being the chief speaker and the principal manager of business: let the damsel abide with us a few days, at the least ten; which was but a reasonable request; and if no more time is intended, it is much the servant should object, and not readily agree to it; but in the margin it is, a full year or ten months; and so Onkelos and Jonathan, and other Jewish writers*, who say it was customary for a virgin to have 12 months allowed her to furnish herself with ornaments; and therefore if a full year could not be admitted of, it is requested that at least ten months would be granted: this by many is thought to be unreasonable, that a servant should be desired to stay so long from his master, and especially it would not be asked, when it was perceived he was in such haste to be gone directly; but when it is observed that it was the usual custom of those times for virgins espoused to continue in their father's house a considerable time before the marriage was consummated, and that Rebekah was going into a distant country, and very likely she and her friends would never see each other, the motion will not appear so very extravagant: after that she shall go; when that time is elapsed, but cannot think of it before.*

Ver. 56. *And he said unto them, hinder me not, &c.] Don't detain me, let me set forward on my journey: saying, the Lord hath prospered my way; succeeded him in what he came about; and by his being succeeded so well, and so soon, it seemed to be the mind of the Lord that he should hasten his journey homeward: send me away, that I may go to my master; and carry him the good news of his success, and attend his domestic affairs, over which he was set.*

Ver. 57. *And they said, we will call the damsel, &c.] Who perhaps through modesty had withdrawn herself to her own apartment, whilst the man and her friends were discoursing on this subject: and inquire at her mouth: what she says to it, whether willing to go directly or not; the matter in question was referred to her, and left to her decision.*

Ver. 58. *And they called Rebekah, &c.] Or ordered her to be called by one of the servants: and said unto her, wilt thou go with this man? that is, directly; the question was not about her marriage of Isaac, that was agreed upon, and she had doubtless given her consent, and which she tacitly did by accepting of the presents, but about taking the journey immediately: and she said, I will go; the note of Jarchi is, "of myself, and "even if you are not willing," which seems to make her answer rude, as well as resolute; but it must be interpreted consistent with her decent and modest behaviour, and as expressive of her agreeing to go with the man directly, having no manner of objection on her mind to it; but on the contrary found a strong inclination to it, and was determined on it; and perhaps was under a divine impulse, which strongly wrought upon her, and caused her to be so willing to leave her own people, and her father's house.*

Ver. 59. *And they sent away Rebekah their sister, &c.] Not in a pet or angry humour, but with good will;*

they agreed she should go, and took their leave in a very honourable and affectionate manner. This is to be understood of her brother Laban, and of other brethren and sisters she might have; though by the connexion of the words with the preceding, they seem to design her brother and mother, who spoke last; and probably all her relations are meant, who call her their sister, because so nearly related to them: *and her nurse; who had been her nurse in former times, as Aben Ezra observes, in her infancy, for whom she had a particular affection, as is often the case; her name was Deborah, as appears from ch. xxxv. 8: and Abraham's servant, and his men; who were dismissed in an handsome manner by the family.*

Ver. 60. *And they blessed Rebekah, &c.] That is, her parents and her friends, they wished the best and choicest of blessings might descend upon her: and said unto her, thou art our sister; the Targum of Jonathan is, "hitherto thou hast been our sister," as if the relation now ceased, having entered into another; and especially as she was going away from them into a distant country, and might never see her more, it was as if she was no more to them. or to be enjoyed by them: *be thou the mother of thousands of millions; as she was, the Edomites and Israelites both springing from her: and let thy seed possess the gate of those that hate them; exercise dominion and authority over their enemies: let them not only be numerous, but powerful and victorious, as both the nations were at times, and especially the latter; and particularly this had its accomplishment in Christ, who sprung from her in the line of Jacob; some respect seems to be had to the promise made to Abraham, ch. xxii. 17. of which this family might have knowledge from Abraham's servant, who might report not only how great his master was, but what promises were made to him with respect to his posterity.**

Ver. 61. *And Rebekah arose, and her damsels, &c.] Her maids that were given her by her parents to wait upon her, as was usual in those times and countries: and they rode upon the camels; that Abraham's servant had brought with him: and followed the man; who rode before and directed the way; the sense is only, that she went along with him: and the servant took Rebekah, and went his way; took her under his care, and to be the wife of his master's son, at the hands of her friends, and then set forward on his journey.*

Ver. 62. *And Isaac came from the way of the well Lahai-roi, &c.] The well at which the angel met with Hagar, when she fled from her mistress, ch. xvi. 7, 14. The Targums of Jonathan and Jerusalem say, that Isaac came from the school of Shem the great: for he dwelt in the south country: at Beer-sheba, to which Abraham, it seems, was returned again; for that they dwelt together as yet, is clear from his mother Sarah's tent, into which he introduced Rebekah, ver. 67. see ch. xxii. 19.*

Ver. 63. *And Isaac went out to meditate in the field at even-tide, &c.] Both the time and place were very proper for meditation: the place, in the field; where he might view the works of nature; and be led to the Creator of them, and the praise of him, and*

* Bereshit Rabba, pect. 60. fol. 53. 2. Jarchi, Den Gersom & Ben Melech in loc.

where he might be alone, and nothing to disturb his thoughts: and the time, *at evening*; after the labour, care, and hurry of the day were over, and before repose at night, and when the air was cool and refreshing, and every thing was assisting to, and served to compose the mind, and help thought and contemplation. Onkelos and Jonathan render the word to *pray*, and the time and place he chose were very fit for that service; and perhaps his thoughts in prayer might be directed to, and greatly employed in desiring success to his father's servant in the business he was gone on his account, and that he might safely and speedily arrive, and if so, his prayers were quickly answered: *and he lift up his eyes, and saw, and, behold, the camels were coming*; which his servant had took with him in his journey, and was now returning with them, and which Isaac knew full well.

Ver. 64. *And Rebekah lift up her eyes, &c.*] And looked about: *and when she saw Isaac*; whom she suspected him to be, and therefore inquired of the servant, who told her who he was: *she lighted off the camel; or fell* from it, not accidentally, or through surprise, but willingly, and in honour to Isaac, as was customary; for had she sat on her camel when she met him, it would not have seemed respectful enough to him; though Jarchi thinks she did not get off, but only bowed herself upon the camel, when she came near him.

Ver. 65. *For she had said unto the servant, &c.*] As soon as she saw a man walking towards them, who she thought with herself might be Isaac: *what man is this that walketh in the field to meet us?* for by the course he steered, she perceived that he was coming towards them, and so concluded it must be one of the family, and probably the person she was to be married to; for otherwise, had he not by his look and motion discovered that he knew the servant, and was coming towards them, she would have took no notice of him: *and the servant had said, it is my master*: meaning not Abraham, but his son, who also was his master: there-

fore she took a veil, and covered herself; both out of modesty, and as a token of subjection to him: for the veil was put on when the bride was introduced to the bridegroom, as among the Romans^a in after-times. The Arab women always have veils when they appear in public, so that their faces cannot be seen; and though in the summer months they walk abroad with less caution, yet then, upon the approach of a stranger, they put on their veils^b.

Ver. 66. *And the servant told Isaac all things that he had done.*] By what means he found out the person designed for his wife, and got knowledge of her father's house, to which he was introduced, and where he was made welcome; and what agreement he had made with the parents and relations of Rebekah to be his wife, whom he had brought with him.

Ver. 67. *And Isaac brought her into his mother Sarah's tent, &c.*] The apartment in which she dwelt when living; for women in those times and places had separate apartments from their husbands; this was done after many other things had passed, not here recorded; a conversation with her, an espousal of her, and an introduction of her to Abraham, with whose consent, no doubt, she had his wife's apartment allotted to her: *and took Rebekah, and she became his wife*; consummated the marriage, first contracted by his servant, then confirmed by himself, and now finished: *and he loved her*: as a man ought to love his wife, even as his own body; and she was a person to be beloved, being very fair, and of a goodly countenance, ver. 16. The Jews say^c she was but 14 years of age at this time: *and Isaac was comforted after his mother's death*; which was 3 years ago, and had made such impressions upon his spirit, that at times he was very sorrowful, and much distressed on that account; but now being blessed with so agreeable a yoke-fellow, his sorrow for his mother subsided, and he became cheerful and comfortable.

C H A P. XXV.

THIS chapter contains an account of Abraham's marriage with another woman, and of the children he had by her, and of their posterity, ver. 1—4. of Abraham's disposal of his substance, and his sons, ver. 5, 6. of the years of his life, his death and burial, ver. 7—11. of the children of Ishmael, and of the years of his life, and of his death, ver. 12—18. and of the sons of Isaac the fruit of prayer, and of the oracle concerning them before they were born, and of their temper and disposition, conduct and behaviour, ver. 19—34.

Ver. 1. *Then again Abraham took a wife, &c.*] Three years after the death of Sarah, and when his son Isaac was married, and he alone, and now 140 years of age: *and her name was Keturah*; who she was, or of what family, is not said. An Arabic writer^a says she was a daughter of the king of the Turks; an-

other^a of them calls her the daughter of King Rama; and another^b the daughter of Pactor, king of Rabbah; but there were then no such people in being. Very probably she was one of Abraham's hand-maids born in his house, or bought with his money, perhaps the chief and principal of them. The Targums of Jonathan and Jerusalem say she is the same with Hagar, and so Jarchi; but this is rejected by Aben Ezra, since mention is made of Abraham's concubines, ver. 6. whereas it does not appear he ever had any other than Hagar and Keturah, and therefore could not be the same; and besides, the children of Hagar and Keturah are in this chapter reckoned as distinct. Cleodemus^c, a Heathen writer, makes mention of Keturah as a wife of Abraham's, by whom he had many children, and names three of them. Sir Walter Raleigh^d thinks, that the Kenites, of whom Jethro, the father-in-law

^a וְבָרְיָ וְעָצִיד, Montanus, Drusius.

^b Vid. Lucan. l. 2. & Martial. Epigr. l. 9. 74.

^c See Shaw's Travels, p. 228. Tertullian. de Virgin. Veland. c. 17.

^d Seder Olam Rabba, c. 1. p. 3.

^e Abul. Pharag. Hist. Dynast. p. 14.

^a Elmacinus, p. 34. apud Hottinger. Smegma, p. 309.

^b Patricides, p. 19. in ib.

^c Apud Euseb. Præpar. Evangel. l. 9. c. 20. p. 492.

^d History of the World, l. 2. c. 4. sect. 2. p. 157.

of Moses, was, had their name from Keturah, being a nation of the Midianites that descended from her.

Ver. 2. *And she bare him Zimran, &c.*] That Keturah should bear children, who probably was a young woman, is not strange; but that Abraham, whose body 40 years before this was dead, should now have any bore to him, may seem difficult to account for, and only can be attributed to the fresh vigour his body was endued with at the generation of Isaac; and which still continued for the fulfilment of the promise to him of the multiplication of his seed. But if the notion of a late learned bishop⁶ is right, there will be no need to have recourse to any thing extraordinary; which is, that Abraham took Keturah for his concubine, about 20 years after his marriage with Sarah, she being barren, and long before he took Hagar; though not mentioned till after the death of Sarah, that the thread of the history might not be broken in upon; and there are various things which make it probable, as that she is called his concubine, 1 Chron. i. 32. which one would think she should not be, if married to him after the death of Sarah, and when he had no other wife, and seeing before he died he had great-grandchildren by her, and the children of her are reckoned down to the third generation; whereas there are only mention of two generations of Hagar, as in ver. 1—4, 12—16. and therefore seems to have been taken by him before Hagar, and even when he was in Haran, and the children by her are thought to be the souls gotten there; nor does it seem very probable that he should take a wife after the death of Sarah, when he was 140 years of age, and was reckoned an old man 40 years before this; and Dr. Lightfoot⁷ is of opinion, that Abraham married her long before Isaac's marriage, or Sarah's death; and if this was the case, the difficulty of accounting for Abraham's fitness for generation vanishes. The first son of Keturah, born to him, was called Zimran, from whence came the Zamareni, a people in Arabia Felix mentioned by Pliny⁸; and hereabout the sons of Keturah settled, being sent by Abraham into the east country, even into Arabia, which lay east of the place where he then was; and very probably Zabram; or it may be rather Zamram, a royal city in the country of the Cimædocolpites, a part of Arabia Felix, as placed by Ptolemy⁹, may have its name from this man: five more of Abraham's sons by Keturah follow, *and Jokshan, and Medan, and Midian, and Ishbak, and Shuah*: some think that the first of these is the same with Cahtan, whom the Arabs call the father of their nation; but that Cahtan rather seems to be Joktan the son of Eber, see Gen. x. 25. Philostorgius¹ speaks of a nation in his time, called Homerites, who were a people that sprung from Keturah, and inhabited Arabia Felix, and who used circumcision on the 8th day: and Bishop Patrick observes from Theophanes, a chronologer of the 9th century, that the Homerites, who lived in the interior

parts of Arabia, descended from Jectan, which he conjectures should be read Jocshan, though perhaps he is no other than the Joktan before mentioned. From Medan and Midian sprung the Midianites, so often mentioned in Scripture; their posterity seem to be confounded together, for the same people are called Medanites and Midianites, Gen. xxxvii. 23, 36. from these men the towns in Arabia might have their names, as the Modiana and Madiana of Ptolemy¹⁰: as for Ishbak, there is no tracing of his name anywhere, unless, as Bishop Patrick observes, some footsteps of it are to be found in Bacascami, a town of the Zamareni, who descended from his brother Zimran, and in the people Backilitæ, both mentioned by Pliny¹¹; though Junius think that Scabiosa Laodicea, in Laodicea of Syria, has its name from him; which seems not likely. The name of Shuah or Shuach may be traced in Socacia, Soaca, and Sochcher, cities placed by Ptolemy¹² in Arabia Felix: though some think the posterity of this man are those whom the geographers call Sauchites, Sauchæans, and Saccæans, who settled in Arabia Deserta, and from whom Bildad the Shubite descended; which is not improbable. But others have been of opinion, that the town of Suez, which Pliny calls Suaza, had its name from this Shuah, situate at the extremity of the Red sea¹³.

Ver. 3. *And Jokshan begat Sheba and Dedan, &c.*] Bochart¹⁴ is of opinion, that the posterity of this Sheba are the same with the Sabæans who inhabited at the entrance of Arabia Felix, not far from the Nabathæans; and who, by Strabo¹⁵, are mentioned together as near to Syria, and used to make excursions on their neighbours; and not without some colour of reason thought to be the same that plundered Job of his cattle. From Dedan came the Dedanim or Dedanites, spoken of with the Arabians in Isa. xxi. 13. Junius thinks Adada in Palmyrene of Syria had its name from this man, and in which country is the mountain Aladan or Alladadan. Bochart¹⁶ more probably takes Dedan, a city in Idumea, to derive its name from him. There is a village called Adedi in the country of the Cassanites, a people of Arabia Felix, which Ptolemy¹⁷ makes mention of, and seems to have some appearance of this man's name: and the *sons of Dedan were Asshurim, and Letushim, and Leummim*; these names being plural are thought not to be proper names of men, but appellatives, descriptive of their places of abode, or of their business: hence the Targum of Onkelos represents them as such that dwelt in camps, in tents, and in islands; and the Targums of Jonathan and Jerusalem call them merchants, artificers and heads of the people: however, Cleodemus¹⁸ the Heathen historian is wrong in deriving Assyria from Asshurim, whom he calls Ashur; since Assyria and Assyrians are so called from Ashur, the son of Shem, ch. x. 22.

Ver. 4. *And the sons of Midian, &c.*] The fourth son of Abraham by Keturah; he had five sons next

⁶ Dr. Clayton's Chronology of the Hebrew Bible, p. 63, &c.

⁷ Observations on the Book of Genesis in his Works, vol. 1. p. 695.

⁸ Nat. Hist. l. 6. c. 23.

⁹ Geograph. l. 6. c. 7.

¹⁰ Eocl. Hist. l. 3. sect. 4. p. 477.

¹¹ Ut supra.

¹² Ut supra.

¹³ Ut supra.

¹⁴ See Eguon and Heyman's Travels, vol. 2. p. 184.

¹⁵ Phleg. l. 9. c. 9. col. 227.

¹⁶ Geograph. l. 10. p. 536.

¹⁷ Phleg. l. 4. c. 6. col. 219.

¹⁸ Ut supra.

¹⁹ Apud Euseb. ut supra.

mentioned, who were heads of so many tribes or families in Midian: hence we read of five kings of Midian; Numb. xxxi. 8. their names follow, *Ephah, and Epher, and Hanoch, and Abidah, and Elduah*: the two first of these, whom Cleodemus¹ calls Aphra and Apher, and makes them to be sons of Abraham by Keturah, when they were his grandsons, he says, from them the city Aphra, and all Africa, had their names, and that these accompanied Hercules into Lybia, he having married a daughter of Aphra. Ephah is mentioned along with Midian in Isa. lx. 6. but of the rest no notice is taken in Scripture. Ptolemy² makes mention both of a mountain, and of a village, near Madiana in Arabia Felix, called Hippos, which perhaps had their name from this man. Some trace of Epher is thought to be in Tapharon, which Philostorgius says³ was the metropolis of the Homerites, before mentioned; and Arrianus, as Bishop Patrick observes, expressly says, the metropolis of the Homerites, is called Aphar: to which may be added, that Ptolemy⁴ speaks of a people called Tappharites, near the Homerites. Hanoch, the next son, is thought to have some footsteps of his name in Cane, a mart, which Ptolemy⁵ places in the country of the Adramites in Arabia Felix, and also in the country of Canauna in Arabia, mentioned by Pliny⁶: near Canauna is placed, by the same writer, the island Devadae, called by Philostorgius⁷ Δεσα, *Dius*, in which it is supposed there is some trace of the name of Abidah, by an inversion of the two last syllables; and perhaps also in Abissa, which Ptolemy⁸ places in the country of the Sachalites in Arabia Felix. As for Eldaah, Bishop Patrick thinks there are no remains of this name, unless in the city of Elana, from whence there was a gulf called Elanites, and a people that lived there Elanitæ; but one would think there are some traces of it in the cities Alata, Lattha, and Leaththa, all, according to Ptolemy⁹, in Arabia Felix: *all these were the children of Keturah*; her children and grandchildren.

Ver. 5. *And Abraham gave all that he had unto Isaac.*] By his last will and testament; not all out of his own hand, whilst he lived, at least he reserved somewhat for himself, and for gifts to his other children; so his servant declared to the parents and friends of Rebekah, ch. xxiv. 36. wherefore some render the words here *had given*¹⁰; or the sense is, that he had at that time purposed and promised to give all that he had to Isaac, and now he actually did it.

Ver. 6. *But unto the sons of the concubines which Abraham had, &c.*] These were Hagar and Keturah, though they are both called his wives, ch. xvi. 3. and xxv. 1. yet they were concubines; so Keturah, 1 Chron. i. 32. they were, as some render the word, *concubine wives*¹¹; they were half-wives or secondary ones: the Jewish writers say that they were espoused, but not by writing, as wives were; they were under the lawful wife, when there were any, and a kind of head-servants in the family, and their children did not in-

herit; now the sons of the concubines of Abraham were Ishmael by Hagar, and the six above mentioned by Keturah: to these *Abraham gave gifts*; money, gold and silver, of which he had plenty: the Targum of Jonathan calls them substance and movable goods; by this it appears, that though he had sent Ishmael away without any thing, yet he afterwards remembered him, and gave him a portion with the rest of the children of his concubines: *and sent them away from Isaac his son*; that they might not be troublesome to him and his family; and that there might be no contention among them about inheriting the land of Canaan given to him and his seed: and this Abraham did *while he yet lived*; or otherwise after his death a separation would not have been easily made; but his authority had weight with them: and they were sent by him *eastward, into the east country*; into Arabia, and the parts thereabout, which lay east from the place where Abraham was; these are the children of the east, mentioned along with the Midianites, who sprung from Keturah, Judg. vi. 3.

Ver. 7. *And these are the days of the years of Abraham's life, which he lived, &c.*] Being about to die, an account is given of his age, which was 175 years; so that Isaac was now 75 years of age, for he was born when Abraham was 100 years old, and Jacob and Esau must now be 15 years of age at this time, since they were born when Isaac was 60 years of age, ver. 26. and Ishmael must be 89 years old; it may be observed, that as Abraham was 75 years old when he went from Haran into the land of Canaan, ch. xii. 4. he had been just 100 years a sojourner in this country.

Ver. 8. *Then Abraham gave up the ghost, &c.*] Very readily and cheerfully, without any previous sickness or present pain, but through the decay of nature by reason of old age, in a very easy quiet manner: *and died in a good old age*; for quantity, in those times few arriving to a greater; for quality, not attended with those inconveniencies and disadvantages with which old age generally is, and therefore called evil: *and full of years*; in the original it is only, *and full*; the Targum of Jonathan adds, *of all good*; temporal and spiritual, with which he was filled and satisfied; or he had had enough of life, and was willing to depart, and was full of desires after another and better world: *and was gathered to his people*; which is to be understood not of his interment, there being only the body of Sarah in the sepulchre in which he was laid; but of the admission of his soul into the heavenly state upon its separation from the body, when it was at once associated with the spirits of just men made perfect. The Arabic writers¹² say that he died in the month of Nisan, others say Adar, in the year of the world 3563; but, according to Bishop Usher, he died A. M. 2183, and before Christ 1821.

Ver. 9. *And his sons Isaac and Ishmael buried him in the cave of Machpelah, &c.*] Isaac, though the younger brother, is set first, because he was born of the lawful

¹ Apud Euseb. at supra.

² Ut supra.

³ Eccl. Hist. l. 3. sect. 4. 478.

⁴ Ut supra.

⁵ Ib.

⁶ Nat. Hist. l. 6. c. 28.

⁷ Ut supra, sect. 3.

⁸ Ut supra.

⁹ Ib.

¹⁰ דָּדַרְתָּ דְּדַרְתָּ, Junius & Tremellius, Piscator.

¹¹ חַיִּים וְרוּחַ חַיִּים concubinarum uxorum, Junius & Tremellius, Piscator.

¹² Elmacinus, p. 34. Patricides, p. 21. Apud Hottinger. Smegma Oriental. p. 315.

wife of Abraham, the free woman, whereas Ishmael was born of a concubine and a bond-woman; Isaac was heir not only to Abraham's temporal estate, but of the promise made concerning the Messiah, (not so Ishmael,) and was on all accounts the greater man. It appears from hence, that, though there had been a quarrel between Ishmael and Isaac, and the latter had been persecuted by the former, yet the difference was now made up, and they were reconciled, at least they agreed in this act of shewing their last respect to their father; and that, though Ishmael had been expelled his father's house, yet he was not at any great distance from him, and there was a correspondence between him and his father; nor was he forgotten by him, as is clear from ver. 6. and he retained a filial affection for him; and Jarchi from hence concludes, that he was a penitent and a good man. The place where these two brothers buried their father was the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Manre; see ch. xxiii. 8, 9, 17, 19. wherefore very false is the tradition of the Mahometans^o, that Abraham's sepulchre is at Mecca, which they now shew, and stands about 12 paces from the temple there, enclosed with iron rails.

Ver. 10. *The field which Abraham purchased of the sons of Heth, &c.*] Of one of them, Ephron, the rest being witnesses of it, ch. xxiii. 16, 18, 20. *there was Abraham buried, and Sarah his wife*: Sarah had been buried there 38 years before, which was the reason why his sons buried him there; if he died in Beer-sheba, as seems probable, see ch. xxiv. 62, 67. from thence to Hebron were 16 miles^b; so far was he carried to be interred.

Ver. 11. *And it came to pass, after the death of Abraham, that God blessed his son Isaac, &c.*] Yet more and more, both with spiritual and temporal blessings; shewing hereby, that, though Abraham was dead, he was not unmindful of his covenant, which should be established with Isaac, ch. xvii. 19. and xxii. 17, 18: *and Isaac dwelt by the well Lahai-roi*; which was near the wilderness of Beer-sheba and Paran, where Ishmael dwelt; so that they were not far from one another, see ch. xvi. 14. and xx. 14, 21.

Ver. 12. *Now these are the generations of Ishmael, Abraham's son, &c.*] Or the genealogy of his posterity; and which is given to shew that the Lord was not unmindful of his promise made to Abraham, concerning the multiplication of his seed, ch. xvi. 10. and xvii. 20: *whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham*; see ch. xvi. 1, 15.

Ver. 13. *And these are the names of the sons of Ishmael, &c.*] After mentioned: *by their names, according to their generations*; which were imposed upon them at their birth, and are recited according to the order in which they were born, as follows: *the first-born of Ishmael, Nebaioth*: mentioned in Isa. lx. 7. and from whence a people of the Arabs are called Nabathæans,

and their country Nabathæa. Josephus¹ says, that all the country from Euphrates to the Red sea is called the Nabatene country. The posterity of this man inhabited part of Arabia Deserta and of Arabia Petræa, even to the entrance of Arabia Felix. Strabo² reckons the Nabathæans among the Arabians, and calls Petra the metropolis of Arabia Petræa, Petra Nabathæa, and Petra of the Arabian Nabathæans, who he says dwelt about Syria, and often made excursions into it; and observes, that their country is populous and abounds with pastures; hence the rams of Nebaioth, mentioned in Isa. lx. 7. Pliny also³ places them in Arabia, and says they inhabit the town called Petra, and that they border upon Syria. Kedar is the second son of Ishmael; and the posterity of this man and their country are reckoned in Arabia by Isaiah, ch. xxi. 13, 16, 17. and they are so well known to be Arabians, that the Arabic language is most frequently, in Jewish writings, called the language of Kedar. These are the people whom Pliny⁴ names Cedrei, and mentions them along with the Nabathæans, as near unto them, and indeed they dwelt in the same country, Arabia Petræa, and in tents, living by pasturage, hence they are sometimes called Scenites; and mention is made of the tents of Kedar in Cant. i. 6. these are the Scenite Arabs, called Saracens by Ammianus Marcellinus⁵. Two other sons of Ishmael follow: *and Abdeel and Mibsam*; of whom no mention is made elsewhere, nor are there any traces of their names, unless the Agubeni, placed by Ptolemy⁶ near Arabia Felix.

Ver. 14. *And Mishma, and Dumah, and Massa.*] Of Mishma and Massa, and of their posterity, there is not any thing said elsewhere, unless the Masani, Ptolemy⁷ places near Arabia Felix, came from Massa. Dumah seems to be the same Isaiah speaks of in ch. xxi. 11. and in Arabia Deserta, where some of Ishmael's posterity settled, is a place called Dumathæa, by Ptolemy⁸, which perhaps had its name from this son of his. The Targum of Jonathan translates these three names, "hearing, silence, and patience;" which the Jews use as a proverb, when they would signify that there are some things to be heard and not spoken of, and to be patiently borne. If Ishmael had in view to teach such lessons by the names he gave his children, he will seem to be a better man than he is usually thought to be.

Ver. 15. *Hadar and Tema, &c.*] From the first of these the city Adra in Arabia Petræa, and from the other the city Thema in Arabia Deserta, both mentioned by Ptolemy⁹, may be thought to have their names; or the city Adari and the Athritæ in Arabia Felix¹⁰; and the inhabitants of the land of Tema are mentioned as Arabians, Isa. xxi. 13, 14. and Pliny¹¹ speaks of a people called Thimaneans, whom he says the ancients joined to the Nabathæans: the troops of Tema mentioned in Job were of this people; and Eli-phaz the Temanite is thought by some not to be the

^o Pitt's Account of the Religion of the Mahometans, c. 7. p. 93.

^b Bunting's Travels, p. 57.

¹ Antiqu. l. 1. c. 12. sect. 4.

² Geograph. l. 16. p. 528, 534, 536.

³ Nat. Hist. l. 5. c. 11. & l. 6. c. 28. & l. 12. c. 17.

⁴ Ibid. l. 5. c. 11.

⁵ L. 23. p. 229. l. 23. p. 250. Ed. Vales.

⁶ Geograph. l. 5. c. 19.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid. c. 17, 19.

¹⁰ Ibid. l. 6. e. 7.

¹¹ Nat. Hist. l. 6. c. 28.

descendant of Teman the grandson of Esau, but to be of this man's people and country. The three last sons follow: *Jetur, Naphish, and Kedomah*; the two first of these are reckoned among the Hagarites, as the Ishmaelites were sometimes called, 1 Chron. v. 19. from Jetur came the Itureans, whom Pliny^u places in Cœlesyria; and their country Iturea is reckoned by Strabo^w along with Arabia; and the Ithyreans with Virgil^x are famous for their bows, as Ishmael and his posterity were for archery in all ages, and still are, see the note on ch. xxi. 20. As for the posterity of Naphish and Kedomah, we have no account elsewhere, nor any traces of their names, unless those of the latter should be meant by the men of the east, or the men of Kedem, Jer. xlix. 28. which is not improbable, since they are mentioned with the posterity of Kedar the second son of Ishmael; and the Nubæans by Lebanon may be from Naphish.

Ver. 16. *These are the sons of Ishmael, &c.*] The 12 before mentioned: *these are their names, by their towns and by their castles*; their towns and their castles being called after their names, some of which we are able to trace at this distance, as the above notes shew: *twelve princes according to their nations*; these were princes, or heads of tribes, and there were 12 of them, and continued so, see ch. xvii. 20. where is the prophecy, and here an accomplishment of it.

Ver. 17. *And these are the years of the life of Ishmael, 137 years old, &c.*] So that he lived 48 years after the death of Abraham; and, though he did not live to be so old as he, yet it was a considerable age he attained unto, see the note on ver. 7: *and he gave up the ghost and died, and was gathered unto his people*; some of the same expressions being used of him as of his father, have led some to conclude that he was a penitent and died a good man, and was gathered to the same people; but these phrases are used both of good and bad men.

Ver. 18. *And they dwelt from Havilah unto Shur, &c.*] That is, the posterity of Ishmael, whose country reached from one place to the other; not from India to Chaluza, as the Targums of Jonathan and Jerusalem; but the extent is that vast desert of Arabia, which eastward was called the wilderness of Havilah, and westward the wilderness of Shur; so that they inhabited it from east to west: *that is before Egypt, as thou goest to Assyria*; which last place was over-against Egypt, and bordered on that part where lies the way to the land of Assyria: *and he died in the presence of all his brethren*; they being present when he died, or in peace with them, in all prosperity along with them: but since his death is spoken of before, and here the situation of his posterity, the words may be read, *it fell in the presence of his brethren*; his lot, or the habitation of his posterity fell by lot between his brethren the Egyptians on one side of him, and the Israelites on the other; or between the sons of Keturah on the east, and the posterity of Isaac on the west.

Ver. 19. *And these are the generations of Isaac, Abraham's son, &c.*] Moses, having given the genealogy of Ishmael and his posterity, returns to Isaac, the other son of Abraham, with whom and his children the following part of his history is chiefly, if not altogether concerned: *Abraham begat Isaac*; for the further confirmation of his being his proper legitimate son this clause is added.

Ver. 20. *And Isaac was 40 years old when he took Rebekah to wife, &c.*] Which was 3 years after the death of his mother; Isaac was born when she was 90, and therefore must be 37 when she died. The Jews say Rebekah was but 14, though it is highly probable she was older; who is described as *the daughter of Bethuel the Syrian, of Padan-aram*; so called to distinguish it from other Arams, as Aram of Damascus, &c. this seems to be the same with Aram Naharaim, or Mesopotamia, which lay between the rivers Euphrates and Tigris; for Padan, as Jarchi observes from the Targum, signifies two; but rather, as he, and Aben Ezra, and others say, Padan in the Arabic language signifies a field; it here intends the field or country of Syria, as in Hos. xii. 12. Haran, in Syria or Mesopotamia, was the place where Bethuel and Laban lived, see ch. xxviii. 5, 10. and xxix. 4. Some traces of Padan in Mesopotamia are thought to be in the cities of Aphhadana and Aphadana, which are placed by Ptolemy^z in that country. Moreover, Rebekah is also said to be *the sister to Laban the Syrian*, the son of Bethuel, who are both called Syrians, because they now lived in Syria; otherwise they were originally Chaldees, being descended from Nahor the brother of Abraham, who both were of Ur of the Chaldees; so Jacob is called a Syrian, because he lived long in the same place, Deut. xxvi. 5.

Ver. 21. *And Isaac entreated the Lord for his wife, &c.*] Was very earnest and constant in his supplications for her, as the word signifies, as is observed by Jarchi; or, *before his wife^a*, she being present, and joining with him in his prayers: the reason was, *because she was barren*; which appeared by the length of time they had been married, which was near 20 years, see ver. 26. The Jewish writers^b say, that, after 20 years, Isaac took her and went with her to Mount Moriah, to the place where he was bound, and prayed that she might conceive; putting the Lord in mind of the promise he there made of the multiplication of Abraham's seed, ch. xxii. 17, 18: *and the Lord was entreated of him*; he granted him his request; for, though God has purposed and promised to do many things for his people, yet he will be sought unto by them to do them for them: *and Rebekah his wife conceived*; two sons at once, as it follows.

Ver. 22. *And the children struggled together within her, &c.*] When she was quick with-child: this was some time before her delivery, and was not a common and ordinary motion felt by women in such circumstances, but an extraordinary one; the two children in her strove with each other, as if it was for mastery,

^u Nat. Hist. l. 5. c. 23.

^w Geograph. l. 16. p. 520.

^x Georgic. l. 2. ver. 448.

^y נָשָׂא יָצָא חַיִּים וְיָצָא חַיִּים, Schmidt; cecidit sors ejus, Aben Ezra, Kimchi, Ben Gersom, and Ben Melech.

^z Geograph. l. 5. c. 18.

^a אִשְׁתּוֹ לְיִצְחָק אֵשֶׁת רֵבֶקָה, Munster, Fagius.

^b Pirke Eliezer, c. 32. Targum. Jon. in loc. Shalshet Hakabala, fol. 3. 1.

or who should get out first before the proper time; which not only gave her great uneasiness of mind, but pain of body: this was an emblem of the future difference between those two children, Esau and Jacob, and of the contentions that would be between their respective offspring, and of the enmity and war between good and bad men in all ages, and of the conflict between flesh and spirit in all good men: *and she said, if it be so, why am I thus?* that is, either if it be so with me as is not with others in the like condition; for, as Aben Ezra suggests, she had inquired of other women, whether it had ever been so with them, and they replied, no: then, says she, how comes it to pass that it should be different with me from others? or, if those children by struggling should kill one another, or be abortive and kill me, why should I have been so desirous of conception? or prayed for it, as Jarchi observes? or, if so it is, and this will be the case, *why am I thus?* this unhappy woman, to be in such circumstances, to endure so much pain, and to no purpose? why have I conceived and carried my burden so long, and at last cannot be delivered, or bring forth a live child? all my prayers and pains have been in vain: *and she went to inquire of the Lord*: to the school of Shem the great, say the Targums of Jonathan and Jerusalem, and so Jarchi: the Arabic writers say^a, she inquired of Melchizedek; and, according to Aben Ezra, of some prophet, or of Abraham, who lived 15 years after this event: and indeed, if she inquired of any particular person of note for religion, and as a prophet, there is none so likely as he, who was the friend of God, and had great intimacy with him, and to whom he revealed his secrets. But perhaps no more is meant by it, than that she went either to some proper and private place, and prayed unto the Lord that he would shew her the reason of what had happened unto her; or to some public place of worship, and where prayer was wont to be made, and where she inquired by means of such as were engaged therein concerning this matter; see Psal. lxxiii. 17.

Ver. 23. *And the Lord said unto her, &c.*] Either by one or other of the above persons she acquainted with this affair, and entreated to seek the Lord for her; or by an impulse upon her own mind: *two nations are in thy womb*; or two persons, from whom two nations will spring, the Edomites and Israelites, the one from Esau, the other from Jacob: *and two manner of people shall be separated from thy bowels*; different in their bodies, complexions, manner of life, religion, as well as place of abode: *and the one people shall be stronger than the other people*: the Edomites, the posterity of Esau, were a very potent people, and had a succession of dukes and kings, before the Israelites, the posterity of Jacob, made any figure in the world, and whilst they were slaves in Egypt, see Gen. xxxvi. though in after-times the Israelites became the strongest: *and the elder, or greater, shall serve the younger, or lesser*: the offspring of Esau, the eldest, should become tributary to the posterity of Jacob, the younger; which was verified in the times

of David, when the Edomites were subdued by him, 2 Sam. viii. 14. and still more in the times of Hyrcanus, when the Edomites or Idumeans became one people with the Jews, and embraced their religion^e, rather than to be dispossessed of their country; and will have a further accomplishment in the latter day, when the prophecies in Obad. ver. 18—21. shall be fulfilled. Of the use which the Apostle Paul makes of this passage, see Rom. ix. 11, 12. and the notes there.

Ver. 24. *And when her days to be delivered were fulfilled, &c.*] The 9 months were up from the time of her conception; or, as the Targum of Jonathan, when the 270 days she went with-child were completed: *behold, there were twins in her womb*: as was perceived by the midwife; a double mercy was granted, more given than asked for; probably only one child was asked for, but two given.

Ver. 25. *And the first came out red, &c.*] Either his body, or rather the hair it was covered with, red; which was a sign, as Jarchi observes, that he would be a shedder of blood, fierce and cruel, as were he and his posterity: *all over like an hairy garment*; his body was all over full of hair, which stood as thick as a garment made of hair, and was a sign of the roughness of his disposition, as well as of the strength of his body: *and they called his name Esau*; his parents, and those present at his birth, all that saw him thus covered with hair; for he had his name not from the colour of his body or hair; for the word does not signify red, but comes from a word which signifies to make, he being a maker: that made his way out before his brother, or an active man as afterwards, or because of his hair was made or born more like a man than a child; and so the Targum adds, “because he was wholly perfect, with the hair of his head and beard, and with his teeth and grinders:” but chiefly because of his hairiness, for Esau in the Arabic language signifies covered^f, as he was with hair: some say, a word in that language signifies a hairy garment made of camel’s hair^g.

Ver. 26. *And after that came his brother out, &c.*] Out of his mother’s womb, either by his own strength, or by the help of the midwife: *and his hand took hold on Esau’s heel*: to pluck him back and get out first; and this was not casual, but was so ordered in Providence, and had a meaning and mystery in it: *and his name was called Jacob*: by his parents and others, and that for the above reason, because he took his brother by the heel, which his name has the signification of, and Esau has respect to in ch. xxvii. 36: *and Isaac was threescore years old when she bare them*: and so it was 20 years after he had been married to her; so long was his faith tried and exercised about the promised seed that was to spring from him.

Ver. 27. *And the boys grew, &c.*] In stature, became strong and fit for business, and betook themselves to different employments: *and Esau was a cunning hunter, a man of the field*: whose business lay in tilling and sowing it, which his father Isaac followed

^a עור עגו הוה טיגורין טור, Montanus, Fagius.
^d Patricides, apud Hottinger, Sinegma Oriental. p. 335. Abulpharag. Hist. Dynast. p. 15.

^e Joseph. Antiqu. l. 13. c. 9. sect. 1.

^f لعل text, operuit, Castel. col. 2930.

^g Vid. Stockium. p. 923.

sometimes; or rather he chose to range about the field and hunt after beasts and birds, in which he was very expert, and contrived traps and snares to catch them in; and this course of life was most agreeable to his temper and disposition, being active, fierce, and cruel; according to the Targum of Jonathan, he was also a hunter and slayer of men, Nimrod and Henoch his son: *and Jacob was a plain man*; an honest plain-hearted man, whose heart and tongue went together; a quiet man, that gave no disturbance to others; a godly man, sincere, upright, and perfect, that had the truth of grace and holiness in him, as well as the perfect righteousness of his Redeemer on him: *dwelling in tents*; keeping at home and attending the business of the family, as we afterwards find him boiling pottage; or rather this denotes his pastoral life, being a shepherd, he dwelt in tents, which could be removed from place to place for the convenience of pasturage: Jarchi's note is, "in the tent of Shem and in the tent of Eber;" agreeably to the Targum of Jonathan, "a minister in the school of Shem, seeking doctrine from the Lord;" a student there, where he resided awhile, in order to be instructed in the doctrines of truth and righteousness.

Ver. 28. *And Isaac loved Esau, because he did eat of his venison, &c.*] Better than Jacob, not only because he was his first-born, but because he brought him of the flesh of creatures, which he took in hunting, and being dressed, were savoury food to him: it is in the original, *because venison* (or what he hunted) was *in his mouth*^b, into which he put it, and was very grateful to his taste: *but Rebekah loved Jacob*; more than Esau, being more at home with her, and of a milder disposition; and more especially being a good man, a partaker of the grace of God, and to whom she knew by the oracle the blessing and promise belonged.

Ver. 29. *And Jacob sod pottage, &c.*] Or boiled broth; this he did at a certain time, for this was not his usual employment; the Targum of Jonathan says, it was on the day in which Abraham died; and whereas this pottage was made of lentiles, as appears from ver. 34. this the Jewish writers^c say was the food of mourners; and so this circumstance furnishes out a reason for Jacob's boiling pottage of lentiles at this time: and hence also they^k gather, that Jacob and Esau were now 15 years of age; for Abraham was 100 years old when Isaac was born, and Isaac was 60 at the birth of his sons; and Abraham lived to be 175, and therefore Esau and Jacob must be 15 years old when he died: *and Esau came from the field, and he was faint*: for want of food, and weary with hunting, and perhaps more so, having toiled and got nothing.

Ver. 30. *And Esau said to Jacob, feed me, I pray thee, with that same red pottage, &c.*] Or, *with that same red*^l, red; not knowing what it was, or what it was made of, and therefore only calls it by its colour;

and the word being doubled, may denote that it was very red; or he, being in haste and greedy of it through hunger, repeats it in a quick and short way: this pottage was made of lentiles, as we learn from ver. 34. which sort of food was much in use with the Egyptians, Egypt abounding with lentiles; and particularly Alexandria was famous for them, from whence they were carried into other countries, as Austin^m relates. The lentiles of Pelusium, a city in Egypt, are made mention of by Virgilⁿ and Martial^o, for which that place was famous; where, as Servius says^p, lentiles were first found, or where they grew the best; and, in the Misnah^q, an Egyptian lentile is spoken of, as neither large nor small, but middling. Pliny^r speaks of two sorts of it in Egypt, and says he found it in some authors, that eating of these makes men even-tempered, good-humoured, and patient; and observes^s, that they delight in red earth, or where there is much ruddle or red oaker, from whence they may receive a red tincture; and the pottage made of them is of such a colour. And Dr. Shaw^t says, that lentiles dissolve easily into a mass, and make a pottage or soup of a chocolate colour, much used in the eastern countries: and, as Scheuchzer observes^u, coffee is of the bean kind, and not unlike a lentile, and makes a red decoction. The colour of it took with Esau, as well as it was sweet and savoury, as Athenæus^v reports; and especially, he being faint and hungry, desires his brother to give him some of it, and even to feed him with it: *for I am faint*; so faint that he could not feed himself, or however wanted immediate sustenance, and could not wait till other food was dressed he had used to live upon: *therefore was his name called Edom*; not from his red hair, but from this red pottage; for Edom signifies red, and is the same with Pyrrhus and Rufus.

Ver. 31. *And Jacob said, sell me this day thy birth-right.*] Which had many privileges annexed to it, as honour and authority in the family next to parents; a double portion of inheritance; some say the exercise of priesthood, but that is questioned; the parental blessing, and especially in this the promises of the Messiah, and of inheritance of the land of Canaan, and which was typical of the heavenly inheritance: all which Rebekah knew by the divine oracle were designed for Jacob, and which no doubt she had acquainted him with, and advised him to deal with his brother about parting with his birth-right as he had opportunity; and very likely they had talked together about it before in a distant manner, and Esau had shewn some indifference to his right, and made no great account of it; and now, an opportunity offering to get him in the mind to part with it, he takes it, and moves for a sale of it immediately, at once, without any more delay, and even before he had his pottage; thus taking the advantage of his brother's necessity: or, sell it me *as the day*^x, let the bargain be as

^b וְיָצַד בְּפִי עֵשָׂו quia venatio in ore ejus, Pagninus, Montanus.

^c Pirke Eliezer, c. 35.

^d Seder Olam Rabba, p. 3. Shalshet Haskabala, fol. 5. 1.

^e וְיָצַד בְּפִי עֵשָׂו de rufo, rufo isto, Pagninus, Montanus, Drusius; so Piscator, Schmidt.

^f Comment. in Psal. xvi. tom. 8. p. 174.

^g Virgil. Georgic. l. 1. ver. 228.

^h Martial. l. 13. epigr. 9.

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^p In Virgil. ut supra.

^q Misn. Celim. c. 17. sect. 8.

^r Nat. Hist. l. 18. c. 12.

^s Ibid. c. 17.

^t Travels, p. 140. Ed. 9.

^u Physica Sacra, vol. 1. p. 78.

^v Deipno Sophist. l. 4. c. 14, 15.

^x וְיָצַד בְּפִי עֵשָׂו juxta hunc diem, Fagius, Drusius.

clear as the day, as Jarchi interprets it; let it be made in plain and full terms, that there may be no dispute about it hereafter, or any revocation of it: but the former sense seems best, as appears from ver. 33. where the same way of speaking is used.

Ver. 32. *And Esau said, behold, I am at the point to die, &c.*] Or, *going to die?*, going the way of all flesh; which he might say on account of the common frailty and mortality of man, and the brevity of life at most, or by reason of the danger of life he was always exposed to in hunting of wild beasts, as Aben Ezra suggests; or rather, because of his present hunger and faintness, which, unless immediately relieved, must issue in death. Dr. Lightfoot* thinks it was now the time of the famine spoken of in the following chapter: *and what profit shall this birth-right do to me?* a dying man, or when dead? In such a case, all the privileges of it in course would devolve on Jacob; and as for the promises of the Messiah, and of the land of Canaan, made to Abraham and his seed, these seemed to be at a great distance, and if he lived ever so long might never enjoy them; and therefore judged it most advisable to consult his present interest, and have something in hand, than to trust to futurity; and, by thus saying, he signified an entire willingness to part with his birth-right on the terms proposed.

Ver. 33. *And Jacob said, swear unto me this day, &c.*] For the more sure and certain confirmation of the bargain; and by this oath oblige himself to let him peaceably enjoy the birth-right, nor seek to revoke it, or dispute it with him, or disturb him in the possession of it: *and he swore unto him;* that he would abide by the bargain, and never give him any trouble on that account; and hereby he made it over to Jacob as firm as it could be; God himself being appealed to as a witness of it, whose will it was that Jacob should have

the birth-right, the blessing, and the promises: *and he sold his birth-right unto Jacob;* with all the privileges and appurtenances of it, and that for one morsel of meat, as in Heb. xii. 16.

Ver. 34. *Then Jacob gave Esau bread and pottage of lentiles, &c.*] This shews what the pottage was made of, of which see ver. 30. and that Jacob gave to Esau more than he asked and bargained for, bread as well as pottage; but neither of them until the bargain was made and sworn to, and he had got the birthright secured unto him; as cunning as Esau, and as simple and plain as Jacob were, the latter out-witted the former, and was too crafty for him: *and he did eat, and drink, and rose up, and went his way;* following his former course of life, without any remorse of conscience, reflection of mind, or repentance for what he had done; for though he afterwards carefully sought the blessing with tears he had parted with, yet not until his father was upon his death-bed, Heb. xii. 17. Gen. xxvii. 34. *thus Esau despised his birthright;* by setting it at so mean a price, and by not repenting of it when he had so done; having no regard especially to spiritual blessings, to the Messiah, and to the heavenly inheritance, eternal glory and happiness by Christ: the Jerusalem Targum adds, “and he despised his part in the world to come, and denied the resurrection of the dead;” and the Targum of Jonathan on ver. 29. says, that “on that day he committed five transgressions; he performed strange worship (or committed idolatry), he shed innocent blood, he lay with a virgin betrothed, he denied the life of the world to come (or a future state), and despised the birth-right;” which confirms the character the apostle gives of him, that he was a fornicator and a profane person, Heb. xii. 16.

C H A P. XXVI.

THIS chapter treats of Isaac's removal to Gerar, occasioned by a famine, ver. 1. of the Lord's appearance to him there, advising him to sojourn in that place, and not go down to Egypt; renewing the covenant he had made with Abraham, concerning giving that country to him and his seed, ver. 2—6. of what happened unto him at Gerar on account of his wife, ver. 7—11. of Isaac's great prosperity and success, which drew the envy of the Philistines upon him, ver. 12—15. of his departure from hence to the valley of Gerar, at the instance of Abimelech; and of the contentions between his herdsmen, and those of Gerar, about wells of water, which caused him to remove to Beer-sheba, ver. 16—23. of the Lord's appearance to him there, renewing the above promise to him, where he built an altar, pitched his tent, and his servants dug a well, ver. 24, 25. of Abimelech's coming to him thither, and making a covenant with him, ver. 26—31. which place had its name from the oath then made, and the well there dug, ver. 32, 33. and lastly, of the marriage of

Esau, which was a great grief to Isaac and Rebekah, ver. 34, 35.

Ver. 1. *And there was a famine in the land, &c.*] In the land of Canaan, as the Targum of Jonathan expresses it; *besides the first famine that was in the days of Abraham;* of which see ch. xii. 10. which was 100 years before this; *and Isaac went unto Abimelech king of the Philistines, unto Gerar;* where his father Abraham had sojourned before he was born; and therefore the present king of this place can scarce be thought to be the same Abimelech that was king of it in Abraham's time; but it is highly probable that this Abimelech was the son of the former king, and that this was a common name to the kings of Gerar or the Philistines, as Pharaoh was to the kings of Egypt. Isaac came to this place from Lahai-roi, where he had dwelt many years, see ch. xxiv. 62. and xxv. 11. which was at or near Beer-sheba, and was about 8 miles from Gerar.

Ver. 2. *And the Lord appeared unto him, &c.*] In

* מִן הַיָּמִים לְמִוְתוֹ וַדָּנָה אֶדְמוֹנְדִּי מוֹנְטָנִי.
Works, vol. 1. p. 15, 696.

* Bunting's Travels, p. 70.

a vision or dream, when he was at Gerar: *and said, go not down into Egypt*; as his father had done in the like case, and where Isaac thought to have gone, and the rather, as that was a fruitful country; and so the Targum of Jonathan, "and it was in the heart of Isaac to go down into Egypt, and the Lord appeared unto him, &c." and charged him not to go thither; partly to try his faith in him, and dependence on his providence for support in this time of famine, and partly lest he should think of continuing there, and be unmindful of the promise of the land of Canaan to Abraham's seed: *dwell in the land which I shall tell thee of*; even the land of Canaan, which he was now about to give him on account of the promise of it to Abraham and his seed, and to renew it to him and to his seed.

Ver. 3. *Sojourn in this land, &c.*] The land of Canaan, where he now was; either in Gerar, which though in the land of the Philistines was a part of Canaan, the place of his present residence; or in any other part of it he should be directed to: however, by this it appears it was the pleasure of God that he should not go out of that land, and which Abraham his father was careful of, that he should not whilst he lived; see ch. xxiv. 6, 8: *and I will be with thee, and I will bless thee*; with his presence; with protection from all enemies; with a supply of all the necessaries of life; and with all spiritual blessings, and with eternal life and happiness: *for unto thee, and to thy seed, will I give these countries*; inhabited at that time by the Philistines, Canaanites, and the several tribes of them: *and I will perform the oath which I swear unto Abraham thy father*; concerning the promise of the Messiah from him and his seed, the gift of the land of Canaan to them, and the multiplication of them, ch. xxii. 16—18.

Ver. 4. *And I will make thy seed to multiply as the stars of heaven, &c.*] Meaning in the line of Jacob especially, if not only; from whom sprung 12 patriarchs, the heads of so many tribes, which in process of time became very numerous, even as the stars of heaven: *and I will give unto thy seed all these countries*; which is repeated from the preceding verse for the greater confirmation of it: *and in thy seed shall all the nations of the earth be blessed*; meaning in the Messiah that should spring from him, see ch. xxii. 18.

Ver. 5. *Because that Abraham obeyed my voice, &c.*] In all things, and particularly in offering up his son at his command: *and kept my charge*; whatever was given him in charge to observe; this, as Aben Ezra thinks, is the general, of which the particulars follow: *my commandments, my statutes, and my laws*; whether moral, ceremonial, or civil and judicial; all and every one which God enjoined him, he was careful to observe. Here seems to be something wanting, for the words are not to be joined with the preceding, as if Abraham's obedience was the cause of the above promises made to Isaac, or to himself: but this is mentioned rather as an example to Isaac, and to stir him up to do the like, as if it was said, because or seeing that Abraham thy father did so and so, do thou likewise.

Ver. 6. *And Isaac dwelt in Gerar.*] Continued

there; in this he was obedient to the command and will of God.

Ver. 7. *And the men of the place asked him of his wife, &c.*] The inhabitants of Gerar inquired of Isaac who she was, whether she was his wife or no, or in what relation she stood in to him; this was not a mere civil inquiry, but what arose from the prevalence of lust in them towards her; and yet it was under some restraint, they being not so abandoned to their lusts as to exercise them upon any; not upon a man's wife, the sin of adultery being detestable to them, though that of fornication was made no account of by them: *and he said, she is my sister*; herein imitating his father Abraham in his infirmity and unbelief, who in the same place had made such an answer to a like question concerning Sarah; and which if Isaac knew of, as probably he did, one would wonder that he should fall into the same evil, and especially when he had not so much to say to support his assertion as Abraham had; for Rebekah was not so near akin to him as Sarah was to Abraham; and though cousins might be called sisters, yet this was mere dissimulation to call his wife sister, and was done with an intention to deceive, and therefore not justifiable: *for he feared to say, she is my wife*; which was the real truth; but the fear of men, which brings a snare, led him to this, and from which good men are not always free: *lest, said he, that is, within himself, in his own mind*; and so the Targum of Jonathan, he thought in his heart; *the men of the place should kill me for Rebekah*; that they might marry her, one or other of them; for, it seems, they had not so great a sense of the sin of murder, as of adultery: *because she was fair to look upon*; which he feared would be a temptation to them, and stir up their impure desires after her, in order to gratify which he was afraid they would kill him; Rebekah retaining her beauty still, though she had been married in all probability 40 years or more, see ch. xxiv. 16.

Ver. 8. *And it came to pass, when he had been there a long time, &c.*] Perhaps some years: for though it is in the original, *when days were prolonged to him there*^b; yet days are sometimes put for years: *that Abimelech king of the Philistines looked out at a window*; in his own palace, near to which, in all likelihood, were the apartments that Isaac and Rebekah dwelt in; and this he did accidentally, and not out of curiosity, or with any intention to observe or pry into the behaviour and conduct of these two persons one towards the other: *and saw, and, behold, Isaac was sporting with Rebekah his wife*; laughing and joking with her, which by his motions and gestures, and the airs and freedoms he took, Abimelech could perceive were such as were not usual between brothers and sisters, though honest and lawful between man and wife; such as embracing her in his arms, and frequently kissing her, and the like.

Ver. 9. *And Abimelech called Isaac, &c.*] Sent a messenger to desire him to come to him: *and said, behold, of a surety she is thy wife*: and then perhaps told him of what he had observed that passed between them; which was a clear proof that they must be man and wife, or he would never have took such liberties with her: *and how saidst thou, she is my sister?* what

^b וַיִּפְרְשׂוּ יָמָיו לְפָנָיו כִּי אֵיבָרָךְ עִם עַמּוֹת אֵלֶּיךָ. cum prolongati essent ei ibi dies, Pagnius, Moutanus, Schmidt.

reason hadst thou for it? what could induce thee to say so? and Isaac said unto him; not alleging, as Abraham did, any relation that was between them before marriage: because I said; that is, within himself, for, he did not speak it out to others: lest I die for her; for her sake, that another might have and enjoy her; it was fear of losing his life that led him to take such a step, and give out that she was his sister.

Ver. 10. *And Abimelech said, what is this thou hast done unto us? &c.*] By entertaining suspicions and jealousies of us as bad men, and by exposing us to the temptation of committing iniquity; why hast thou dealt thus with us, and what have we done, or is in our character, that thou shouldst act after this manner? one of the people might lightly have lien with thy wife: it is much one or other had not before this time, not looking upon it criminal to have to do with a single woman, when they would not have meddled with another man's wife. Jarchi interprets this of Abimelech himself; and so the Targum of Jonathan, who perhaps had been thinking of taking her to his bed; and was within a little^c, as the word for lightly may be rendered, of accomplishing his design: and thou shouldst have brought guiltiness upon us; been the occasion of their committing the sin of adultery, which was heinous in the eyes of Heathens, and of bringing on them the punishment due thereunto.

Ver. 11. *And Abimelech charged all his people, &c.*] All his subjects throughout his kingdom, and particularly the inhabitants of Gerar, and more especially his courtiers and servants about him: saying, he that toucheth this man or his wife; that does any injury to one either by words or deeds, or behaves immodestly to the other, or attempts to ravish her; this phrase being sometimes used as a modest expression for carnal knowledge of a woman; or that does either of them any harm or hurt in any respect whatever: shall surely be put to death; this severe edict he published, in order to deter his subjects from using them ill, to which they might be provoked by Isaac's dissimulation, and by his evil suspicions of them.

Ver. 12. *Then Isaac sowed in that land, &c.*] In the land of Gerar; after matters were settled between him and Abimelech, and he had ordered his servants to do him no hurt, he sowed wheat or barley, or some such grain: and received in the same year 100 fold; in which he sowed it, and which many take to be a year of famine; and so it was the more extraordinary, that there should be such a plentiful crop produced on Isaac's ground, when there was such barrenness elsewhere: but it does not seem likely that it should be the same year of famine in which Isaac came to Gerar, since he is said to have been there a long time, ver. 8. before this sowing and plenty upon it were. This increase is far from being incredible; for Pliny^d, besides instances he gives of 100 fold, says, that in a field at Byzacium in Africa one bushel produced 150 bushels; and from the same place, the deputy of Augustus there sent him from one grain very few less than 400, and to Nero 340 stalks from one grain. Herodotus^e speaks of a

country, near to the place where the Euphrates runs into the Tigris, on which the city Ninus was, which nowhere failed of producing 200 fold, and the better sort of it even 300; see Matt. xiii. 23: and the Lord blessed him; and prospered and succeeded all his endeavours; and this was the true reason of the fertility of the land he manured and sowed.

Ver. 13. *And the man waxed great, &c.*] In substance, as well as in honour and glory, among men: and went forward; in the world, and in the increase of worldly things: and grew until he became very great; as he must needs be, since Abraham his father left him all that he had, who was very rich in cattle, in gold and silver, and had been increasing ever since; and especially since he came to Gerar, where he was gradually increasing, until he became to be exceeding great indeed, even the greatest man in all the country, yea, greater than King Abimelech himself, as it seems from ver. 16.

Ver. 14. *For he had possession of flocks, and possession of herds, &c.*] Many flocks of sheep, and herds of cattle, of oxen, asses and camels, in which the riches of men in those times and countries chiefly lay: and great store of servants; to look after his flocks and herds, and fields; or much husbandry^f; Jarchi interprets it much tillage; as, much land, many farms, fields, and vineyards, and the like; to cultivate which required many servants: and the Philistines envied him; for his prosperity and success, that his land should bring forth so plentifully, and that he should have such an increase of flocks, and herds, and servants, which made him so very significant, great, and honourable.

Ver. 15. *For all the wells which his father's servants had digged, in the days of Abraham his father, &c.*] For the watering of his flocks and herds, see Gen. xxi. 25: the Philistines had stopped them, and filled them with earth; that they might be of no use; and this they did through envy to him, and is mentioned as a proof of it.

Ver. 16. *And Abimelech said unto Isaac, go from us, &c.*] Which was either said by way of advice, consulting Isaac's good, and the peace of his own kingdom; or else by way of command, enjoining him to depart, having a secret envy to him himself, or at least was jealous of his growing power and wealth: for thou art much mightier than we; in riches or goods, as the Targum of Jonathan adds; or in number, his family being greatly increased, his servants numerous, many being born of them in his house; Abraham had 318 trained servants in his house; how many Isaac had is not certain; they must be a large number for Abimelech to fear any thing from them. Some choose to interpret the words, thou hast increased, or thou hast got much from us, and by us; and therefore it is high time for thee to be gone from us.

Ver. 17. *And Isaac departed thence, &c.*] At once, peaceably and quietly, though to his loss and disadvantage, without taking himself either to argument or arms, in favour of himself; he departed immediately, as soon as he perceived his abode was disagreeable to

^c פרום כמעט parum abuit, Junius & Tremellius, Piscator, Schmidt.

^d Nat. Hist. l. 11. c. 10.

^e Clío sive, l. 1. c. 193.

^f רבה עבדה רבה cultura multa, Drusius; proventus multus, Pagninus; servitium multum, Schmidt; ἄγροισι πολλοῖς, Sept.

the king and his people; which gives us a very agreeable idea of the calm and peaceable disposition of Isaac: *and pitched his tent in the valley of Gerar, and dwelt there*; at some distance from the city of Gerar, as Jarchi observes. Josephus ^g says it was not far from it; but how far is not certain; very probably it was not out of the country, though on the borders of it. Some render it, *the brook of Gerar*^h, and interpret it, that he pitched his tent, and dwelt by it; and the word used does signify a brook as well as a valley; and there was a brook of Gerar, which Sozomenⁱ makes mention of.

Ver. 18. *And Isaac digged again the wells of water, which they had digged in the days of Abraham his father, &c.*] This seems to refer to the same wells made mention of ver. 15. since it follows, *for the Philistines had stopped them after the death of Abraham*; these were what Abraham's servants had dug, when he lived at Gerar, and which the Philistines durst not stop during his life; but when he was dead, and particularly out of envy to Isaac his son, whom they observed to prosper much, they stopped them up, that he might have no benefit by them; for otherwise they would scarcely have stopped them, if he had not been upon the spot, but would have made use of them themselves. The opening of them again by Isaac seems to be done, as Jarchi observes, before he removed from Gerar to the valley, though it is here related; unless it can be thought that Abraham dwelt in the valley also, and had dug wells there, which the Philistines stopped up after his death, and Isaac opened when he came there; and if so, one would think he should have had no occasion to have dug other new wells, as we find he afterwards did; besides, this seems to be out of the jurisdiction of the Philistines, and not in their power to have stopped them here; it seems therefore most probable that these were Abraham's wells at Gerar, and not in the valley. Origen^k makes mention of wonderful wells being dug in the land of the Philistines by righteous men, meaning Abraham and Isaac; and particularly in Ascalon, which, according to some, is the same with Gerar; see the note on ch. xx. 1. *and he called their names after the names by which his father had called them*; which he did out of respect to his father, to preserve the memory of his name, as well as to make his title and claim to them the more clear and certain.

Ver. 19. *And Isaac's servants digged in the valley, &c.*] In the valley of Gerar, as the Septuagint version expresses it: *and found there a well of springing water; or living water*^l, which continually flows, as Aben Ezra rightly interprets it: hence this phrase is used of the perpetual and ever-living graces of the spirit of God, John iv. 10, 11. and vii. 38.

Ver. 20. *And the herdmen of Gerar did strive with Isaac's herdmen, &c.*] About the well which was dug in the valley; and this shews it was near Gerar, or at least was upon the border of the country, and so it was a disputable point to whom it belonged: *saying, the water is ours*; though the well was dug by Isaac's

servants, yet they laid claim to the water, pretending it was their ground, being on their borders: *and he called the name of the well Esek*; which signifies *contention*: the reason of the name follows, *because they strove with him*; wrangled, contended, and disputed with him about whose right it was.

Ver. 21. *And they digged another well, &c.*] That is, Isaac's servants: *and strove for that also*; the herdmen of Gerar disputed their right to that also, and strove to get it from them: *and he called the name of it Sitnah*; which signifies *hatred*, it being out of hatred and malice to him that they gave him so much trouble; from this word Satan has his name, and these men were of a diabolical spirit, envious, spiteful, and malicious.

Ver. 22. *And he removed from thence, &c.*] A little further from their border, to cut off all pretence, and put a stop to all dispute and controversy for the future: *and digged another well*; in the place he removed to: *and for that they strove not*; it being at such a distance from their border, they could not have the face to claim any right to it: *and he called the name of it Rehoboth*; which signifies *broad* and spacious places, enlargements: *for now hath the Lord made room for us*; for himself, his family, his herds, and flocks, and freed them from those difficulties under which they laboured, and the straits into which they were brought through the contention of the herdmen of Gerar: *and we shall be fruitful in the land*; his flocks and his herds increase, having good pasturage and watering for them, and so he and his family be in prosperous circumstances.

Ver. 23. *And he went up from thence to Beer-sheba.*] From the place he last removed unto Beer-sheba; the famine being over, he returns to the place where he and his father formerly lived, ch. xxi. 33. and xxii. 19.

Ver. 24. *And the Lord appeared to him in the same night, &c.*] The first night he came to Beer-sheba, in a dream or vision, in which the Lord was represented as speaking to him: *and said, I am the God of Abraham thy father*: though he was dead, he remembered the covenant he made with him, and the promises he made unto him: and besides, though Abraham was dead as to his body, yet alive in his soul; for God is not the God of the dead, but of the living, Matt. xxii. 32: *fear not*; any future famine, nor want of any good things, nor any enemies, the Philistines his neighbours, who had drove him from their country, and had harassed him from place to place: *for I am with thee, and will bless thee*; and if God is with his people, they have nothing to fear from men; and if he blesses them, they are blessed, and no curse can light upon them: *and multiply thy seed, for my servant Abraham's sake*; who was a faithful, diligent, servant of his; whose service was not forgotten by him, but would be rewarded in a way of grace, though not of debt.

Ver. 25. *And he builded an altar there, &c.*] At Beer-sheba, where his father Abraham had planted a grove before, and very probably had built an altar also,

^g Antiqu. l. 1. c. 18. sect. 2.

^h אַבְרָהָם אֲדָמָה ad torrentem Gerar, V. L.

ⁱ Ecl. Hist. l. 6. c. 32.

^k Contr. Cels. l. 4. p. 193.

^l אֲקוּוּם אֲקוּוּם aquarum viventium, Paginus, Montanus, Drusius.

though it might not be now standing, ch. xxi. 33. and called upon the name of the Lord; and gave him thanks for all his mercies to him; for the care he had taken of him, and provision he had made for him and his during the time of famine; and for the protection and preservation of him in Gerar; and for his deliverance of him out of the hands of envious, malicious, and unreasonable men; as well as prayed unto him for present and future mercies, for providential care of him and his; and for communications of special grace, and for meetness for eternal glory; all which every good man daily prays to God for: and pitched his tent there; intending to take up his abode and settle there: and there Isaac's servants digged a well; in order to find water for the family, and for the flocks and herds; and which was necessary to be done, as they perceived their master designed to fix his habitation here; wells of water being of great moment and consequence in those hot and desert countries, as the above contentions about them abundantly shew.

Ver. 26. *Then Abimelech went to him from Gerar, &c.*] After Isaac was settled at Beer-sheba, and was still increasing in his family and substance, of which Abimelech very probably was informed; and fearing lest he should resent his being sent out of his country by him, and the ill treatment he met with afterwards from the herdmen of Gerar in the valley about the wells, and should employ his riches and power against him, and fall upon him, and take his kingdom from him, he took a journey from Gerar to Beer-sheba, to pay Isaac a visit, and make a covenant with him: and Ahuzzath one of his friends; Jarchi and Jonathan take Ahuzzath for an appellative, and interpret it of a collection or company of his friends, which the king took along with him to attend him in his journey: but it seems rather to be the proper name of a man, who was very intimate and familiar with the king, and always kept him company, and so went along with him to Beer-sheba: and Phichol the chief captain of his army; his general, as the other was his principal counsellor or prime minister. There was one of this name, and in the same office, in the days of Abraham, and who attended the then present king, who also was called Abimelech on a like account as here, ch. xxvii. 22. but as the one affair was at the distance of 100 years or more from the other, it is probable, that as this Abimelech might be the son of that Abimelech that lived in the times of Abraham, so this Phichol might be the son of him that lived then, and who succeeded his father in his office; though some think that Phichol is the name of an office, and signifies the mouth of all, by whom the addresses of the people were made to the king; but this is not likely, since he is described by his office as general of the army; which is very different from the master of the ceremonies, or any thing of that kind, and plainly shews it to be the name of a man.

Ver. 27. *And Isaac said unto them, wherefore come ye to me, &c.*] What is the meaning of this visit? what has brought you hither? it can't be from affection and friendship to me: seeing ye hate me, and have sent me away from you? the latter he mentions as a proof of the former; they envied his prosperity, and hated him on that account, and therefore expelled him their

country, or at least would not suffer him to dwell among them; and still more glaring proofs were given of the hatred of the men of Gerar to him, not only by stopping up his father's wells, but by striving and contending with him about those he dug in the valley after he was gone from them; one of which he called *Sitnah*, from their hatred of him.

Ver. 28. *And they said, we saw certainly that the Lord was with thee, &c.*] Not only whilst he was among them, by the fruitfulness of the land he sowed, by the increase of his family, his flocks and herds, but also since he was gone from them, in the valley of Gerar, and now in Beer-sheba: and we said: one to another, assembled in privy-council, in which this affair was talked over and debated: let there now be an oath betwixt us, even betwixt us and thee: what was between us and thy father, or between thine ancestors and ours, let it be renewed and confirmed before us; so Onkelos and Jarchi; see ch. xxi. 23: and let us make a covenant with thee; the articles of which follow.

Ver. 29. *That thou wilt do us no hurt, &c.*] Neither to our persons nor properties, to our kingdom and subjects, by invading our land, and seizing on our kingdom, all which was feared from Isaac's growing wealth and power: as we have not touched thee; not done the least injury to him, to his person, family, and substance, but suffered him to go away with all he had untouched: and as we have done unto thee nothing but good; by royal authority, or by the command and direction of the king and his nobles; for as for the stopping up the wells his father's servants had dug, and the controversy that was about those in the vale, and the trouble Isaac had on that account, these things were not by the order of the king and council, and perhaps without their knowledge: and have sent thee away in peace: no one being suffered to do any injury to him, or molest him in carrying off every thing that belonged unto him: thou art now blessed of the Lord; so it appeared by the prosperity he was attended with, and by the Lord's protection of him, and the constant and continual favours he was bestowing on him; and this induced Abimelech and his nobles to seek to cultivate friendship, and be on good terms with him. De Dieu gives a different sense of these words, and considers them in the form of an oath or imprecation, "if thou shouldest do us any hurt, seeing we have not touched thee, &c. be thou now accursed of the Lord," taking the word used in a contrary sense, as in Job i. 5, 10. and ii. 5, 9. 1 Kings xxi. 10, 13.

Ver. 30. *And he made them a feast, &c.*] Made a feast like a king, for the king and his grandees; he treated them in a generous way, according to their dignity, and agreeable to his own disposition and substance: and they did eat and drink; freely, cheerfully, and in a friendly manner; for both having spoken their minds, they agreed to bury all former things in oblivion, and live in peace and friendship; though this feast was not on account of the covenant made between them, as is observed by some interpreters, but as an hospitable act, and a token of good will; for the covenant and the oath confirming it seem to be made next morning, as follows:

Ver. 31. *And they rose up betimes in the morning, &c.*] Abimelech and his friends, in order to return home,

and Isaac to take his leave of them, and both to make the covenant between them in form, and confirm it by an oath, for which the morning was the fittest time; when the mind is quite free and composed, and attentive to what is done, as so solemn a transaction should be performed with the utmost attention and seriousness: *and swore one to another*; to live in amity and friendship, and not distress and disturb each other: *and Isaac sent them away, and they departed from him in peace*; he took his leave of them in a friendly manner, and they departed well pleased with the reception they had met with, and the success they had had, having agreed on and settled articles of peace to mutual satisfaction.

Ver. 32. *And it came to pass the same day, &c.*] That the above things were transacted: *that Isaac's servants came, and told him concerning the well which they had digged*; they had dug it before Abimelech came to Isaac, but they had not had an opportunity of acquainting him with it until he was gone, and then they came to give him an account of it, what sort of a well it was, and how it answered their expectations and wishes; and which in those countries was a very great blessing, and served very much to recommend a place to dwell in: *and said unto him, we have found water*: not only had dug a well, but they had found plenty of water, and that which was good; or otherwise it would not have been worth while to have troubled Isaac with the account of it.

Ver. 33. *And he called it Sheba, &c.*] Which, according to Jerom, signifies *fulness*, as if it had its name from the abundance of water in it; but rather it signifies an *oath*, and was so called from the oath, which he and Abimelech had just took to one another; and these circumstances meeting together, the taking of the oath, and the account of the well, *therefore the name of the city is Beer-sheba unto this day*: that is, the well of the oath: it had been so called by Abraham 100 years ago or more; but now upon this occasion it

was renewed and confirmed, and so continued until the times of Moses, and many ages after.

Ver. 34. *And Esau was forty years old, &c.*] The same age his father was of when he married, ch. xxv. 20: *when he took to wife Judith, the daughter of Beeri the Hittite*; Josephus^m makes her to be the same with Aholibamah; but her father's name was Zibeon, and an Hivite, and must therefore be another person, not only the name being different, but the tribe, Gen. xxxvi. 2: *and Bashemath the daughter of Elon the Hittite*; whom Aben Ezra takes to be the same with Adah, and so does Josephus; and in this they may be right, since the name of her father, and his nation or tribe, agree, ch. xxxvi. 2. The fathers of these two women are represented by Josephus as men of great power and authority among the Canaanites, as very probably they were. Esau had another wife of the same name with this last, but she was daughter of Ishmael, and sister of Nebaioth, ch. xxxvi. 3. for he had more wives than those; these were his two first, who very probably were not taken together, but one after another, though it may be but at a short distance from each other.

Ver. 35. *Which were a grief of mind unto Isaac, and to Rebekah.*] The marriage of them itself was a trouble to them, it being contrary to their will that any of their children should marry with the Canaanites, and those the worst sort of them, the Hittites; it having been the care of Abraham, the father of Isaac, that his son should not marry with them, and laid a strict injunction on his servant not to take a wife for his son from among them; and which was an example to be followed in after-times, and which Esau very likely was not ignorant of: and besides this, the women themselves he took for wives were very disagreeable on all accounts, partly because of their religion, being idolaters, and partly by reason of their temper and behaviour, being proud, haughty, and disobedient; as all the three Targums intimate.

C H A P. XXVII.

IN this chapter we are informed, that Isaac being old and dim-sighted, sent for Esau to get him venison, that he might eat of it, and bless him before he died, ver. 1—4. that Rebekah hearing of this formed a scheme for Jacob to get the blessing before him, which she communicated to Jacob, to which he at first objected, but afterwards complied, ver. 5—17. and also how that he succeeded in the attempt, and got the blessing from his brother, ver. 18—29. and that this was confirmed to him by his father, even when his mistake was discovered upon Esau's coming, ver. 30—33. which occasioned a most bitter cry in Esau, a severe reflection on his brother, and an earnest expostulation with his father for a blessing, which he obtained, ver. 34—40. the consequence of this were hatred in Esau to Jacob, and an intention to kill him, which Rebekah hearing of; advised Jacob to flee to her brother Laban, ver. 41—45. and to facilitate this, complains to Isaac of Esau's

wives, and suggests, that should Jacob marry among the same people, it would add to the distress of their lives; and therefore hints it to him, that it was necessary and proper he should go to her family for a wife, ver. 46. and whither Isaac sent him, as the following chapter shews.

Ver. 1. *And it came to pass, that when Isaac was old, &c.*] He is generally thought to be about 137 years of age at this time, which was just the age of his brother Ishmael when he died, ch. xxv. 16. and might put him in mind of his own death as near at hand; though if he was no older, he lived after this 43 years, for he lived to be 180 years old, ch. xxxv. 28: *and his eyes were dim, so that he could not see*; which circumstance is mentioned, not only as a sign of old age, and as common to it, but for the sake of the following history, and as accounting for it, that he should not know Jacob when he blessed him; and this was so ordered

in Providence, that by means of it the blessing might be transferred to him, which otherwise in all probability would not have been done, if Isaac had had his sight: *he called Esau his eldest son*; who though he was married, and had been married 37 years at this time, yet still lived in his father's house, or near him; for as he was born when his father was 60 years of age, and he married when he himself was 40, and his father must be 100, so if Isaac was now 137, Esau must have been married 37 years; and though he had obliged his father by his marriage, yet he retained a natural affection for him; nor had he turned him out of doors, nor had he any thoughts of disinheriting him; but on the contrary intended to bestow the blessing on him as the first-born, for which reason he is here called *his eldest son*: *and said unto him, my son*; owning the relation, expressing a tender affection for him, and signifying he had something further to say unto him: *and he said unto him, behold, here am I*; by which Esau intimated he was ready to hear what his father had to say to him, and was willing to obey him. The Targum of Jonathan says, this was the 14th of Nisan, when Isaac called Esau to him.

Ver. 2. *And he said, behold, now I am old, &c.*] See the note on the preceding verse: *I know not the day of my death*; how soon it will be; every one knows he must die, but the day and hour he knows not, neither young nor old; and though young men may promise themselves many days and years, an old man cannot, but must or should live in the constant expectation of death.

Ver. 3. *Now therefore, take, I pray thee, thy weapons, &c.*] Or *thy vessels, or instruments*, his instruments of hunting: as *thy quiver and thy bow*: the former is the vessel or instrument, in which arrows were put and carried, and has its name in the Hebrew language from its being hung at the girdle, though another word is more commonly used for a quiver; and Onkelos and Jarchi interpret this of a sword; and which is not disapproved of by Aben Ezra and Ben Melech, who explain it either a quiver or a sword; and the latter was as necessary for hunting as the former, see ver. 40. and such a sword may be meant, as Mr. Fuller observes^o, which we call a *hanger*; and of the bow being an instrument of hunting, not any thing need be said: *and go out to the field, and take me some venison*; this does not necessarily intend what we commonly call so, but any thing hunted in the field, as hares, wild goats, &c. and indeed the latter seems to be what Isaac loved, by the preparation Rebekah afterwards made.

Ver. 4. *And make me savoury meat, such as I love, &c.*] For, though he had lost his sight, he had not lost his taste, nor his appetite for savoury food: *and bring it to me, that I may eat*; this was enjoined to make trial of his filial affection and duty to him, before he blessed him: *that my soul may bless thee before I die*; not only that he might do it with cheerfulness and vivacity, having ate a comfortable meal, and being refreshed with it, but that having had proof of his son's duty and affection to him, he might confer the blessing on him heartily: this blessing was not an ordinary and com-

mon one, but what parents used to bestow upon their children at the time of their death, or a little before it; and good men oftentimes did this under a spirit of prophecy, declaring what would be the case and circumstances of their children in time to come; and particularly the principal part of the blessing of Isaac, which Abraham had entailed upon him by divine direction, and he thought to have entailed on Esau his first-born, was the promise of the descent of the Messiah from him and his seed, and of the possession of the land of Canaan by them: and this shews that Rebekah had not made known the oracle to Isaac, that *the elder should serve the younger*: or, if she had, he had forgot, or did not understand it, and might think it respected not the persons of his sons, but their posterity; or however, from a natural affection for Esau his first-born, and that the blessing and inheritance might go in the common channel, he was desirous he should have it; and he might also be ignorant of Esau's having sold his birth-right to Jacob, or that he made no account of it.

Ver. 5. *And Rebekah heard when Isaac spake to Esau his son, &c.*] She might hear Isaac call to him by one means or another, that he had sent for him, or might see him go into his father's tent, and might stand at the door of it and listen to hear what he said to him; though the Targum of Jonathan says, she heard by the Holy Spirit; *and Esau went to the field to hunt for venison, and to bring it*; as his father directed and enjoined him; and thus it was ordered by divine Providence, that there might be time and opportunity for Jacob to get the blessing before his brother.

Ver. 6. *And Rebekah spake unto Jacob her son, &c.*] Who was in the tent with her, and for whom she had the strongest affection: *saying, behold, I heard thy father speak unto Esau thy brother*; heard the conversation that passed between them, and particularly what Isaac had given in charge to Esau, *saying*, as follows:

Ver. 7. *Bring me venison, and make me savoury meat, &c.*] Fetch him venison out of the field, and dress it in a savoury manner, and bring it to him: *that I may eat, and bless thee before the Lord before my death*; the phrase *before the Lord* is here added, which yet perhaps might be expressed by Isaac, though before omitted by the historian, and has a very considerable emphasis in it; for this solemn blessing was given not only in the presence of the Lord, and before him as a witness, but by calling upon him, and praying for direction in it, and then pronouncing it in his name and by his authority, he approving of it, so that it was ever after irrevocable.

Ver. 8. *Now therefore, my son, obey my voice, &c.*] Hearken to what I am about to say, and do according to that which I command thee, in every particular; she required of him filial obedience to all that she enjoined him; which, though not difficult to be performed, she was aware Jacob would make objections to, as he did; and therefore she is so pressing and peremptory in her injunctions, as well knowing it was respecting an affair of the greatest moment and importance.

Ver. 9. *Go now to the flock, &c.*] To the flock he

^o כליך instrumenta tua, Pagninus, Montanus, Tiguriae version, Junius & Tremellius, Piscator; vasa tua, Vatablus.

^o Miscell. Sacr. l. 1. c. 17.

had the care of, and that immediately, for the case required haste: *and fetch me from thence two good kids of the goats*; two young kids that were fat, as Jonathan and Ben Melech interpret it; and, though two may seem to be too much to be dressed for Isaac only; it may be observed, that Rebekah intended only to take out some of the choicest and most tender and delicate parts of them, and which would best suit her purpose, and which she would make most like to venison; and the rest could be disposed of for the use of the family: and, if it should be questioned whether Rebekah had a right to do this without her husband's leave, the Jewish writers have an answer ready; that, in her dowry or matrimonial contract, Isaac had allowed her to take two kids of the goats every day^p: *and I will make them savoury meat for thy father, such as he loveth*; such as would pass with him for venison: Jarchi says, that the taste of a kid is like the taste of a young roe or fawn; however, by seasoning, the natural taste might be altered so as not to be distinguished, as we find it was; and such as have the best skill in venison may be imposed upon and deceived by more ways than one, as well as Isaac was.

Ver. 10. *And thou shalt bring it to thy father, &c.*] For venison; and as if he was Esau that brought it: *that he may eat, and that he may bless thee before his death*; to whom she knew by the divine oracle the blessing belonged, as well as by virtue of the sale of the birthright to him by his brother, and through Esau's forfeiting of it by marrying with the Canaanites: in these her sentiments she was right, but wrong in the ways and means she took to get it for him.

Ver. 11. *And Jacob said to Rebekah his mother, &c.*] Being timorous lest he should do an ill thing, and be accounted a deceiver, and bring a curse upon himself: *behold, Esau my brother is a hairy man*: covered all over with hair, as with a hairy garment; so he was born, and so he continued, and no doubt his hair increased, ch. xxv. 25: *and I am a smooth man*; without hair, excepting in those parts where it is common for all men to have it.

Ver. 12. *My father peradventure will feel me, &c.*] For, though he could not see him, and so discern whether he had any hair or no on him, yet, suspecting him by his voice, he might call him to him to feel him, as he did; for Jacob understood his mother right, that he was to personate his brother Esau in the transaction of this affair: *and I shall seem to him as a deceiver*: one that imposes upon another and causes him to err, leads him to say or do wrong things; and not only appear as one, but be really one, and even a very great one, as the doubling of the radical letters in the word shews; yea, the worst of deceivers, a deceiver of a parent, of one that was both aged and blind: *and I shall bring a curse upon me, and not a blessing*: and he might justly fear, that should he be found out, it would so provoke his father, that, instead of blessing him, he would curse him, see Deut. xxvii. 18.

Ver. 13. *And his mother said unto him, upon me be thy curse, my son, &c.*] That is, if thy father should curse thee, which I am well assured he will not, let

the curse, be what it will, fall upon me, and not on thee; I'll bear the blame and the punishment: this she said in the strong faith of the divine oracle, being fully persuaded her scheme would succeed, and that Jacob would have the blessing, and therefore she feared no curse falling upon her or her son; and this she said to encourage him: the Targum of Onkelos is, "to me" it has been said in prophecy, that the curses shall "not come upon thee, my son:" *only obey my voice, and go fetch me them*; the two fat kids of the goats from the flock.

Ver. 14. *And he went and fetched and brought them to his mother, &c.*] Being satisfied with what his mother had said, he went to the field where the flock was, and took out of it two young kids, and brought them to his mother; and thus far he did right to obey her commands: *and his mother made savoury meat, such as his father loved*: by picking out proper pieces, and seasoning them well, it was as grateful to him as if it had really been venison, such as he loved.

Ver. 15. *And Rebekah took goodly garments of her eldest son Esau, &c.*] Or desirable^q ones, exceeding good ones: *which were with her in the house*; which she had the care and keeping of, and were wore only on particular occasions: some think these were priestly garments, which belonged to him as the first-born, and were not in the keeping of his wives, being idolaters, but in his mother's keeping; which is not very probable, yet more likely than that they were, as some Jewish writers^r say, the garments of Adam the first man, which Esau seeing on Nimrod, greatly desired them, and slew him for them, see ch. x. 10. and hence called desirable garments: *and put them upon Jacob her younger son*; that he might be took for Esau, should Isaac examine him and feel his garments, or smell at them.

Ver. 16. *And she put the skins of the kids of the goats upon his hands, &c.*] Upon both his hands, and the whole of them that was bare, that he might appear to be like Esau: *and upon the smooth of his neck*; which in Esau was covered with hair as his hands; and Hiscuni, a Jewish writer^s, observes, that the skins of goats are rough, and like the skin of a hairy man; and so Bochart^t remarks, that goats' hair in the eastern countries is not much unlike human hair; see 1 Sam. xix. 13, 16.

Ver. 17. *And she gave the savoury meat, &c.*] Seasoned and dressed in such a manner as might be taken for venison: *and the bread which she had prepared to eat with it, into the hand of her son Jacob*: the dish of meat in one hand, and the bread in the other.

Ver. 18. *And he came unto his father, &c.*] Into the tent and apartment where he was: *and said, my father*; to try whether he was awake, and to let him know that he was come, since he could not see him: *and he said, here am I*; what hast thou to say to me? *who art thou, my son?* or which of my sons art thou, Jacob or Esau? for, from the voice and the quick dispatch made, he suspected it was not his son Esau.

Ver. 19. *And Jacob said unto his father, I am Esau thy first-born, &c.*] Had he only said that he was his

^p Bereshit Rabba, sect. 65. fol. 57. 4. Jarchi in loc.

^q תְּרִישִׁים desideratissimis, Junius & Tremellius, Piscator.

^r Targum Jon. in loc. Bereshit Rabba, sect. 65. fol. 58. 1. Pirke Eliczer, c. 24. Shalshalet Hakabala, fol. 3. 1.

^s Apud Drusium in loc.

^t Hierozol. par. 1. l. 2. c. 51. col. 626.

first-born, he might have been excused from lying, because he had bought the birthright of Esau; but when he says, *I am Esau*, he can by no means be excused; for to say he personated Esau will not do; besides, he afterwards says he was his very son Esau, ver. 24: *I have done according as thou badest me*; which is another lie; for Isaac had not bid him bring him any venison, nor go into the field for it, and take it and dress it for him; nor indeed had Jacob done either of these: *arise, I pray thee, sit and eat of my venison*; or *hunting*^u, what he had hunted; another untruth, for it was not venison he brought him, nor any thing that was hunted by him: by this it seems that Isaac lay upon a bed or couch through infirmity, and therefore is bid to arise and put himself in a proper posture for eating, which in those times and countries was usually sitting: *that thy soul may bless me*; as this was the thing in view, so speaking of it as soon as he came in, and which he desired might be done after his father had eat and drank, might serve to take off the suspicion of his being another person; since this was what Isaac himself proposed to Esau to do; and this he said when there were none else present.

Ver. 20. *And Isaac said unto his son, &c.*] Supposing him to be Esau: *how is it that thou hast found it so quickly, my son?* that is, the venison; that he had met with it so soon in the field, and got it dressed and ready in so short a time, which was not common, and seemed to be too little for doing all this in it, and so still created some suspicion of deceit: *and he said, because the Lord thy God brought it to me*; which was another falsehood; for it was not the Lord, but his mother brought it to him: and this seems to be the most marvellous of all, that so good a man should dare to bring the name of the Lord God into this affair; indeed he does not say the Lord my God, or our God, but thy God; which some think was done on purpose, the more to cover the deceit, because they suppose that Esau, whom Jacob personated, was an idolater, but this is not so evident; rather it looks as if Jacob had not the confidence to call the Lord his God with a lie in his mouth.

Ver. 21. *And Isaac said unto Jacob, come near, I pray thee, that I may feel thee, my son, &c.*] Still suspecting some fraud in the case; and whereas he knew that Esau was a hairy man, and Jacob smooth, he thought by feeling he could discover the imposture, if there was any: *whether thou be my very son Esau, or not*; which he still pretty much questioned.

Ver. 22. *And Jacob went near unto Isaac his father, &c.*] Boldly and without trembling; which he could the better do, as his father could not see him, and so not capable of discerning any change in his countenance or outward behaviour: *and he felt him*; some parts of his body, especially his hands: *and said, the voice is Jacob's voice*; very like it, as if it was the same, as indeed it was: *but the hands are the hands of Esau*: are like them, being hairy as they; or, as the Targums of Jonathan and Jerusalem, “the feeling of the hands” is as the feeling of the hands of Esau;” they feel like them.

Ver. 23. *And he discerned him not, &c.*] As he could

not see, he could make no judgment by that sense; and, though he had his hearing, and thought the voice was like Jacob's, he might imagine there might be an alteration in Esau's voice, coming in haste and weary from the fields; yet, as there could not be any deception in his feeling, he thought it safest to trust to that, as it follows: *because his hands were hairy as his brother Esau's hands*; which could not in a short time become so naturally; it was more reasonable to think that Esau's voice should be altered and become like Jacob's, than that Jacob's hands should become like Esau's: *so he blessed him*; or intended and determined within himself to bless him, for the blessing was not given till afterwards; unless this is to be understood of a common blessing, congratulating him on the quick dispatch he made, and the great success he met with; and after this gave him the patriarchal blessing, which as yet he had not, being not thoroughly satisfied of him, as appears by what follows.

Ver. 24. *And said, art thou my very son Esau? &c.*] Still having some doubt on his mind whether he really was so or no, because of his voice: *and he said, I am*; as for the observation of Jarchi upon this, in order to excuse Jacob from lying, that he does not say, *I am Esau*, only *I*, it will not do, since it is an answer to Isaac's question, with a design to deceive him; and he intended by it that he should understand him as he did, that he was really Esau.

Ver. 25. *And he said, bring it near to me, &c.*] Being in a good measure satisfied that it must be Esau that was with him, he agreed that he should set his savoury meat before him he had prepared and brought to him: *and I will eat of my son's venison, that my soul may bless thee*; this shewed that as yet he had not blessed him, at least that the main and principal blessing was yet to come: *and he brought it near to him, and he did eat*; set it on a table before him, and guided his hands to it, or fed him with it, and he made a meal of it: *and he brought him wine, and he drank*; and so was comfortably refreshed, and in a good temper and disposition of mind to confer the blessing.

Ver. 26. *And his father Isaac said unto him, &c.*] After he had eat and drank, and the repast was over, and all were took away: *come near now, and kiss me, my son*; which was desired either out of affection to him, excited by this instance of preparing such savoury and agreeable food; or else having some suspicion still, and willing to have more satisfaction before he proceeded further to bless, from the smell of his breath, and of his garments.

Ver. 27. *And he came near, and kissed him, &c.*] Jacob came near and kissed Isaac his father: *and he smelled the smell of his raiment*: which being not like the smell of a sheep-coat, but of a field, might give him more full satisfaction that it was truly Esau: *and he blessed him*; with his patriarchal and prophetic blessing, which here begins: *and said, see, the smell of my son is as the smell of a field which the Lord hath blessed*; like a field full of fragrant herbs, flowers, and spices, watered with the dews and rain of heaven, and so made fruitful, which emits a most delightful odour; this may respect the scent of Esau's clothes, now on Jacob's

^u קצירי de venatione mea, Pagninus, Montanus, Junius & Tremellius, &c.

back, which they received from the fields, which Esau continually frequented; or rather from the odoriferous herbs and fruits which were put among them in the chest, in which Rebekah had laid them up; and it may be, that whereas the goat-skins on his hands and neck would be apt to send forth a rank and disagreeable smell, these might be so scented by Rebekah as to prevent that. Some render these words, *see the smell of my son, whom the Lord hath blessed**, *as the smell of a field*; and so Isaac pronounces him blessed of the Lord, as well as by himself; the sense is the same: as to the smell, many interpreters consider this as a type and figure of the acceptance of believers with God, being clothed with the goodly, excellent, and desirable garment of the righteousness of Christ their elder brother, even of their persons, services, and sacrifices; which is indeed truly spiritual and evangelical; but is liable to this objection, that it makes profane Esau a type of Christ: I see not that any thing can well be objected to the application of this son of Isaac's to the Messiah himself, whom he may have a special regard unto in this prophetic blessing, reading the words, *the smell of my son shall be as the smell of a field*: or *my son, whom the Lord hath blessed*, and prevented with all the blessings of goodness, and in whom all nations shall be blessed, shall be *as the smell of a field*: all whose garments smell of myrrh, aloes, and cassia, Psal. xlv. 8. even Isaac's principal son, that should be of his seed, of whom Jacob his present son was a type, and who was to spring from him.

Ver. 28. *Therefore God give thee of the dew of heaven, &c.] Or shall or will give thee*†, seeing he was blessed of God, and the blessed seed should spring from him, as well as his posterity should inherit the land of Canaan; for this is said rather by way of prophecy than wish, and so all that follow; and the dew of heaven is the rather mentioned, not only because that makes the earth fruitful on which it plentifully falls, but likewise because the land of Canaan, the portion of Jacob's posterity, much needed it, and had it, for rain fell there but seldom, only twice a year, in spring and autumn; and between these two rains, the one called the former, the other the latter rain, the land was impregnated and made fruitful by plentiful dews; and these signified figuratively both the doctrines and blessings of grace, which all Jacob's spiritual offspring, such as are Israelites indeed, are partakers of, and especially under the Gospel dispensation, see Deut. xxxii. 2. Hos. xiv. 5. Mic. v. 7: *and the fatness of the earth, and plenty of corn and wine*; and such the land of Canaan was, a fat and fertile land, abounding with all good things, see Deut. viii. 8. by which are figured the plenty of Gospel provisions, the word and ordinances, which God has given to his Jacob and Israel in all ages, as he has not given to other people, and especially in the times of the Messiah, Jacob's eminent seed and son, see Psal. cxlvii. 19, 20. Isa. xxv. 6. Zech. ix. 17.

Ver. 29. *Let people serve thee, and nations bow down to thee, &c.]* Which was literally true in the times of Joshua and the judges, when the Canaanites were con-

quered and subdued, and those that remained became tributary to the Israelites; and still more so in the times of David, a son of Jacob, in the line of Judah, when the Philistines, Moabites, Syrians, Ammonites, and Edomites, became subject to him, his servants and tributaries; and yet more so in the times of the Messiah that was to spring from Jacob, and did, to whom many nations have been already subject, and all will in the latter day, Psal. lxxii. 11. Rev. xv. 4. And this passage is applied to the Messiah, and his times, by the Jews, in an ancient book † of theirs, at least said to be so. The Targum of Jonathan paraphrases it of the children of Esau or the Edomites, and of the children of Keturah; and that of Jerusalem, of the children of Esau, and of Ishmael: *be lord over thy brethren, and let thy mother's sons bow down to thee*: these seem rather to be the children of Esau, Jacob's brother, and his mother's sons; the Targum of Jerusalem interprets the latter of the sons of Laban, his mother's brother, the Arabians and Syrians; which will be more fully accomplished when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, Rev. xi. 15. who will then appear to be King of kings, and Lord of lords, even the King of the whole earth: *cursed be every one that curseth thee*: it signifies, that those who were the enemies of Jacob, or would be the enemies of the church and people of God, his spiritual Israel, and of the Messiah, would be reckoned the enemies of God, and treated as such; and that those that were his friends, and the friends of the people of God, and heartily wish well to the interest of Christ, these should be accounted the friends of God, and be used as such. The same blessing is pronounced on Abraham the grandfather of Jacob, ch. xii. 3.

Ver. 30. *And it came to pass, as soon as Isaac had made an end of blessing Jacob, &c.]* So that he had the whole entire blessing, and nothing wanting; and takes in blessings of all sorts, temporal, spiritual, and eternal, of which the land of Canaan, and the fruits of it, were typical: *and Jacob was yet scarce gone out from the presence of Isaac his father*; which no doubt he made haste to do, as soon as he had got the blessing; partly to avoid his brother, whom he might expect to come in every moment, and partly to relate to his mother the success he had met with: or *scarce in going out was gone out*‡, was just gone out, and that was all; the Targum of Jonathan says, he was gone about two hands' breadths; that is, out of the door of his father's tent, which was a small space indeed. Jarchi interprets this doubling of the word, of the one going out and the other coming in at the same time; but Ainsworth more rightly observes, that it makes the matter the more remarkable, touching God's providence herein: *that Esau his brother came in from his hunting*; and not only was come out of the field from hunting, but had been at home some time, and had dressed what he had caught in hunting, and was just coming in with it to his father, as appears from the following verse.

Ver. 31. *And he also made savoury meat, and brought*

† Sp Junius, Tremellius, Gesner. & Walther. apud Calov.

‡ מן יצא דאביתך ergo tibi, Schmidt; so Ainsworth.

† Zohar in Gen. fol 84. 4.

‡ מן יצא דאביתך tantum, vel vix exeundo exierat, Montanus, Piscator, Vatablus, Schmidt.

it into his father, &c.] Which was made of real venison, or of creatures taken in hunting, and not like Jacob's, made of other flesh, in imitation of it; for what the Jewish writers * say is not to be regarded, that he was hindered from getting true venison, by angels loosing the deer he bound; still less what the Targum of Jonathan says, that he killed a dog, made savoury meat of it, and brought it to his father: *and said unto his father, let my father arise, and eat of his son's venison, that thy soul may bless me*; this address is made by Esau to his father in a very respectful manner, as became a dutiful son to an aged and honoured parent; who in obedience to his command had prepared agreeable food for him, and now brought it to him, in order to receive his blessing, which he had himself proposed to give him upon it.

Ver. 32. *And Isaac his father said unto him, who art thou? &c.*] Hearing another voice more like Esau's than what he had heard before surprised him, and therefore in haste puts this question: *and he said, I am thy son, thy first-born Esau*; all which was true in a sense; he was his son, and he was Esau, and he was his firstborn by nature, but not by right, for he had sold his birthright.

Ver. 33. *And Isaac trembled very exceedingly, &c.*] Or trembled with a great trembling exceedingly^b; he was amazed, and astonished, and seized with a trembling all over his body, and with terror and confusion of mind; at the craft of Jacob in getting the blessing; at the disappointment of Esau in losing it; at his own act in blessing Jacob instead of Esau, contrary to his inclination and intention; and at the overruling providence of God in bringing this about in so strange a manner, agreeably to the oracle he had given Rebekah; which now perhaps came fresh into the mind of Isaac, if he had heard it before; and all together threw him into this amazement: *and he said, who? where is he*; which words spoken in haste, and without order, shew the hurry and consternation of mind he was in: *that hath taken venison, and brought it me, and I have eaten of all before thou camest*; he was here but just now; he was scarce gone out before thou camest in; who, and where is he, that has done this? He knew it must be Jacob that had prepared and brought him food he called venison, which he had eaten sufficiently of, though in the confusion of his mind he puts these questions: *and have blessed him? yea, and he shall be blessed*; for he now saw clearly that it was according to the divine will that Jacob should be blessed, though his natural affection led him to bless Esau; and no doubt, whilst he was pronouncing the blessing on Jacob, he felt an uncommon impulse upon his mind, by which he was assured that he was right in blessing him, that it was according to the will of God, was by his direction, and with his approbation; and therefore he here, even after Jacob's deceit was detected, confirms and ratifies it; and this is added, lest any question should be made of the validity of the blessing of Jacob, when it was given through mistake, and got by deceit; but this Isaac did and said knowingly, and by faith, as the apostle says, Heb. xi. 20.

Ver. 34. *And when Esau heard the words of his father, &c.*] That another person had been before him, and got the blessing; and especially when he heard this ratified, and confirmed, and made irrevocable: *he cried with a great and exceeding bitter cry*; as loud as he possibly could, and in as doleful and hideous a manner as can be imagined; according to the Vulgate Latin version, he roared like a lion: *and said unto his father, bless me, even me also, O my father*; thou art my father, and I am a child of thine as well as Jacob, shew paternal affection to me; give me also a child's blessing, one at least equal to what thou hast given Jacob, if not a greater, as being the first-born.

Ver. 35. *And he said, thy brother came with subtilty, &c.*] The Targums of Onkelos and Jonathan, and so Jarchi, interpret it, *with wisdom*, taking it in a good sense, and as excusing the fact; or rather commending it, as if it was wisely and prudently managed; but the word signifies fraud and deceit, and so it must be understood; though it may be Isaac says this, not so much to blame Jacob for what he had done, as to excuse himself to Esau, that he did not intend to give the blessing from him, but that he was imposed upon through the craft and subtilty of his brother, who feigned himself to be Esau; pretending he had been a-hunting, and had had wonderful success, and had got venison, and had prepared it; and came with goatskins upon his hands and neck, that he might seem to be hairy as Esau was, and by these artful tricks he had deceived him, and therefore Esau could not blame him for what he had done: *and hath taken away thy blessing*; which belonged to him as the first-born, and he expected to have, and Isaac intended to have given it to him.

Ver. 36. *And he said, is not he rightly named Jacob? &c.*] As he was by his parents, and those that were at his birth, because he took his brother by the heel as he came out of his mother's womb; for Jacob signifies *heeler*, a supplanter, and was given him to keep up the memory of what he had done, to which Esau here refers: *for he hath supplanted me these two times*; to supplant another is to put his foot under the heel of another, in order to trip him up, to which Esau alludes; but uses the word in a figurative sense, for circumventing him, and dealing fraudulently and deceitfully with him, though he is not able to support his charge; for if he dealt fraudulently with any, it was with his father, and not with him, and the two times he refers to prove it not: *he took away my birthright*; which is not true, he did not take it away from him either by force or fraud, Esau sold it to him for a mess of pottage; he had despised and made light of it himself, and had parted with it at so mean a price, and now falsely charges his brother with taking it away from him, and wrongly accuses him of being a supplanter on that account: *and behold, now he hath taken away my blessing*; this also is not true, he had not taken it away; it was given him by his father; and though he had used some artful methods with him to get it, he had neither supplanted Esau, but if any one, his father; nor had he done any in-

* Beresbit Rabba, sect. 67. fol. 59. 2.

^b ויחרר חררה גדולה עדימאר contremuit tremore magno usque valde, Montanus; Pagninus, Schmid.

justice to Esau, since as he had bought of him the birthright, the blessing annexed to it went along with it, and of right belonged to Jacob: *and he said, hast thou not reserved a blessing for me?* is the whole fund of blessings exhausted? are all bestowed upon Jacob? is there not one left for me? he hoped there was, and that as good a one as he had bestowed on his brother, and entreats he might have it.

Ver. 37. *And Isaac answered and said unto Esau, &c.*] Giving an account of the blessing he had bestowed upon his brother: *behold, I have made him thy lord*: the lord of his posterity, who would be subdued and become tributary to his seed: *and all his brethren have I given to him for servants*; the Edomites, who sprung from his brother Esau, who, according to this prophetic blessing, became servants to David, who was a son of Jacob's, see the note on ver. 29: *and with corn and wine have I sustained him*; promised him a fruitful country, the land of Canaan, abounding with all good things, particularly with corn and wine, which are put for all the rest: *and what shall I do now unto thee, my son?* what is there remains? what can be bestowed upon thee? there's nothing left; dominion over others, even over all nations, yea, over thyself and thy posterity, and plenty of all good things, are given already to Jacob; what is there to be done for thee, or thou canst expect?

Ver. 38. *And Esau said unto his father, hast thou but one blessing, my father? &c.*] He seems to speak diminutively of what had been given to Jacob, calling it *one blessing*: whereas there were many, and of different sorts, both temporal and spiritual; but it may be Esau had not so clear and comprehensive a view of what was contained in Jacob's blessing; or at least was willing to think and hope that there was not so much given, but there might be some behind for him, and that his father had a greater stock than to be drained of all at once: *bless me, even me also, O my father*: with another blessing, with one equal to what has been given my brother: *and Esau lift up his voice, and wept*; in order to move the affections of his father, and to prevail upon him to reverse the blessing he had bestowed on Jacob, and give it to him; but he could not bring his father to repentance, to change his mind, and revoke the blessing, and give it him, with all his crying and tears, as the apostle observes, Heb. xii. 17.

Ver. 39. *And Isaac his father answered and said unto him, &c.*] Being willing to bestow what he could upon him, without lessening or breaking in upon the grant made to Jacob: *behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above*: this agrees with part of the blessing of Jacob, only the clauses are inverted, and no mention made of corn and wine; the land of Edom not being so fat and fruitful as the land of Canaan. Castalio renders the words very differently, *thy habitation shall be from the fatness of the earth, or without the fatness of the earth, and without the dew of heaven from above*^c; or otherwise he thinks Esau would have the same blessing with Jacob, and so would have no occasion of complaint or grief, or to have hated his brother and sought his life; to which may be added, that the land of Edom, which

Esau and his posterity inhabited, was a very desert country, see Mal. i. 3.

Ver. 40. *And by thy sword shalt thou live, &c.*] By what he could get by it; his land being so poor that he could not live upon it, but must be obliged to such methods for a livelihood; or his country being surrounded with enemies, his posterity would be obliged to defend themselves by the sword, and other weapons of war: *and shalt serve thy brother*; which is the sense and language of the oracle, ch. xxv. 23. and which Isaac perhaps now remembered, and had a clear understanding of it, and delivers out his prophetic blessing agreeably to it: *and it shall come to pass, when thou shalt have the dominion*; not over the Israelites, the posterity of Jacob, which the Edomites, Esau's posterity, never had; but when they should get a greater degree of strength, power, authority, and dominion in the world: *that thou shalt break his yoke from off thy neck*; the Edomites should revolt from the posterity of Jacob, and shake off the yoke of bondage and subjection they had been long under; as they did in the times of Joram, king of Judah, and set up a king of their own, and continued in such a state of freedom a long time, see 2 Kings viii. 20, 21, 22.

Ver. 41. *And Esau hated Jacob because of the blessing wherewith his father blessed him, &c.*] It being a better blessing than his; giving him a better country, and greater plenty of good things, a larger dominion, and even dominion over him and his seed; for as for the promise of the Messiah, and spiritual blessings, he seems to have no concern about them, only temporal ones: *and Esau said in his heart*; within himself, but he did not long keep it there, but told somebody of it; or otherwise, how should Rebekah be informed of it, as afterwards related? what he said follows, *the days of mourning for my father are at hand, then will I slay my brother Jacob*; that is, the time of his father's death was drawing nigh, when there would be a mourning for him for some days; at which time, or at the end of it, he proposed to pick a quarrel with Jacob about his title to his father's substance, and in the quarrel kill him, and so regain the birthright and the blessing; and Jacob dying unmarried, and without issue, would defeat both the oracle of God, and the prophetic benediction of his father; but he failed in all, the time of his father's death was not so near as he imagined, for he lived 43 years after this; and this design of his being discovered, was the occasion of Jacob's going to Haran, where he married two sisters, and by them and their maids had a numerous offspring, whereby both the oracle and the blessing had their accomplishment. Esau seems to have retained some affection for his father, and therefore put off the execution of this wicked design until his death, being unwilling to grieve him, but had no regard for his mother, who he knew loved Jacob better than he, and was assisting to him in getting the blessing from him. Schmidt gives a sense of this passage different from all interpreters, and renders the words, *the days of my father's mourning will draw nigh*; not in which his father would be mourned for, being dead, but in which his father, being alive, would himself mourn for his

^c See the Bishop of Clogher's Chronology of the Hebrew Bible, p. 142.

son Jacob, being slain by Esau; and accordingly he renders the next clause, *for I will slay my brother Jacob*: and that will make him mourn, and perhaps die of his grief; and so he shews an ill will to his father because he confirmed the blessing to Jacob, as well as to Jacob because he had it.

Ver. 42. *And these words of Esau her eldest son were told to Rebekah, &c.*] Jarchi and Jonathan say, by the Holy Ghost; but Aben Ezra thinks, by one of Esau's friends and confidants, to whom out of the abundance of his heart he had revealed this secret, which is not at all unlikely: *and she sent and called Jacob her younger son*: who might be in another tent or apartment, or with the flocks in the field: *and said unto him, behold, thy brother Esau, as touching thee, doth comfort himself*, purposing to kill thee; he has determined on it, and has laid a scheme for it, and comforts himself with the thought of it, that he shall be able to accomplish it, and so be the heir of the promise, and get the blessing; and even such is his nature, that thy death will be a comfort to him under the loss of his blessing, though he gets nothing by it, so sweet is revenge unto him.

Ver. 43. *Now therefore, my son, obey my voice, &c.*] Hearken to what I say, and do according to it, as he had already in many instances, and particularly in a late one, in which he succeeded, and therefore had good reason to attend to her advice and direction, see ver. 13. *and arise, flee thou to Laban my brother, to Haran*; where Laban her brother dwelt.

Ver. 44. *And tarry with him a few days, &c.*] Which Aben Ezra interprets a few years; rather, as Hiscuni, one year; perhaps it may be better should it be said one or two years; but instead of so short a time Jacob stayed there 20 years, and perhaps Rebekah never saw him more, being dead before he returned; after this account, no more mention is made of her: *until thy brother's fury turn away*; which she hoped would abate, subside, and be entirely gone in process of time, and especially when the object of it was out of sight, and so it might be thought would be out of mind.

Ver. 45. *Until thy brother's anger turn away from thee, &c.*] Which is repeated from the preceding verse, to carry on the connexion: *and he forget that which thou hast done to him*; in getting the blessing from him; being convinced that Jacob had done him

no injury, and that he had no just cause of being angry with him, it being the will of God that he should have the blessing; and besides, having bought the birth-right of him, the blessing belonged to him in course; or however would in time forgive and forget what he thought was an injury done him: *then I will send, and fetch thee from thence*: send messengers to him that should acquaint him with the disposition of his brother towards him, and, if agreeable, bring him along with them to his mother again; this is said to encourage him to go: *why should I be deprived also of you both in one day?* who might either in the quarrel kill one another; or however, as one would be murdered, so the other, the murderer, must die by the hand of the civil magistrate, according to the law in Gen. ix. 6. or should he escape justice being done him by men, yet the hand of God would find him; or if obliged to fly and hide himself, it would be as if he was not.

Ver. 46. *And Rebekah said to Isaac, &c.*] Not what she had told Jacob concerning the enmity of Esau to Jacob, and his intention to kill him, lest it should grieve him, and bring his gray hairs with sorrow to the grave; but what follows, as an excuse to get Isaac's leave for Jacob's departure, concealing the true reason of it: *I am weary of my life because of the daughters of Heth*: whom Esau had married, ch. xxvi. 34, 35. who were continually vexing and teasing her by their impiety and idolatry, their irreligion and profaneness, their disobedience and contradiction, their froward temper and behaviour; *if Jacob take a wife of the daughters of Heth*; as his brother has done, and after his example, as the best are too apt to be led by bad examples: *such as these which are of the daughters of the land*: like those Esau had married, of the same tribe, or of other of the tribes of the Canaanites, which were in religion and manners like unto them: *what good shall my life do me?* I shall have no comfort in it; death would be more eligible than such a life: this she said with great vehemence and affection, to move and work upon Isaac to lay his commands on Jacob, and give him orders and directions to go to her family and friends, and there take him a wife; and she succeeded according to her wishes, as the following chapter shews.

C H A P. XXVIII.

IN this chapter an account is given of the charge Isaac gave to Jacob not to marry a Canaanitess, but to go to Padan-aram, and take a wife from his mother's family, and of his blessing him before he sent him away, ver. 1—5. of the notice that Esau took of this blessing and charge, which led him to take a wife of the family of Ishmael, ver. 6—9. of the dream of the ladder, which Jacob had in his way to Haran, ver. 10, 11, 12. of the blessing which God conferred upon him there, ver. 13, 14, 15. of the awfulness of

the place upon his awaking, and of his erecting a pillar in it, and giving a name to it, ver. 16—19. and of the vow he made to God, should he be supplied with the necessaries of life, and be kept in safety by him, ver. 20, 21, 22.

Ver. 1. *And Isaac called Jacob, &c.*] Or therefore^d, because of what Rebekah had said to him, related in the latter part of the preceding chapter, he sent for Jacob to come to him from his tent or apartment where he was, or from the field where he was keeping the

^d ויקרא itaque, V. L. Schmidt, Tigurine version, Junius & Tremellius, Piscator; igitur, Drusius.

flocks; thus paying a great regard to what his wife Rebekah had suggested to him, and which appeared to him very right and reasonable: *and blessed him*; he did not send for him to chide and reprove him for his fraudulent dealings with him to get the blessing from his brother, much less to revoke it, but to confirm it; which was necessary to prevent doubts that might arise in the mind of Jacob about it, and to strengthen him against the temptations of Satan; since he was about to be sent away from his father's house solitary and destitute, to go into another country, where he was to be for a while in a state of servitude; all which might seem to contradict the blessing and promises he had received, and would be a trial of his faith in them, as well as a chastisement on him for the fraudulent manner in which he obtained them: *and charged him, and said unto him, thou shalt not take a wife of the daughters of Canaan*; it was time that he was married; for he was now, as the Jewish writers^c say, 77 years of age, which exactly agrees with what Polyhistor^f, an Heathen writer, relates from Demetrius, that Jacob was 77 years of age when he came to Haran, and also his father Isaac was then 137 years old; and so it is calculated by the best chronologers, and as he must be, since he was born when his father was 60 years of age, see the note on ch. xxvii. 1. and being now declared the heir of the promised land, it was proper he should marry, but not with any of the Canaanites, who were to be dispossessed of the land of Canaan, and therefore their seed, and Abraham's, to whom it was given, must not be mixed. Isaac takes the same care, and gives the same charge concerning the marriage of his son Jacob, on whom the entail of the land was settled, as his father Abraham did concerning his, ch. xxiv. 3.

Ver. 2. *Arise, go to Padan-aram, &c.*] Of this place, see the note on ch. xxv. 20. either he is bid to go directly, in haste and alone; perhaps by this time Rebekah had given Isaac some hint of the ill design of Esau against him, which made Isaac the more urgent upon him to be gone, as well as it was high time he had took to himself a wife: *to the house of Bethuel thy mother's father*; who though now dead in all probability, yet the house and family went by his name: *and take thee a wife from thence of the daughters of Laban thy mother's brother*; who had daughters unmarried, of which no doubt Isaac and Rebekah had knowledge, a correspondence being kept up between the two families, though at a great distance.

Ver. 3. *And God Almighty bless thee, &c.*] This is not a new blessing, distinct from that in ver. 1. but the same; there it is expressed in general, here the particulars of it are given; and by which it appears, that Isaac's blessing Jacob was prayerwise, wishing a blessing from God upon him, and was the prayer of faith, delivered out under the spirit of prophecy; and they are blessed indeed that are blessed of God, and they must needs be blessed who are blessed by the Almighty; for what is it he cannot do or give? The Targum of Jonathan adds, "with much riches;" but no doubt all kind of blessings are included, both temporal and spiritual: *and make thee fruitful, and multiply*

thee; with a numerous offspring: *that thou mayest be a multitude of people*; or an assembly or congregation^g of them; which may all unite in one body and make one nation, as the twelve tribes descending from Jacob did.

Ver. 4. *And give thee the blessing of Abraham, to thee, and to thy seed with thee, &c.*] Which was promised to Abraham, and was entailed upon Isaac and his seed, and now upon Jacob and his seed, which follows: *that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham*; the land of Canaan, which was given to Abraham by promise, but not in possession; he was a sojourner and stranger in it, and so Isaac had been all his days, and now Jacob, who through the blessing was become heir of it; but as yet neither he nor his posterity must enjoy it, but he strangers and sojourners in it, for the exercise of faith, and for the leading of their minds off of all earthly enjoyments, to the better and heavenly country God has provided for his people; see Heb. xi. 9, 10, 13, 16.

Ver. 5. *And Isaac sent away Jacob, &c.*] From Beer-sheba; not in anger, or in a dishonourable way, but took his leave of him no doubt in an affectionate manner; as it is clear he went with his blessing, and had his good wishes for a prosperous journey: *and he went to Padan-aram*; which from Beer-sheba, according to some^h, was 480 miles: *unto Laban, son of Bethuel the Syrian*; some versions make Laban to be the Syrian, others Bethuel; it is a matter of no great moment which is here so called, since they were both called Syrians, see ch. xxv. 20: *the brother of Rebekah*; this refers to Laban, for Bethuel was her father: *Jacob's and Esau's mother*; Jacob is set first, not only as being most beloved by his mother, but as now having the birthright and the blessing.

Ver. 6. *And when Esau saw that Isaac had blessed Jacob, &c.*] Had conferred the blessing before given, or had wished him a good journey; which perhaps may be all that Esau understood by it, and so was not so much offended with it: *and sent him away to Padan-aram, to take him a wife from thence*; which likewise might not be displeasing to him, partly as he understood it to be only on account of taking a wife, and not on account of his ill design upon him, which he might imagine his parents knew nothing of; and partly as he would now be out of the way, and he might find means the easier to ingratiate himself into his father's favour, and get him to revoke the blessing, and settle the inheritance upon him: *and that as he blessed him, he gave him a charge, saying, thou shalt not take a wife of the daughters of Canaan*; or of the Canaanites, of any of the tribes or nations that belonged to that people, whether Hittites or others.

Ver. 7. *And that Jacob obeyed his father and his mother, &c.*] As it became him, and as it becomes all children to be obedient to their parents in all things lawful they command them; and it would have been well if Esau had been obedient to them also in a like case, the case of his marriage: *and was gone to Padan-aram*; as they had enjoined him, to take a wife from thence.

Ver. 8. *And Esau seeing that the daughters of Canaan*

^c Pirke Eliezer, c. 35. Vid. Seder Olam Rabba, c. 2. p. 4.

^f Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 422.

^g מְקוּמָה in cæstum, Pagninus, Montanus, &c.

^h Bunting's Travels, p. 72.

pleased not Isaac his father.] Who he perceived was displeased with the daughters of Canaan, or that they were *evil in his eyes*¹, offensive to him, and disapproved of by him, because of their ill manners: Rebekah is not mentioned, whose displeasure he cared not for.

Ver. 9. *Then went Esau unto Ishmael, &c.*] Not to Ishmael in person, for he was now dead, ch. xxv. 17. and had been dead as is reckoned about 14 years before this, but to the house of Ishmael: *and took unto the wives which he had*; the daughters of Heth, and who seem by this to be both alive at this time: *Mahalath the daughter of Ishmael, Abraham's son*; the same with Bashemath, ch. xxxvi. 3. as the Targum of Jonathan expresses it, this person having two names, and is further described, *the sister of Nebaioth, to be his wife*; who was the eldest son of Ishmael, and, his father being dead, was the principal in the family; and this woman Esau took to wife was his sister by his mother's side, as the above Targum expresses, as well as by his father's; whereas he might have other sisters only by his father's side, he having had more wives than one. This Esau seems to have done in order to curry favour with his father, who was displeased with his other wives, and therefore takes one of his father's brother's daughters; but in this he acted an unwise part, on more accounts than one; partly as it was taking to wife the daughter of one that was cast out of his grandfather's house, and had been a persecutor of his father, and therefore not likely to be agreeable to him; and partly as being a daughter of the bondmaid's son: children born of her could not inherit the land promised to Abraham and Isaac.

Ver. 10. *And Jacob went out from Beer-sheba, &c.*] Where Isaac and Rebekah now lived: from hence he went alone, without any servants to attend him, though perhaps not without letters of recommendation from his parents, testifying their affection to him, and that he came with their knowledge and consent, and was their heir, as Isaac had been to Abraham; nor without provisions, at least not without money to purchase them by the way, as appears by the oil he had, ver. 18: *and went toward Haran*; for thither he could not get in one day, being many days' journey; see the note on ver. 5.

Ver. 11. *And he lighted upon a certain place, &c.*] Without any design to take up there, but as it were casually to him, though very providentially, after he had travelled 48 miles; for so far it seems it was from Beer-sheba to Luz or Bethel², as this place was called: *and tarried there all night, because the sun was set*; which hindered his pursuing his journey any further that day, and therefore took a night's lodging here: *and he took of the stones of that place*: one of the stones that lay there, as Aben Ezra and Ben Melech rightly interpret it, as appears from ver. 13. though the Targums of Jonathan and Jerusalem will have it, that these were four stones that he took, and that by a miracle they became one, and is one of the five miracles they say were done for Jacob on that day: *and put them for his pillows, and lay down in that place and slept*; being weary with

his journey, though he had no other bed than the earth, and for his pillow a stone, and for his canopy or curtain the open heaven; a different lodging this from what he had been used to in his father's house, and under the indulgence of his mother; and one would wonder how he could sleep in such circumstances, and that he did not take cold, after such a journey: but it must be considered that it was in a warm climate, and in an age when they did not use themselves to such soft beds as now, and especially that he was under the particular care of divine Providence.

Ver. 12. *And he dreamed, &c.*] As he slept; not a common dream, but under divine direction and influence: *and, behold, a ladder set upon the earth, and the top of it reached to heaven*; denoting either the providence of God, and the various steps of it, bringing about his own glory and the good of his people; and which is steady, firm, and sure, and reaches to all things here on earth; and in an especial manner is concerned about the people of God, their protection and safety; and is directed and governed according to the will, counsels, and purposes of God in heaven; a view of which must be very encouraging to Jacob in his present circumstances: or else the incarnation and mediation of Christ, who in his human nature was to be in the fulness of time on earth, there to live a while, obey, suffer, and die, and so was the ladder set on earth; and his divine nature was the top of it, which reached heaven; here he was in that nature before his incarnation, and from hence he came; and indeed here he was in that when on earth; and as man, he ascended on high when he had done his work, and is now higher than the heavens; he may be fitly represented hereby as the Mediator, who has reconciled things in heaven and things on earth, and has as it were joined and united heaven and earth together: and the various rounds in this ladder, so considered, are Christ's interposition as a surety from eternity; his incarnation in time; his being under the law, and his obedience to it; his sufferings, the shedding of his blood, and the death of the cross; his resurrection from the dead, ascension to heaven, session at the right hand of God, and intercession there. Moreover this may point out to us Christ as the way to his father, of access unto him, and acceptance with him, by which he communicates the blessings of his grace to men, and by which they ascend to God with their prayers and praises to him: as also as being the way to heaven and eternal happiness; the various steps to which are election in him, redemption by him, regeneration by his spirit and grace, the several graces of his spirit, faith, hope, and love, justification by his righteousness, pardon by his blood, adoption through him, and the resurrection of the dead: *and, behold, the angels of God ascending and descending on it*: which may be expressive of the employment of angels in the affairs of Providence, who receive their commission from heaven, and execute it on earth, in which they are diligent, faithful, and constant; and of the ministry of them, both to Christ personal, and to his church and people, even to every particular believer; see John i. 51.

¹ רעות בעיני male in oculis, Montanus, Junius & Tremellius, Piscator, Drusus, Schmidt.

² Bunting's Travels, p. 72.

Ver. 13. *And behold, the Lord stood above it, &c.*] Ordering, directing, and overruling all things in Providence, for the glory of his name and the good of his people; and may signify, as the latter may be a figure of Christ, that Jehovah, the father, is above him, as man and Mediator, and makes himself known in and by him, and delivers out all his blessings and promises through him, both temporal and spiritual, and such as follow: *and said, I am the Lord God of Abraham, and the God of Isaac:* their covenant God and father in Christ, who had made promises unto them, and bestowed blessings upon them; and the same was and would continue to be the God of Jacob, which is strongly intimated: *the land whereon thou liest, to thee will I give it, and to thy seed:* meaning not that small pittance of land only on which his body then lay, and which it covered, but all the land of which it was a part, even the whole land of Canaan; hereby entailing it on him and his seed, and so explaining and confirming the blessing of his father Isaac; and by which it appears, that all that had been done was under a divine direction, and according to the will of God.

Ver. 14. *And thy seed shall be as the dust of the earth, &c.*] Innumerable, see ch. xiii. 16. Numb. xxiii. 10. *and thou shalt spread abroad to the west; or the sea, the Mediterranean sea, which was west of the land of Canaan: and to the east, and to the north, and to the south;* not of the whole world, but of the land of Canaan: the meaning is, that his posterity should be numerous, and break out and spread themselves like a flood of water, and reach to the utmost bounds of the land on all sides: *and in thee and in thy seed shall all the families of the earth be blessed:* that is, in that eminent and principal seed that should spring from him, the Messiah, in whom some of all nations should, [as they have been, be blessed with all spiritual blessings, as redemption, peace, pardon, justification, adoption, and eternal life; the same promise had been made to Abraham, was renewed to Isaac, and now confirmed to Jacob, see Gen. xxii. 18. and xxvi. 4.

Ver. 15. *And, behold, I am with thee, &c.*] Though alone, at a distance from his father's house, no friend to keep him company, or servant to attend him; but the presence of God here promised is abundantly more than an equivalent for all this: *and will keep thee in all places, whither thou goest* from beasts of prey, in lonesome places through which he might travel; from thieves and robbers, to whom he might be exposed; from his brother Esau, and all his ill designs against him; and from being always under the bondage of Laban, into which he would be brought: *and will bring thee again into this land:* the land of Canaan, which was entailed on him and his seed for an inheritance; but, as he would now soon be out of it, and continue in another land for many years, as he did, which would make it look very unpromising that he and his seed should inherit it, this is said unto him: *for I will not leave thee, until I have done that which I have spoken to thee of:* made good all his promises to him: and the sense is, not that he would then leave him when he had done so, but as not before, so never after; for God never does, nor never will, utterly forsake his people.

Ver. 16. *And Jacob awaked out of his sleep, &c.*] Which had been sweet unto him, and out of his dream,

it being now over; and it having left such a weight upon his mind, and such an awe upon his spirits, it might tend the sooner to awaken him; what time it was is not said, perhaps it was in the middle of the night or towards morning, since after this it is said that he rose early in the morning: *and he said, surely the Lord is in this place, and I knew it not;* God is everywhere, in a general way, upholding all things by his power, as he is immense and omnipresent; but here he was in a special sense, by some signal token of his presence; by a stream of light and glory darting from the heavens, hence Onkelos and Jonathan paraphrase it, "the glory of the Lord, and the glory of the majesty of the Lord;" and by the appearance of angels, and by the communications of his mind and will, and grace to Jacob, and that communion he had with him in his dream, of which he was very sensible: for, when he says, *I knew it not,* the meaning is, he did not think or expect to meet with God in such a place; he did not know that God ever appeared anywhere but in the houses of his people, such as his father's house; and in the congregation of the faithful, or where the saints met for public worship, or where an altar was erected for God: though sometimes God is present with his people, and they are not sensible of it; as the church in Isa. xli. 10. and as Mary, when Christ was at her elbow, and she knew him not, John xx. 13.

Ver. 17. *And he was afraid, &c.*] Not with a servile but filial fear; not with a fear of the wrath and displeasure of God, but with a fear of his grace and goodness; not with a fear of distrust of it, of which he had just had such a comfortable assurance; but with an awe of the greatness and glory of God, being conscious of his own unworthiness to receive such favours from him; *and said, how dreadful is this place!* not terrible and horrible, being not like Mount Sinai, but like Sion; not as the suburbs of hell, but as the gate of heaven; majestic and venerable, because of the glory of God that appeared in it, whose name is holy and reverend; and because of the holy angels here present: and so the church, of which this was an emblem, is a solemn assembly, awful and venerable; a city of solemnities, because of the worship of God in it, and his presence there; who is to be feared in the assembly of his saints, and to be had in reverence of all that are about him; and where persons should behave in a serious and solemn manner. The Targum of Jonathan is, "how tremendous and praiseworthy is this place! this is not a common place:" *this is none other but the house of God;* wherefore he afterwards called it Beth-el, which signifies the house of God; and so the church of God is often called, Psal. xxiii. 6. and lxxix. 9. 1 Tim. iii. 15. 1 Pet. iv. 17. which is of God's building, where he dwells, and his family is, of which he is the master and governor; which he beautifies and adorns, fills, repairs, and defends: *and this is the gate of heaven:* Mr. Mede renders it *the court of heaven*, because of the angels; since in gates justice was administered by kings, attended with their retinue; but royal courts were not kept there, only courts of judicature: this place seems to be so called, because the heavens were opened and the glory of God was seen, attended by his angels, who were passing and repassing, as people through the streets of a city; and was an emblem of

the church of Christ, who is figured by the ladder set on earth, whose top reached to heaven, the door, the gate, the way of ascent to it; here he is preached in the word as the way of salvation, the way to heaven and eternal happiness; here he is held forth in the ordinances; here he grants his presence to his people, and indulges them with communion with him, which makes it like and next to heaven unto them: and, generally speaking, though not always, God brings his people to heaven this way, through a Gospel church-state, and by means of the word and ordinances; and here angels also attend, 1 Cor. xi. 10.

Ver. 18. *And Jacob rose up early in the morning, &c.]* In order to proceed on his journey, being comfortably refreshed both in body and mind: but first he took the stone that he had put for his pillows, and set it up for a pillar: not for a statue or an idol to be worshipped, but for a memorial of the mercy and goodness of God unto him, see Josh. iv. 3—9. indeed, among the Heathens, stones, even rude and unpolished ones, were worshipped as gods; and this was the ancient custom among the Greeks, and which, as Pausanias¹ says, universally obtained among them: *and poured oil upon the top of it;* which he had brought with him for necessary uses in his journey, or fetched from the neighbouring city; the former is most likely: and this he did, that he might know it again when he returned, as Aben Ezra remarks, and not for the consecration of it for religious use; though it is thought, by some learned men², that the Phœnicians worshipped this stone which Jacob anointed; and that from this anointed stone at Bethel came the Bœtylia, which were anointed stones consecrated to Saturn and Jupiter, and others, and were worshipped as gods; the original of which Sanchoniatho³ ascribes to Uranus, who, he says, devised the Bœtylia, forming animated stones, which Bochart renders anointed stones; and so Apuleius⁴, Minutius Felix⁵, Arnobius⁶, and others, speak of anointed stones, worshipped as deities; and hence it may be through the early and ancient abuse of such pillars it was, that they were forbidden by the law of Moses, and such as the Heathens had erected were to be pulled down, Lev. xxvi. 1. Deut. vii. 5. and xii. 3.

Ver. 19. *And he called the name of that place Beth-el, &c.]* The house of God, which he took this place to be: but the name of that city was called Luz at the first; which signifies an almond or hazel nut, ch. xx. 37. perhaps from the number of this sort of trees that grew there, under which Jacob might lay himself down, which was probably in the field of Luz; and being benighted, he might not know there was a city so near, until the morning. Though Josephus⁷ says he did it purposely, out of hatred to the Canaanites, and chose

rather to lie under the open air. This was about 12 miles from Jerusalem, as Jerom⁸ says.

Ver. 20. *And Jacob vowed a vow, &c.]* Which is the first vow we read of in Scripture: *saying, if God will be with me;* the word *if* is not a sign of doubting, but is either an adverb of time, and may be rendered, *when God shall be with me*⁹; or as a supposition, expressive of an inference or conclusion drawn, *seeing God will be with me*¹⁰; which he had the utmost reason to believe he would, since he had not only promised it, but had so lately granted him his presence in a very singular and remarkable manner, referring to the promise of God, ver. 15: *and will keep me in this way that I go;* as he had said he would, and as hitherto he had, and for the future he had reason to believe he still would: *and will give me bread to eat, and raiment to put on;* which is included in that clause, *I will not leave thee, &c.* even not without food and raiment; which is all men can desire or use, and therefore with them should be content.

Ver. 21. *So that I come again to my father's house in peace, &c.]* In safety from Esau, and all other enemies, as God promised him he should: *then the Lord shall be my God;* not as if he should not be his God if he did not do all this for him; which would savour not only of a mercenary spirit, but of great impiety; neither of which were to be found in Jacob: but the meaning is, that he should not only continue to own him as his God, and to worship him, but having fresh obligations upon him, should be stirred up more eagerly and devoutly to serve him in a very singular way and manner, and particularly by doing what is expressed in the following verse. Some think he has respect to the Messiah, owning him to be the true God with the Father and the blessed Spirit, who had appeared to Abraham, and was the fear of Isaac, and whom Jacob now owned as his God: this receives some confirmation from the Targum of Jonathan, which begins the paragraph thus, "if the Word of the Lord will be my help, &c. then the Lord shall be my God."

Ver. 22. *And this stone, which I have set for a pillar, shall be God's house, &c.]* Building an altar of it with some others, and sacrificing to God on it; and wherever God is worshipped, that place is his house, be it what or where it will; and Jacob did as he promised to do, see ch. xxxv. 3. 7: *and of all that thou shalt give me, I will surely give the tenth unto thee;* for the support of his worship; for the maintenance of such that were employed in it; for the provision of sacrifice, and for the relief of the poor, or for any use or service in which God might be glorified: this was imitated by the Heathens in after-times, who gave the tenth of their substance to their gods, Jupiter, Hercules, and others¹¹.

¹ Achaica sive, l. 7. p. 441.

² Bochart. Canaan. l. 2. c. 2. col. 707, 708. Marsham. Chronicon, p. 56 & alii.

³ Apud Euseb. Præpar. Evangel. l. 1. p. 37.

⁴ Florida, c. 1.

⁵ Octav. p. 2.

⁶ Adv. Gentes, l. 1. p. 2.

⁷ Antiqu. l. 1. c. 19. sect. 1.

⁸ De loc. Heb. fol. 89. C.

⁹ Quæcumque, Junius & Tremellius; so Ainsworth.

¹⁰ Quandoquidem, Tigurine version.

¹¹ Herodot. Clio sive, l. 1. c. 89. Varro apud Macrobi. Saturnal. l. 2. c. 12. Pompon. Læt. de Sacerdot. Rom. c. 3.

C H A P. XXIX.

THIS chapter informs us of Jacob's coming to a well near Haran, where meeting with some shepherds he inquires after Laban, ver. 1—8. and there also with Rachel his daughter, the shepherds made known to him, and acquainted her who he was, ver. 9—12. upon which she ran to her father, and told him who was at the well, who went forth and brought him to his house, and kindly entertained him, ver. 13, 14. with whom he agreed to stay and serve seven years for Rachel his daughter, ver. 15—20. at the end of which Jacob demands his wife, but instead of Rachel, Leah was brought to him as his wife, ver. 21—25. which being discovered, and complained of, it was proposed he should have Rachel also, provided he would serve yet seven years more, to which he agreed, ver. 26—30. and the chapter is concluded with an account of four sons being born to Jacob of Leah, ver. 31—35.

Ver. 1. *Then Jacob went on his journey, &c.*] After the above vow at Bethel, and having had some intimation that what he desired would be granted him; or *he lift up his feet* ², which not only shews that he walked a-foot, but that he went on his journey with great cheerfulness; for having such gracious promises made him, that God would be with him, and keep him, and supply him with all necessaries, and return him again to the land of Canaan, which made his heart glad; his heart, as the Jewish writers say ³, lift up his legs, and he walked apace, and with great alacrity: *and came into the land of the people of the east*: the land of Mesopotamia or Syria, which lay to the east of the land of Canaan, see Isa. ix. 11. hither he came by several days' journeys.

Ver. 2. *And he looked, and behold a well in the field, &c.*] Near Haran; he might purposely look out for a well, as knowing that there people frequently came for water for their families, or shepherds to water their flocks, of whom he might get intelligence concerning Laban's family, and where they dwelt; or he might look out for this particular well, where his grandfather's servant had met with his mother Rebekah, of which he had been informed, and very probably had some directions how to find it: of this well, see the note on ch. xxiv. 11. to which may be added what another traveller says ⁴, there is in this city (Orpha, the same with Haran) a fountain, which both Jews, Armenians, and Turks, reported unto us was Jacob's well, and that here he served his uncle Laban: near Alexandretta is a fine well, called Jacob's well, and its water is excellent; not far from which the Greeks say are the remains of Laban's house ⁵: *and, lo, there were three flocks of sheep lying by it*; in order to be watered, when it should be opened: *for out of that well they watered the flocks*; the shepherds: *and a great stone was upon the well's mouth*; so that until that was rolled

off, they could not be watered, which was the reason of their lying by it: this stone was laid upon it, partly to keep the water from flowing out, and being wasted, that there might be a sufficiency for the flocks; and partly to keep the water pure and clean, that it might be wholesome for the flocks, as well as entire for the use of those that had a property in it.

Ver. 3. *And thither were all the flocks gathered, &c.*] The three above mentioned: *and they rolled the stone from the well's mouth, and watered the sheep*; that is, when they watered the sheep, they used to roll away the stone from the mouth of the well in order to do it; for as yet the flocks, now lying by it, had not been watered, as appears from ver. 7. 8: *and put a stone upon the well's mouth in this place*; this they were wont to do every time they watered the flocks.

Ver. 4. *And Jacob said unto them, &c.*] To the shepherds, though not expressly mentioned; it can't be imagined he spoke to the flocks, but to the keepers of them: *my brethren, whence be ye?* a kind and affable way of speaking, used even to strangers, since all men are brethren by nature; or might be used by Jacob, because they were of the same occupation with himself, shepherds, asking them of what city they were, and from whence they came? and which being answered, would lead on to a conversation, which was what he wanted: *and they said, of Haran are we*; the very place he was bound for, and was sent unto, ch. xxvii. 43. and xxviii. 10.

Ver. 5. *And he said unto them, know ye Laban the son of Nahor? &c.*] He was the son of Bethuel, and grandson of Nahor; grandsons being called the sons of their grandfather; and Nahor might be more known than Bethuel, Haran being Nahor's city, ch. xxiv. 10. and not Bethuel his mother's father, but Laban her brother is inquired after; perhaps Bethuel was dead, and Laban was the head of the family, and well known, and it was to him he was sent: *and they said, we know him*; perfectly well; he lives in our city, and is our neighbour.

Ver. 6. *And he said unto them, is he well? &c.*] In good health, he and his family, or *is peace unto him* ^b? does he enjoy prosperity and happiness? for this word was used in the eastern nations, and still is, for all kind of felicity: *and they said, he is well*; or has peace; he and his family are in good health, enjoying all the comforts and blessings of life: *and, behold, Rachel his daughter cometh with the sheep*; at that very instant she was coming out of the city with her father's flock of sheep, to water them at the well; an instance of great humility, diligence, and simplicity; this was very providential to Jacob.

Ver. 7. *And he said, lo, it is yet high day, &c.*] Noon-day, when the sun is highest; at which time in

^a וישת-רובלין ¹ and levavit pedes suos, Pagninus, Montanus, Vatablus, Fagius; sustulit, Drusius, Schmidt.

^b Bereshit Rabba, sect. 70. fol. 62. 2. Jarchi in loc.

^c Cartwright's Preacher's Travels, p. 15.

^a Egmont and Heyman's Travels, vol. 2. p. 329.

^b וישת-רובלין nonquid pax ei, Montanus, Vatablus, Fagius, Cartwright, Schmidt.

those hot countries flocks used to be made to lie down in shady places, and by still waters, to which the allusion is in Psal. xxxiii. 2. Cant. i. 7. or however the suu was still up very high, and there was a great deal of the day yet to come; for so the phrase is, *yet the day is great or much*^c; a long time still unto night: *neither is it time that the cattle should be gathered together*; off of the pastures, to be had home, and put into folds, which was usually done in the evening: *water ye the sheep, and go and feed them*; give them water out of the well to drink, and then lead them out on the pastures, and let them feed until the night is coming on: this he said not in an authoritative way, or in a surly ill-natured manner, and as reproving them for their slothfulness; but kindly and gently giving his advice, who was a shepherd himself, and knew what was proper to be done; and this appears by the shepherds taking in good part what he said, and returning a civil answer.

Ver. 8. *And they said, we cannot, &c.*] That is, water the sheep; either because the stone was a great one, as Jarchi observes, and therefore used to be removed by the joint strength of all the shepherds when they came together, though Jacob rolled it away of himself afterwards; but this is imputed to his great strength: or rather it was a custom that obtained among them, or an agreement made between them, that the stone should not be removed from the mouth of the well, and any flock watered, *until all the flocks be gathered together*; and therefore they could not fairly and rightly do it, without violating the law and custom among them: *and till they roll the stone from the well's mouth*; that is, the shepherds of the several flocks: *then we water the sheep*; and not till then.

Ver. 9. *And while he yet spake with them, &c.*] While Jacob was thus discoursing with the shepherds: *Rachel came with her father's sheep*; to water them at the well. She was within sight when Jacob first addressed the shepherds, but now she was come to the well, or near it, with the sheep before her: *for she kept them*: or *she was the shepherdess*^d; the chief one; she might have servants under her to do some parts of the office of a shepherd, not so fit for her to do; it may be Laban's sons, for some he had, ch. xxxi. 1. were not as yet grown up, and Leah, the eldest daughter, having tender eyes, could not bear the open air, and light of the sun, nor so well look after the straying sheep; and therefore the flock was committed to the care of Rachel the younger daughter, whose name signifies a sheep. The Jews say^e, that the hand of God was upon Laban's flock, and there were but few left, so that he put away his shepherds, and what remained he put before his daughter Rachel, see ch. xxx. 30. and some ascribe it to his covetousness that he did this; but there is no need to suggest any thing of that kind; for keeping sheep in those times and countries was a very honourable employment, and not below the sons and daughters of great personages, and still is so accounted. Dr. Shaw^f says it is customary, even

to this day, for the children of the greatest Emir to attend their flocks; the same is related of the seven children of the king of Thebes, of Antiphus the son of Priam, and of Anchises, Æneas's father^g.

Ver. 10. *And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, &c.*] Coming with her flock towards the well, and for whom and whose flock only the shepherds might be waiting: *and the sheep of Laban his mother's brother*; wherefore out of respect to him and his, he being so nearly allied to him, it was that *Jacob went near, and rolled the stone from the well's mouth*: either with the help of the shepherds, or of himself by his own strength; which the Jewish writers^h say amazed the shepherds, that he should do that himself, which required their united strength. The Targum of Jonathan says, he did it with one of his arms; and Jarchi, that he removed it as easily as a man takes off the coverlid of a pot: *and watered the flock of Laban his mother's brother*; this he did partly out of respect to his relations, and partly that he might be taken notice of by Rachel.

Ver. 11. *And Jacob kissed Rachel, &c.*] Which he did in a way of courtesy and civility; this was done after he had acquainted her with his relation to her; he saluted her upon that: *and lifted up his voice, and wept*; for joy at the providence of God that had brought him so opportunely to the place, and at the sight of a person so nearly related to him; and who he hoped would be his wife, and was the person designed of God for him.

Ver. 12. *And Jacob told Rachel, &c.*] Or *had told*ⁱ her; before he kissed her, and lift up his voice and wept, as Aben Ezra observes: *that he was her father's brother*; his nephew by his sister, for such were sometimes called brethren, as Lot, Abraham's brother's son, is called his brother, ch. xiv. 12, 14, 16: *and that he was Rebekah's son*; sister to her father, and aunt to her, and whose name and relation she doubtless knew full well: *and she ran and told her father*; leaving the care of her flock with Jacob; Rebekah, in a like case, ran and told her mother, which is most usual for daughters to do; but here Rachel runs and tells her father, her mother very probably being dead, as say the Jewish writers^k.

Ver. 13. *And it came to pass, when Laban heard the tidings of Jacob his sister's son, &c.*] That there was such a man at the well, thus related to him, and what he had done there, had rolled away the stone, and watered his flock. The Jewish writers^l make this report chiefly to respect his great strength shewed in the above instance, with other things: *that he ran to meet him, and embraced him, and kissed him, and brought him to his house*; Jarchi and other interpreters represent this as done with avaricious views, and that he expected Jacob had brought presents with him, as pieces of gold, pearls and jewels, and such-like precious things Abraham's servant brought and gave him when he came for Rebekah, ch. xxiv. 53. but I see not why we may not take all this to be hearty, sincere, and

^c מִגְּדוֹל מְאֹד magnus, Pagninus, Montanus, Drusius; multus, Junius & Tremellius, Piscator, Schmidt; multum adhuc superaret diem, Vatablus.

^d רִבְעָה הָיְתָה פֹּסְטֵר הַבַּיִת מִן הַבָּקָר הַשֵּׁנִי מִן הַבָּקָר הַשֵּׁנִי, Montanus, pastris, Schmidt.

^e Targ. Jon. in loc. Pirke Eliezer, c. 36.

^f Travels, p. 240. No. 3. Ed. 2.

^g Hom. Il. 1. ver. 313. Il. 6. ver. 424. Il. 11. ver. 106.

^h Pirke Eliezer, c. 36.

ⁱ רָבַח וְנִטְוִיעַרַת, Pagninus, Montanus; renuntiaverat, Vatablus.

^k Bereshit Rabba, sect. 70. fol. 62. 4. Jarchi in loc.

^l Targ. Jon. in loc. Pirke Eliezer, ut supra.

affectionate, arising from nearness of relation, and a sense of it: *and he told Laban all these things*; how he was sent hither by his parents on account of the hatred of his brother Esau, because he had got the birthright and blessing from him; how God had appeared to him at Luz, and the promises he had made him; how providentially he had met with Rachel at the well, and perhaps might hint at, if he did not openly declare, the end of his coming thither for a wife.

Ver. 14. *And Laban said to him, surely thou art my bone and my flesh, &c.*] Nearly allied in blood, being his sister's son: *and he abode with him the space of a month; or a month of days*^m, a full month to a day; all this while feeding his flocks, and doing whatsoever service he had for him to do.

Ver. 15. *And Laban said unto Jacob, because thou art my brother, &c.*] Or nephew, his sister's son, see the note on ver. 12: *shouldest thou therefore serve me for naught?* nearness of kin was no reason why he should serve him freely, or for nothing, but rather why he should be more kind to him than to a stranger, and give him better wages: *tell me, what shall thy wages be?* by the day, or month, or year; signifying he was willing to give him any thing that was just and reasonable, which was very well spoken; and this gave Jacob a fair opportunity of opening his mind more freely to him, and for answering a principal end for which he came, as follows:

Ver. 16. *And Laban had two daughters, &c.*] Grown up and marriageable: *the name of the elder was Leah*: which signifies labour or weariness: *and the name of the younger was Rachel*; before mentioned, whom Jacob met with at the well; and whose name signifies a sheep, as before observed.

Ver. 17. *Leah was tender-eyed, &c.*] Blear-eyed, had a moisture in them, which made them red, and so she was not so agreeable to look at; though Onkelos renders the words, "the eyes of Leah were beautiful," as if her beauty lay in her eyes, and nowhere else; *but Rachel was beautiful and well-favoured*: in all parts, in the form of her countenance, in her shape and stature, and in her complexion, her hair black, her flesh white and ruddy, as Ben Melech observes.

Ver. 18. *And Jacob loved Rachel, &c.*] As he seems to have done from the moment he saw her at the well, being beautiful, modest, humble, affable, diligent, and industrious: *and he said, I will serve thee seven years for Rachel thy younger daughter*: signifying, that he desired no other wages for his service than that, that he might have her for his wife, at the end of seven years' servitude, which he was very willing to oblige himself to, on that condition; for having no money to give as a dowry, as was customary in those times, he proposed servitude instead of it; though Schmidt thinks this was contrary to custom, and that Laban treated his daughters like bondmaids, and such as are taken captives or strangers, and sold them, of which they complain, ch. xxxi. 15.

Ver. 19. *And Laban said, &c.*] Deceitfully, as the Targum of Jonathan adds, pretending great respect

for Jacob, and that what he had proposed was very agreeable to him, when he meant to impose upon him: *it is better that I should give her to thee, than that I should give her to another man*; by which he not only intimates that he preferred him, a relation, to another man, a stranger; but as if he did not insist upon the servitude for her, but would give her to him; unless he means upon the terms proposed, and so it should seem by what follows: *abide with me*: the term of seven years, and serve me; suggesting, that then he agreed Rachel should be his wife; and so Jacob, a plain-hearted man, understood him; but he designed no such thing.

Ver. 20. *But Jacob served seven years for Rachel, &c.*] The whole term of time, diligently, faithfully, and patiently. Reference is had to this in Hos. xi. 12: *and they seemed unto him but a few days, for the love he had to her*; for though to lovers time seems long ere they enjoy the object beloved; yet Jacob here respects not so much the time as the toil and labour of service he endured in it; he thought that seven years' service was a trifle, like the service of so many days, in comparison of the lovely and worthy person he obtained thereby; all that he endured was nothing in comparison of her, and through the love he bore to her: besides, the many pleasant hours he spent in conversation with her made the time slide on insensibly, so that it seemed to be quickly gone; which shews that his love was pure and constant.

Ver. 21. *And Jacob said unto Laban, give me my wife, &c.*] Meaning Rachel, who was his wife by contract; the conditions of her being his wife were now fulfilled by him, and therefore he might challenge her as his wife: *for my days are now fulfilled*; the seven years were up he agreed to serve him for his daughter; and therefore it was but just and right she should be given him: *that I may go in unto her*; as his lawful wife, and it was high time Jacob had her; for he was now, as the Jewish writers generally sayⁿ, and that very rightly, 84 years of age; and from him were to spring 12 princes, the heads of 12 tribes, which should inhabit the land of Canaan.

Ver. 22. *And Laban gathered together all the men of the place, &c.*] Of the city of Haran, which may be understood of the chief and principal of them, to make the marriage of his daughter public and authentic: *and made a feast*; a marriage or marriage-feast, as the Septuagint version, see Matt. xxii. 2. which was usual, when a marriage was solemnized, expressive of joy on that account.

Ver. 23. *And it came to pass in the evening, &c.*] After the feast was over, and the guests were departed; when it was night, a fit season to execute his designs, and practise deceit: *that he took Leah his daughter, and brought her to him*, to Jacob, in his apartment, his bedchamber, or to him in bed: for it is still the custom in some eastern countries for the bridegroom to go to bed first, and then the bride comes, or is brought to him in the dark, and veiled, so that he sees her not: so the Armenians have now such a custom at their marriages, that the husband goes to

^m חודשי ימים mensum dierum, Pagninus, Montanus, Drusius, Schmidt.

ⁿ Bereshit Rabba, sect. 70. fol. 63. 1. Jarchi in loc. and others.

bed first; nor does the bride put off her veil till in bed*: and in Barbary the bride is brought to the bridegroom's house, and with some of her female relations conveyed into a private room[†]; then the bride's mother, or some very near relation, introduces the bridegroom to his new spouse, who is in the dark, and obliged in modesty not to speak or answer upon any account: and if this was the case here, as it is highly probable it was, the imposition on Jacob is easily accounted for: *and he went in unto her*; or lay with her as his wife; a modest expression of the use of the bed.

Ver. 24. *And Laban gave unto his daughter Leah Zilpah his maid, for an handmaid.*] It was usual to have many given them at this time, as Rebekah seems to have had, ch. xxiv. 59, 61. but Leah had but one, and this was all the portion Jacob had with her. The Targum of Jonathan is, "and Laban gave her Zilpah "his daughter, whom his concubine bore unto him:" hence the Jews say[‡], that the daughters of a man by his concubines are called maids.

Ver. 25. *And it came to pass, that, in the morning, behold, it was Leah, &c.*] The morning light discovered her, and her veil being off, her tender eyes shewed who she was: it is much her voice had not betrayed her; but perhaps there might be a likeness of voice in her and her sister; or she might keep silence, and so not be discovered in that way; but to excuse her from sin is not easy, even the sin of adultery and incest. Many things may be said indeed in her favour, as obedience to her father, and, being the eldest daughter, might be desirous of having an husband first, and especially of having the promised seed, which God promised to Abraham, and was to be in the line of Jacob: and it may be, as Schmidt observes, that Laban had persuaded her to believe, that the matrimonial contract he had made with Jacob was on her account, and that she was truly his spouse; and the same he might say to Rachel, which made her easy, or otherwise it is difficult to account for it that she should acquiesce in it; for it can hardly be thought to be done without her knowledge, when it was for the solemnity of her marriage that the men of the city were called together, and a feast made for them; for that she should deliver up to her sister the things or signs that Jacob had given her to carry on the fraud, as the Jewish writers[†] say, is beyond belief: *and he said to Laban*; when he arose in the morning, and at first meeting with him: *what is this that thou hast done unto me?* what a wicked thing is it? as it was, to put another woman to bed to him that was not his wife, and in the room of his lawful wife; or why hast thou done this to me? what reason was there for it? what have I done, that could induce thee to do me such an injury? for Jacob knew what he had done, of that he does not inquire, but of the reason of it, and expostulates with him about the crime, as it was a sin against God, and an injury to him: *did I not serve thee for Rachel?* even seven years, according to agreement? was not this the covenant I made with thee, that she should be my wife at the end of them? *wherefore then*

hast thou beguiled me? by giving Leah instead of her: though Laban is not to be justified in this action, yet here appears in Providence a righteous retaliation of Jacob; he beguiled his own father, pretending he was his brother Esau; and now his father-in-law beguiles him, giving him blear-eyed Leah instead of beautiful Rachel.

Ver. 26. *And Laban said, it must not be so done in our country, &c.*] Or *in our place*: in this our city it is not usual and customary to do so; he does not deny what he had done in beguiling him, nor the agreement he had made with him, but pleads the custom of the place as contrary to it: *to give the younger*, that is, in marriage, *before the first-born*; but it does not appear there was any such custom, and it was a mere evasion; or otherwise, why did not he inform him of this when he asked for Rachel? and why did he enter into a contract with him, contrary to such a known custom? and besides, how could he have the face to call the men of the city, and make a feast for the marriage of his younger daughter, if this was the case?

Ver. 27. *Fulfil her week, &c.*] Not Rachel's week, or a week of years of servitude for her, but Leah's week, or the week of 7 days of feasting for her marriage; for a marriage-feast used to be kept 7 days, according to the Jewish writers[†], and as it seems from Judges xiv. 17. and the Targum of Jerusalem fully expresses this sense, "fulfil the week of the days of the "feast of Leah;" and to the same sense the Targum of Jonathan, Aben Ezra and Jarchi: *and we will give this also*; meaning Rachel that stood by; and the sense is, that he and his wife, if he had any, or his friends about him, would give to Jacob Rachel also to be his wife, upon the following condition: *for the service which thou shalt serve with me yet seven other years*; which shews the avaricious temper of the man.

Ver. 28. *And Jacob did so, and fulfilled her week, &c.*] The week of the days of the feast of Leah, as the Targum of Jonathan adds; he agreed to it; during which time he cohabited with Leah as his wife, and which confirmed the marriage: how justifiable this was, must be left. The marrying of two sisters was forbidden by the law of Moses, Lev. xviii. 18. and polygamy was not allowed of in after-times, and yet both were dispensed with in times preceding; and there seems to be an overruling Providence in this affair, which oftentimes brings good out of evil, since the Messiah was to spring from Leah, and not Rachel; and having more wives than one, and concubines also, seems to be permitted for this reason, that Jacob might have a numerous progeny, as it was promised he should: and indeed Jacob was under some necessity of marrying both sisters, since the one was ignorantly defiled by him, and the other was his wife by espousal and contract; and though he had served 7 years for her, he could not have her without consenting to marry the other, and fulfilling her week, and serving 7 years more; to such hard terms was he obliged by an unkind uncle, in a strange country, and

* Tournefort's Voyage to the Levant, vol. 3. p. 255.

† Ockley's Account of South-West Barbary, c. 6. p. 78.

‡ Pirke Eliezer, c. 36.

† Targum Jon. & Jarchi in loc.

‡ במקומו in loco nostro, Pagninus, Montanus, &c.

† Hieros. Moed Katon, fol. 80. 4. Pirke Eliezer, c. 16, 36.

destitute: *and he gave him Rachel his daughter to wife also; not after 7 years' service, as Josephus* thinks, but after the 7 days of feasting for Leah; though on condition of the above service, as appears from various circumstances related before the 7 years' service could be completed; as his going in to Rachel, ver. 30. her envying the fruitfulness of her sister, ch. xxx. 1. giving Bilhah her handmaid unto him, ver. 3. and the whole series of the context, and life of Jacob.*

Ver. 29. *And Laban gave to Rachel his daughter, Bilhah his handmaid to be her maid.*] As he had given Leah an handmaid, he gave Rachel another; and this in the Targum of Jonathan is said to be a daughter of Laban by a concubine also, as the former.

Ver. 30. *And he went in also unto Rachel, &c.*] Cohabited with her as his wife: *and he loved also Rachel more than Leah:* she was his first love, and he retained the same love for her he ever had; as appears by his willingness to agree to the same condition of 7 years' servitude more for her sake, and which he performed as follows: *and served with him yet seven other years:* that is, Jacob served so many years with Laban after he had married his two daughters, and fulfilled the weeks of feasting for each of them.

Ver. 31. *And when the Lord saw that Leah was hated, &c.*] Not properly and simply hated by Jacob, as appears by his doing the duty of an husband to her, but comparatively; she was less loved than Rachel: and there are many things to be said for it; she was not beautiful as Rachel was; she was not Jacob's choice, as she was but imposed upon him through deceit, and he was forced to marry her, or he could not have Rachel his beloved wife: but the Lord had pity on her, and that she might have a share in her husband's affections, *he opened her womb:* or gave her conception, as Onkelos paraphrases it: *but Rachel was barren;* bare no children as yet, and for many years after.

Ver. 32. *And Leah conceived, and bare a son, and she called his name Reuben, &c.*] That is, *see the son:* as if she by this name called upon her husband, her friends, and all about her, to look at him, and view him; perhaps hoping and imagining he might be the famous son, the promised seed, the Messiah that was to spring to Abraham, in the line of Jacob; but if she so thought, she was greatly mistaken; for this son of her's proved unstable, and did not excel; or rather God hath seen or provided a son, as Hillerus* gives the signification of the name, which seems better to agree with what follows: *for she said, surely the Lord hath looked on my affliction;* being deceived by her father, not so much loved by her husband as her sister was, and perhaps slighted by her: *now therefore my*

husband will love me; more than he has done, and equally as my sister, having bore him a son.

Ver. 33. *And she conceived again, and bare a son, &c.*] As soon as she well could. The Jews[†] have a notion, that Leah brought forth her sons at seven months' end: *and said, because the Lord hath heard that I was hated;* or less loved than her sister: *he hath therefore given me this son also;* to comfort her under the trial and exercise, and engage her husband's love the more unto her: *and she called his name Simeon;* which signifies *hearing,* and answers to the reason of her having him as she concluded.

Ver. 34. *And she conceived again, and bare a son, &c.*] A third time, as soon as she well could after the former birth: *and said, now this time will my husband be joined to me:* in greater affection and stronger ties of love, and cleave unto her: *because I have born him three sons;* which she considered as a threefold cord, binding his affections to her, which could not be easily broke; *and therefore was his name called Levi;* which signifies *joined;* from him the Levites sprung, and had their name.

Ver. 35. *And she conceived again, and bare a son, &c.*] A fourth time, as soon as she well could after whose tribe, the Messiah was to spring: *and she said, now will I praise the Lord;* she had praised him before for looking on her affliction, and hearing her cries, and giving her one son after another; but now she determines to praise him more than ever, having a fresh instance of his goodness to her: the Targum of Jonathan adds this as a reason, "because from this my son shall come forth kings, and from him shall come forth David the king, who shall praise the Lord." And why may it not be as well supposed that she had knowledge of the Messiah springing from him, which would greatly heighten and increase her joy and praise? *and therefore she called his name Judah;* which signifies *praise.* A further improvement is made of this name, and the signification of it, in ch. xlix. 8. According to the Jewish writers[‡], these 4 sons of Jacob were born, Reuben on the 14th day of Cisleu, or November, and lived 124 years; Simeon on the 21st of Tebet, or December, and lived 120 years; Levi on the 16th of Nisan, or March, and lived 137 years; and Judah on the 15th of Sivan, or May, and lived 119 years. And all these names being of the Hebrew language, and derived from words in it, shew that this language, or what was much the same with it, was spoken in Laban's family, and had been continued from Nahor, as it had been in Isaac's family from Abraham: *and left bearing;* that is, for a while, for after this she bore two sons and a daughter; see ch. xxx. 17, 18, 19.

C H A P. XXX.

THIS chapter gives an account of Rachel's envy of her sister for her fruitfulness, and of her earnest desire of having children, which she expressed to Jacob in

an unbecoming manner, for which he reproved her, ver. 1, 2. of her giving her maid Bilhah to Jacob, by whom he had two sons, Dan and Napthali, ver. 3—8.

* Antiqu. l. 1. c. 19. sect. 7.

† Ouomastic. Sacr. p. 918.

‡ Pirke Eliezer, c. 36

‡ Shalsbalet Hakabala, fol. 3. 2. & 4. 1.

and of Leah's giving her maid Zilpah to him, by whom he had two other sons, Gad and Asher, ver. 9—13. and of Reuben's mandrakes he found in the field, and the agreement made between Rachel and Leah about them, ver. 14, 15, 16. and of Leah's bearing Jacob two more sons and one daughter, ver. 17—21. and of Rachel's also bearing him a son, whose name was Joseph, ver. 22, 23, 24. upon which he desires leave of Laban to depart into his own country, his time of servitude being up, ver. 25, 26. which brought on a new agreement between him and Laban, that for the future he should have all the speckled, spotted, and brown cattle for his service, ver. 27—36. and the chapter is concluded with an account of a cunning scheme of Jacob's to increase that sort of cattle, which succeeded, and by which he became rich, ver. 37—43.

Ver. 1. *And when Rachel saw that she bare Jacob no children, &c.*] In the space of 3 or 4 years after marriage, and when her sister Leah had had 4 sons: *Rachel envied her sister*; the honour she had of bearing children, and the pleasure in nursing and bringing them up, when she lay under the reproach of barrenness: or, *she emulated her sister*²; was desirous of having children even as she, which she might do, and yet not be guilty of sin, and much less of envy, which is a very heinous sin: *and said unto Jacob, give me children, or else I die*; Rachel could never be so weak as to imagine that it was in the power of Jacob to give her children at his pleasure, or of a barren woman to make her a fruitful mother of children; though Jacob at first sight seems so to have understood her: but either, as the Targum of Jonathan paraphrases it, that he would pray the Lord to give her children, as Isaac prayed for Rebekah; so Aben Ezra and Jarchi: or that he would think of some means or other whereby she might have children, at least that might be called her's; and one way she had in view, as appears from what follows: or otherwise she suggests she could not live comfortably; not that she should destroy herself, as some have imagined; but that she should be so uneasy in her mind, that her life would be a burden to her; that death would be preferred to it, and her fretting herself for want of children, in all probability, would issue in it.

Ver. 2. *And Jacob's anger was kindled against Rachel, &c.*] Whom yet he dearly loved, hearing her talk in such an extravagant manner, as her words seemed to be, and were not only expressive of great uneasiness and impatience, but implied what was not in the power of man to do: *and he said, am I in God's stead*; do you take me to be God, or one that has a dispensing power from him to do what otherwise no creature can do; and which also he never gives to any? for, as the Targum of Jerusalem on ver. 22. says, this is one of the 4 keys which God delivers not to an angel or a seraph; even the key of barrenness. Children are the gift of God, and his only, and therefore he is to be sought unto for them: hence Onkelos and Jonathan paraphrase it: "wherefore dost thou seek them of me? "shouldest thou not seek them of the Lord?" *who hath withheld from thee the fruit of the womb?* children, Psal. cxxvii. 3. not Jacob, but the Lord.

Ver. 3. *And she said, &c.*] In order to pacify Jacob, and explain her meaning to him; which was, not that she thought it was in his power to make her the mother of children, but that he would think of some way or another of obtaining children for her, that might go for her's; so the Arabic version, *obtain a son for me*: but, since no method occurred to him, she proposes one: *behold my maid Bilhah, go in unto her*. take her and use her as thy wife: *and she shall bear upon my knees*; either sit on her knees in the time of labour, and so bring forth as if it was she herself; or rather bear a child, which Rachel would take and nurse, and dandle upon her knees as her own, see Isa. lxvii. 12: *that I may also have children by her*; children as well as her sister, though by her maid, and as Sarah proposed to have by Hagar, whose example, in all probability, she had before her, and uses her very words, ch. xvi. 2. see the note there.

Ver. 4. *And she gave him Bilhah her handmaid, &c.*] To be enjoyed as a wife, though she was no other than a concubine; yet such were sometimes called wives, and were secondary ones, and were under the proper lawful wife, nor did their children inherit; but those which Jacob had by his wives' maids did inherit with the rest: *and Jacob went in unto her*; consenting to what Rachel his wife proposed to him: having concubines, as well as more wives than one, were not thought criminal in those times, and were suffered of God, and in this case for the multiplication of Jacob's seed; and perhaps he might the more readily comply with the motion of his wife, from the example of his grandfather Abraham, who took Hagar to wife at the instance of Sarah.

Ver. 5. *And Bilhah conceived, and bare Jacob a son.*] This was so far countenanced by the Lord, that he blessed her with conception, and Jacob with a son by her.

Ver. 6. *And Rachel said, &c.*] As soon as she heard that Bilhah had bore a son: *God hath judged me*: and hereby testified his approbation, as she understood it, of the step she had took in giving her maid to her husband, and she was justified in what she had done: *and hath also heard my voice*; of prayer; she had prayed to God that her maid might have a child, or she have one by her: *and hath given me a son*; whom she reckoned her own, Bilhah being her servant, and so her children born of her, hers; or whom she adopted and called her own, and therefore took upon her to give it a name, as follows: and here let it be observed, that she looked upon this child as a gift of God, as the fruit of prayer, and as in mercy to her, God dealing graciously with her, and taking her part, and judging righteous judgment: *therefore called she his name Dan*; which signifies judgment; the reason of it lies in the first clause of the verse.

Ver. 7. *And Bilhah, Rachel's maid, conceived again, &c.*] Soon after the birth of her first child: *and bare Jacob a second son*; this was his sixth son, but the second by Bilhah.

Ver. 8. *And Rachel said, with great wrestlings have I wrestled with my sister, &c.*] Or, *with the wrestlings*

* מלחמה emulata est, Tigurine version, Junius & Tremellius, Schmidt.

of God^a, wrestling and striving in prayer with God; being vehement and importunate in her petitions to him, that she might have children as well as her sister: some render it, *I used the craftinesses of God, or great craftiness with my sister^b*; by giving her maid Bilhah to her husband, and having children by her: *and I have prevailed*; as she strove in her desires and prayers to have another child before her sister had; in that she prevailed, or she was succeeded in her desires, she had children as she wished to have: *and she called his name Naphtali*; which signifies *my wrestling*, being a child she had been striving and wrestling for: these two sons of Bilhah were born, as say the Jews, Dan on the 29th day of Elul or August, and lived 127 years; Naphtali on the 5th of Tisri or September, and lived 133 years.

Ver. 9. *When Leah saw that she had left bearing, &c.*] For a little while, for she afterwards bore again, and observing also what her sister had done; *she took Zilpah her maid, and gave her Jacob to wife*: in this she was less excusable than Rachel, since she had 4 children of her own, and therefore might have been content without desiring others by her maid; nor had she long left off bearing, and therefore had no reason to give up hope of having any more.

Ver. 10. *And Zilpah, Leah's maid, bore Jacob a son.*] For it seems he consented to take her to wife at the motion of Leah, as he had took Bilhah at the instance of Rachel; and having gratified the one, he could not well deny the other; and went in to her, and she conceived, though neither of these things are mentioned, but are all necessarily supposed.

Ver. 11. *And Leah said, a troop cometh, &c.*] A troop of children, having bore 4 herself, and now her maid another, and more she expected; or the commander of a troop cometh, one that shall head an army and overcome his enemies; which agrees with the prophecy of Jacob, Gen. xlix. 19. *and she called his name Gad*: which signifies a *troop*, glorying in the multitude of her children, that she had or hoped to have.

Ver. 12. *And Zilpah, Leah's maid, bare Jacob a second son.*] As well as Bilhah, and no more.

Ver. 13. *And Leah said, &c.*] Upon the birth of the second son by her maid: *happy am I*; or, *in my happiness*; or, *for my happiness^c*; that is, this child is an addition to my happiness, and will serve to increase it: *for the daughters will call me blessed*: the women of the place where she lived would speak of her as a happy person, that had so many children of her own, and others by her maid; see Psal. cxxvii. 5: *and she called his name Asher*, which signifies *happy or blessed*. These two sons of Zilpah, according to the Jewish writers^d, were born, Gad on the 10th day of Marchesvan or October, and lived 125 years; and Asher on the 22d day of Shebet or January, and lived 123 years.

Ver. 14. *And Reuben went in the days of wheat-harvest, &c.*] Leah's eldest son, who is supposed to be at this time about 4 or 5 years of age^e, who went out from the tent to the field, to play there perhaps; and

this was at the time of wheat-harvest, in the month Sivan, as the Targum of Jonathan, which answers to part of our May; a time of the year when the earth is covered with flowers: *and found mandrakes in the field*; the flowers or fruit of mandrakes, mandrake apples, as the Septuagint. This plant is said to excite love, provoke lust, dispose for, and help conception; for which reasons it is thought Rachel was so desirous of these *mandrakes*, which seem to have their name *dudaim* from love: the word is only used here and in Cant. vii. 13. where they are commended for their good smell, and therefore cannot be the plant which goes now by that name; since they neither give a good smell, nor bear good fruit, and are of a cold quality, and so not likely to produce the above effects ascribed unto them. It is very probable they were lovely and delightful flowers the boy picked up in the field, such as children delight in; some think the *jessamin*, others lilies, and others violets^f; it is not easy to determine what they were; see the note on Cant. vii. 13; *and brought them unto his mother Leah*; as children are apt to do, to shew what fine flowers or fruit they have gathered: *then Rachel said to Leah, give me, I pray thee, of thy son's mandrakes*: being taken with the colour or smell of them; for as for the notion of helping conception, or removing barrenness and the like, there is no foundation for it; for Rachel, who had them, did not conceive upon having them; and the conception both of her and Leah afterwards is ascribed to the Lord's remembering and hearkening to them.

Ver. 15. *And she said unto her, &c.*] Leah to Rachel, taking this opportunity to bring out a thing which had some time lain with uneasiness upon her mind: is it a *small thing that thou hast taken away my husband?* got the greatest share of his affections, and had most of his company; which last was very probably the case, and more so, since Leah had left off bearing; and this she could not well stomach, and therefore upon this trifling occasion outs with it: *and wouldst thou take away my son's mandrakes also?* which were poor things to be mentioned along with an husband; and besides, Rachel did not offer to take them away from the child without her leave, which she in a very humble manner asked of her: *and Rachel said, therefore he shall lie with thee to-night for thy son's mandrakes*; which shewed no great affection to her husband, and a slight of his company, to be willing to part with it for such a trifle; and it seems by this as if they took their turns to lie with Jacob, and this night being Rachel's turn, she agrees to give it to Leah for the sake of the mandrakes: or however, if she had engrossed him to herself very much of late, as seems by the words of Leah above, she was willing to give him up to her this night, on that consideration; which Leah agreed she should have, as appears by what follows.

Ver. 16. *And Jacob came out of the field in the evening, &c.*] From feeding his flocks; *and Leah went out to meet him*; knowing full well the time he used to

^a אלהים נפתולי luctationibus Dei, Montanus, Vatablus, Drusius, Cartwright.

^b Calliditatibus Dei, Oleaster, astutia Dei, Schmidt.

^c Reuben in felicitate mea, Montanus; ob beatitatem meam, Dru-

sus; hoc pro beatitudine mea, V. L. pro beatitudine mihi est, Schmidt.

^d Shalshalet Hakabala, fol. 4. 1.

^e Ib. fol. 3. 2.

^f Vid. T. Bab. Sanhedrin, fol. 99. 2. & Gloss. in ib.

come home: *and said, thou must come in unto me; into her tent, for the women had separate tents from the men; as Sarah from Abraham; and so these wives of Jacob had not only tents separate from his, but from one another: for surely I have hired thee with my son's mandrakes: that is, she had hired that night's lodging with him of Rachel, with the mandrakes her son Reuben had brought out of the field. Jacob made no objection to it; but consented, being willing to please both his wives, who he perceived had made this agreement between themselves: and he lay with her that night; and that only, for the present: for, by the way of speaking, it looks as if he did not continue with her more nights together at that time, but went, as before that evening, to Rachel's tent.*

Ver. 17. *And God hearkened unto Leah, &c.]* To the prayer of Leah, as the Targum of Jonathan, for more children: the desire of these good women for the company of their husband was not from lust, or an amorous desire in them, but for the sake of having many children, as appears by giving their maids to him; and the reason of this was, as Bishop Patrick well observes, that the promise made to Abraham of the multiplication of his seed, and of the Messiah springing from thence, might be fulfilled; and is the true reason of Moses's taking such particular notice of those things, which might seem below the dignity of such a sacred history: *and she conceived, and bare Jacob the fifth son; the 5th he had by her, but the 9th in all, that were born unto him.*

Ver. 18. *And Leah said, God hath given me my hire, &c.]* Of the mandrakes with which she had hired of Rachel a night's lodging with Jacob, and for which she had a sufficient recompense, by the son that God had given her: and she added another reason, and a very posterous one, and shews she put a wrong construction on the blessing she received: *because I have given my maiden to my husband; which, she judged, was so well-pleasing to God, that he had rewarded her with another son; and she called his name Issachar, which signifies hire or reward; or, there is a reward, or a man of reward.*

Ver. 19. *And Leah conceived again, &c.]* For bearing children Jacob took more to her, and more frequently attended her apartment and bed: *and bare Jacob a sixth son; the sixth by her, but the tenth by her and his two maids.*

Ver. 20. *And Leah said, God hath endued me with a good dowry, &c.]* Having so many children; for though her husband could give her nothing at marriage, and her father gave her no more than one handmaid, yet God had abundantly made it up to her, in giving her so many sons: these are the heritage of the Lord, Psal. cxxvii. 3. *now will my husband dwell with me; constantly; and not come to her tent now and then only, as he had used to do; because I have borne him six sons; this she thought would fix his affections to her, and cause him to cleave to her, and continue with her: and she called his name Zebulun; which signifies dwelling. These two sons of Leah, according*

to the Jewish writers¹, were born, Issachar on the 10th day of Ab or July, and lived 122 years, and Zebulun on the 7th of Tisri or September, and lived 124 years.

Ver. 21. *And afterwards she bare a daughter, &c.]* Which some writers, as Aben Ezra observes, say, was at the same birth with Zebulun, a twin with him; but being said to be afterwards shews the contrary: *and called her name Dinah; which signifies judgment: perhaps she may have some reference to the first son of Bilhah, Rachel's handmaid, whom she called Dan, a name of the same signification; intimating as if it was a clear case that judgment went on her side; and that by the number of children she had, it was plain God had determined in her favour.*

Ver. 22. *And God remembered Rachel, &c.]* In a way of mercy and kindness, whom he seemed to have forgotten, by not giving her children: *and God hearkened to her; to her prayer, which had been made time after time, that she might have children; but hitherto God had delayed to answer, but now gives one: and opened her womb; gave her conception, and made her fruitful, and she became the mother of a child she so much desired.*

Ver. 23. *And she conceived and bare a son, &c.]* Through the goodness of God unto her, and for which she was greatly thankful; *and said, God hath taken away my reproach; the reproach of barrenness with which she was reproached among her neighbours; and perhaps by her sister Leah, and indeed it was a general reproach in those times; and especially, it was the more grievous to good women in the family of Abraham, because they were not the means of multiplying his seed according to the promise, and could have no hope of the Messiah springing from them.*

Ver. 24. *And she called his name Joseph, &c.]* Which signifies adding, or rather, to be added; or, *God shall add, giving this reason for it; and said, the Lord shall add to me another son: which is expressive of strong faith; that as she had begun to bear children, she should bear another, as she did; though some read the words as a wish or prayer, may the Lord, or, and that the Lord would add, &c.^h; but our version seems best: the name Joseph is composed of two words, one which signifies to gather or take away, used in the preceding verse, and another which signifies to add; and so has respect to the Lord's taking away her reproach, and adding to her another son: Melo, an Heathen writer, makes mention of Joseph by name, as Polyhistor¹ relates, and makes him the 12th and last son of Abraham, whereas he was the 11th of Jacob. He was born, as the Jews say^k, the 27th of Tammuz or June, and lived 110 years.*

Ver. 25. *And it came to pass, when Rachel had borne Joseph, &c.]* At which time his 14 years of servitude were ended; for Jacob was in Laban's house 20 years, 14 were spent in serving for his wives, and the other 6 for his cattle, which begun from this time, as the context clearly shews; see ch. xxxi. 41. so that, as the Jewish writers¹ truly observe, in 7 years' time Jacob

¹ Shalehalet Hakabala, fol. 4. 1.

^h ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} 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had 12 children born to him, 11 sons and 1 daughter; for he had served 7 years before he had either of his wives: they also pretend that a twin was born with each, except with Joseph, but for that there is no foundation: *that Jacob said unto Laban, send me away; give me leave to depart thy house: he had a right to demand his liberty, and to insist upon it, since the time of his servitude was up; but he chose to have leave, and part in a friendly manner: that I may go unto mine own place, and to my own country: to Beersheba, where his father and mother lived, and whom, no doubt, he longed to see; and to the land of Canaan, in which that place was, which was his native country, and was given him by promise, and was to be the inheritance of his seed.*

Ver. 26. *Give me my wives, &c.]* His two wives, Leah and Rachel, and the two maids, Bilhah and Zilpah, which he had given him for wives also; he desires leave not to have them, but to take them away with him: *and my children; his 12 children; he did not desire his father-in-law to take any of them, and keep them for him, but was desirous of having them with him: no doubt, for the sake of their education, though he had nothing of his own wherewith to support them; not doubting that God would make good his promise in giving him food and raiment, and returning him to his country; and which his faith applied to his family as well as to himself: for whom I have served thee; not for his children, but for his wives, his 2 wives; and let me go; free from thy service, and to my own country; for thou knowest my service which I have done thee: how much and great it is, and with what diligence and faithfulness it has been performed, and that the time of it fixed and agreed upon was at an end.*

Ver. 27. *And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry, &c.]* One would think he could not expect to have much from him, by his treatment of him; but he craftily cajoles him in this fawning, flattering way, in order to gain a point, and begs of him, in a very humble and suppliant manner, if he had any love for him, that he would not depart from him, but stay with him, which he should take as a great favour; for he could not insist upon it, as bound in duty, or as a point of justice: *for I have learned by experience; by the observations made in the 14 years past; that the Lord hath blessed me for thy sake: Laban had so much religion as to ascribe the blessings, the good things he had, to the Lord, as the author and giver of them; and so much honour, or however, thought it was more his interest to own it, that it was for Jacob's sake that he was thus blessed: the word translated is used sometimes of divination, and the Targums of Jonathan and Jerusalem render it, I have used divinations; and according to Jarchi and Aben Ezra, Laban was a diviner and soothsayer; and by the teraphim he had in his house, ch. xxxi. 19. he divined, and knew thereby that he was blessed for the sake of Jacob; but, as Schmidt observes, it is not credible that the devil should give so famous a testimony to Laban of Jehovah and Jacob.*

Ver. 28. *And he said, appoint me thy wages, and I*

will give it.] Say what thou wilt have, fix what salary thou thinkest sufficient, and I will agree to it, and punctually pay it: this he craftily said, not choosing to propose any thing himself, but leaving it to Jacob, knowing very well the honesty and modesty of Jacob, that he would mention less wages than he could have the face to offer him.

Ver. 29. *And he said unto him, &c.]* Jacob to Laban, *thou knowest that I have served thee; not only diligently and faithfully, without any salary, excepting for his wives; otherwise he had no wages for his service all this time, which therefore should be considered for the future: and how thy cattle was with me; always under his care, and he ever watchful of them; spent all his time and labour with them, and had no opportunity of getting any thing for himself.*

Ver. 30. *For it was little which thou hadst before I came, &c.]* Perhaps but a single flock, and that not a very large one, since Rachel, his youngest daughter, had the care of it: *and it is now increased unto a multitude; or broke forth^m, spread itself over the fields and plains, hills and mountains adjacent, so that they were covered with his sheep, these bringing forth thousands and ten thousands, Psal. cxliv. 13. and the Lord hath blessed thee since my coming; or at my footⁿ; ever since he set foot in his house. Aben Ezra observes it as a proverbial saying, such an one has a good foot, a lucky one, wherever he comes a blessing or success goes with him; or the meaning may be, wherever Jacob went or led his flock, and fed it, it prospered, the blessing of God going with him. Onkelos renders it, for my sake; and so it is the same with what Laban had observed and owned, ver. 27. and now, when shall I provide for mine own house? suggesting it was his duty to do it, and it was high time he did it, since he had a large family to provide for; see 1 Tim. v. 8.*

Ver. 31. *And he said, what shall I give thee? &c.]* So said Laban to Jacob, still avoiding making any offer himself, but waiting for Jacob, and pressing upon him to fix his wages: *and Jacob said, thou shalt not give me any thing; a speech Laban liked very well: his meaning is, that he should give him no certain settled salary, nor even of any thing that Laban was now possessed of, and God had blessed him with for his sake; he did not desire any part of it; but if thou wilt do this thing for me; which he was about to mention, and does in the following verse; I will again feed and keep thy flock; there is an elegance in the original; I will return, I will feed, I will keep thy flock: it seems by this that Jacob had relinquished the care of the flock, upon the time of his servitude being out; but, upon the following condition, proposes to return to it, lead it out to the pastures, and feed it on them, and keep it night and day, as he had used to do.*

Ver. 32. *I will pass through all thy flock to-day, &c.]* Not alone, but Laban and his sons with him; *removing from thence all the speckled and spotted cattle; that is, such as were black and had white spots on them, or were white and had black spots on them; and the speckled, according to Jarchi and Ben Melech, were such as had small spots on them; and the spotted were such as had larger: and all the brown cattle among the*

^m ערץ erupit, Junius & Tremellius, Piscator, Drusius.

ⁿ אד פדעם מעמי, Montanus, Piscator, Drusius, Schmidt.

sheep; the russet-coloured ones, or the *black*° ones, as some render it; and so Abu Ezra, and who makes mention of another sort, called *barud*, which signifies spotted with white spots like hailstones, but is not to be found in the text here, but in ch. xxxi. 10. and besides coincide with those before described: *and the spotted and speckled among the goats*: that had larger and lesser spots upon them as the sheep; *and of such shall be my hire*; not those that were now in the flock, but such as were like them, that should be brought forth for the time to come; which seems to be a strange proposal, and what was not likely to turn out much to the advantage of Jacob; but he knew what he did, and very probably was directed of God, if not in a vision, yet by an impulse on his mind, that such a method would be right, and would succeed; see ch. xxxi. 10, 11, 12.

Ver. 33. *So shall my righteousness answer for me in time to come, &c.*] Either by the success I shall have, and the blessing of God upon me, making it prosperous; it will appear in time to come, and to all posterity; that I have most righteously and faithfully served thee: or rather, such a separation being made in Laban's flock, all the spotted ones being removed, and only white ones left with Jacob to keep; it would be a clear case hereafter, if any such should be found with Jacob, they were not taken from Laban's flock, but were what in Providence he was blessed with, and came by honestly and righteously: *when it shall come for my hire before thy face*; when any spotted ones would be brought forth, it would be plain and manifest to his face, that they belonged to him for his hire or wages; or, as Schmidt, when any complaint should come before Laban concerning his hire, or about any speckled and spotted cattle that were Jacob's hire, as if he had wronged him of it, the action now done, by making such a separation, would be a sufficient vindication of him, and justify him from such an aspersion: *and every one that is not speckled and spotted amongst the goats, and brown among the sheep, that shall be accounted stolen with me*: if any such were found among those that Jacob should hereafter call his flock, as were without specks and spots, or were not brown, he was content they should be reckoned as stolen, and what he had no right unto.

Ver. 34. *And Laban said, &c.*] Being well-pleased with the proposal Jacob made, as knowing that, generally speaking, cattle of a colour produced those that were of the same; and whereas Jacob proposed to have a flock of sheep only white committed to his care, and to have such for his own that should be produced of them, that were speckled, spotted, and brown, Laban concluded from the general nature of things that he could have but very few, if any, and therefore was for striking the bargain at once: *behold, I would it might be according to thy word*; he agreed it should be as Jacob had settled it, and he hoped and wished he would abide by it; he was afraid he would not keep to it.

Ver. 35. *And he removed that day the he-goats that were ringstraked, &c.*] That had strakes of a different

colour from the rest on their shoulders, thighs, legs, or feet, or in any part of the body: the word here used stands in the room of that before translated *speckled*; this Laban did, as the context shews; he went about it immediately at the motion of Jacob, with which he was pleased: *and all the she-goats that were speckled and spotted*; so that there might be neither male nor female of those mixed colours; this he did to prevent any generation of them: *and every one that had some white in it*; any white spot in it, as the Targum of Jonathan; that is, every one of the brown or black colour, that had any white in it: *and all the brown among the sheep*; that were entirely so: *and gave them into the hands of his sons*; not the sons of Jacob, as some in Abu Ezra; for they were not fit for the care of a flock, the eldest son, Reuben, not being 7 years of age; but the sons of Laban, who were now grown up and fit for such service.

Ver. 36. *And he set three days' journey between himself and Jacob, &c.*] Not 3 days' journey for a man, but for cattle; this distance there was between the place where Laban and his sons kept the spotted, speckled, and brown cattle, and that in which Jacob kept the flock only consisting of white sheep; and this was done, that the flocks might not be mixed, and that there might be no opportunity to take any of the spotted ones, and that they might not stray into Jacob's flock; or lest any of his seeing them might bring forth the like, such precaution was used: *and Jacob fed the rest of Laban's flock*; those that remained after the spotted, speckled, and brown were taken out; and Jacob having none but white sheep, there was no great likelihood, according to the course of nature, of his having much for his hire; since he was only to have the spotted, speckled, and brown ones that came from them, and generally like begets like; and, according to the Jewish writers^p, those that were committed to his care were old and barren, and sick, and infirm, that so he might have no profit from them.

Ver. 37. *And Jacob took him rods of green poplar, &c.*] Of the white poplar-tree, called green, not from the colour, but from the moisture, being such as were cut off of the tree: *and of the hazel and chestnut-tree*; the former some take to be the almond-tree, as Saadia Gaon, and others; and the latter to be the plantain or plane-tree, so Ainsworth, and others: *and pilled white strakes in them*; took off the bark of them in some places, and left it on in others, which made white strakes: *and made the white appear which was in the rods*; that part of the rods which was stripped of the bark appeared white; and it appeared the whiter for the bark that was left on in other parts; and both made the rods to appear to have various colours, which was the design of Jacob in pilling them.

Ver. 38. *And he set the rods which he had pilled before the flocks, &c.*] Over-against them, in the view of them: *in the gutters in the watering-troughs, when the flocks came to drink*; that is, in places of water, where troughs or vessels were made, into which the water ran convenient for the cattle to drink out of; and here he placed his party-coloured rods right over-against the flocks:

^p מִצֵּיט uigrum, Montanus, Fagius; so R. Sol. Urbin. Ohel Moed, fol. 98. 1.

^p Bereshit Rabba, sect. 73. fol. 64. 1. Targum Jon. & Jarchi in loc.

that they should conceive when they came to drink ; as it was most likely they should when they were together at the water, and had refreshed themselves with it ; and being heated³, as the word signifies, with a desire of copulation, might conceive in sight of the above rods ; which were set to move upon their imagination at the time of their conception, in order to produce cattle of different colours ; to which no doubt he was directed of God, and it had, through his blessing, the wished-for success, as follows :

Ver. 39. *And the flocks conceived before the rods, &c.*] At them, and in sight of them ; which had such influence upon them through the force of imagination, and a divine power and providence so directing and succeeding this device, that they brought forth cattle ring-straked, speckled, and spotted ; such as Jacob was to have for his hire ; and, though there was no doubt a more than ordinary concurrence of divine Providence attending this affair ; yet there have been many strange things brought about in a natural way by the strength of imagination, as may be observed in those marks which women are said to mark their children with, whilst with-child of them ; as also in conceiving and bearing such like unto them they have fancied, as the woman that bore a blackamoor, through often looking at the picture of one in her chamber ; and an Ethiopian queen, who by the same means bore a white child, fair and beautiful, which she exposed, lest she should be thought an adulteress⁴ : and what comes nearer to the case here, Jerom reports⁵ the like things done in Spain among horses and mares, by placing beautiful horses before mares at the time of leaping ; and the Apis, or Egyptian ox, which had peculiar spots in it, was produced in like manner, so that there was always in succession one of the same form and colour, as Austin asserts⁶ ; and it may be observed, what is affirmed by some writers⁷, that sheep will change their colours according to the different waters they drink of at the time of their being covered ; and that some rivers drank of will make white sheep black, and black white, and others red and yellow. But as Jacob was directed of God to take this method, this is sufficient to justify him, and upon his blessing and providence the success depended, whatever there may be in nature to bring about such an effect ; and as it was to do himself justice, who had been greatly injured by Laban, it was equally as just and righteous a thing to take this course, as it was for the Israelites by a divine direction to borrow jewels, &c. of the Egyptians, where-by they were repaid for their hard service.

Ver. 40. *And Jacob did separate the lambs, &c.*] The ring-straked, speckled, and spotted ; and set the faces of the flocks, that were all white, towards the ringstraked, and all the brown in the flock of Laban ; either to go before those that were all white, that they by looking at them might conceive and bring forth such, which was

another artifice of Jacob's to increase his own sheep ; or else he set at the water-troughs the white sheep on one side of them, and on the opposite side the speckled ones, &c. that the same effect might also be produced the more successfully both by the rods and by the speckled lambs : and he put his own flocks by themselves, and put them not unto Laban's cattle ; partly that they might not be mixed together, but kept distinct, that what was his property might be discerned from Laban's ; and partly, lest his spotted ones, being mixed with Laban's white sheep, by continual looking at them, should conceive and bring forth such likewise, and so his flocks be lessened.

Ver. 41. *And it came to pass, whensoever the stronger cattle did conceive, &c.*] Whose limbs were well compact, and were strong and healthy : that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods ; and bring forth party-coloured ones, and such as were robust and strong like themselves ; and this was another device of Jacob's to get the best of the flock. Aben Ezra thinks this refers to the two seasons of the year, when the flocks conceived ; the one was in Nisan, in the spring, and such as were brought on that conception were strong, and therefore Jacob chose to lay the rods in the gutters at that time, that he might have the best cattle ; and so the Targum of Jonathan calls these here the forward ones, as it does those in the next verse we render feeble, the latter ones ; which, according to Aben Ezra, conceived in Tisri or September, and what they brought were weak and feeble.

Ver. 42. *And when the cattle were feeble, he put them not in, &c.*] Or when covered, as Menachem, that is, with wool, and so not so desirous of copulation with the males, nor so fit and strong for generation ; and therefore he put not in the rods into the gutters, partly that he might have none feeble in his flock, and partly that he might not spoil Laban of his whole flock, strong and weak : so the feebler were Laban's, and the stronger Jacob's ; not only his flocks became more numerous than Laban's, but were in better plight.

Ver. 43. *And the man increased exceedingly, &c.*] Jacob grew very rich : and had much cattle ; the greater part of Laban's flocks brought forth speckled, spotted, and brown cattle, which, according to agreement, were Jacob's : and maid-servants, and men-servants ; which he got to take care of his household affairs, and to assist him in keeping his flocks : and camels, and asses ; for his flocks increasing so very much, he sold many of his sheep at a good price, as Jarchi observes, and with it bought camels and asses ; and these were very fit for his use, when he should be obliged or think fit to remove into his own country, and which he was meditating, and had a direction from the Lord for, as in the following chapter.

³ חֲמֵדִים incallescant, Montanus, Vatablus, Drusius ; ut incallescere, Junius & Tremellius.

⁴ Heliodor. Ethiopic. l. 4. c. 8.

⁵ Quæst. Heb. in Gen. fol. 70. L. M.

⁶ De Civit. Dei, l. 18. c. 5.

⁷ Elian. de Animal. l. 8. c. 21. Plin. Nat. Hist. l. 9. c. 109.

C H A P. XXXI.

THIS chapter relates how that Jacob observing that Laban and his sons envied his prosperity, and having a call from God to return to his own country, acquaints his wives with it; and reports to them Laban's ill usage of him, and the wonderful appearance of God to him, and for him, and his orders to him to depart from thence, ver. 1—13. to which they agreed, knowing full well their father's unkindness, and that they had nothing to expect from him, and therefore judged it best to go off with what they had got through the gift of God unto them, ver. 14, 15, 16. upon which Jacob set out privately, with all he had, towards his own country, whilst Laban was shearing his sheep, ver. 17—21. three days after, Laban, being informed of it, pursued after Jacob, and overtook him at Mount Gilead; but was warned by the way to be cautious what he said to him, ver. 22—25. yet nevertheless he warmly expostulated with him about his secret flight, not giving him the opportunity of taking his leave of his children, and especially for taking away his gods, ver. 26—30. to which Jacob gave an answer, ver. 31—35. and in his turn was warm likewise, and chid Laban severely for his hot pursuit of him, his charge of stealth, when he could find nothing on him, his hard labour for the space of 20 years with him, and his ill requital of him for it, ver. 36—42. however, upon the whole, an amicable agreement was made between them, and they parted in a friendly manner, ver. 43—55.

Ver. 1. *And he heard the words of Laban's sons, &c.*] That is, Jacob, as is expressed in the Septuagint and Syriac versions, either with his own ears, overhearing their discourse in their tents, or in the field, or from the report of others, his wives or some of his friends, who thought proper to acquaint him with it; these were the sons of Laban, who had the care of the cattle committed to them, separated by the direction of Jacob, and with the consent of Laban, ch. xxx. 35. *saying, Jacob hath taken away all that was our father's*; meaning not precisely all that their father had, for that would have been a downright lie; for what was become of them that were committed to their care? besides, we afterwards read of Laban's shearing his sheep, ver. 19. but that all that Jacob had was their father's, and he had taken it away from him, if not by force and stealth, yet by fraud; and so Jacob might fear he would treat him in an ill manner, and therefore began to think it was high time for him to be gone: *and of that which was our father's hath he gotten all the glory*; his many servants, numerous cattle, sheep, camels and asses, in which carnal men place all their happiness; or those riches, as the Targum of Jonathan, by which he got the name and glory of a rich man among men: and it was so far true what they say, that it was out of their father's flock that Jacob got all his increase; but then it was according to a covenant that Laban and he entered into, and therefore was obtained in a just and lawful manner.

Ver. 2. *And Jacob beheld the countenance of Laban, &c.*] Upon this he observed Laban's looks, that he might gather from thence how he took his prosperity; what were his thoughts about it, and what he might expect from him on that account: *and, behold, it was not towards him as before*; he said nothing to Jacob, nor charged him with robbing of him, or any false dealing with him, yet was uneasy at his growing prosperity; he put on sour looks, and an envious countenance, sad, and surly, and lowering; so that Jacob saw it foreboded no good to him, and therefore thought it most advisable to depart as soon as he could; though perhaps he first sought the Lord about it, who spoke to him as in the following verse.

Ver. 3. *And the Lord said unto Jacob, &c.*] In answer to a prayer of his; or seeing what difficulties and discouragements Jacob laboured under, he appeared unto him for his encouragement and instruction how to proceed: *return unto the land of thy fathers*; the land of Canaan, given to Abraham and Isaac by promise: *and to thy kindred*: his father and mother, and brother, who all dwell in the land of Canaan at this time, or as many as were living: *or to thy nativity**, the place where he was born, and to which he must have a natural desire to return: *and I will be with thee*; to protect him from any injury that might be attempted to be done unto him, either by Laban or Esau.

Ver. 4. *And Jacob sent, &c.*] Having this encouragement and direction from the Lord, which seems to have been given him in the field, whilst he was attending his flocks, he dispatched a messenger home to his wives, one of his servants or under-shepherds. The Targum of Jonathan says it was his son Naphtali, whom he sent, because he was a swift messenger; the Targumist alludes to Gen. xlix. 21. but the former is more probable; *and called Rachel and Leah*; Rachel is mentioned first, as being his proper and lawful wife, and is only called so, ch. xlvi. 19. and it was for her sake Jacob had Leah. Jacob, like a prudent man and an affectionate husband, thought proper to acquaint his wives with his case, and advise with them, and neither leave them nor take them away suddenly and by force; and therefore sent for them, *to the field unto his flock*; where he was feeding his flock: this he might do for divers reasons; he might not judge it so proper and convenient to go home to them, since it might be difficult to get one of them to come to the apartment of the other; and it was proper they should be together, and that might cause some suspicion in Laban's family, who might listen to overhear what passed between them; and besides, he might be afraid of Laban and his sons, that being in such an ill temper they would lay violent hands on him, and do him a mischief; and therefore he sent for his wives to him in the field, where they could more privately and freely converse together, without being overheard or interrupted, and the flock in the mean while not neglected.

* מולדתך ad natale solum, Tigurine version; ad nativitatem tuam, Vatablus, Drusius.

Ver. 5. *And said unto them, I see your father's countenance, that it is not towards me as before, &c.*] See the note on ver. 2. no notice is taken of what their brethren, the sons of Laban, had said: *but the God of my father hath been with me*; not only by affording him his gracious presence with him, which supported him under all his troubles; but by his good providence prospering and succeeding him in his outward affairs, as well as he had lately appeared to him, and encouraged him to return to his own country.

Ver. 6. *And ye know, that with all my power I have served your father.*] With all faithfulness and uprightness; with all diligence and industry; with all wisdom and prudence; with all my might and main, contriving the best methods, and sparing no pains by day or night to take care of his flocks, and increase his substance: of this his wives had been witnesses for 20 years past, and to them he appeals for the truth of it; so that there was no just reason for their father's behaviour towards him.

Ver. 7. *And your father hath deceived me, &c.*] In the bargain he had made with him about his wages for keeping his cattle the six years past, after the 14 years' servitude were ended: *and changed my wages ten times*; that is, either very often, many times, as the number ten is sometimes used for many, see Lev. xxvi. 26. or precisely ten times, since he repeats it afterwards in the same form to Laban's face, ver. 41. he had now served him six years upon a new bargain; that he should have all that were of such and such different colours, which were produced out of his flock of white sheep. Laban was at first highly pleased with it, as judging it would be a very good one to him, as he might reasonably think indeed: and it is highly probable he did not attempt any alteration the first year, but observing Jacob's cattle of the speckled sort, &c. prodigiously increasing, he did not choose to abide by the bargain any longer. Now it must be observed, that the sheep in Mesopotamia, as in Italy*, brought forth their young twice a year; so that every yeaning-time, which was ten times in five years, Laban made an alteration in Jacob's wages; one time he would let him have only the speckled, and not the ringstraked; another time the ringstraked, and not the speckled; and so changed every time, according as he observed the prevailing colour was, as may be concluded from the following verse: *but God suffered him not to hurt me*; to hinder his prosperity, or having justice done him for his service; for whatsoever colour Laban pitched upon for Jacob to have the next season of yeaning, there was always the greatest number of them, or all of them were of that colour, whether speckled or ringstraked, &c.

Ver. 8. *If he said thus, the speckled shall be thy wages, &c.*] Sometimes Laban would say to Jacob, only the speckled lambs which the ewes shall bring forth shall be thine hire, and not the spotted; or the ringstraked, or the brown, which according to the bargain should have been his, the one and the other: *then all the cattle bare speckled*; that season, God ordering it so in his providence, that Laban might be disappointed, and Jacob might have his full hire; that is, the greatset part of

the cattle bore such, as Ben Melech observes: *and if he said thus, the ringstraked shall be thine hire*; observing the cattle to bring forth only speckled, or the greatest part such, then he changed his hire, and would have it be not the speckled, nor the brown, only the ringstraked, there being none or few of that colour the last yeaning-time: *then bare all the cattle ringstraked*; or the greatest part of them were such; so that let Laban fix on what colour he would as Jacob's wages, there were sure to be the greatest part of that colour; which shews the hand of God in it, as is next observed by Jacob.

Ver. 9. *Thus God hath taken away the cattle of your father, &c.*] Not all of them, see ver. 19. but a great part of them; his flock was much lessened by those means, and more were taken away, and came to Jacob's share, than if Laban had abode by the original agreement: *and gave them to me*; who has the disposing of all things in the world, whose the world, and all in it, are, and gives of it to the sons of men as he pleases. Jacob takes no notice of any artifice of his, or of any means and methods he made use of, but wholly ascribes all to the providence of God, and points to his wives the hand of God only; and indeed it seems to be by his direction that he took the method he did, as appears from the following verses.

Ver. 10. *And it came to pass, at the time that the cattle conceived, &c.*] Whether in spring or in autumn cannot be said, for it seems this was twice a year; this probably was at the beginning of the six-years' servitude, or just before the agreement was made between Laban and Jacob, and was an instruction to the latter how to make his bargain with the former: *that I lifted up mine eyes, and saw in a dream*; in a vision of the night, so things were represented to his fancy and imagination: *and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grised*; from whence he might conclude, that the cattle they leaped upon would bring forth the like, and so be a direction to him to make his agreement with Laban to have such for his hire; not that the rams in the flock were really of those colours, for they were all white, but so they were represented to Jacob in the vision, to suggest to him, that such would be produced by them; and it is not improbable by the artifice Jacob was directed to, and took, that the ewes, when they came to the watering-troughs to drink, upon seeing the party-coloured rods in the water, these made such an impression upon their imaginations, that they fancied the rams that leaped upon them were of those colours, and so conceived and brought forth the like. Here is another colour mentioned, not taken notice of before, at least by this name, *grised*; it stands in the place of *spotted*, and seems to be the same with that, and signified such as had spots on them like hailstones, and distinguishes them from the speckled: the speckled were such as were white with black spots, these such as were black, and had white spots like hail.

Ver. 11. *And the Angel of God spake unto me in a dream, &c.*] In the same dream before related, and to direct him to observe what was presented to him, and to confirm what he saw, and lead him to the design and

* *Bis gravidæ pecudæ.* — Virgil. Georgic. l. 2.

use of it. This was not a created angel, but the uncreated one, the son of God, and who is afterwards called God, and to whom Jacob had made a vow, which he would never have done to an angel; but to God only, as Ben Melech observes: saying, *Jacob; and I said, here am I*: the Angel called him by his name, to which he answered, and signified that he was ready to attend to whatsoever he should say to him.

Ver. 12. *And he said, lift up now thine eyes, and see, &c.*] This was all visionary, Jacob was still in a dream; but it was so impressed upon his mind, that he was spoke to, and bid to observe, and take notice, as follows: that *all the rams that leap upon the cattle are ringstraked, speckled, and gristed*; thereby assuring him, that such would be those the ewes would bring forth, which would be right in him to agree with Laban for as his hire; and it is probable that there was some distance of time, at least a night, between the first motion of Laban's to Jacob to settle his wages, ch. xxx. 28. and his repeating that, and being urgent to have it done, ver. 31. and in this interval of time might be the night Jacob had this dream and vision in, for his direction; or if it was after the bargain made, since it is said to be at the time the cattle conceived, he had it to assure him of God's approbation of it, and of his success in it: *for I have seen all that Laban doeth to thee*; had took notice how he had made him serve 14 years for his wives, and had given him nothing for his service; and how he now was taking advantage of Jacob's modesty to get him to fix his own wages, which he supposed would be lower than he could have the face to offer him.

Ver. 13. *I am the God of Beth-el, &c.*] The same Angel that appeared to Jacob in a dream, at the beginning of his six-years' servitude, now appeared to him at the close of it, declaring himself to be the God of Beth-el; or that God that manifested himself to him at Beth-el, as Onkelos and Jonathan paraphrase the words; for this is a distinct vision from that in the preceding verses, concerning the rams of different colours, and are both put together for the sake of brevity, and because they belong to the same affair: *where thou anointedst the pillar, and where thou vowedst a vow unto me*: see ch. xxviii. 19, 20. and the notes there; hereby signifying the divine approbation of the name Jacob gave to that place, and of what he did in it, and to put him in mind of his promise there made: *now arise, get thee out from this land*; of Mesopotamia, or Syria, and out of Haran, a city there, where Jacob now was, and Laban lived: *and return unto the land of thy kindred*; to the land of Canaan, the place of his nativity, and where his relations dwelt: this shews, that this appearance of God to him, as the God of Beth-el, was at the close of his six-years' service.

Ver. 14. *And Rachel and Leah answered and said unto him, &c.*] One after another, and their answers agreeing, are put together; it may be Rachel answered in the name of Leah, and for herself, since she is mentioned first, and the verb is singular. The Targum of Jonathan is, Rachel answered with the consent of Leah; is there *yet any portion or inheritance for us in our father's house?* it was what might

have been justly expected, as they were his children, that they should have been used as such, and have had children's portions given them; but by the whole of Laban's carriage towards them, both at their marriage, and ever since, it was plain he never intended to give them any thing; but kept all he had to himself, or designed it for his sons, and therefore it was in vain for them to hope for any thing; signifying to Jacob hereby, that they were willing to leave their father's house, and go with him when he pleased, since they could expect nothing by their stay here.

Ver. 15. *Are we not accounted of him strangers? &c.*] He had not treated them as children, nor even as free-born persons; but as if they were foreigners that he had taken in war, or bought of others; or at least, that they were born bondmaids in his house, and so had a right to sell them as he had: *for he hath sold us*; he had sold them to Jacob for 14 years' service, as if they had been his slaves, instead of giving dowries with them as his children: *and hath quite denoured also our money*: that which he got by the servitude of Jacob, instead of giving it to them as their portion, he spent it on himself and his sons, and there was nothing left for them.

Ver. 16. *For all the riches which God hath taken from our father, &c.*] And given to Jacob for his labour: *that is ours, and our children's*; it belonged to us by the law of nature, before it came into thine hands; and our right unto it is still more manifest, and is confirmed by the service thou hast done for it, by which means it came into thy possession; and therefore it is no point of conscience with us, nor need it be any with thee especially, to go off with it: *now then, whatsoever God hath said unto thee, do*; for that must needs be right: this was well spoken indeed; they mean, that he should quit their father's house, and go into the land of Canaan, as God had directed him; and they signified that they were willing to go along with him.

Ver. 17. *Then Jacob rose up, &c.*] And went with them to Laban's house, where his children were, as is plain from Rachel's theft, ver. 19: *and set his sons and his wives upon camels*; which were his own, see ch. xxx. 43. creatures fit for travelling; on these he set his wives, Rachel and Leah, and his concubine-wives, Bilhah and Zilpah; for these went with him, as appears from ch. xxxiii. 6. and xxxv. 22. and *his sons*, or rather *his children*; for they were not all sons, there was one daughter, and they were all young; his eldest son Reuben could not be much more than 12 years of age, and his youngest son Joseph about six.

Ver. 18. *And he carried away all his cattle, &c.*] His sheep, camels, and asses: the Jews say ⁷ he had 5,500 head of cattle: *and all the goods which he had gotten*: all the rest besides his cattle; his men-servants, and maid-servants, and all his gold and his silver, and whatsoever else he had: *the cattle of his getting, which he had gotten in Padan-aram*: or Mesopotamia: this seems to be purposely observed, to shew that he took nothing but what was his own getting, not any thing that belonged to Laban: *for to go to Isaac his father in the land of Canaan*; but it was some years before he

got to his father's house, staying at several places by the way. No mention is made of his mother Rebekah, she perhaps being now dead.

Ver. 19. *And Laban went to shear his sheep, &c.*] Which were under the care of his sons, and were three days' distance from Jacob's flocks; this gave Jacob a fair opportunity to depart with his family and substance, since Laban and his sons were at such a distance, and their servants with them also: *and Rachel had stole the images that were her father's*; afterwards called gods, which he made use of in an idolatrous and superstitious manner, one way or other: they seem to be a kind of *penates*, or household gods; in the Hebrew they are called *teraphim*; and which De Dieu thinks were the same with *seraphim*²; and were images of angels, consulted on occasion, and placed in the house for the protection of it, and to increase the substance thereof: some take them to be plates of brass describing the hours of the day, a sort of sun-dials; or were such forms, that at certain times were made to speak, and slew things to come: but they rather seem to be images of an human form, as say the Jewish writers, and as seems from 1 Sam. xix. 13—16. and which it is supposed were made under certain constellations, and were a sort of talismans, and were consulted as oracles, and in high esteem with the Chaldeans and Syrians, a people given to astrology, and by which they made their divinations; see the note on Hos. iii. 4. Zech. x. 2. and therefore Rachel took them away, that her father might not consult them, and know which way Jacob fled, as Aben Ezra; but this looks as if she had an opinion of them, and that they had such a power of discovering persons and things that were attributed to them: and indeed some think she took them away from an affection and veneration for them, supposing she should not be able to meet with such in Canaan in Isaac's family; and what is observed in ch. xxxv. 2. seems to countenance this; but one would think she had been better instructed by Jacob during his 20-years' conversation with her; and besides, had she been tainted with such sort of superstition and idolatry, she would never have used them so indecently, as to have sat upon them in the circumstances in which she was, ver. 34, 35. it is more to her credit and character to say with Jarchi, that she did this to take off her father from the idolatrous worship of them, and to convince him that they were no gods; since they could not inform him of the designs of Jacob, and of his flight, nor secure themselves from being carried away by her; unless it can be thought that she took them because of the metal of which they were made, gold or silver, being willing to have something of her father's goods as her portion, which she thought she had a right unto, or in recompense of her husband's service. Dr. Lightfoot³ thinks she took them for a civil use, to preserve the memory of some of her ancestors, of which these were the pictures, and Laban had idolized; but whether pictures were so early is questionable.

Ver. 20. *And Jacob stole away unawares to Laban the Syrian, &c.*] Went away without his knowledge,

or giving him any notice of it; he was too cunning for Laban the Syrian; notwithstanding his astrology and superstitious arts, which the Syrians are addicted to, he had no foresight of this matter: or he *stole away the heart of Laban*⁴, that which his heart was set upon; not his gods, these Rachel stole away; nor his daughters, for whom he does not appear to have had any great affection and respect; but rather the cattle and goods Jacob took with him, which Laban's eye and heart were upon, and hoped to get into his possession by one means, or at one time or another; but the former sense, that he *stole from his heart*⁴, or stole away without his knowledge, seems best to agree with what follows; *in that he told him not that he fled*: or that he designed to go away, and was about to do it.

Ver. 21. *So he fled with all that he had, &c.*] His wives, his children, cattle and substance; *and he rose up, and passed over the river*; the river Euphrates, as the Targum of Jonathan expresses it, which lay between Mesopotamia and Canaan; *and set his face toward the mount Gilead*: he travelled and bent his course that way: this was a mountain on the border of the land of Canaan, adjoining to Lebanon, near which was a very fruitful country, which had its name from it: it is so called here by way of anticipation; for this name was afterwards given it from the heap of stones here laid, as a witness of the agreement between Laban and Jacob, ver. 45.

Ver. 22. *And it was told Laban on the third day, that Jacob was fled.*] Three days after Jacob was gone he had the report of it, by some means or another; by some of his neighbours, or servants left at home, and sooner he could not well have it, since the flock he went to shear was 3 days' distance from Jacob's, ch. xxx. 36.

Ver. 23. *And he took his brethren with him, &c.*] Some of his relations, the descendants of his father's brethren, the sons of Nahor, of whom there were 7, besides Bethuel; and who all perhaps lived in Haran the city of Nahor, see ch. xxii. 20—24. or some of his neighbours and acquaintance whom he might call to: *and pursued after him 7 days' journey*; which must be reckoned, not from Jacob's departure from Haran, but from Laban's; for Laban being 3 days' journey from thence, whither he had to return, after he received the news of Jacob being gone; Jacob must have travelled 6 days before Laban set out with his brethren from Haran; so that this was, as Ben Gersom conjectures, the 13th day of Jacob's travel; for Laban not having cattle to drive as Jacob, could travel as fast again as he, and do that in 7 days which took up Jacob 13: *and they overtook him in the mount Gilead*; said to be 380 miles from Haran⁵.

Ver. 24. *And God came to Laban the Syrian in a dream by night, &c.*] It is probable that Laban came to Mount Gilead late in the evening, and so had no sight of, or conversation with Jacob until the morning; and that night God came to him, and in a dream advised him as follows: or it may be rendered, *and God had come, &c.*⁶; in one of the nights in which he had

² See Hyde, Hist. Relig. Vet. Pers. c. 20. p. 272.

³ Works, vol. 1. p. 696.

⁴ פורטוס פורטוס furatus est cor, Tigurine version, Pagninus, Montanus, Munster, Vatablus, Drossius, Cartwright.

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⁴ Furatus a corde Labanis, Piscator.

⁵ Bunting's Travels, p. 73.

⁶ פורטוס פורטוס, Pagninus, Montanus, Tigurine version; so Aben Ezra.

lain upon the road; though the former seems best to agree with ver. 29; the Targum of Jonathan has it, an angel came; and the Jews^s say it was Michael; by whom, if they understand the increased Angel, the son of God, 'tis right: *and said unto him, take heed that thou speak not to Jacob either good or bad*; not that he should keep an entire silence, and enter into no discourse with him on any account, but that he should say nothing to him about his return to Haran again; for it was the will of God he should go onward towards Canaan's land; and therefore Laban should not attempt to persuade him to return, with a promise of good things, or of what great things he would do for him; nor threaten him with evil things, or what he would do to him if he would not comply to return with him.

Ver. 25. *Then Laban overtook Jacob, &c.*] He was come to the mount the over-night, but now in the morning he came nearer to him, so as to hold a conversation with him: *now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead*; both on the same mount; one perhaps at the bottom, and the other at the top; or one on one hill of it, and the other on another, or right over-against one another.

Ver. 26. *And Laban said unto Jacob, &c.*] Upon their meeting together; perhaps in some middle place between their two tents: *what hast thou done? what evil hast thou committed? what folly art thou guilty of? and what could induce thee to take such a step as this? suggesting that he could see no necessity for it; and as if he had done nothing that should occasion it, and that Jacob had done a very ill thing: that thou hast stolen away unawares to me*: of this phrase see the note on ver. 20. *and carried away my daughters, as captives taken with the sword*; as were commonly done by a band of robbers that made incursions upon their neighbours, and plundered them of their substance, and carried away by force their wives and daughters; and such an one Laban represents Jacob to be, a thief and a robber; who had not only stolen away from him, but had stole away his goods, and even his gods, and carried away his daughters against their will: all which were false, and particularly the latter, since they went along with him with their free and full consent.

Ver. 27. *Wherefore didst thou flee away secretly, and steal away from me? &c.*] Intimating as if he should not have been against his departure, if he had but acquainted him with it, and the reasons of it; so that he had no need to have used such privacy, and go away like a thief by stealth, as if he had done something he had reason to be ashamed of: *and didst not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp*; pretending that he would have given him leave to depart; and not only have dismissed him from his house and service in an honourable way, but very cheerfully and pleasantly: he would have got a band of music, men-singers and women-singers, and others to play on musical instruments, as the tabret and harp; and so had a concert of vocal and instrumental music, which would have shewn that

they parted by consent, and as good friends: whether this was an usual custom in this country, of parting with friends, I cannot say, but it seems to be very odd; for usually relations and friends, that have a cordial affection for each other, part with grief and tears: by this Laban appears to be a carnal man, and had but little sense of religion, as well as acted the hypocritical part.

Ver. 28. *And hast not suffered me to kiss my sons and my daughters? &c.*] Did not give him an opportunity of taking his farewell, which used to be done with a kiss, as it is with us at this day: by his sons he means his grandsons, and so the Targum of Jonathan, my daughters' sons; and by his daughters Rachel and Leah, and Dinah his granddaughter: *thou hast done foolishly in so doing*: since, as he would have him believe that he was both a loser by this step he took, and exposed himself to danger, seeing it was in the power of Laban to do him hurt, as in the following verse; but Jacob knew what he did, and that it was the wisest part to follow the direction of God.

Ver. 29. *It is in the power of my hand to do you hurt, &c.*] Jacob and his family, wives, children, and servants, who were not able to stand against Laban and the men he brought with him; and so the Jerusalem Targum paraphrases it, "I have an army and a multitude;" a large force, which Jacob could not withstand: or, *my hand could have been for a god*^b to me: you could have no more escaped it, or got out of it, or withstood me, than you could God himself: such an opinion had he of his superior power and strength, and that this would have been the case: *but the God of your father spoke unto me yesternight*; the night past, or the other night, some very little time ago, since he came from home at least: by his father he means either his father Isaac, or his grandfather Abraham, whose God the Lord was, and who came to Laban and told him who he was. This serves to strengthen the opinion that Laban was an idolater, and adhered to the gods of his grandfather Terah, from whom Abraham departed, and which Laban may have respect to; intimating that he abode by the religion of his ancestors at a greater remove than Jacob's: however, though he does not call him his God, he had some awe and reverence of him, and was influenced by his speech to him; *saying, take heed that thou speak not to Jacob either good or bad*: this, though greatly to Jacob's honour, and against Laban's interest, yet his conscience would not allow him to keep it a secret; though, doubtless, his view was to shew his superior power to Jacob, had he not been restrained by Jacob's God.

Ver. 30. *And now, though thou wouldst needs be gone, &c.*] Or, *in going wouldst go*^c, was determined upon it, and in haste to do it: *because thou sore longedst after thy father's house, or, desiring didst desire it*^d; had a vehement desire for it, which Laban signifies he should not have opposed, if he had let him know his mind: but be it so that he had ever so great desire to leave him and return to his father's house, yet, *wherefore,*

^s Pirke Eliczer, c. 36.

^b כַּסֵּת מִיְהוָה לֵאמֹר יְיָ אֱלֹהֵי יִשְׂרָאֵל casct mihi pro deo manus mea, Schmidt.

^c הֵלַךְ הַלֵּךְ eundo ivisti, Pagninus, Montanus, Drusius.

^d כִּסְפָה כִּסְפָה desiderando desiderabis, Pagninus, Montanus, Vatablus, Drusius, Piscator.

says he, *hast thou stolen my gods?* what reason had he for that? if he took away himself, his wives, his children, his goods, what business had he with his gods? he could not claim these as his, meaning the images or teraphim before mentioned, ver. 19. by which it appears that Laban was some way or other guilty of idolatry in the use of these images; looking upon them as types, or representations of God, as Josephus¹ calls them, and worshipped God in them, or along with them and by them; for he could never think they were truly and really gods, that could not preserve themselves from being stolen away, and that must be a poor god that a man may be robbed of.

Ver. 31. *And Jacob answered and said to Laban, because I was afraid, &c.*] That he would have done all he could to have hindered him from going away himself; and not only so, but would have prevented his taking his daughters with him; and especially would have detained his cattle; but of this last Jacob makes no mention, only of the former: *for I said; either within himself, or to his wives; peradventure thou wouldst take by force thy daughters from me; which of right belonged to him; for though they were Laban's daughters, they were Jacob's wives; and being given in marriage to him, he had a right unto them, and to take them with him; nor had Laban any right to detain them, which Jacob feared he would have attempted to have done, had he known his design; and this must have been done by force if done at all; for neither Jacob nor his wives would have agreed that they should stay with Laban upon his departure: what Laban charges Jacob with, in going away with his wives, he himself would have done, namely, using force to them. Laban's charge was false, but there was much reason for Jacob's suspicion.*

Ver. 32. *With whomsoever thou findest thy gods, let him not live, &c.*] This is the answer to his last question, as what goes before is to his first: Jacob knew nothing of their being taken away by any, and thought himself safe in saying what he did, being confident that no one with him could ever take them; but it was too rashly spoken by him, giving leave to Laban to put to death the person with whom they should be found, or imprecating death on him by the hand of God; *may he not live, but die, die immediately or before his time, as the Targum of Jonathan: hence the Jewish writers^m observe, that Rachel died in childbed in consequence of this imprecation, but without any foundation: before our brethren discern thou what is thine with me, and take it to thee: not only his gods, but any of his goods or cattle, whatsoever he could find in his tents, or in his flocks, that were his property, he was welcome to take; and this he declared before the men that Laban brought with him, whom he also calls his brethren, being his kinsfolks and neighbours; and these he appeals to as witnesses of his honesty, integrity, and fair dealing; being conscious to himself that he had took nothing but what was his own: for Jacob knew not that Rachel had stolen them; the images or gods; or he would have been more careful of his expression, in love and tenderness to his most beloved wife.*

Ver. 33. *And Laban went into Jacob's tent, &c.*] Into that first where he most suspected they were, being taken not out of value for them, but contempt of them; and not Leah's tent next, whom next to Jacob he might suspect of taking them, out of veneration to them, because her tent lay next: *and into the two maid-servants' tents; Bilhah and Zilpah; or the tent of them; for the word is singular, and perhaps they had but one tent for them both, which distinguished them from the principal wives: but he found them not; in neither of these tents: then went he out of Leah's tent, and entered into Rachel's tent; which he went into last of all, as least suspecting her, being less addicted to the superstition and idolatry of his family than Leah and the maid-servants: Aben Ezra thinks that he was twice in Leah's tent, and at the last time came out of that into Rachel's; and that Jacob's tent lay between Leah's and Rachel's. From this account it more clearly appears that men and their wives had separate tents or apartments; see ch. xxiv. 67.*

Ver. 34. *Now Rachel had taken the images, &c.*] Hearing her father inquire about them, and her husband having given leave to search for them, and to put to death whoever should be found to have them, took them from the place where she had before laid them: *and put them into the camel's furniture; perhaps the camel's furniture she rode on, and therefore it was in her tent, which some understand of the saddle on which she rode; rather, it seems to be the saddle-cloth or housing, in which she might wrap the images and put them under her clothes; though some interpret it of the straw or litter of the camel, which is not so probable: and sat upon them; the images, which, if she had the veneration for, as some suggest, she would never have used in such a manner: and Laban searched all the tent, but found them not; excepting the place where Rachel sat; but Aben Ezra thinks she was not in the tent, but in some place without it, and if so, there needs no exception.*

Ver. 35. *And she said to her father, &c.*] As he approached nearer to her, having searched her tent all over: *let it not displease my lord that I cannot rise up before thee: she addresses him with great honour and respect; calling him her lord, being her father, though an unkind one, and treats him not to be displeased that she did not rise up and yield that obeisance to him which was due from her to a father: for the custom of women is upon me; her menstrues; which before the law of Moses were reckoned a pollution, and such persons were not to be touched or come near unto, and every thing they sat upon was unclean, and not to be touched also; Lev. xv. 19—23. and he searched; all about her, and around her; but did not oblige her to get up, nor could he imagine that ever the images could be under her in such circumstances: but found not the images; and so left off searching; nor do we find that he searched the flock for any of his cattle there, knowing full well Jacob's honesty and integrity.*

Ver. 36. *And Jacob was wroth, and chode with Laban, &c.*] Having answered Laban's questions to the silencing of him, and nothing of his, upon search, being

¹ Antiqu. l. 1. c. 19. sect. 9

^m Jarchi in loc. Pirke Eliezer, c. 36.

found with him, Jacob took heart, and was of good courage and in high spirits, and in his turn was warm also; and perhaps might carry his passion a little too far, and is not to be excused from some degree of sin and weakness; however, his reasoning is strong and nervous, and his expostulations very just and pathetic; whatever may be said for the temper he was in, and the wrath and resentment he shewed: *and Jacob answered and said to Laban*; that whereas he had suggested that he had done a very bad thing, he asks him, *what is my trespass? what is my sin?* what heinous offence have I committed? what law of God or man have I broke? *that thou hast so hotly pursued after me?* with so much haste and swiftness, and with such a number of men, as if he came to take a thief, a robber, or a murderer.

Ver. 37. *Wherzas thou hast searched all my stuff, &c.] Or all my vessels*^a, or utensils; whether household goods, or such as were used with regard to the cattle, or armour for defence: *what hast thou found of all thy household stuff?* is there any vessel or utensil, or any thing whatever thou canst claim as thine own? is there any thing that has been taken away from thee either by me or mine? *set it here before my brethren and thy brethren*; publicly before them all, and let it be thoroughly inquired into whose property it was, and whether lawfully taken or no: *that they may judge betwixt us both*; Jacob was so conscious to himself of his own uprightness, that he could safely leave any thing that might be disputed in arbitration with the very men that Laban had brought with him: it was so clear a case that he had not wronged him of any one thing.

Ver. 38. *This 20 years have I been with thee, &c.]* So that he now must have been 97 years of age: *thy ewes and thy she-goats have not cast their young*; or very few of them: it was a rare case for any to be abortive, if ever: this, though owing to the blessing of God, was for Jacob's sake, and, under God, to be ascribed to his care and diligence in watching and keeping the flock, and doing every thing needful for them: *and the rams of the flock have I not eaten*: being content with meaner food, as lentile-pottage and the like; see the contrary of this in shepherds, Ezek. xxxiv. 3.

Ver. 39. *That which was torn of beasts I brought not unto thee, &c.]* To shew what had befallen it; that so it might appear he had one the less to account for to him: *I bore the loss of it*; took it upon himself, as if it had been somewhat blameworthy in him, as the word used signifies; and so made satisfaction for it; which, how he did, when he had no wages, is difficult to say: he might have some perquisites allowed him by Laban, though he had no settled salary; or he might lay himself under obligation to make it good whenever it was in his power, as follows: *of mine hand didst thou require it, whether stolen by day, or stolen by night*; whether by men or beasts; or by men in the day-time, and by beasts in the night, as the Targums of Jonathan and Jerusalem distinguish: Laban was so rigorous and unjust as to require the restoration of them, or an equivalent for them at the hand

of Jacob; all which were contrary to the law of God, Exod. xxii. 10—13.

Ver. 40. *Thus I was, &c.]* In such a situation, as well as in the following uncomfortable plight and condition: *in the day the drought consumed me, and the frost by night*: the violent heat in the day-time scorched him, and the severe frosts in the night pinched him: that is, in the different seasons of the year, the heat of the day in the summer-time, and the cold of the night in the winter-time; for it cannot well be thought that there should be excessive heat in the day and sharp frosts in the night, in the same season of the year: it looks as if Laban did not allow Jacob the proper conveniencies of clothes, and of tents to secure him from the inclemency of the weather, which other shepherds usually had: *and my sleep departed from mine eyes*; through diligent care and watchfulness of the flocks in the night-season, which on some occasions were necessary; see Luke ii. 8.

Ver. 41. *Thus have I been 20 years in thy house, &c.]* Attended with these difficulties, inconveniencies, and hardships; *I served thee 14 years for thy two daughters*; Rachel and Leah; first 7 years for Rachel; and having Leah imposed upon him instead of her, was obliged to serve 7 years more, which he did for her sake; whereas he ought to have given them, and a dowry with them, to one who was heir to the land of Canaan, and not have exacted servitude of him: *and 6 years for thy cattle*: to have as many of them for his hire, as were produced from a flock of white sheep, that were speckled, spotted, or ringstraked, or brown: *and thou hast changed my wages ten times*; see the note on ver. 7.

Ver. 42. *Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, &c.]* One and the same God is meant, who was the God of his father Isaac, and before him the God of Abraham, and now the fear of Isaac, whom he feared and served with reverence and godly fear, being at this present time a worshipper of him: now Jacob suggests, that unless his father's God had been on his side, and had protected and preserved him, as well as before blessed and prospered him, *surely thou hadst sent me away now empty*; coming with such force upon him, he would have stripped him of all he had, of his wives and children, and servants and cattle: *God hath seen my affliction, and the labour of my hands*; what hardships he endured in Laban's service, and what pains he took in feeding his flocks: *and rebuked thee yesterday*; in a dream, charging him to say neither good nor evil to Jacob, which he himself had confessed, ver. 29.

Ver. 43. *And Laban answered and said unto Jacob, &c.]* Not denying the truth of what he had said, nor acknowledging any fault he had been guilty of, or asking forgiveness for it, though he seemed to be convicted in his own conscience of it: *these daughters are my daughters*; though thy wives, they are my own flesh and blood, and must be dear to me; so pretending strong natural affections for them: *and these children are my children*; his grandchildren, for whom also he professed great love and affection: *and these cattle are my cattle*; or of my cattle, as the Targum of Jona-

^a כְּלֵי אֱוָהוֹן onnia vasa mea, Montanus, Munster, Vatablus, Drusius, Schmidt.

than, sprung from them, as indeed they did: *and all that thou hast is mine*; all this he observed in a bragging way, that it might be thought that he was generous in not insisting upon having it, but giving all back to Jacob again: *and what can I do this day unto these my daughters, or unto their children which they have born?* I cannot find in my heart to do them any hurt, or wrong them of any thing, and am therefore willing all should be theirs.

Ver. 44. *Now therefore, come thou, let us make a covenant, I and thou, &c.*] Let us be good friends, and enter into an alliance for mutual safety, and make an agreement for each other's good. Laban perceiving that Jacob's God was with him, and blessed him, and made him prosperous, and protected him, was fearful, lest, growing powerful, he should some time or other revenge himself on him or his, for his ill usage of him; and therefore was desirous of entering into a covenant of friendship with him: *and let it be for a witness between me and thee*; that all past differences are made up, and former quarrels subside, and every thing before amiss is forgiven and forgotten, and that for the future peace and good will subsist; of which a covenant made between them would be a testimony.

Ver. 45. *And Jacob took a stone, and set it up for a pillar.*] To shew his readiness to agree to the motion, he immediately took a large stone that lay upon the mount, and set it up on one end, to be a standing monument or memorial of the agreement now about to be made between them.

Ver. 46. *And Jacob said unto his brethren, gather stones, &c.*] Not to his sons, as the Targum of Jonathan and Jarchi; these would not be called brethren, and were not fit, being young, to be employed in gathering large stones, as these must be, to erect a monument with; rather his servants, whom he employed in keeping his sheep under him, and might so call them, as he did the shepherds of Haran, ch. xxix. 4. and whom he could command to such service, and were most proper to be made use of in it; unless it can be thought the men Laban brought with him, whom Jacob before calls his brethren, ver. 37. are meant; and then the words must be understood as spoken, not in an authoritative way, but as a request or direction, which was complied with: *and they took stones, and made an heap*; they fetched stones that lay about here and there, and laid them in order one upon another, and so made an heap of them: *and they did eat there upon the heap*; they made it like a table, and set their food on it, and ate off of it; or they ate by it^o, it being usual in making covenants to make a feast, at least to eat and drink together, in token of friendship and good will. The Chinese^p call friendship that is most firm and stable, and not to be rescinded, *stony friendship*: whether from a like custom with this does not appear.

Ver. 47. *And Laban called it Jegar-sahadutha, &c.*] Which in the Syriac and Chaldee languages signifies an heap of witness; it being, as after observed, a witness of the covenant between Laban and Jacob: *but Jacob called it Galeed*; which in the Hebrew tongue

signifies the same, an heap of witness; or an heap, the witness, for the same reason. Laban was a Syrian, as he sometimes is called, wherefore he used the Syrian language; Jacob was a descendant of Abraham the Hebrew, and he used the Hebrew language; and both that their respective posterity might understand the meaning of the name; though these two are not so very different but Laban and Jacob could very well understand each other, as appears by their discourse together, these being but dialects of the same tongue.

Ver. 48. *And Laban said, this heap is a witness between me and thee this day.*] A witness of the covenant now about to be made between them that day, and a witness against them should they break it: *therefore was the name of it called Galeed*; by Jacob, as before observed.

Ver. 49. *And Mizpah, &c.*] Which being an Hebrew word, it looks as if the heap had also this name given it by Jacob, which signifies a watch or watchtower; though, by what follows, it seems to be given by Laban, who could speak Hebrew as well as Syriac, or Chaldee: *for he said, the Lord watch between me and thee, when we are absent one from another*; or *hid one from another*^q; when being at a distance, they could not see each other, or what one another did in agreement or disagreement with their present covenant: but he intimates, that the Lord sees and knows all things, and therefore imprecates that God would watch over them both, them and their actions, and bring upon them the evil or the good, according as their actions were, or as they broke or kept this covenant.

Ver. 50. *If thou shalt afflict my daughters, &c.*] In body or mind, by giving them hard blows, or ill words, and by withholding from them the necessaries of life, food and raiment, and the like: *or if thou shalt take other wives besides my daughters*; which also would be an affliction and vexation to them, see Lev. xviii. 18. Laban, though he had led Jacob into polygamy, and even obliged him to it, did not choose he should go further into it, for the sake of his daughters, to whom he professes now much kindness and affection, though he had shewn but little to them before; as well as talks in a more religious strain than he had been used to do: *no man is with us*; the sense is not that there were none with them at the present time, for the men or brethren that Laban brought with him were present: or that there were none fit to be witnesses, because these were kinsmen, for they are appealed to by Jacob as judges between them, ver. 33. but this refers to time to come, and may be supplied thus, *when no man be with us*: when there is none to observe what is done by either of us, contrary to mutual agreement, and to report it to one or other: then see, take notice, and observe, *God is witness betwixt me and thee*; who is omniscient and omnipresent, sees, observes all the actions of men, and deals with them accordingly; and so will be a witness for or against each of us, as we shall behave in observing, or not observing, the terms of our covenant.

Ver. 51. *And Laban said to Jacob, &c.*] Continued speaking to him, as follows: *behold this heap, and behold*

^o עבד apud, juxta, prope; see Nold. Concord. Part. Heb. p. 691.

^p Martin. Hist. Sinic. p. 178.

^q אסתר abscondemur, Montanus, Vatablus, Drusius; absconditi erimus, Junius & Tremellius, Piscator; so Ainsworth.

saw the host of angels before the young man did that was with him, 2 Kings vi. 17: *he said, this is God's host*: or army, hence he is often called the Lord of hosts; angels have this name from their number, order, strength, and military exploits they perform: *and he called the name of the place Mahanaim*; which signifies two hosts or armies; either his own family and company making one, and the angels another, as Aben Ezra observes; or they were the angels, who very probably appeared in two companies, or as two armies, and one went on one side of Jacob and his family, and the other on the other side; or the one went before him, and the other behind him; the latter to secure him from any insult of Laban, should he pursue after him, and distress him in the rear, and the former to protect him from Esau, near whose country Jacob now was, and of whom he was in some fear and danger; thus seasonably did God appear for him. The Jewish writers say, the host of God is 60,000, and that the Shechinah, or divine Majesty, never dwells among less, and that Mahanaim, or two hosts, are 120,000; there was afterwards a city of this name near this place, which very likely was so called in memory of this appearance, Josh. xxi. 38. and there seems to be an allusion to it in the account of the church, Cant. vi. 13. it was in the land of Gilead, and tribe of Gad, 44 miles from Jerusalem to the south-east^a.

Ver. 3. *And Jacob sent messengers before him unto Esau his brother, &c.*] Or *angels*: not angels simply, as Jarchi, for these were not under the command, and in the power of Jacob to send, nor would they have needed any instruction from him afterwards given, but these were some of his own servants. Esau it seems was removed from his father's house, and was possessed of a country after mentioned, called from his name; and which Aben Ezra says lay between Haran and the land of Israel; but if it did not directly lie in the road of Jacob, yet, as it was near him, he did not choose to pass by without seeing his brother; and therefore sent messengers to inform him of his coming, and by whom he might learn in what temper and disposition of mind he was towards him: *unto the land of Seir, the country of Edom*; which had its first name from Seir the Horite; and Esau having married into his family, came into the possession of it, by virtue of that marriage; or rather he and his sons drove out the Horites, the ancient possessors of it, and took it to themselves, from whom it was afterwards called Edom, a name of Esau, which he had from the red pottage he sold his birthright for to his brother Jacob, ch. xxv. 30. perhaps it is here called Edom by an anticipation, not having as yet that name, though it had in Moses's time, when this history was wrote; see ch. xxxvi. 18, 20, 24. Deut. ii. 12, 22.

Ver. 4. *And he commanded them, &c.*] Being his servants: *thus shall ye speak unto my lord Esau*: being not only a lord of a country, but his eldest brother, and whom he chose to bespeak in this manner, to soften his mind, and incline it to him; and that he might see he did not pique himself upon the birthright and blessing he had obtained; and as if these were forgotten by him, though hereby he does not give up his

right in them: *thy servant Jacob saith thus*. expressing great humility and modesty; for though his father Isaac by his blessing had made him lord over Esau, the time was not come for this to take place, his father not being yet dead; and besides, was to have its accomplishment not in his own person, but in his posterity: *I have sojourned with Laban, and stayed there until now*; had been a sojourner and a servant in Laban's family for 20 years past, and had had an hard master, and therefore could not be the object of his brother's envy, but rather of his pity and compassion.

Ver. 5. *And I have oxen, and asses, flocks, and men-servants, and women-servants, &c.*] This he would have said, lest he should think he was come to ask any thing of him, and put himself and his family upon him; and lest he should treat him with contempt, as a poor mean beggarly creature, and be ashamed of the relation he stood in to him: *and I have sent to tell my lord*; of his coming, and of his state and circumstances: *that I may find grace in thy sight*; share in his good will, which was all he wanted, and that friendship, harmony, and brotherly love, might subsist between them, which he was very desirous of.

Ver. 6. *And the messengers returned to Jacob, &c.*] After they had delivered their message, with the answer they brought back: *saying, we came to thy brother Esau*: which, though not expressed, is implied in these words, and is still more manifest by what follows: *and also he cometh to meet thee*; and pay a friendly visit, as they supposed: *and 400 men with him*; partly to shew his grandeur, and partly out of respect to Jacob, and to do honour to him; though some think this was done with an ill design upon him, and which indeed seems probable; and it is certain Jacob so understood it, as is evident by the distress it gave him, and by the methods he took for his safety, and by the gracious appearance of God unto him, and the strength he gave him on this occasion, not only to pray to and wrestle with him, but to prevail both with God and men, as the following account shews. The Targums of Jonathan and Jerusalem call these 400 men leaders or generals of armies, which is not probable; they were most likely Esau's subjects, his tenants and servants.

Ver. 7. *Then Jacob was greatly afraid and distressed, &c.*] Knowing what he had done to his brother in getting the birthright and blessing from him, and what an enmity he had conceived in his mind against him on that account, and remembering what he had said he would do to him; and therefore might fear that all his professions of respect to him were craftily and cunningly made to take him off of his guard, and that he might the more easily fall into his hands, and especially when he heard there were 400 men with him; this struck a terror into him, and made him suspicious of an ill design against him; though herein Jacob betrayed much weakness and want of faith, when God had promised again and again that he would be with him, and keep him, and protect him, and return him safe to the land of Canaan; and when he had just had such an appearance of angels to be his helpers, guardians, and protectors: *and he divided the people that was with him, and the flocks, and the herds, and the camels,*

^a In Bureshit Rabba, sect. 75. fol. 66. 1.

^b Bunting's Travels, p. 74.

into two bands; some of his servants and shepherds, with a part of the flocks and herds, in one band or company, and some with the rest of them, and the camels, and his wives, and his children, in the other.

Ver. 8. *And said, if Esau come to one company, and smite it, &c.*] The first, which perhaps consisted only of some servants, with a part of his cattle; so that if Esau should come in an hostile manner, and fall upon that, and slay the servants, and take the cattle as a booty: then the other company which is left shall escape; by flight, in which most probably were he himself, his wives and children, and the camels to carry them off, who would have notice by what should happen to the first band; but one would think, that, notwithstanding all this precaution and wise methods taken, there could be little expectation of escaping the hands of Esau, if he came out on such an ill design; for whither could they flee? or how could they hope to get out of the reach of 400 men pursuing after them, unless it could be thought, or might be hoped, that the first company falling into his hands, and the revenge on them, and the plunder of them, would satiate him, and he would proceed no further? but Jacob did not trust to these methods he concerted, but betakes himself to God in prayer, as follows.

Ver. 9. *And Jacob said, O God of my father Abraham, and God of my father Isaac, &c.*] In this distress he does not consult the teraphim Rachel had taken from her father; nor does he call upon the hosts of angels that had just appeared to him, to help, protect, and guard him; but to God only, the God of his fathers, who had promised great things to them, and had done great things for them; who was their God in covenant, as he was his also, though he makes no mention of it, and who was heir of the promises made to them, the birthright and blessing being entailed upon him: the Lord which saidst unto me, return unto thy country, and to thy kindred; the same God had appeared to him, when in Laban's house, and bid him return to his own country, and father's house; in obedience to which command he was now on his journey thither, and being in the way of his duty, and acting according to the will of God, though he had no dependence on, nor put any confidence in any thing done by him, as appears by what follows; yet he hoped God of his grace and goodness would have a regard unto him, as he was doing what he was directed to by him, and especially since he had made the following gracious promise: and I will deal well with thee: bestow good things on thee, both temporal and spiritual, and among the former, preservation from evils and dangers is included.

Ver. 10. *I am not worthy of the least of all thy mercies, &c.*] Or of any of them, according to his humble sense of things his mind was now impressed with; he was not worthy of the least mercy and favour that had been bestowed upon him; not even of any temporal mercy, and much less of any spiritual one, and therefore did not expect any from the hands of God, on account of any merit of his own: or *I am less than all thy mercies*; Jacob had had many mercies and favours bestowed upon him by the Lord, which he was

sensible of, and thankful for, notwithstanding all the ill usage and hard treatment he had met with in Laban's house, and those were very great ones; he was not worthy of all, nor any of them; he was not deserving of the least of them, as our version truly gives the sense of the words: and of all the truth which thou hast shewed unto thy servant; in performing promises made to him; grace, mercy, and goodness are seen in making promises, and truth and faithfulness in the performance of them; Jacob had had a rich experience of both, and was deeply affected therewith, and which made him humble before God: for with my staff I passed over this Jordan; the river Jordan, near to which he now was, or at least had it in view, either with the eyes of his body, or his mind; this river he passed over when he went to Haran with his staff in his hand, and that only, which was either a shepherd's staff, or a travelling one, the latter most likely: he passed alone over it, as Onkelos and Jonathan add by way of illustration; unaccompanied by any, having no friend with him, nor servant to attend him. Jarchi's paraphrase is, "there was not with me neither silver nor gold, nor cattle, but my staff only." And now I am become two bands; into which he had now divided his wives, children, servants, and cattle; this he mentions, to observe the great goodness of God to him, and the large increase he had made him, and how different his circumstances now were to what they were when he was upon this spot, or thereabout, 20 years ago.

Ver. 11. *Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, &c.*] For though his brother, it was his brother Esau, that had formerly vowed revenge upon him, and had determined to kill him, and he knew not but that he was still of the same mind; and now having an opportunity, and in his power to do it, being accompanied with 400 men, he feared he would attempt it; and therefore entreats the Lord, who was greater than he, to deliver him from falling into his hands, and being destroyed by him: for I fear him, lest he will come and smite me, and the mother with the children; for whom Jacob seems to be more concerned than for himself; the phrase denotes the utter destruction of his family, and the cruelty and inhumanity that would be exercised therein; which shews what an opinion he had of his brother, and of his savage disposition.

Ver. 12. *And thou saidst, I will surely do thee good, &c.*] All kind of good, most certainly and constantly; so Jacob rightly interpreted the promise, *I will be with thee*, ch. xxxi. 3. for the promise of God's presence includes and secures all needful good to his people; and from this general promise Jacob draws an argument for a special and particular good, the preservation of him and his family, he was now pleading for; and the rather he might hope to succeed, since the following promise was also made him: and make thy seed as the sand of the sea, which cannot be numbered for multitude; which could not be fulfilled, if he and his family were cut off at once, as he feared; but God is faithful who has promised.

Ver. 13. *And he lodged there that same night, &c.*] At Mahanaim, or some place near it: and took of that

which came to his hand: not what came next to hand, for what he did was with great deliberation, judgment, and prudence; wherefore the phrase signifies what he was possessed of, or was in his power, as Jarchi rightly interprets it: *a present for Esau his brother*: in order to pacify him, gain his good will, and avert his wrath and displeasure, see Prov. xviii. 16. though Jacob had prayed to God, committed himself and family to him, and left all with him, yet he thought it proper to make use of all prudential means and methods for his safety: God frequently works in and by means made use of: the account of the present follows.

Ver. 14. 200 she-goats, and 20 he-goats, 200 ewes, and 20 rams, &c.] And it seems this proportion of 1 he-goat to 10 she-goats, and of 1 ram to 10 ewes, is a proper one, and what has been so judged in other times and countries *.

Ver. 15. Thirty milch-camels with their colts, &c.] Milch-camels were in great esteem in the eastern countries; their milk being, as Aristotle² and Pliny² say, the sweetest of all milk: 40 kine and 10 bulls; 1 bull to 10 cows; the same proportion as in the goats and rams: 20 she-asses and 10 foals; and supposing 30 colts belonging to the camels; the present consisted of 580 head of cattle: a large number to spare out of his flocks and herds, that he had acquired in 6 years' time; and shewed a generous disposition as well as prudence, to part with so much in order to secure the rest.

Ver. 16. And he delivered them into the hand of his servants, &c.] To present them to Esau as from him: every drove by themselves; there seems to have been 3 droves, see ver. 19. very probably the 220 goats, male and female, were in the first drove; and the 220 sheep, ewes, and rams, were in the second drove; and the 30 camels, with their colts, and the 50 cows and bulls, with the 20 she-asses and 10 foals, which made in all 140, were in the third drove: though Aben Ezra thinks there were 5 droves; nor is it improbable, the goats in one drove, the sheep in another, the camels and colts in a third, and the kine and bulls might make a fourth, and the asses with their foals a fifth: and saith unto his servants, pass over before me; over the brook Jabbok, ver. 22. a day's journey or less before him, as Jarchi observes, or rather a night's journey, as seems by the context; for these were sent out at evening, and Jacob stayed behind all night, as appears by what follows: and put a space betwixt drove and drove; his meaning is, that they should not follow each other closely; but that there should be a considerable distance between them, and which he would have them careful to keep: his view in this was, partly to prolong time, Esau stopping, as he supposed he would, at each drove, and asking questions of the men; and partly that he might the better and more distinctly observe the largeness of his present, and his munificence in it, and so, both by the present, and by the frequent repetition of his submission to him as his servant, his wrath, if he came out in it, would be gradually abated, and before he came to him he would

be in a disposition to receive him with some marks of affection and kindness, as he did.

Ver. 17. And he commanded the foremost, &c.] He that had the care of the first drove, which consisted of goats, male and female: saying, when Esau my brother meeteth thee; as there was reason to believe he would, being on the road, and him first of all, being the foremost: and asketh thee, saying, what art thou? that is, whose servant art thou? to whom dost thou belong? and whither goest thou? what place art thou travelling to? and whose are these before thee? whose are these goats? to whom do they belong thou art driving? for in driving and travelling on the road, sheep and goats went before those that had the care of them; whereas, in leading out to pastures, the shepherds went before, and the flocks followed, John x. 4.

Ver. 18. Then thou shalt say, they be thy servant Jacob's, &c.] Both the goats before them, and they themselves that had the care of them, belonged to Jacob, who directed them to speak of him to Esau as his servant: it is a present sent unto my lord Esau; which is the answer to the second question: and behold also he is behind us: that is, Jacob: this they were bid to tell, lest he should think that Jacob was afraid of him, and was gone another way; but that he was coming to pay a visit to him, and might expect shortly to see him, which would prepare his mind how to behave towards him.

Ver. 19. And so commanded he the second and third, &c.] Those who had the care of the second and third droves, he ordered them to say the same things, and in the same words as he had the first: and all that followed the droves; either all that were with the principal driver; that if any of them should happen to be interrogated first, they might know what to answer; or those that followed the other droves, besides the 3 mentioned, which countenances Aben Ezra's notion of 5 droves, before observed: saying, on this manner shall you speak to Esau, when you find him; that is, when they met him and perceived it was he that put questions to them.

Ver. 20. And say ye moreover, behold, thy servant Jacob is behind us: this is repeated to impress it upon their minds, that they might be careful of all things, not to forget that, it being a point of great importance; for the present would have signified nothing, if Jacob had not appeared in person; Esau would have thought himself, at best, but slighted, as if he was unworthy of a visit from him, and of conversation with him: for he said: that is, Jacob, or had said³, in his heart, within himself, as might be supposed from the whole of his conduct; for what follows are the words of Moses the historian, as Aben Ezra observes, and not of Jacob to his servants, nor of them to Esau: I will appease him with the present that goeth before me, and afterwards I will see his face: he hoped the present would produce the desired effect; that it would turn away his wrath from him, and pacify him; and then he should be able to appear before him, and see his

* Varro de re rustica, l. 2. c. 5. apud Bochart. Hierozoic. par. 1. l. 2. c. 43. col. 479. & c. 53. col. 643.

² Hist. Animal. l. 6. c. 26.

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³ Nat. Hist. l. 11. c. 41. & 28 9.

³ אַחֲרָיָהוּ dicat enim, Vatablus, Junius & Tremellius, Drusius.

face with pleasure: or, *I will expiate his face*^b, as some render the words, or make him propitious and favourable; or cover his face, as Aben Ezra interprets it, that is, cause him to hide his wrath and resentment, that it shall not appear; or cause his fury to cease, as Jarchi; or remove his anger, wrath, and displeasure, as Ben Melech; all which our version takes in, by rendering it, *appease him*; and then, *peradventure he will accept of me*: receive him with marks of tenderness and affection, and in a very honourable and respectable manner.

Ver. 21. *So went the present over before him, &c.*] Over the brook Jabbok, after mentioned, the night before Jacob did: *and himself lodged that night in the company*; or *in the camp*^c, either in the place called Mahanaim, from the hosts or crowds of angels seen there; or rather in his own camp, his family and servants; or, as Aben Ezra distinguishes, in the camp with his servants, and not in his tent, lest his brother should come and smite him; and so Nachmanides.

Ver. 22. *And he rose up that night, &c.*] In the middle of it, for it was long before break of day, as appears from ver. 24. *and took his two wives, Rachel and Leah, and his two women-servants, Bilhah and Zilpah, or, his two concubines*, as the Targums of Onkelos and Jonathan; which distinguishes them from other women-servants or maid-servants, of which, no doubt, he had many: *and his eleven sons*; together with Dinah his daughter, though not mentioned, being the only female child, and a little one: *and passed over the ford Jabbok*; over that river, at a place of it where it was fordable, or where there was a ford or passage: this was a river that took its rise from the mountains of Arabia, was the border of the Ammonites, washed the city Rabba, and ran between Philadelphia and Gerasa, and came into the river Jordan, at some little distance from the sea of Genesaret or Galilee^d, about 3 or 4 miles from it.

Ver. 23. *And he took them, and sent them over the brook, &c.*] His wives and children, under the care of some of his servants: *and sent over that he had*: all that belonged to him, his servants and his cattle or goods.

Ver. 24. *And Jacob was left alone, &c.*] On the other side of Jabbok, his family and cattle having passed over it; and this solitude he chose, in order to spend some time in prayer to God for the safety of him and his: *and there wrestled a man with him*; not a phantasm or spectre, as Josephus^e calls him; nor was this a mere visionary representation of a man, to the imagination of Jacob; or done in the vision of prophecy, as Maimonides^f; but it was something real, corporeal, and visible: the Targum of Jonathan says, it was an angel in the likeness of a man, and calls him Michael, which is not amiss, since he is expressly called an angel, Hos. xii. 4. and if Michael the increased angel is meant, it is most true; for not a created angel is designed, but a divine Person, as appears from Jacob's desiring to be blessed by him; and besides,

being expressly called God, ver. 28, 30. and was, no doubt, the son of God in an human form; who frequently appeared in it as a token and pledge of his future incarnation: and this *wrestling* was real and corporeal on the part of both; the man took hold of Jacob, and he took hold of the man, and they strove and struggled together for victory as wrestlers do; and on Jacob's part it was also mental and spiritual, and signified his fervent and importunate striving with God in prayer; or at least it was attended with earnest and importunate supplications; see Hos. xii. 4. and this continued *until the breaking of the day*: how long this conflict lasted is not certain, perhaps not long; since after Jacob rose in the night he had a great deal of business to do, and did it before this affair happened; as sending his wives, children, servants, and cattle over the brook: however, this may denote, that in the present state or night of darkness, wrestling in prayer with God must be continued until the perfect state commences, when the everlasting day of glory will break.

Ver. 25. *And when he saw that he prevailed not against him, &c.*] That he, the man, or the son of God in the form of man, prevailed not against Jacob, by casting him to the ground, or causing him to desist and leave off wrestling with him; not because he could not, but because he would not, being willing to encourage the faith of Jacob against future trials and exercises, and especially under his present one: besides, such were the promises that this divine Person knew were made to Jacob, and so strong was Jacob's faith at this time in pleading those promises in prayer to God, that he could not do otherwise, consistent with the purposes and promises of God, than suffer himself to be prevailed over by him: *he touched the hollow of his thigh*; the hollow part of the thigh or the groin, or the hollow place in which the thigh-bone moves, and is said to have the form of the hollow of a man's hand recurved: *and the hollow of Jacob's thigh was out of joint, as he wrestled with him*; that is, the huckle-bone, or the thigh-bone, was moved out of the hollow place in which it was: this was done to let Jacob know that the person he wrestled with was superior to him, and could easily have overcome him, and obliged him to cease wrestling with him if he would; and that the victory he got over him was not by his own strength, but by divine assistance, and by the sufferance of the person himself he wrestled with; so that he had nothing to boast of: and this shews the truth and reality of this conflict; that it was not visionary, but a real fact, as well as it teaches the weakness and infirmities of the saints, that attend them in their spiritual conflicts. The word used in this and the preceding verse comes from a root which signifies dust; it being usual with wrestlers to raise up the dust with their feet when they strive together, as Kimchi^g remarks, as well as it was common with the ancients to wrestle in dust and sand^h; and hence the phrase *descendere in arenam*, combatants were called *arenarii*.

^b פניו expiabo faciem ejus, Montanus; propitium reddam, Drusus, Munster.

^c במחנה in castris, Vatablus, Drusus, Schmidt; in acie sua, Junius & Tremellius; in exercitu, Piscator.

^d Hieron. de loc. Heb. fol. 92. f. Adricl. om. Theatrum Terre, S. p. 39.

^e Antiqu. l. 1. c. 20. sect. 2.

^f Morch Nevochini, par. 2. c. 42. p. 310.

^g Sepher Shorash. rad. אבק.

^h Fulva luctantur arena.—Virgil.

Ver. 26. *And he said, let me go, for the day breaketh, &c.*] This was said that he might seem to be a man that was desirous of going about his business, as men do early in the morning; though the true reason perhaps was, that his form might not be more distinctly seen by Jacob, and much less by any other person: *and he said, I will not let thee go except thou bless me; for by his touching his thigh, and the effect of that, he perceived he was more than a man, even a divine Person, and therefore insisted upon being blessed by him: thus faith in prayer lays hold on God, and will not let him go without leaving the blessing it is pleading for; which shews the great strength of faith, and the efficacy of the prayer of faith with God; see Exod. xxxii. 10. Isa. lxii. 7. Jam. v. 15, 16.*

Ver. 27. *And he said unto him, what is thy name? &c.*] Which question is put, not as being ignorant of it, but in order to take occasion from it, and the change of it, to shew that he had granted his request, and had blessed him, and would yet more and more: *and he said, Jacob; the name given him at his birth, and by which he had always been called, and therefore tells it him at once, not staying to ask the reason of the question.*

Ver. 28. *And he said, thy name shall be called no more Jacob, but Israel, &c.*] That is, not Jacob only, but Israel also, as Ben Melech interprets it, or the one as well as the other; or the one rather and more frequently than the other: for certain it is, that he is often after this called Jacob, and his posterity also the seed of Jacob, though more commonly Israel, and Israelites: *for as a prince hast thou power with God and with men, and hast prevailed: this is given as a reason of his name Israel, which signifies a prince of God, or one who as a prince prevails with God; which confutes all other etymologies of the name, as the upright one of God, the man that sees God, or any other: he now prevailed with God in prayer, and by faith got the blessing, as he had prevailed before with Esau and Laban, and got the better of them, and so would again of the former: hence some render the word, and shalt prevail¹; and indeed this transaction was designed to fortify Jacob against the fear of his brother Esau; and from whence he might reasonably conclude, that if he had power with God, and prevailed to obtain what he desired of him, he would much more be able to prevail over his brother, and even over all that should rise up against him, and oppose him; and this may not only be prophetic of what should hereafter be fulfilled in the person of Jacob, but in his posterity in future times, who should prevail over their enemies, and enjoy all good things by the favour of God: for it may be rendered, thou hast behaved like a prince with God, and with men, or, over men thou shalt prevail.*

Ver. 29. *And Jacob asked him, and said, tell me, I pray thee, thy name, &c.*] Being asked his own name, and told it, and having another given him more significative and expressive, he is emboldened to ask the person that wrestled with him what was his name; Exod. iii. 13. for Jacob knew that he was God, as appears by his earnest desire to be blessed by him; and

he knew it by the declaration just made, that he had power with God as a prince; but he hoped to have some name, taken by him from the place or circumstance of things in which he was, whereby he might the better remember this affair; as he was pleased to call himself the God of Beth-el, from his appearance to Jacob there, ch. xxxi. 13. therefore since he did not choose to give him his name, Jacob himself imposed one on the place afterwards, as a memorial of God being seen by him there: *and he said, wherefore is it that thou dost ask after my name? which is both a reproof of his curiosity, and a denial of his request; signifying that he had no need to put that question, it was enough for him that he had got the blessing, and which he confirms: and he blessed him there; in the same place, as the Vulgate Latin version, where he had been wrestling with him, as he was taking his leave of him; for this was a farewell blessing, and a confirmation of that he had received, through the name of Israel being given him.*

Ver. 30. *And Jacob called the name of the place Peniel, &c.*] In ver. 31. Peniel, which signifies the face of God, or God hath looked upon me, or hath had respect to me: there was afterwards a city built here, called by the same name; see Judg. viii. 8. 1 Kings xii. 25. it is said^k to be 4 miles from Mahanaim; the reason of it follows: *for I have seen God face to face; it may be observed, that in wrestling men are face to face, and in this position were Jacob and the man that wrestled with him; which he seems to have respect unto, as well as to the familiarity and intimate communion he was admitted to: and my life is preserved; though he had wrestled with one so vastly superior to himself, who could have easily crushed this worm Jacob to pieces, as he is sometimes called; and though he had had such a sight of God as face to face, referring, as is thought, to a notion that obtained early, even among good men, that upon sight of God a man instantly died; though we have no example of that kind: but perhaps he observed this for his encouragement; that whereas he had met with God himself, and wrestled with him in the form of a man, and yet was preserved, he doubted not that, when he should meet with his brother and debate matters with him, he should be safe and unhurt.*

Ver. 31. *And as he passed over Peniel the sun rose upon him, &c.*] It was break of day when the angel desired to be let go, and by that time the parley held between them ceased, and they parted, the sun was rising; and as Jacob went on it shone upon him, as a token of the good will and favour of God to him, and as an emblem of the sun of righteousness arising on him with healing in his wings, Mal. iv. 2. *and he halted upon his thigh; it being out of joint, of which he became more sensible when he came to walk upon it; and besides, his attention to the angel that was with him caused him not so much to perceive it until he had departed from him: some think he went limping all his days; others, that he was healed immediately by the angel before he came to Esau; but of either there is no proof.*

Ver. 32. *Therefore the children of Israel eat not of*

¹ תרכלא *pravalchis*, V. L. טרכלא *Script.* so the Targum of Onkelos.

^k Bunting's Travels, p. 72. 74.

the sinew which shrank, &c.] Which was contracted by the touch of the angel, and by which it was weakened and benumbed; or the sinew of the part that was out of joint, the sinew or tendon that keeps the thigh-bone in the socket, together with the flesh that covered it, or the muscle in which it is; or that sinew, as others, that contracts itself and gives motion to the thigh-bone to work itself: of this the Israelites eat not: *which is upon the hollow of the thigh*; or the cap of it: *unto this day*; when Moses wrote this history: *because the angel touched the hollow of Jacob's thigh, in the sinew that shrank*; and very superstitiously do they abstain from it unto this day: they have a whole chapter in one of their treatises in the Misnah¹, giving rules concerning it; where it is forbidden to eat of it, whether in the land of Israel or out of it; whether in common food or sacrifices, even in burnt-offerings it was to be

taken out; and whether in cattle of the house or of the field; and both in the right and left thigh, but not in fowls, because they have no hollow, and butchers are not to be trusted; and whoever eats of it to the quantity of an olive is to be beaten with forty stripes; and because the Jews are more ignorant of this nerve, as Mercer observes, therefore they abstain from all nerves in the posteriors of animals. Leo of Modena says^m, of what beast soever they eat, they are very careful to take away all the fat and the sinew which shrunk: and hence it is, that in many places in Italy, and especially in Germany, they eat not at all of the hinder quarters of ox, lamb, or goat; because there is in those parts of the beast both very much fat, and also the forbidden sinew; and it asketh so much care to cleanse the parts of these, that there are few that are able to do it, or dare to undertake it.

C H A P. XXXIII.

IN this chapter we find Esau meeting Jacob in a friendly manner, contrary to his fears and expectation, having set his family in order in case of the worst, ver. 1—4. putting questions to Jacob concerning the women and children with him, who make their obeisance to him as Jacob had done before, ver. 5, 6, 7. and concerning the drove he met, which was a present to him, and which he refused at first to take, but at the urgency of Jacob accepted of it, ver. 8—11. proposing to travel with him, unto which Jacob desired to be excused, he, with the women, children, and flocks, not being able to keep pace with him, ver. 12, 13, 14. and to leave some of his men with him to guard him, which Jacob judged unnecessary, upon which they parted friendly, ver. 15, 16. and the chapter is concluded with an account of Jacob's journey, first to Succoth, then to Shalem, where he pitched his tent, bought a field and built an altar, ver. 17—20.

Ver. 1. *And Jacob lifted up his eyes, and looked, &c.]* After he had passed over the brook, and was come to his wives and children; which was done either accidentally or on purpose, to see if he could espy his brother coming: some think this denotes his cheerfulness and courage, and that he was now not distressed and dejected, as he had been before: *and, behold, Esau came, and with him 400 men*; see ch. xxxii. 6. *and he divided the children unto Leah, and unto Rachel, and unto the two handmaids*; some think he made 4 divisions of them; Leah and her children, Rachel and her son, Bilhah and her's, and Zilpah and her's: but others are of opinion there were but 3, the 2 handmaids and their children in one division, Leah and her children in another, and Rachel and her son in the third; which seems to be confirmed in the following verse, though the word for *divide* signifies to halve or divide into two parts; according to which, the division then must be of the 2 wives and their children in one company, and of the 2 handmaids and theirs in the other: and this Jacob did partly for decency and partly for safety.

Ver. 2. *And he put the handmaids and their children foremost, &c.]* In the first division, as being less honourable and less beloved by him: *and Leah and her children after*; still according to the degree of honour and affection due unto them; Leah being a wife that was imposed and forced upon him: *and Rachel and Joseph hindmost*; being most beloved by him, and therefore most careful of them; Rachel being his principal and lawful wife, and who had the greatest share in his affection, and Joseph his only child by her.

Ver. 3. *And he passed over before them, &c.]* At the head of them, as the master of the family, exposing himself to the greatest danger for them, and in order to protect and defend them in the best manner he could, or to endeavour to soften the mind of his brother by an address, should there be any occasion for it: *and bowed himself to the ground 7 times*; in a civil way, as was the manner in the eastern countries towards great personages; and this he did to Esau as being his elder brother, and as superior to him in grandeur and wealth, being lord of a considerable country; and at the same time religious adoration might be made to God; whilst he thus bowed to the ground, his heart might be going up to God in prayer, that he would appear for him at this instant, and deliver him and his family from perishing by his brother; and so the Targum of Jonathan introduces this clause, "praying, and asking mercies of the Lord, and bowed, &c." 7 times, perhaps, may not design an exact number, but that he bowed many times as he came along: *until he came near to his brother*; he kept bowing all the way he came until they were within a small space of one another.

Ver. 4. *And Esau ran to meet him, &c.]* If he rode on any creature, which is likely, he alighted from it on sight of his brother Jacob, and to express his joy on that occasion, and affection for him, made all the haste he could to meet him, as did the father of the prodigal, Luke xv. 20. *and embraced him*; in his arms, with the greatest respect and tenderness: *and fell on his*

¹ Cholin. c. 7. sect. 1. s.

^m History of the Rites, Customs, &c. of the Jews, part 2. c. 7. sect. 3. p. 91. 92.

neck; laid his head on his neck, where it remained for a while, not being able to lift it up, and speak unto him; the word is in the dual number, and signifies, as Ben Melech thinks, the two sides of the neck, the right and the left; and he might lay his head first on one side, and then on the other, to shew the greatness of his affection: *and kissed him*; in token of the same: there are 3 pricks over this word in the original more than ordinary, directing the attention of the reader to it, as something wonderful and worthy of observation: the Jewish writers "are divided about it; some think that this points at the insincerity of Esau in kissing his brother when he hated him; others, on the contrary, to his sincerity and heartiness in it, and which was matter of admiration, that he who laid up hatred in his heart against his brother, and had bore him a grudge for so many years, and it may be came out now with an intention to destroy him, should have his heart so turned toward him, as to behave in this affectionate manner, which must be owing to the power of God working upon his heart, changing his mind, and making him thus soft, flexible, and compassionate; and to Jacob's humble submission to him, subservient to divine Providence as a means; and thus as he before had power with God in prayer on this same account, the effect of which he now perceived, so he had power with men, with his brother, as it was intimated to him he should: *and they wept*; they both wept, as the Septuagint version adds, both Jacob and Esau, for joy at the sight of each other, and both seriously; and especially there can be no doubt of Jacob, who must be glad of this reconciliation, if it was only outward, since hereby his life, and the lives of his wives and children, would be spared.

Ver. 5. *And he lift up his eyes, and saw the women and children, &c.*] After the salutation had passed between him and his brother Jacob, he looked, and saw behind him women and children, Jacob's 2 wives and his 2 handmaids, and 12 children he had by them, and said, *who are those with thee?* who do those women and children belong to that follow thee? for Jacob had made no mention of his wives and children, when he sent his messengers to him, ch. xxxii. 5. and therefore Esau might very well ask this question, which Jacob replied to: *and he said, the children which God hath graciously given thy servant*; he speaks of his children as gifts of God, and as instances and pledges of his favour and good will to him, which he thankfully acknowledges; and at the same time speaks very respectfully to his brother, and in great condescension and humility owns himself his servant, but says nothing of his wives; not that he was ashamed, as Abarbinel suggests, that he should have four wives, when his brother, who had less regard for religion, had but three; but he mentions his children as being near akin to Esau, and by whom he might conclude who the women were, and of whom also he might give a particular account, though the Scripture is silent about it; since Leah and Rachel were his own cousins; and who they were no doubt he told him, as they came to pay their respects to him, as follows.

Ver. 6. *Then the handmaids came near, they and their children, &c.*] Being foremost, and next to Jacob, as Bilhah and her two sons, Dan and Naphtali, and Zilpah and her two sons, Gad and Asher: *and they bowed themselves*: in token of respect to Esau, as Jacob had done before them, and set them an example, and no doubt instructed them to do it.

Ver. 7. *And Leah also with her children came near, and bowed themselves, &c.*] Who were in the next division or company; her children were seven, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, and Dinah, six sons and one daughter: *and after came Joseph near and Rachel, and they bowed themselves*; it is observed that Joseph is mentioned before his mother; it may be, because they might put him before her in the procession, for greater safety; or she might present him to Esau, being a child of little more than six years of age, and teach him how to make his obeisance to him, which she also did herself.

Ver. 8. *And he said, what meanest thou by all this drove which I met? &c.*] Not as being ignorant of the design of it; for no doubt the several drovers, according to their instructions from Jacob, had acquainted him with it; but he chose not to take the present on what they said, but was willing to have it from Jacob's own mouth, and that he might have the opportunity of refusing it: *and he said, these are to find grace in the sight of my lord*; to gain his favour and good will; and which, as it was a token of Jacob's good will to him, so, by his acceptance of it, he would know that he bore the same to him also. It was usual in the eastern countries to carry presents to friends, and especially to great men, whenever visits were paid, as all travellers in general testify to be still the usage in those parts, to this day.

Ver. 9. *And Esau said, I have enough, my brother, &c.*] Or *I have much*, and stand in no need of this present, or have much more than thou hast: *keep that thou hast unto thyself*: for the use of himself and family, which is large; in this Esau shewed himself not only not a covetous man, but that he was truly reconciled to his brother, and needed not any thing from him, to make up the difference between them.

Ver. 10. *And Jacob said, nay, I pray thee, &c.*] Don't say so, as the Targum of Jonathan supplies it, or don't refuse my present: *if now I have found grace in thy sight, then receive my present at my hand*; signifying, that the acceptance of his present would be a token to him, and give him full satisfaction that he bore a good will to him, and did not retain anger and resentment against him: *for therefore I have seen thy face, as though I had seen the face of God*; or of princes, as Onkelos, as the face of some great personage, as he was; or as the face of an angel, very pleasant and lovely; or as the face of God himself, he observing the love and favour of God to him, in working upon the heart of Esau, and causing him to carry it so lovingly to him; wherefore for this reason receive it, because I have had such an agreeable sight of thee: *and thou wast pleased with me*; accepted of me, and kindly received me: *because God hath dealt graciously with me*; in giving him so

* Zohar in Gen. fol. 99. 1. Beresbit Rabbs, sect. 78. fol. 68. 3. Jarchi in loc.

† יֵשׁ לִי עַתָּה אֶמְצָא חֵן בְּעֵינֵי אֱלֹהֵי יְהוָה est mihi multum, Pagninus, Montanus, Drusius; plurima, V. L. quamplurima, Vatablus.

much substance, and now in giving him so much favour in the sight of Esau, whom he dreaded: *and because I have enough*; a sufficiency of all good things, being thoroughly contented with his state and circumstance; or *I have all things*[†], all kind of good things, every thing that was necessary for him; the expression is stronger than Esau's; and indeed Jacob had, besides a large share of temporal mercies, all spiritual ones; God was his covenant God and Father, Christ was his Redeemer, the Spirit his sanctifier; he had all grace bestowed on him, and was an heir of glory: *and he urged him, and he took it*: being pressing on him, or importunate with him, he accepted of his present.

Ver. 11. *Take, I pray thee, my blessing that is brought to thee, &c.*] The present he had sent him, now carrying home to his house, which was a part of what God had blessed Jacob with; and which he from a beneficent generous spirit gave his brother, wishing the blessing of God to go along with it; it was an insinuation, and so he would have it taken, that he wished him all happiness and prosperity.

Ver. 12. *And he said, let us take our journey, and let us go, &c.*] To Seir, where Esau lived, and whither he invited Jacob to stop a while, and refresh himself and his family: *and I will go before thee*; to shew him the way to his palace, and to protect him on the road from all dangers; or *besides thee*[‡], alongside of him, keeping equal pace with him, thereby shewing great honour and respect, as well as in order to converse with him as they travelled.

Ver. 13. *And he said unto him, my lord knoweth the children are tender, &c.*] The eldest being but thirteen years of age, and the youngest about six; and Esau might easily perceive by their stature that they were young and tender, and not able to bear either riding or walking very fast: *and the flocks and herds with young are with me*; or *upon me*[‡]; the charge of them was upon him, it was incumbent on him to take care of them, and especially in the circumstances in which they were, being big with young, both sheep and kine; or *suckling*, giving milk to their young, as the Targums of Onkelos and Jonathan, and so having lambs and calves, some of them perhaps just yeaned and calved, they required more attendance and greater care in driving them, not being able to travel far in a day: *and if men should overdrive them one day, all the flock will die*; if he, and the servants under him, should push them on too fast, beyond their strength, even but one day, all in the above circumstances would be in danger of being lost through overmuch fatigue and weariness.

Ver. 14. *Let my lord, I pray thee, pass over before his servant, &c.*] He desired in a very respectable manner that he would not keep his pace in complaisance to him, but proceed on in his journey, and go on with his men, and he with his family and flocks would follow after as fast as he could, and their circumstances would admit of: *and I will lead on softly*; slowly, gently,

easily, step by step: *according as the cattle that goeth before me, and the children be able to endure*; or *according to the foot*[‡] of them; of the cattle, whom he calls the *work*[‡], because his business lay in the care of them, and these were the chief of his substance; and of the children, as the feet of each of them were able to travel; or because of them, for the sake of them, as Aben Ezra, consulting their strength, he proposed to move on gently, like both a wise, careful, and tender father of his family, and shepherd of his flock: *until I come unto my lord unto Seir*; whither, no doubt, he intended to come when he parted with Esau; but for reasons which after appeared to him he declined it: or more probably he did go thither then, or quickly after; though the Scripture makes no mention of it, he might go with some of his servants directly, and send his family, flocks, and herds, under the care of other servants, forward on their journey, and quickly come up to them again; for that he should tell a lie is not likely, nor does he seem to be under any temptation to it: and besides, it would have been dangerous to have dis-obliged his brother when on his borders, who could easily have come upon him again with 400 men, and picked a quarrel with him for breach of promise, and destroyed him and his at once.

Ver. 15. *And Esau said, let me now leave with thee some of the folk that are with me, &c.*] To shew him the way, and guard him on the road, and he appear the more honourable when he entered into Seir: *and he said, what needeth it?* Jacob saw not the necessity of it; he knew the direct way very probably; he thought himself in no danger, since he was at peace with Esau, and he did not affect the grandeur of an equipage: *let me find grace in the sight of my lord*; having his favour and good will, that was enough for him; and among the rest of the favours he received from him, he begged this might be added, that he might be excused retaining any of his retinue with him.

Ver. 16. *So Esau returned that day on his way unto Seir.*] Took his leave of Jacob the same day he met him, and proceeded on in his journey towards Seir; whether he arrived there the same day is not certain, probably it was more than a day's journey.

Ver. 17. *And Jacob journeyed to Succoth, &c.*] Perhaps after he had been at Seir, and stayed there some little time. Succoth was on the other side of Jordan, so called by anticipation, for it had its name from what follows; as yet there was no city built here, or at least of this name; afterwards there was, it lay in a valley, and belonged to Sihon king of Heshbon, and was given to the tribe of Gad, Josh. xiii. 27. it is mentioned along with Penuel, and was not far from it, Judg. viii. 8. It is said to be but two miles distant from it[‡], but one would think it should be more: *and built him an house, and made booths for his cattle*: an house for himself and family, and booths or tents for his servants or shepherds, and for the cattle they had the care of, some for one, and

[†] א שׁוֹמְרֵי כָּל אֲשֶׁר לִי sunt mihi omnia, Pagninus, Montanus, Munster, Vatablus, Drusius, Cartwright.

[‡] אֲשֶׁר לִי e regione tui, Montanus, Fagius, Drusius; a latere tuo, Vatablus; juxta te, Cartwright.

[‡] אֲשֶׁר לִי super me, Montanus, Vatablus; incumbere mihi, Janius & Tremellius; so Aben Ezra.

[‡] אֲשֶׁר לִי ad pedem, Pagninus, Montanus, Vatablus, Drusius, Cartwright.

[‡] אֲשֶׁר לִי e regione operis, Montanus, Munster, Fagius, Drusius, Cartwright, Schmidt.

[‡] Bunting's Travels, p. 72.

some for the other. This he did with an intention to stay some time here, as it should seem; and the Targum of Jonathan says he continued here a whole year, and Jarchi 18 months, a winter and two summers; but this is all uncertain: *therefore the name of the place is called Succoth*; from the booths or tents built here, which this word signifies.

Ver. 18. *And Jacob came to Shalem, a city of Shechem, &c.*] Not Salem, of which Melchizedek was king, much less Jerusalem, for it was 40 miles from it^v; more likely Salim near Ænon, where John was baptizing, John iii. 23. though it perhaps is the same with Shechem; for the words may be read, *he came to Shalem, the city Shechem*, a city which Hamor had built, and called by the name of his son Shechem, the same with Sychar, John iv. 5. this was on this side Jordan, and therefore Jacob must have passed over that river, though no mention is made of it; it is said to be about eight miles from Succoth²: though some think Shalem is not the name of a place, but an appellative, and to be rendered *safe and sound, or whole*; and so the Jewish^v writers generally understand it of his coming in peace, health, and safety: *which is in the land of Canaan*; it belonged to that tribe of the Canaanites called Hivites; for Hamor, the father of Shechem, from whom it had its name, was an Hivite, ch. xxxiv. 2. so that Jacob was now got into the land of Canaan, his own country, and where his kindred dwelt: *when he came from Padan-aram*; from Mesopotamia, from Haran there; Shechem was the first place in the land of Canaan he came to, when he came from thence, and whither he came in the greatest safety, he himself, wives, children, and servants, in good health, without any loss of any of his cattle and substance; and without any ill thing befalling him all the way thither, being delivered from Laban and Esau, and from every danger, and from every enemy: and to signify this is this clause added, *which may seem otherwise superfluous: and pitched his tent before the city*; the city of Shechem, not in it, but near it.

Ver. 19. *And he bought a parcel of a field, &c.*] Not the whole, but a part of it; this he did, though he was heir of the whole country, because, as yet, the time was not come for him or his to take possession of it: *where he had spread his tent*; the ground that it stood upon, and what was adjoining to it, for the use of his cattle: this he bought *at the hand of the children of Hamor*; of some one of them, in whose possession it was, and perhaps with the consent of the rest, and before them, as witnesses: *for 100 pieces of money*; Onkelos, the Septuagint, Vulgate Latin, Samaritan, Syriac, and Arabic versions render it 100 lambs or sheep, cattle being used to be given in exchange for things in trade

and commerce; but as money was in use before the times of Jacob, and Stephen is express for pieces of money, Acts vii. 16. and this best agrees with the use of the word in Job xlii. 11. the only place besides this, excepting Josh. xxiv. 32. in which it is used, it seems best so to interpret it here; and the pieces of money might be such as were of the value of a lamb or sheep, or rather had the figure of one impressed upon them. Laban, from whom Jacob might have them, or his neighbours, and also Jacob himself, being shepherds, might choose thus to impress their money; but the exact value of these pieces cannot be ascertained: the Jewish writers generally interpret them of a *meah*, which was the value of one penny of our money, and 20 of them went to a shekel; so that 100 of these must make a very small and contemptible sum to purchase a piece of ground with.

Ver. 20. *And he erected there an altar, &c.*] To offer sacrifice upon to God, by way of thanksgiving, for the many mercies he had received since he went out of the land of Canaan, whither he was now returned; and especially for his safety in journeying hither from Padan-aram, and for deliverance from Laban and Esau, and for all other favours that he and his had been partakers of. And this he also erected for the sake of religious worship, to be continued in his family; he intending to reside here for some time, as appears by the purchase he had made, and as it is certain he did: *and called it El-Elohe-Israel*: God, the God of Israel; that is, he called the altar the altar of God, who is the God of Israel, who had been his God, his preserver and protector; and had lately given him the name of Israel, and had made good what answered to it, and was designed by it, that as he had had power with God, and prevailed, so he should with man; and as a memorial of all these favours and mercies, he erected this altar, and devoted it to God and his service, and called it by this name: *or he called upon God, the God of Israel*, as the Septuagint and Vulgate Latin versions; he prayed unto him at the time he offered sacrifice on the altar, and gave him praise for all the great and good things he had done for him. Jacob must have stayed at Succoth, and at this place, many years, especially at the latter; since, when he came into those parts, Dinah was a child of little more than six years of age, and Simeon and Levi were very young, not above eleven or twelve years of age; and yet, before he left Shechem, Dinah was marriageable, and Simeon and Levi were grown strong and able-bodied men, and did a most strange exploit in slaying all the males in Shechem, as recorded in the next chapter.

C H A P. XXXIV.

THIS chapter gives an account of the ravishment of Dinah by Shechem, ver. 1—5. of his father Hamor and him treating with Jacob and his sons about the

marriage of her, ver. 6—12. of the condition proposed by Jacob's sons, circumcision of all the males in Shechem, which was agreed to by Shechem and his fa-

^v Bunting's Travels, p. 75.
² Ib. p. 72.

^v Targum Jon. Jarchi, Aben Ezra & Ben Gerson in loc.

ther, ver. 13—19. of the men of Shechem being persuaded to yield to it, ver. 20—24. and of the destruction of them on the third day by Simeon and Levi, and of the plunder of their city and field, and of the captivity of their wives and children by Jacob's sons, which gave Jacob great offence, and in which they justified themselves, ver. 25—31.

Ver. 1. *And Dinah the daughter of Leah, which she bare unto Jacob, &c.*] Who is supposed to be at this time about 14 or 15 years of age: for that she was but about 9 or 10 years old is not to be credited, as some compute it^a: she is observed to be the daughter of Leah, partly that the following miscarriage might bring to mind her forwardness to intrude herself into Jacob's bed, and be a rebuke unto her; and partly to account for Simeon and Levi being so active in revenging her abuse, they being Leah's sons: of Dinah it is said, that she went out to see the daughters of the land; of the land of Canaan, to visit them, and contract an acquaintance with them; and she having no sisters to converse with at home, it might be a temptation to her to go abroad. According to the Targum of Jonathan, she went to see the manners, customs, and fashions of the women of that country, to learn them, as the Septuagint version renders the word; or to see their habit and dress, and how they ornamented themselves, as Josephus^b observes; and who also says it was a festival day at Shechem, and therefore very probably many of the young women of the country round about might come thither on that occasion; and who being dressed in their best clothes would give Dinah a good opportunity of seeing and observing their fashions; and which, with the diversions of the season, and shows to be seen, allured Dinah to go out of her mother's tent into the city, to gratify her curiosity. Aben Ezra's note is, that she went of herself, that is, without the leave of either of her parents: according to other Jewish writers^c, there was a snare laid for her by Shechem, who observing that Jacob's daughter dwelt in tents, and did not go abroad, he brought damsels out of the city dancing and playing on timbrels; and Dinah went forth to see them playing, and he took her, and lay with her, as follows.

Ver. 2. *And when Shechem the son of Hamor, &c.*] From whom the city had its name, near which Jacob and his family now were: the Hivite, prince of the country; Hamor was an Hivite, which was one of the nations of the land of Canaan, and this man was the prince or a principal man of that nation, as well as of Shechem. Josephus^c calls him a king: when the son of this man saw her; that is, Dinah, what a beautiful person she was, and was enamoured with her: he took her; by force, as the Targum of Jonathan: and lay with her, and defiled her; or humbled or afflicted her^d; and it is a rule with the Jews, that every such act, which is done by force, is called an humiliation and affliction^e: the child begotten in this act of fornication is said^f by them to be Asenath, who was had into Egypt, and brought up by Potipherah's wife as her

daughter, and afterwards married to Joseph, ch. xli. 45, 50.

Ver. 3. *And his soul clave unto Dinah the daughter of Jacob, &c.*] His inclination was to her, she was always in his thoughts; it was not a mere lustful desire that was suddenly raised, and soon over, but a constant and continued affection he bore to her, as follows: and he loved the damsel; sincerely and heartily: and spake kindly unto the damsel; or to the heart^g of her, such things as tended to comfort her, she being sad and sorrowful; or to soften her mind towards him, and take off the resentment of it to him, because of the injury he had done her, and to gain her good will and affection, and her consent to marry him; professing great love to her, promising her great things, what worldly grandeur and honour she would be advanced to, and how kindly he would behave towards her; which might take with her, and incline her to yield to his motion, which having obtained, he took the following method.

Ver. 4. *And Shechem spake unto his father Hamor, &c.*] And told him the whole affair, at least what a strong affection he had for Dinah: saying, get me this damsel to wife; by which he meant not only that he would give his consent that he might marry her, but that he would get her parents' consent unto it, and settle the matter with them; by which it appears how early, and that even among Heathen nations, consent of parents on both sides was judged necessary to marriage. It seems by this as if Dinah was now detained in the house of Hamor or Shechem, and was upon the spot, or near at hand, when Shechem addressed his father about her, see ver. 26.

Ver. 5. *And Jacob heard that he had defiled Dinah his daughter, &c.*] That is, that Shechem had defiled her; the report of this was brought him very probably by one of the maids which attended her to the city; for it was hardly to be thought that she should go thither alone, and which must be very distressing to Jacob to hear of: this was his first affliction in his own family, but it was not the only one, nor the last, others quickly followed: now his sons were with his cattle in the field; he had bought, or in some other hired by him for his cattle, feeding and keeping them, being arrived to an age fit for such service; here they were when the above report was brought to Jacob: and Jacob held his peace until they were come: neither murmuring at the providence, but patiently bearing the chastisement; nor reflecting upon Leah for letting Dinah go out, or not keeping a proper watch over her; nor saying any thing of it to any in the family; nor expressing his displeasure at Shechem, nor vowing revenge on him for it, nor taking any step towards it until his sons were come home from the field; with whom he chose to advise, and whose assistance he would want, if it was judged necessary to use force to get Dinah out of the hands of Shechem, or to avenge the injury done her.

Ver. 6. *And Hamor, the father of Shechem, went out*

^a R. Ganz. Tzemach David, par. 1. fol. 6. 2.

^b Antiqu. l. 1. c. 21. sect. 1.

^c Pirke Eliezer, c. 38. fol. 42. 2.

^d Ut supra.

^e קַנְיָוּת נאס וְאַסְנַתוֹתָא אִתְּרָא, Sept. & affixit eam, Pagninus, Montanus.

^g Gerandensis apud Munster, & Drusium in loc.

^f Pirke Eliezer, ut supra.

^h לֵב אֲדָר, Pagninus, Vatablus, Drusius, Schmidt; super cor, Moutanus, Munster; cordi, Junius & Tremellius, Piscator.

unto Jacob, &c.] Unto the tent of Jacob without the city: to commune with him; to talk with him about the affair of Dinah, to pacify him, and endeavour to gain his consent, that his son might marry her, and to settle the terms and conditions of the marriage.

Ver. 7. *And the sons of Jacob came out of the field, when they heard it, &c.*] Either by a messenger Jacob sent to them, to acquaint them with it, or by some other hand: however, be it as it will, as soon as they heard of the abuse of their sister, they immediately left their flocks to the care of their servants, and came to their father's tent: *and the men were grieved, and were very wroth*: they were grieved for the sin committed against God, very probably, as well as for the injury done to their sister, and they were wroth against Shechem the author of it: *because he had wrought folly in Israel, in lying with Jacob's daughter*: all sin is folly, being a transgression of the law of God founded in the highest wisdom, and particularly uncleanness, and that branch of it, deflowering a virgin; and this action being committed on Jacob's daughter, whose name was Israel, is said to be *in*, or rather *against* Israel^h, to his grief, and to the reproach of him and his family: though these words may be rather the words of Moses, than of the sons of Jacob; or however are expressed not in the language used by them, but in what was in use in the times of Moses, when Israel was the name of a nation and church, whereas it was now but a personal name, and at most but the name of a family; and though this was done to one of the family, yet not in it, but in the house of Hamor or Shechem: *which thing ought not to be done*; being against the law and light of nature to do such an action by force and violence, and against the law of nations to suffer it to go with impunity.

Ver. 8. *And Hamor communed with them, &c.*] With Jacob and his sons, who came in just at that time: *saying, the soul of my son Shechem longeth for your daughter*: the daughter of the family, and the only daughter in it; for her Shechem had a vehement affection, a strong desire to marry her, and could not be satisfied without her: *I pray you, give her him to wife*: he not only requests the consent of the parents of the damsel, but of her brothers also, which in those times and countries seems to have been usual to ask and have, see ch. xxiv. 50, 51, 55, 59.

Ver. 9. *And make ye marriages with us, &c.*] There was no objection on their side, it lay on the other; Abraham's servant was charged by him not to take a wife of the Canaanites to his son Isaac; and the same charge was given Jacob by Isaac, ch. xxiv. 3. and xxviii. 1. and therefore Jacob would never agree that his children should marry any of that nation; and marriages with them were afterwards forbidden by the law of Moses, Deut. vii. 3. *and give your daughters unto us, and take our daughters unto you*: for though at present there were no other daughters in Jacob's family, yet there might be hereafter; and the request is, that for the future there might be intermarriages between them, as would be practicable in a course of time.

Ver. 10. *And ye shall dwell with us, &c.*] Peaceably and quietly, not as sojourners only, but as inhabitants: *and the land shall be before you*; to choose what part of it they pleased to dwell in, and which they should have in their own power and possession: *dwell and trade you therein*: in any sort of traffic and commerce the land would admit of, and they should best choose: *and get you possessions*; buy houses and land, and enjoy them, they and their posterity; these are the arguments used by Hamor to gain the consent of Jacob and his family that his son might marry Dinah; and the proposals are honourable and generous.

Ver. 11. *And Shechem said unto her father and unto her brethren, &c.*] To the father and brethren of Dinah; he addressed them after his father Hamor had done speaking: *let me find grace in your eyes*; forgive the offence committed, the injury done to Dinah, and grant the request of her marriage, and it will be considered as a great favour: *and what ye shall say unto me, I will give*: to her, to her parents, to her brethren and relations; let what will be fixed, shall be given; which shewed great affection for her, and that he was willing to do any thing to make amends for the injury done; he cared not what it was that might be demanded of him, so be it that she became his wife.

Ver. 12. *Ask me never so much dowry and gift, &c.*] Or multiply them exceedingly^l, fix them at as high a rate as may be thought fit; the dowry was what a man gave to a woman at her marriage; for in those times and countries, instead of a man having a portion with his wife, as with us in our times, he gave one to his wife, or to her parents for her; and especially in after-times this was used, and became a law in Israel, in the case of a vitiated virgin, see Exod. xxii. 16, 17. *and the gift was either of jewels and clothes to the women, or of such-like precious things to her brethren and friends*, see ch. xxiv. 53. *and I will give according as ye shall say unto me*; determine among yourselves whatever shall be the dowry and gift, and it shall be punctually observed: *but give me the damsel to wife*; only agree to that, and I care not what is required of me.

Ver. 13. *And the sons of Jacob answered Shechem and Hamor deceitfully, &c.*] Proposing the marriage of their sister on terms after mentioned, when they never intended it should ever be: Onkelos, Jonathan, and Jarchi interpret it, *with wisdom*, as if they answered wisely and prudently, but the word is never used in a good sense; and if it was wisdom, it was carnal wisdom and wicked cunning, and was disapproved of by plain hearted Jacob: *and said*; or spoke in this deceitful manner: *because he had defiled Dinah their sister*; and therefore were filled with indignation at him, and fired with resentment against him, and vowed within themselves revenge upon him.

Ver. 14. *And they said unto them, &c.*] Levi and Simeon, to Hamor and Shechem: *we cannot do this thing, to give our sister to one that is uncircumcised*; not that there was any law against it at that time; and there were, on the other hand, precedents for it both in Isaac and Jacob, who had married the daughters of uncircumcised persons; nor indeed do they plead any

^h אִשְׂרָאֵל contra Isaacem, Junius & Tremellius, Piscator, Calovius; ^l 80 Ainsworth.

^l הרבה ממשר multiply super me admōdum, Drusius, Schmidt.

law, only that it was not becoming their character, nor agreeably to their religion, nor honourable in their esteem: *for that were a reproach unto us*; and they should be reflected upon for slighting the institution of circumcision, which was of God: so they pretend it might be interpreted, should they enter into affinity with uncircumcised persons.

Ver. 15. *But in this will we consent unto you, &c.*] Upon the following condition, that Dinah should be given in marriage: *if ye will be as we be, that every male of you be circumcised*; as the sons of Jacob were, according to the command given to Abraham their great-grandfather, ch. xvii. 10.

Ver. 16. *Then will we give our daughters unto you, &c.*] Meaning Dinah, whom they call their daughter, ver. 17. because she was the daughter of their family, and because they were treating in the name of their father, and in conformity to the language used by those they were treating with, ver. 9. *and we will take your daughters to us*; in marriage for wives: *and we will dwell with you*; not as sojourners but as fellow-citizens: *and we will become one people*; being so nearly related by marriage, and professing one religion, alike submitting to circumcision, which was the distinguished badge of Abraham's seed.

Ver. 17. *But if ye will not hearken to us to be circumcised, &c.*] Will not agree to this condition, circumcision: *then will we take our daughter*; by force, as the Targum of Jonathan adds: *and we will be gone*; depart from this part of the country, and go elsewhere.

Ver. 18. *And their words pleased Hamor, and Shechem Hamor's son.*] The condition proposed was acceptable to them both, and they agreed to comply with it; Hamor, because of the great love he had for his son; Shechem, because of the great love he had for Dinah.

Ver. 19. *And the young man deferred not to do the thing, &c.*] To be circumcised himself, and to get all the males of the city circumcised; he delayed not a moment, but made all the haste he could to get it accomplished: *because he had delight in Jacob's daughter*; he really loved her, and delighted in her person and company: it was not the effect of a brutish lust, but a true affection he bore to her, that he desired her in marriage: *and he was more honourable than all the house of his father*; for though he had done a base thing in defiling Jacob's daughter, yet in this he was honourable, that he sought to marry her, and to do any thing that was in his power to recompence the injury; and he was honourable in keeping covenant and compact with men; and was honest, upright, and sincere, to fulfil the condition imposed on him, and he had agreed to, as well as he was in greater esteem among the citizens than any of his father's house, which made it the more easy to him to get their consent to be circumcised; they having a very high and honourable opinion of him, and ready to oblige him in any thing they could.

Ver. 20. *And Hamor and Shechem his son went unto the gate of their city, &c.*] Where courts of judicature were held, and all public affairs respecting the common interest of the city were transacted: here, no doubt, Hamor their prince summoned them to come, by the usual method in which the citizens were convened on certain occasions: *and communed with the men of their*

city; upon the subject of entering into an alliance with Jacob's family, of admitting them to be fellow-citizens with them, and of their being incorporated among them, and becoming one people with them, taking no notice of the true reason of this motion: *saying*, as follows.

Ver. 21. *These men are peaceable with us, &c.*] Meaning Jacob and his sons, pointing to their tents which were near their city; and no doubt more was said than is here expressed, and that these words were introduced with a preface, in which notice was taken of Jacob and his family, and their names mentioned, as here their character is given; that they were men of peaceable dispositions, harmless and inoffensive, as appeared they had been ever since they came into these parts; and there was a great deal of reason to believe they still would be, and which was an argument in their favour, to admit them to a residence among them: *therefore let them dwell in the land, and trade therein*; give them leave to dwell where they please, and carry on what trade and traffic in the land they think fit; since they are not like to be quarrelsome and troublesome, but will deal honestly and honourably, and pay duly for what they agree for or merchandise in: *for the land, behold, it is large enough for them*; there is room enough for them to dwell in, and pasturage enough for their cattle, and land enough to manure and till, without in the least incommoding the inhabitants: yea, it is likely to be to their advantage, since they would pay for what they should purchase or hire, and would improve the land which lay uncultivated: *let us take their daughters to us for wives, and let us give them our daughters*; this was the thing principally aimed at; and the rest, both what goes before, and what follows after, were in order to this.

Ver. 22. *Only herein will the men consent unto us, &c.*] The only term or condition insisted upon, to come into an alliance and affinity with us, and *for to dwell with us, to be one people*, to become one body politic, is the following one: *if every male among us be circumcised, as they are circumcised*; submitting to this rite, they agree to take up their residence with us, and be incorporated among us, and become one people.

Ver. 23. *Shall not their cattle, and their substance, and every beast of theirs, be ours? &c.*] Which would in course come into their families in process of time, by intermarrying with them, or, being more numerous and powerful than they, could seize upon them when they pleased, and take all they had: thus they argue from the profit and advantage that would accrue to them by admitting them among them, upon their terms; and this argument, taken from worldly interest, they knew would have great influence upon them: *only let us consent unto them*; in the affair of circumcision: *and they will dwell with us*; and what by trading with them, and marrying among them, all their wealth and riches will come into our hands.

Ver. 24. *And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city, &c.*] That is, all the inhabitants of the city who came to the gate of it, upon the summons given them, and departed from thence to their habitations, having a great opinion of their prince and his son; and moved either with awe of them or love to them, and influenced both by their arguments and example, they agreed to what

was proposed to them : *and every male was circumcised, all that went out of the gate of his city*; all the men-citizens ; and not only the adult, and who now went out by the gate of the city, but all their male children likewise were circumcised.

Ver. 25. *And it came to pass on the third day, when they were sore, &c.*] Or in pain^k, when their pains were strong upon them, as the Targum of Onkelos ; or when they were weak through the pain of circumcision, as the Targum of Jonathan ; for it seems that the pain of circumcision was more intense on the third day^l, and the part the more inflamed, and the person more feverish, and which is observed by physicians of other wounds ; and therefore Hippocrates^m advised not to meddle with wounds on the 3d or 4th days, or do any thing that might irritate them, for on those days they were apt to rankle or be inflamed, and bring on fevers ; and in this case, not only the wound was sore in itself and distressing, but being in such a part of the body, motion must give great uneasiness : nor could persons in such circumstances easily arise and walk, and go forth to defend themselves ; and of this Jacob's sons availed themselves : *so that two of the sons of Jacob, Simeon and Levi, Dinah's brethren* ; by the mother's side as well as the father's, being Leah's children, and so most provoked at this indignity and abuse of their sister : *took each man his sword, and came upon the city boldly* ; not fearing the inhabitants of it, and their rising up against them to defend themselves, knowing in what circumstances they were : *or upon the city that dwelt securely* ; as the Targums of Onkelos and Jonathan ; for the men of the city had no suspicion of any such attempt that would be made upon them, and therefore were quite easy and secure, not expecting nor fearing any thing of this kind : *and slew all the males* ; the males that were grown up, for the little ones are after said to be carried captive, ver. 29. Josephusⁿ takes no notice of this circumstance of their being circumcised, but represents them as surprised in the night of their festival, overcharged with feasting, and their watch asleep, who were first killed. Though only two of Jacob's sons were mentioned, they might be assisted by the rest ; at least, no doubt, they were attended with servants, who were aiding in accomplishing this cruel and bloody attempt.

Ver. 26. *And they slew Hamor and Shechem his son with the edge of the sword, &c.*] Whom they had been just treating with in a seeming friendly manner : Shechem was the chief aggressor, and his crime was very heinous ; but considering that he did all he could, after the fact was committed, to make recompense for the injury done, he deserved other treatment, at least mercy should have been shewn him. Hamor, perhaps, was too indulgent to his son, connived at his sin, and did not punish him for it ; and, it may be, approved of it, and now dies for it : *and took Dinah out of Shechem's house, and went out* ; where she was kept from the time of her being ravished by Shechem, with an intention to marry her, could the consent of her parents and

relations be obtained ; for it does not appear that he kept her to carry on a criminal conversation with her, but a courtship in order to marriage.

Ver. 27. *The sons of Jacob came upon the slain, &c.*] That is, the rest of them, as the Targum of Jonathan paraphrases it ; understanding what their two brothers had done, they came and joined them, and partook of the plunder, stripping the slain of their clothes, or taking from them what they found of any worth about them : *and spoiled the city* ; plundered it of all its goods and substance, spoiled all the inhabitants of it of their wealth : *because they had defiled their sister* ; one of them had done it, which is imputed to them all, they not restraining him from it, when it was in their power ; and perhaps approving of it, and made a laugh of it, and jest at it ; or however did not punish him for it.

Ver. 28. *They took their sheep, their oxen, and their asses, &c.*] The Shechemites hoped to have the cattle and substance of Jacob's family, and in a hypocritical manner submitted to circumcision, for the sake of worldly advantage ; for that, and pleasing their prince, seem to be the only views they had in it ; wherefore, in this there is a just retaliation of them in Providence : *and that which was in the city, and that which was in the field* ; the cattle that were kept at home, and those that were brought up in the field, all became a prey.

Ver. 29. *And all their wealth, &c.*] Or power^o or strength ; every thing that made them mighty and powerful ; their gold and silver, their jewels, and rich furniture of their houses, their arms and weapons of war, their goods and substance, in which they trafficked : *and all their little ones and their wives took they captive* ; they spared the women and children, as was usual in war, and in the plunder of towns and cities : *and spoiled even all that was in the house* ; of Shechem or Hamor, or in any of the houses of the inhabitants ; they rifled and plundered every one, and took away whatsoever they found in them ; but as Jacob disapproved of this unjust, cruel, bloody, and perfidious action, so no doubt, as he set the captives at liberty, he restored to them their cattle and substance.

Ver. 30. *And Jacob said to Simeon and Levi, &c.*] who were the principals concerned in this affair : *ye have troubled me* ; because of the sin they had committed, because of the dishonour brought upon religion, and because of the danger he and his family were hereby exposed unto ; it greatly disquieted him, made him very uneasy, he was at his wit's end almost, knew not what to do, what course to take to wipe off the scandal, and to defend himself and family ; since it served, he says, *to make me to stink among the inhabitants of the land* ; to make him odious and abominable, to be hated and abhorred by all the people round about, and to be looked upon and treated as a deceitful, treacherous, and perfidious man, that had no regard to his word, to covenants and agreements made by him ; as a cruel and bloodthirsty man that spared none, made no difference between the innocent and the guilty ; and as a robber and plunderer, that stuck at nothing, com-

^k דולור דאפקט, Pagninus, Schmidt, essent in dolore, Junius & Tremellius, Piscator, Drusius.

^l Pirke Eliczer, c. 29.

^m De fracturis, sect. 33. apud Scheuchzer. Physica Sacra, vol. 1. p. 93.

^o Antiqu. l. 1. c. 21. sect. 1.

^p אילן אילן אילן אילן proprie potentia, robur, Drusius ; so Ainsworth.

mitting the greatest outrages to get possession of the substance of others: *amongst the Canaanites and the Perizzites*; who were the principal inhabitants of the land, the most numerous, and the most rustic and barbarous, and perhaps nearest, and from whom Jacob had most to fear: *and I being few in number; or men of number?*; he and his sons and servants, in all, making but a small number in comparison of the nations about him: *they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house*; not that Jacob was afraid that this would be really the case, for he knew and believed the promises of God to him, of the multiplication of his seed, and of their inheriting the land of Canaan, and of the Messiah springing from him; but this he said to aggravate the sin and folly of his sons, in exposing him and themselves to so much danger, which not only on the face of things appeared probable, but even certain and inevitable, without the interposition of divine power and Providence.

Ver. 31. *And they said, &c.*] Simeon and Levi, in a very pert and unseemly manner: *should he deal with*

our sister as with an harlot? make a whore of her, and then keep her in his house as such? is this to be borne with? or should we take no more notice of his behaviour to our sister, or shew no more regard to her than if she was a common prostitute, whom no man will defend or protect? so say the Targuins of Jonathan and Jerusalem, "nor let Shechem the son of Hamor mock at us, or boast and say, as an harlot whom no man seeks after, or no man seeks to avenge her; so "it is done by Dinah the daughter of Jacob:" they tacitly insinuate as if Jacob had not that regard for the honour of his daughter and family, and shewed his resentment at the wicked behaviour of Shechem, as he ought to have done. It is observed that there is a letter in the word for *harlot* greater than usual, which may either denote the greatness of the sin of Shechem in dealing with Dinah as an harlot, or the great impudence and boldness of Jacob's sons, in their answer to him, and their audaciousness in justifying such baseness and cruelty they had been guilty of. The whole of this history, as related in this chapter, is given by Polyhistor out of Theodotus the poet.

C H A P. XXXV.

THIS chapter gives an account of Jacob's going to Beth-el, and building an altar there by the order and direction of God, ver. 1—7, where Deborah, Rebekah's nurse, died and was buried, ver. 8. and where God appeared to Jacob, confirmed the new name of Israel he had given him, and renewed to him the promises of the multiplication of his seed, and of their inheriting the land of Canaan, ver. 9—13. all which is gratefully acknowledged by Jacob, who erected a pillar in the place, and called it Beth-el, in memory of God's gracious appearance to him there, ver. 14, 15. from hence he journeyed towards his father's house, and on the way Rachel his wife fell in travail, and bore him a son, and died, and was buried near Ephrath, ver. 16—21. near this place Reuben committed incest with Bilhah, ver. 22. and the names of the 12 sons of Jacob are given, ver. 23—26. and the chapter is closed with an account of Jacob's arrival at his father's house, of the death of Isaac, and of his burial at the direction of his two sons, ver. 27, 28, 29.

Ver. 1. *And God said unto Jacob, &c.*] When he was in great distress, on account of the slaughter of the Shechemites by his sons, not knowing what step to take, or course to steer for the safety of him and his family; then God, for his comfort and direction, appeared and spoke to him, either in a dream or vision, or by an impulse on his mind, or by an articulate voice: perhaps this was the son of God, the second Person, who might appear in an human form, as he often did; since he afterwards speaks of God as of another divine Person, distinct from him, even his divine Father: *arise, go up to Beth-el, and dwell there*; which is said to be 28 miles from Shechem[†]; hither he is bid to go in haste, and where, it is suggested, he would be safe, and where

it would be right and proper for him to dwell awhile: *and make there an altar to God*; and offer sacrifice to him, praise him for salvation and deliverance wrought, pray to him for present and future mercies that were needful, and pay the vows he had there made, even to that God, *that appeared unto thee when thou fleddest from the face of Esau thy brother*; who, resenting his getting the birthright and blessing from him, threatened to kill him; which obliged him to flee from his father's house, and go into Mesopotamia, and in his way thither God appeared to him, at the place called by him from thence Beth-el, and gave him many precious promises; and Jacob there made a solemn vow, that if God would be with him, and keep him, and give him food and raiment, and return him to his father's house, the pillar that was then and there set up should be God's house, as well as he should be his God. Jacob had now been 9 or 10 years in the land of Canaan, and had all done for him he desired, and much more abundantly, and yet had not been at Beth-el to make good his vow, either through forgetfulness or neglect; and therefore, as Jarchi thinks, was chastised for it in the affair of Dinah; or rather, for one can hardly think so good a man could forget, or would wilfully neglect such a vow as this, that he wanted opportunity of going thither, or waited for a divine order, and now he had both, which he readily embraced.

Ver. 2. *Then Jacob said unto his household, &c.*] His wives and children; *and to all that were with him*; his men-servants and maid-servants, and such as remained with him of the captives of Shechem, who might choose to continue with him: *put away the strange gods that are among you*; meaning not the teraphim or images of Laban's, which Rachel had stolen from

[†] מִשְׁכַּם מִשְׁכַּם מִשְׁכַּם מִשְׁכַּם, Montanus, Schmidt.
[‡] Apud Euseb. Evangel. Prepar. l. 9. c. 22. p. 427, &c.

[†] Bunting's Travels, p. 72.

him; for it can hardly be thought that these should be retained so many years in Jacob's family, and used in an idolatrous manner; but rather such as might be among the Canaanitish servants that had been lately taken into Jacob's service, or that were among the captives of Shechem, or taken along with the spoil of that city; and so the Targum of Jonathan calls them the idols of the people, which they brought from the idols' temple at Shechem; and the words may be rendered, *the gods of the strangers*, that is, of the Shechemites, who were Heathens and aliens, strangers to the true God, the knowledge and worship of him: *and be clean*; either by abstaining from their wives, as some interpret it, from Exod. xix. 10, 15. or rather by washing their bodies, as A ben Ezra gives the sense of it; their hands were full of the blood of the Shechemites, and needed to be washed and purified, as the Targum of Jonathan has it, from the pollutions of the slain, before they went to Beth-el, the house of God; and these outward ablutions and purifications were significative of inward cleansing by the grace of God, and of outward reformation of life and manners; see Isa. i. 15, 16. *and change your garments*; which might be stained with blood, and therefore not fit to appear in before God, or were old and worn out, or sordid apparel: changing and washing of garments were also emblems of renewing of the mind, and cleansing of the soul, and of the change of heart and life, as well as of pleasure, delight, and cheerfulness in appearing before God.

Ver. 3. *And let us arise and go up to Beth-el, &c.*] Thus prepared and purged, their tents clear of idols, their bodies washed with pure water, and their garments new, neat, and clean; all symbolical of inward purity, and of freedom from idolatry and evil works, as became those who go to the house of God, and are his worshippers, see Heb. x. 22. *I will make there an altar unto God*; as he has directed, and sacrifice to him, and worship him, and give the tenth unto him, and so make it a Beth-el, an house of God indeed, as he had vowed, ch. xxviii. 22. *who answered me in the day of my distress*; on account of his brother Esau, from whose wrath he fled: *and was with me in the way which I went*; from his father's house to Padan-aram; in which journey he was alone and destitute, and exposed to many difficulties and dangers, but God was with him, and preserved him, and directed and brought him to Laban's house in safety.

Ver. 4. *They gave unto Jacob all the strange gods which were in their hands, &c.*] Whether in the hands of his servants or of the captives taken at Shechem, or in the hands of his sons, who had them along with the spoil they took there; so the Targum of Jonathan, "they delivered into the hand of Jacob all the idols of the people which were in their hands, which they had took of the idols of Shechem;" and all their ear-rings which were in their ears; not the ear-rings that women wore in common, such as Abraham's servant gave to Rebekah, and which Jacob's wives might wear, for such were not unlawful; but either which were worn in the ears of the strange gods or idols; for such used, it seems, according to some writers, to be de-

corated and ornamented after that manner; or rather in the ears of the idolaters themselves, worn by them in a superstitious way, having the images of these idols on them: so the Targum of Jonathan, "and the ear-rings which were in the ears of the inhabitants of the city of Shechem, in which were formed the likeness of their idols;" and Jacob hid them under the oak which was by Shechem; that is, the idols, which, after he had broke to pieces, perhaps, he dug a hole under an oak, and there buried them, that they might be no more made use of in an idolatrous way; and he chose to put them under an oak, because it is a tree which often stands many years before it is cut down, and besides was used for religious purposes, and had in great veneration, and therefore seldom felled. Those idols seem not to be made of any thing valuable, perhaps of wood or stone, for had they been of gold or silver, Jacob would doubtless have melted them, and converted them to other uses, and not have buried them under ground. The Jews say, that the idol Jacob hid under the oak was in the form of a dove, which the Samaritans after some time found, and set it on the top of Mount Gerizzim. Some take this oak to be the same with that mentioned in Josh. xxiv. 26. but of that there can be no certainty, since Jacob, as it is highly probable, laid these images alone, and never intended any should know any thing of them where they were.

Ver. 5. *And they journeyed, &c.*] Jacob and his family, with all that were with them, from Shechem to Beth-el: *and the terror of God was upon the cities that were round about them*; an exceeding great panic seized the inhabitants of the cities of the land of Canaan, all about Shechem, which was from God himself impressing it on their minds, through what the sons of Jacob had done to that city: *and they did not pursue after the sons of Jacob*; as it might have been thought they would, and take revenge on them for their ill usage of the inhabitants of a neighbouring city; but instead of this, they were afraid they should be used in the same manner; wherefore Jacob and his family journeyed in safety, and came to Beth-el in peace.

Ver. 6. *So Jacob came to Luz, which is in the land of Canaan, that is Beth-el, &c.*] The place Jacob had called Beth-el, when he was there before, was formerly called Luz, ch. xxviii. 19. and is here said to be in the land of Canaan, that is, in that part of the land which was inhabited by those who were properly called Canaanites, to distinguish it from another Luz, which was in the land of the Hittites; Judg. i. 26. *he and all the people that were with him*; wives, children, servants, or whoever else came from Shechem, these all came safe to Luz without any molestation or loss.

Ver. 7. *And he built there an altar, &c.*] As he was bid to do, and as he promised he would, ver. 1, 3. *and called the place El-beth-el*; the God of Beth-el; a title which God takes to himself, ch. xxxi. 13. or rather the sense is, that he called the place with respect to God, or because of his appearance to him there, Beth-el, confirming the name he had before given it, ch. xxviii. 19. see ver. 15. as the following reason shews: *because there God appeared*; or the divine Persons, for both

¹ מלתי הונכר deos alienigenarum, Paginus; alienigena; Montanus, Schmidt; alieni populi, Junius & Tremellius, Piscator.

¹ Shalsbalet Hakabala, fol. 3. 2.

the Shechinah, as Jonathan; even of the son of God in an human form, who either appeared just above him, or on the same spot with him, conversing with him as above related; and when he had done, ascended in a visible manner from him, till he disappeared: *in the place where he talked with him*; whether it was over him, or by him; thence he removed from him, and ceased talking with him; for communion with a divine Person is not constant and uninterrupted in the present state.

Ver. 14. *And Jacob set up a pillar in the place where he talked with him, &c.*] He had set up a pillar in this place before he went to Padan-aram, ch. xxviii. 18. and some think this pillar is here referred to, and render the words, *had set up a pillar*?; but as that was done 30 years ago, it is very likely it was demolished by the Heathens before this time, or was fallen to ruin, wherefore this must be at least a renewal or reparation of it: though it rather seems to be another pillar, and quite a new one, being set up in that very spot of ground, over or on which God had been talking with him: and the following account of it seems to confirm the same, even a *pillar of stone*?; made of several stones hewed and polished, and well put together; whereas the former was but a single stone, rude and unpolished, though it is probable it was one of these: *and he poured a drink-offering thereon*; of wine, of which drink-offerings under the law were, thereby consecrating it to the worship and service of God. *Aben Ezra* says it was either of water or of wine, with which he washed it, and after that poured oil on it; and the Targum of Jonathan says, he poured a drink-offering of wine, and a drink-offering of water: *and he poured oil thereon*; as he did before, see the note on ch. xxviii. 18.

Ver. 15. *And Jacob called the name of the place where God spake with him, Beth-el.*] He confirmed the name he had before given it, when he went to Mesopotamia, and now upon his return renews and establishes it; or he gave this name more especially to that particular spot where God conversed with him, and on which he erected a pillar, and consecrated it to religious worship, and so made it God's house, as he promised he would, ch. xxviii. 22. both building an altar for sacrifice, and setting up a pillar, which was beginning an house for God.

Ver. 16. *And they journeyed from Beth-el, &c.*] Jacob and his family; how long they stayed there is not certain, some say four months²; hence they removed towards Bethlehem, which was 12 miles from Beth-el^a, in their way to Hebron: *and there was but a little way to come to Ephrath*; or Bethlehem, as it was also called, ver. 19. a mile off of it, according to the Targums of Onkelos and Jerusalem; or about a mile, as Saadiah Gaon; for it was not a precise exact mile, but something less than a mile, as Ben Melech observes; and so Benjamin of Tudela, who was on the spot, says^b, that Rachel's grave is about half a mile from Bethlehem. Ben Gersom thinks the word here used signifies cultivated land, and that the sense is, that there were only fields, vineyards, and gardens to go

through to the city, see Gen. xlviii. 7. 2 Kings v. 19: *and Rachel travailed, and she had hard labour*; the time of child-birth was come, and which came suddenly upon her, as travail does, even while journeying, which obliged them to stop; and her pains came upon her, and these very sharp and severe, so that she had a difficult time of it: pains and sorrow in child-bearing are the fruit of sin, and more or less attend all in such a circumstance; but, in some, labour is more painful than in others, and more at one time than at another, and is the most painful in women than in other creatures.

Ver. 17. *And it came to pass, when she was in hard labour, &c.*] In the midst of it, and at the worst: *that the midwife said unto her, fear not*; for Rachel being big with-child, it was necessary to take a midwife with them in the journey; and perhaps this might be one that was always kept in the family, and had been assisting to all Jacob's wives and concubines at their labours; and this seems probable from what follows, since she not only bids her be of good courage, and not fear, comforting her under her pains, giving her hopes they would soon be over, and that she would have a safe delivery, and do well: but this she assures her of, *thou shalt have this son also*; as she had one before, at whose birth she said, *the Lord shall add to me another son*; and therefore called his name Joseph, ch. xxx. 24. this the midwife remembered, and endeavours to comfort her with the accomplishment of it.

Ver. 18. *And it came to pass, as her soul was in departing, for she died, &c.*] In child-birth; she had most passionately desired children, without which she could not live with ease and peace of mind, and now she dies by having one; see ch. xxx. 1. and by this account of her death it appears, that death is the separation and disunion of soul and body; that at death the soul departs from the body; that the soul does not die with it, but goes elsewhere, and lives in a separate state, and never dies; it goes into another world, a world of spirits, even unto God that gave it, Eccl. xii. 7: *that she called his name Ben-oni*; which signifies *the son of my sorrow*, having borne and brought him forth in sorrow, and now about to leave him as soon as born, which might increase her sorrow; or *the son of my mourning*; as *Aben Ezra* and *Ben Gersom* interpret it; or *the son of my strength*, all her strength being exhausted in bringing him forth: *but his father called him Benjamin*; that is, *the son of the right hand*, being as dear to him, and as beloved by him as his right hand; or who would be as the right hand to him, his staff and support in his old age; or else as being the son of her who was as his right hand, dear and assisting to him. Some render it, *the son of days*, or years, that is, the son of his old age, as he is called, ch. xlv. 20. *Jarchi* and *Ben Gersom* interpret it, *the son of the south*: the right hand being put for the south; and they think this son was so called, because he only was born in the land of Canaan, which lay, they say, to the south with respect to Mesopotamia, where the rest were born; but be the etymology of the word as

¹ וַיִּבֶן & erectat, Vatablus; & statuerat, Piscator; so *Aben Ezra*.
² Shalshalet Hakabala, fol. 5. 1.

^a *Bunting's Travels*, p. 72.
^b *Itinerar.* p. 47.

it will, the change of the name seems to be made by Jacob, because that which Rachel gave her son would have perpetually put Jacob in mind of the sorrow of his beloved Rachel, and therefore gave him a name more pleasant and agreeable. The Jews say ^c he was born the 11th of October, and lived 111 years.

Ver. 19. *And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.*] Hence called Bethlehem-ephratah, Mic. v. 2. with great pertinency is Rachel represented as if risen from her grave, and weeping for her children, when the children of Bethlehem, and thereabout, were slain by Herod, she being buried so near that place, Matt. ii. 16, 17, 18. at what age she died is not said. Polyhistor, out of Demetrius^d, reports, that she died after Jacob had lived with her 23 years.

Ver. 20. *And Jacob set a pillar upon her grave, &c.*] A sepulchral monument erected in memory of her; this, according to Benjamin of Tudela^e, was made of 12 stones, according to the number of the sons of Jacob, and over it was a vault or roof, supported by four pillars: *that is the pillar of Rachel's grave unto this day*; it continued to the times of Moses, the writer of this history, and to the times of Samuel, as appears from 1 Sam. x. 2. and even travellers of late times affirm it to be seen still, to the north of Bethlehem, on the right hand of the way as you go from Bethlehem to Jerusalem; but the present sepulchral monument, as Mr. Maundrel says^f, can be none of that which Jacob erected, for it appears plainly to be a modern Turkish structure. Near the grave are found some little black stones, which strangers pick up, and are fancied to be helpful to women, to give them an easier birth, the same the above traveller says resemble peas. The Jews that pass by it were used to engrave their names on the stones of the pillars^g.

Ver. 21. *And Israel journeyed, &c.*] Having stayed near Bethlehem, as it is said, about two months^h; this is the first time Jacob is by Moses called Israel, after this name was given him; the reason of which the Jews say is, because he bore the death of Rachel with so much patience: *and spread his tent beyond the tower of Eder*; which was a place of pasturage, and fit for his flocks, see Mic. iv. 8. it was about a mile from Bethlehem to the southⁱ, and is supposed to be the place where the shepherds were watching their flocks, when the angel reported to them the birth of Christ, Luke ii. 8. pretty remarkable are the words added here in the Targum of Jonathan, "the place from whence the King Messiah will be revealed in the end of days."

Ver. 22. *And it came to pass, when Israel dwelt in that land, &c.*] In that part of it near Bethlehem: *that Reuben went and lay with Bilhah his father's concubine*; his concubine-wife; she was the maid that Rachel gave him, and this added to his affliction, and made it double, to lose Rachel by death, and to have her favourite maid, his concubine, defiled by his own son, and whom it is highly probable he abstained from

hereafter. This, though a very heinous sin of his son's, yet might be suffered as a chastisement to Jacob, for making use of concubines: *and Israel heard it*; though the crime was committed secretly, and was thought it would have been concealed, but by some means or other Jacob heard of it, and no doubt severely reprov'd his son for it; and though nothing is here related, as said by him on this occasion, it is certain it gave him great offence, grief, and trouble, and he remembered it to his dying day, and took away the birthright from Reuben on account of it, ch. xlix. 3, 4. an empty space here follows in the original text, and a pause in it, denoting perhaps the amazement Jacob was filled with when he heard it; and the great grief of his heart, which was such, that he was not able to speak a word; the Septuagint version fills up the space by adding, *and it appeared evil in his sight: now the sons of Jacob were 12*; who were the heads of 12 tribes, Benjamin the last being born, and Jacob having afterwards no more children, they were all reckoned up under their respective mothers, excepting Dinah, a daughter, from whom there was no tribe, in the following verses.

Ver. 23. *The sons of Leah, &c.*] Jacob's first wife, which are six, and are reckoned in order, according to their birth, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun; then Rachel's, his next wife, though in right his first and only one, who had two children, Joseph and Benjamin, ver. 24. then Bilhah's sons, who was Rachel's handmaid, and these were two, Dan and Naphtali, ver. 25. and lastly, the sons of Zilpah, Leah's handmaid, which were two also, Gad and Asher, ver. 26. where it is added, *these are the sons of Jacob, which were born to him in Padan-aram*, all excepting Benjamin; and because they were by far the greater part, even all but one, that were born there, this is said in general; and there having been given in the context such a particular account of the birth of Benjamin, and of the place of it, there was no need for the historian particularly to except him, since the reader would be in no danger of being led into a mistake.

Ver. 27. *And Jacob came unto Isaac his father, &c.*] No mention being made of his mother, it is very probable she was dead; and Isaac being alone, and very old, and the time of his death drawing nigh, he might send for Jacob to come with his family, and be with him; for it can hardly be thought that this was the first time of Jacob's visiting his father since he came into the land of Canaan, which must be about 10 years; but as yet he had not come with his family to him, and in order to abide with him: *unto Mamre, unto the city of Arbah, which is Hebron*; Mamre was a plain, so called from the name of a man, a friend and confederate of Abraham, ch. xiii. 18. and xiv. 13. where, or near to which, stood a city, called Kirjath Arbah, or the city of the four, Arbah and his three sons; so that it might be called Tetrapolis, and was in after-times called Hebron: *where Abraham and Isaac sojourned*; lived good part of their days, see ch. xiii.

^a Shalshulet Hakabala, fol. 4. 1.

^b Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 424.

^c Itinerar. p. 47.

^d Journey from Aleppo, &c. p. 87.

^e Benjamin. Itinerar. ib. Adrichom. Theatrum Terræ Sanct. p. 19.

^f Buating's Travels, p. 75.

^g Shalshulet Hakabala, fol. 5. 2.

^h Buating's Travels, p. 76.

18. and xviii. 1. and xxiii. 2. it was about 20 miles from Bethlehem, and the tower of Eder^k, where Jacob was last.

Ver. 28. *And the days of Isaac were 180 years.*] He lived 40 years after he had made his will, and blessed his two sons. Jacob was now 120 years of age, being born when his father was 60; and Joseph was now 29 years of age, so that Isaac lived 12 years after the selling of Joseph into Egypt; he was five years older than his father Abraham was when he died.

Ver. 29. *And Isaac gave up the ghost, and died, &c.*] According to an Arabic writer^l, he died at the end of the year 3668, in the month Jiar, in the 120th year of Jacob, and his children buried him in the cave in which Abraham was buried, in the city Chabil: *and was*

gathered unto his people; his soul was gathered to the righteous, his body was laid where Abraham and Sarah were buried: being *old, and full of days*; the number of which is observed in the preceding verse: *and his sons Esau and Jacob buried him*; in the cave of Machpelah near Mamre, where he lived and died, and where his parents had been buried, and Rebekah his wife. Esau very probably was sent for upon his father's death, or a little before it. This shews that there was a reconciliation between Jacob and Esau, and that it continued; and that Jacob did not decline the visit of him at Seir, nor in a clandestine manner took his journey another way, and avoided going thither on his invitation.

C II A P. XXXVI.

THIS chapter gives us a genealogical account of Esau's family, of his wives and sons, with whom he removed from Seir, ver. 1—10. of his sons' sons, or grandsons, who were dukes in the land of Edom, ver. 11—19. after which is inserted a genealogy of Seir the Horite, into whose family Esau married, and of his children, and the dukes among them, ver. 20—30. then follows a list of the kings of Edom, before there were any in Israel, ver. 31—39. and the chapter is closed with a brief narration of the dukes of Esau, according to their families, ver. 40—43.

Ver. 1. *Now these are the generations of Esau, who is Edom.*] Who was surnamed Edom, from the red pottage he sold his birthright for to his brother Jacob, ch. xxv. 30. an account is given of him, and his posterity, not only because he was a son of Isaac, lately made mention of as concerned in his burial; but because his posterity would be often taken notice of in the sacred Scriptures, and so their genealogy would serve to illustrate such passages; and Maimonides^m thinks the principal reason is, that whereas Amalek, a branch of Esau's family, were to be destroyed by an express command of God, it was necessary that all the rest should be particularly described, lest they should all perish together; but other ends are answered hereby, as partly to shew the fulfilment of the promise to Abraham, concerning the multiplication of his seed, and the accomplishment of the oracle to Rebekah, signifying that two nations were in her womb, one of which were those Edomites; as also to observe how the blessing of Isaac his father came upon him with effect, ch. xxii. 17. and xxv. 23. and xxvii. 39, 40.

Ver. 2. *And Esau took his wives of the daughters of Canaan, &c.*] Of the Canaanites, the posterity of cursed Canaan, most of them were of them, though not all, the two following were, and so those, if different from them in ch. xxvi. 34. one of his wives was of the family of Ishmael, as after related: *Adah the daughter of Elon the Hittite*; according to Jarchi and Aben Ezra, this is the same with Bashemath, ch. xxvi.

34. and that she had two names: *and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite*: the daughter of the one, and the granddaughter of the other, it being usual in Scripture to call grandchildren children, for Zibeon and Anah were father and son, ver. 24, 25. and the Samaritan, Septuagint, and Syriac versions read here, the daughter of Anah the son of Zibeon: there are an Anah and a Zibeon who were brethren, ver. 20. wherefore Aben Ezra supposes that these two brothers, or the father and son, lay with the same woman, and it could not be known whose child it was that was born of her, and therefore this was called the daughter of them both. Jarchi supposes this wife of Esau to be the same with Judith, ch. xxvi. 34. but not only the names differ, but also the names of their fathers, and of the tribe or nation they were of.

Ver. 3. *And Bashemath, Ishmael's daughter, sister of Nebaioth.*] The eldest son of Ishmael, see ch. xxviii. 9. called there Mahalath.

Ver. 4. *And Adah bare to Esau Eliphaz, &c.*] This son of Esau, according to Jeromⁿ, is the same with him mentioned in the book of Job, as one of his friends that came to visit him; and so says the Targum of Jonathan on ver. 12. but he rather was the grandson of this man, since he is called the Temanite: *and Bashemath bare Reuel*; the name is the same with Reuel or Raguel, the name of Jethro; but cannot be the same person as is said by some, for he was a Midianite and not an Edomite, Exod. ii. 18. Numb. x. 29.

Ver. 5. *And Aholibamah bare Jeush, and Jaalam, and Korah, &c.*] In this genealogy mention is made of another Korah among the sons of Eliphaz, ver. 16. which Jarchi thinks is the same with this, and takes him to be a bastard, and begotten in incest by Eliphaz, on his father's wife Aholibamah; but Aben Ezra observes, that some are of opinion that there were two Korahs, one the son of Aholibamah, and the other the son of Adah; but he thinks there were but one, which was the son of Aholibamah, and is reckoned among the sons of Eliphaz, because he dwelt among them;

^k Bunting's Travels, p. 72.

^l Elmacia. p. 96. apud Hottinger. Smegma Orient. p. 241.

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^m Moreh Nevochim, par. 3. c. 50. p. 510.

ⁿ Trad. Heb. in Gen. fol. 71. L. tom. 3.

or perhaps his mother died when he was little, and Adah brought him up with her sons, and so was reckoned her son; such were the children of Michal, Saul's daughter: *these are the sons of Esau, which were born to him in the land of Canaan*; and we don't read of any born to him elsewhere; so that of all his wives, which some think were four, others five, he had but five sons; what daughters he had is not related, though from the following verse it appears he had some.

Ver. 6. *And Esau took his wives, and his sons, and his daughters, &c.*] The names of his wives and sons are before given; but what were the names of his daughters, or their number, is not said: *and all the persons of his house*; his men-servants and maid-servants that were born in his house, or bought with his money; the word for *persons* signifies *souls*,^o and is sometimes used for slaves that are bought and sold, see Ezek. xxvii. 13. Rev. xviii. 13: *and his cattle, and all his beasts*; his sheep and oxen, camels and asses: *and all his substance which he had got in the land of Canaan*; before he went to Seir the first time, part of which he might leave behind in Canaan, with servants to improve it; and also that part of his father's personal estate which fell to him at his death, as well as what he might further acquire after his death, during his stay in Canaan: *and went into the country from the face of his brother Jacob*; not into another part of the same country; but into another country, as the Targums of Onkelos and Jonathan supply it, and so the Arabic version, even unto Seir, as appears by what follows; and whither he had been before, and had obtained large possessions, and now having got all he could at his father's death, and collecting together all his other substance, thought fit to retire from thence to Seir, which he liked better, and for a reason afterwards given; God thus disposing his mind, and making the circumstances of things necessary, that he should remove in order to make way for Jacob, and his posterity, to dwell in a land which was designed for them: and so the Samaritan and Septuagint versions read it, *and he went out of the land of Canaan*; and the Syriac version is, *and he went to the land of Seir*. Some render the words to this sense, that he went thither *before the coming of Jacob*^p; and it is true that he did go thither before his brother came again into Canaan; but of this the text speaks not, for what follows will not agree with it; others better, *because of Jacob*^q; not for fear of him, as the Targum of Jonathan, which paraphrases the words, "for the terror of his brother Jacob was cast upon him;" but because he knew, by the blessing of his father, and the oracle of God, and his concurring providence in all things, that the land of Canaan belonged to him, and also for a reason that follows.

Ver. 7. *For their riches were more than that they might dwell together, &c.*] And therefore it was proper to part, as Abraham and Lot had done before, ch. xiii. 6. *and the land wherein they were strangers could not bear them, because of their cattle*; their cattle were so numerous that they could not get pasturage for them,

there not being enough left them by the inhabitants of it for them to occupy; nor could they hire land of them sufficient for them both; they being not possessors but sojourners in it, and therefore could have no more of it than the inhabitants thought fit to let unto them.

Ver. 8. *Thus dwelt Esau in Mount Seir, &c.*] Before he is said to be in the land of Seir, ch. xxxii. 3. now to dwell in a mount of that name; from which driving the Horites, he seized upon and dwelt in it; it had not its name from his own rough, shaggy hair, as Josephus says^r, much less from the satyrs, and hairy demons that frequented it, as R. Abraham Seba^s, but rather from Seir the Horite who inhabited the land, ver. 20. unless he had his name from the mountain which might be so called, from its being rough and rugged like shaggy hair, and being covered with bushes and brambles which carried such a resemblance; and so it stands opposed to Mount Halak near it, Josh. xi. 17. which signifies the bald or smooth mountain, being destitute of shrubs, &c. The Targum of Jonathan calls this mountain Mount Gabla, and one part of the land of Edom, or Idumea, was called Gobolites, as Josephus^t relates, perhaps the same with Gebal, Psal. lxxxiii. 7. *hither Esau went and took up his residence, after things were amicably adjusted between him and his brother Jacob*; the Jews say^u, that Isaac left all he had to his two sons, and that after they had buried him, Esau said to Jacob, let us divide what our father has left us into two parts, and I will choose because I am the first-born; so Jacob divided it into two parts; all that his father had left he made one part, and the land of Israel the other part, and Esau took what his father left, see ver. 6. and the land of Israel and the cave of Machpelah he delivered to Jacob, and they drew up everlasting writings between them. Now this or something like it being the case, and those the circumstances of things, *thus*, and by that means, so it came to pass, that *Esau dwelt in Seir*; and Jacob remained secure and quiet in the land of Canaan; Esau in Edom, so called from the red pottage he had of Jacob, which is repeated to fix the odium of that transaction upon him, as well as for the sake of what follows, shewing the reason why his posterity were called Edomites.

Ver. 9. *And these are the generations of Esau, &c.*] Or the posterity of Esau, his children and grandchildren, as before and hereafter related: *the father of the Edomites in Mount Seir*; from whom they of that mountain and in the adjacent country had the name of Edomites or Idumeans.

Ver. 10. *These are the names of Esau's sons, &c.*] In this and some following verses, an account is given of the sons of Esau, which agrees with what is before observed, and of his sons' sons: *Eliphaz the son of Adah the wife of Esau*; who seems to be his first wife, and this his first son: *Reuel the son of Bashemath and wife of Esau*; his second son by another wife, a daughter of Ishmael, ver. 3, 4.

Ver. 11. *And the sons of Eliphaz were Teman, &c.*]

^o נַפְשׁוֹת animas, Pagninus, Montanus, &c.

^p יַקְבֹּב ante adventum Jahakobi, Janius & Tremellius.

^q Propter Jacobum, Piscator.

^r Antiqu. l. 1. c. 20. sect. 3.

^s Tzeror Hammor, fol. 47. 1.

^t Antiqu. l. 2. c. 1. sect. 2.

^u Pirke Eliezer, c. 38. fol. 43. 1.

This was his first-born, and from him the city of Teman in Edom or Idumea had its name, see Jer. xlix. 7. Amos i. 12. and Eliphaz is called the Temanite from hence, Job ii. 11. 4. more sons are mentioned, *Omar, Zepho, and Gatam, and Kanaz*; but I do not find that any towns or cities, or any part of the land of Edom, were denominated from any of them; only it may be observed that Zepho is called Zephi in 1 Chron. i. 36. the account seems fabulous and not to be depended on; which Josephus Ben Gorion * gives of him, of opposing the burial of Jacob, being taken by Joseph and carried into Egypt, and at his death fleeing to Carthage, and from thence to the Romans, and was king of them †.

Ver. 12. *And Timna was concubine to Eliphaz, Esau's son, &c.*] She is said to be the sister of Lotan, the eldest son of Seir the Horite, ver. 22. in 1 Chron. i. 36. mention is made of Timna among the sons of Eliphaz, and of Duke Timnah here, ver. 40. and Gerundinis † is of opinion, that Timnah the concubine of Eliphaz, after she had bore Amalek, conceived and bore another son, and she dying in child-birth, he called it by her name to perpetuate her memory: but Jarchi says, that Eliphaz lay with Lotan's mother, the wife of Seir the Horite, of whom was born Timna, and when she grew up she became his concubine, and so was both his daughter and his concubine: *and she bare to Eliphaz Amalek*; from whence the Amalekites sprung, often mentioned in Scripture, whom the Israelites were commanded utterly to destroy: *these were the sons of Adah, Esau's wife*; that is, her grandsons.

Ver. 13. *And these are the sons of Reuel, &c.*] Another son of Esau's; this man had 4 sons, as follow, *Nahath, and Zerah, Shammah and Mizzah*: of whom we know no more than their names, unless Maps or Massa, which Ptolemy ‡ places in Idumea, should have its name from Mizzah: *these were the sons of Basemath, Esau's wife*; her grandsons, as before.

Ver. 14. *And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife, &c.*] See the note on ver. 2. here also the Samaritan and Septuagint versions read, the daughter of Anah, the son of Zibeon: *and she bare to Esau, Jeush, and Jaalam, and Korah*: this is repeated from ver. 5. no mention is made of her grandchildren, as of his other wives.

Ver. 15. *These were dukes of the sons of Esau, &c.*] Ben Melech says, the difference between a duke and a king was, that a king is crowned and a duke is not crowned; but Jarchi interprets the word of heads of families, which seems probable; so that as Esau's sons and grandsons are before related, here it is suggested that they had large and numerous families, of which they were the heads and governors; and in this and the following verses, 16, 17, 18, 19. the sons and grandsons of Esau by his several wives are rehearsed as in the preceding verses, with the title of *duke* given to each of them; only among the sons of Eliphaz is reckoned

Duke Korah, not before mentioned among his sons, and is left out in the Samaritan version; see the note on ver. 7. to which it may be added, that according to Gerundensis †, this is the same with Timna, related among the sons of Eliphaz, 1 Chron. i. 36. who was called by his father Korah: or this might be a grandson of Eliphaz.

Ver. 20. *These are the sons of Seir the Horite, who inhabited the land, &c.*] Before, as the Targum of Jonathan adds, that is, before it was inhabited by Esau and his posterity, and called Edom, and had from him the name of Seir; but the Horites dwelt here before him, even in Abraham's time, Gen. xiv. 6. and who were so called from their dwelling under ground in holes and caves, with which the further part of the land of Edom abounded, and are the same the Greeks call Trogloditæ: Jarchi says, from their Rabbins, these were very expert in the nature of the land, and knew what was fit for olives and what for vines. Now the genealogy of this man is here given, partly to shew who were the ancient inhabitants of this land before they were drove out, and succeeded by Esau and his sons, Deut. ii. 12. 22. and partly because of the intermarriages of Esau and his posterity with them, whereby they more easily came into the possession of the country; for Esau married the daughter of Anah, the son of Zibeon, a son of Seir, ver. 11, 24, 25. and Eliphaz took Timna, a sister of Lotan the son of Seir, to be his concubine, ver. xii. 22. the names of the sons of Seir follow, *Lotan, and Shobal, and Zibeon, and Anah*; the first of these is said † to be the same with Latinus, a king that reigned in Italy, which seems to be taken from the fancied resemblance of names. Zibeon and Anah are here spoken of as brethren, the sons of Seir; whereas in ver. 24. they are made mention of as father and son, see the note on ver. 2. Zibeon, according to the Jewish writers †, committed incest with his mother, whence came Anah, and is called his brother, because of the same mother, and his son, as being begotten by him. They seem to seek for such kind of copulations to reproach the Edomites.

Ver. 21. *And Dishon, and Ezer, and Dishan, &c.*] These were 3 others of the sons of Seir, which with the other 4 beforementioned made 7: *these are the dukes of the Horites, the children of Seir in the land of Edom*; these were in the land of Edom before it was so called and possessed by the Edomites, and whose posterity afterwards became tributary to them.

Ver. 22. *And the children of Lotan were Hori and Heman, &c.*] The first of these seems to have his name from the general name of the tribe or nation, and the other is called Homam, 1 Chron. i. 39. *and Lotan's sister was Timna*; whom Eliphaz the first-born of Esau took for his concubine, ver. 12. for the sake of which her relation to Lotan is here mentioned; and she is said to be the sister of this man particularly, though there were 7 brethren of them, because she might be his sister both by father and mother's side. when she was not of the other only by the father's side.

* Hist. Heb. l. 1. c. 2. vid. Chizuk Eunuah, par. 1. c. 6. p. 66. & Nachman apud Buxtorf. Lex. Talmud. col. 21, 32.

† Vid. Huls Theolog. Jud. par. 1. p. 123, &c.

‡ Apud Menessch ben Israel, conciliator in Gen. Quæst. 57. p. 81.

§ Geograph. l. 5. c. 16.

* Apud Menessch at supra.

† Shaishlet Hakabala, fol. 79. 1.

‡ T. Bab. Pesachim, fol. 54. 1. & Bava Bathra, fol. 115. 2. Berachit Rabba, sect. 82. fol. 72. 1.

Ver. 23. *And the children of Shobal were these, &c.]* Who was the second son of Seir, and whose sons were the 5 following: *Alvan, and Mahanath, and Ebal, Shepho, and Onam;* in 1 Chron. i. 40. Alvan is called Alian, and Shepho is Shephi.

Ver. 24. *And these are the children of Zibeon, &c.]* The 3d son of Seir, and who had two sons; both *Ajah and Anah;* of the latter it is observed: *this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father;* who observed, whilst he was feeding his father's asses in the wilderness, that the he-asses coupled with mares, or horses with the she-asses, and produced another sort of creatures called mules; and by this means found out the way how such creatures might be produced, and practised it: so Ælianus says^a, that mules are not the produce of nature, but you may call it an adulterous invention of human contrivance and boldness, and a theft: this is the common interpretation, and to which our version leads: but against it it may be observed, that the word for *mules* is different from this here used, nor is this word ever used of mules, nor does it appear that there were any creatures of this sort before the days of David; nor is the word translated *found* ever used of that which before was not in being, but of what already existed; nor is there any mention of horses or mares in this account also; had it referred to a mixture of these creatures with asses, it would not have been omitted. Some think therefore the words are to be rendered, *he found waters in the wilderness;* sources and collections of waters which were not usual in a wilderness, and of great worth and use in desert lands, as Edom was, and in those hot countries, and the Vulgate Latin version renders it, *hot waters;* but then to the fixing of either of these versions, the word must be altered either in its points or letters, for which there is no authority. The Targum of Onkelos renders it mighty ones or giants, and may signify the *Enim*, the *aleph* being changed for *yod*, as Aben Ezra observes; and then the sense is, that these gigantic people, who were so called from the terror they brought upon their neighbours, and who dwelt near the Horim in Seir, Deut. ii. 10, 11, 12. as they used to steal from their flocks, Anah lighted on them in the wilderness, and fell upon them, and took them; and with this agrees the Samaritan version, *he found giants in the wilderness;* and so Abendana interprets the words: Aben Ezra observes, that many interpret the word of plants or herbs; and a very learned man is of opinion that the word used is the name of a useful herb or plant, first discovered by Anah. This Anah, though a keeper of his father's asses, is afterwards called Duke Anah; it being the custom of the sons of great personages to be the keepers of flocks and herds; see the note on ch. xxix. 9.

Ver. 25. *And the children of Anah were these, &c.]* Dishon, the name of one of his uncles, ver. 21. and *Aholibamah the daughter of Anah;* Aben Ezra thinks this is not the same Anah that was mentioned in the beginning of this verse; since, if he was the same,

there was no need to mention him again, but that he is the same that is mentioned in ver. 1. but if he is not the same that is spoken of in this and the preceding verse, it is difficult to account for the mention of him at all in this place: that he is the same as in ver. 1. seems to be right, though it is attended with this difficulty, that the Anah and Aholibamah there are represented as of the Hivites, whereas here they are reckoned among the Horites; but it may be, as Ainsworth observes on ver. 20. that the Horites were of the race of the Hivites originally; and indeed this Aholibamah being the wife of Esau seems to be the reason of this particular notice taken of her here. She is omitted in 1 Chron. i. 41.

Ver. 26. *And these are the sons of Dishon, &c.]* Not of Dishon the son of Anah, but of Dishon the son of Seir, ver. 21. and they are the 4 following: *Hemdan, and Eshban, and Ithran, and Cheran;* the first of these is called Amram, or rather Chamram, 1 Chron. i. 41.

Ver. 27. *The children of Ezer are these, &c.]* Another son of Seir, who had the following sons: *Bilhan, and Zaavan, and Achan;* the 2 last are called Zavan and Jakan, in 1 Chron. i. 42.

Ver. 28. *The children of Dishon are these, &c.]* The last of the seven sons of Seir, and who had 2 sons, *Uz and Aran;* from the former of these the land of Uz, inhabited by the Edomites, had its name, Lam. iv. 21. some have taken this to be the country of Job, ch. i. 1.

Ver. 29. *These are the dukes that came of the Horites, &c.]* Not that succeeded one after another, as the kings next mentioned did, but were together, at the same time, heads of respective families, and governors of them; and then the 7 sons of Seir are rehearsed in this and the following verse in their order, with the title of *duke* annexed to each of them, *Duke Lotan, &c.]*

Ver. 30. *These are the dukes that came of Hori, &c.]* The ancestor of Seir, whence he is called the Horite, unless the singular is put for the plural, used in the preceding verse: *among their dukes in the land of Seir;* not that there were other dukes besides them in the land of Seir until Esau got among them, but these were they whose habitations were before in the land of Gaba (or Seir); as the Targum of Jonathan paraphrases it; or *in, or according to their dukedoms,* as the Septuagint version; in their respective families where they had the government, and which became very numerous.

Ver. 31. *And these are the kings that reigned in the land of Edom, &c.]* In the land that was afterwards called the land of Edom; for this land was not so called when these kings began to reign: for, according to Bishop Cumberland^f, and those that follow him^g, these were Horite kings, who, after their defeat by Chedorlaomer, ch. xiv. 6. in order to secure themselves the better from such a calamity for the future, set up a kingdom, and which appears, by the following account, to be elective; and so Maimonides^h observes, that not one of these kings were of Edom: and these were, *before there reigned any king over the children of*

^a De Animal. l. 12. c. 16.

^b Wagenseil, in Sota, p. 217, 218.

^c Orig. Gent. Antiqu. p. 1—24.

^e Bedford in his Scripture Chronology, and the Authors of the Universal History.

^h Morch Nevochim, par. 3. c. 50. p. 520.

Israel; and there being no kings over Israel until many years after the times of Moses, hence some have thought these words are inserted by some other writer after him; but there is no need to suppose that; for Moses knew, from foregoing prophecies and promises, that kings would arise out of them and reign over them, ch. xvii. 6. and xxxv. 11. and this he was so certain of, that he himself, by divine direction, gave laws and rules to the children of Israel respecting their future kings, Deut. xvii. 14—20. besides Moses himself was king in Jeshurun or Israel, Deut. xxxiii. 5. so that it is the same as if he had said, these are the kings that reigned in Edom before this time.

Ver. 32. *And Bela the son of Beor reigned in Edom, &c.*] His name was not Balac, as the Septuagint version, which may lead to think of Balak king of Moab; nor is this the same with Balaam, the son of Beor, who lived ages after, as some in Aben Ezra: who he was we know no more of than what is here said; he was the first Horite king, and is placed by Mr. Bedford¹ in A. M. 2002: *and the name of his city was Dinhabah*, the place either where he was born, or where he had been governor before, but of it we read nowhere else.

Ver. 33. *And Bela died, &c.*] How long he reigned is not known with any certainty, nor whether he left any sons behind him; if he did, they did not succeed him in the throne; for *Jobab the son of Zerah of Bozrah reigned in his stead*: this king some have thought to be the same with Job, and from whom one of the books of Scripture has its name; but neither their names, nor age, nor country agree: who this Jobab and his father Zerah were cannot be said: they seem to be of the same country in which Jobab reigned, since he is said to be of Bozrah, a famous city of Idumea, after spoken of in the prophets Isaiah and Jeremiah and others. Jarchi takes it to be a city of Moab, and indeed it is sometimes placed in Moab, and sometimes in Edom, it being on the borders of both, and sometimes belonged to the one and sometimes to the other. According to Mr. Bedford², this king began his reign, A. M. 2135, so that the former king must have reigned about 42 years; which is a space of time he allows to each successor, taking them one with another, the particular and exact time of each reign he not being able to fix.

Ver. 34. *And Jobab died, &c.*] According to the above chronologer, A. M. 2177: *and Husham of the land of Temani reigned in his stead*; or of the land of the south, as the Targum of Jonathan, of the southern part of the land of Idumea, as it was afterwards called; the metropolis of which was the city of Teman, after spoken of in Scripture, which had its name from Teman the son of Eliphaz, ver. 11. see the note there.

Ver. 35. *And Husham died, &c.*] As is thought, about A. M. 2219, above 40 years after the death of Abraham, as computed by the above writer: *and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead*: who he or his father were we have no other account, nor of this warlike

action of his; probably the Midianites came out to invade him, hearing of which, he went out against them, and met with him in the fields of Moab, which were near to Midian, and fought them and conquered them: Jarchi says, the Midianites came out to make war against the Moabites, and the king of Edom went out to help the Moabites, and hence, he says, we learn, that Midian and Moab were near each other; and in the days of Balaam they made peace, that they might combine against Israel: this battle is supposed to be fought in the 12th year of his reign, and it is thought to be in his reign that Esau came with his family and dwelt in Seir¹; though some place it later, either in the following reign, or in that of his successor^m: *and the name of his city was Avith*; where it was is not certain.

Ver. 36. *And Hadad died, &c.*] As is supposed, about A. M. 2241. *and Samlah of Masrekeh reigned in his stead*; but who he was, or the place he was of, cannot be said.

Ver. 37. *And Samlah died, &c.*] As is supposed, about A. M. 2283. *and Saul of Rehoboth by the river reigned in his stead*; Rehoboth was one of the cities built by Ashur, ch. x. 11. and was situated near the river Euphrates; and so the Targum of Jonathan calls it Rehoboth which is by Euphrates; but Jeromⁿ, from Eusebius, takes it to be another city by a river in Edom, and says, that there was in his days a garrison in the country of Gabalena (a part of Idumea), a large village called by that name.

Ver. 38. *And Saul died, &c.*] About A. M. 2325. *and Baal-hanan the son of Achbor reigned in his stead*: whose name, inverted, is observed by Grotius to be the same with Hannibal; it signifies a gracious lord or king.

Ver. 39. *And Baal-hanan the son of Achbor died, &c.*] About A. M. 2367. *and Hadar reigned in his stead*; the last of the Horite kings, when an end was put to this monarchy by the united families of Seir and Esau, and changed into dukedoms; of which there were 7 of the race of Seir, and 14 of the race of Esau, of whom an account is given in the preceding part of this chapter: as for this last king it is further said of him: *and the name of his city was Pau*; but where it was cannot be said: *and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab*; this woman seems to be a person of note, by the particular mention made of her; but whether the names of her ancestors are the names of men or women it is not certain: some take Matred to be the name of her father, and Mezahab the name of her grandfather; but according to Aben Ezra, Matred was the name of her mother, who was the daughter of Mezahab her grandfather; whom the Targum of Jonathan interprets melter of gold, as does Saadia Gaon.

Ver. 40. *And these are the names of the dukes that came of Esau, &c.*] After the regal monarchy ceased, the government in Edom was by dukes, and of these there were two sorts, one of which an account has been given of already, who were partly of the race of Seir, and partly of the race of Esau; and who were

¹ Scripture Chronology, p. 316.

² Ib. p. 327.

³ Bedford's Scripture Chronology, p. 343; 349.

^m Universal History, vol. 2. p. 170.

ⁿ De loc. Heb. fol. 93. M. 294. A.

dukes not by succession, but together, in and over their respective families: and it may be observed, that neither Esau, nor his sons by his two first wives, Eliphaz and Reuel, are called dukes, only his 3 sons by his last wife; all the rest are his grandsons and sons of the 2 former, which seems to give some light as to the time when those dukedoms took place; and very probably it was by the joint influence of Seir and Esau, whose families had intermarried, that an end was put to the regal power, and who, for a course of years, governed in the above manner: and they of Esau's race in those times are said to be *dukes in the land of Edom*, as a learned man^o has observed; whereas those that follow, which are a second race of them, are called *dukes of Edom*, ver. 43. who took possession of the country and ruled in it, driving out the Horites and succeeding in their stead: these are described *according to their families*; they were the heads of: *after their places, by their names*; the places where they lived, which were called after their names, and are as follow: *Duke Timnah, Duke Alvah, Duke Jetheth*; these were both the names of the dukes, and of the places where they governed, called after their names; so Timnah or Themna, as Jerom calls it, is by him said to be a city of the princes of Edom, the same he says of Jetheth^p, so the like may be concluded of Alvah.

Ver. 41. *Duke Aholibamah, Duke Elah, Duke Pinon*.] The former is the name of a woman, ver. 2, 25. here the name of a man, and also of the place of which he was duke; for Jerom observes^q, that Oolibama is a city of the princes of Edom, and who also makes mention of Elath, a country of the princes of Edom, and a city of Esau, 10 miles from Petra to the east^r, and the seat of Duke Pinon was very probably Pinon, which lay between Petra and Zoar^s.

Ver. 42. *Duke Kenaz, Duke Teman, Duke Mibzar*.] There was a Kenaz the son of Eliphaz, and so a Teman a son of his, who were both dukes; but these seem to

be different from them, though the latter might be duke of the place called Teman from him: which, in Jerom's time^t, was a village five miles distant from Petra, and where^u was a Roman garrison, and so Mabsar in his times^v, was a large village in the country of Gabalena (a part of Idumea), and called Mabsara, and belonged to the city Petra.

Ver. 43. *Duke Magdiel, Duke Iram, &c.*] Magdiel also, Jerom^w says, was in the country of Gabalena, formerly possessed by the dukes of Edom; and the Targum of Jouathan says, this duke was called Magdiel from the name of his city, which was a strong *migdal* or tower: and Jarchi's note upon this word is, this is Rome; so the Jewish writers elsewhere say^x, that Esau had 100 provinces from Seir to Magdiel, as it is said, *Duke Magdiel, Duke Iram*, this is Rome: *these be the dukes of Edom, according to their habitations, in the land of their possession*; the former race of dukes, as has been observed, were dukes in the land of Edom, were sojourners in the land, at least had not sovereign dominion, or were not the only dukes in it; there were dukes of the race of Seir at the same time; but now these having driven out the Horites, were sole possessors and sovereign lords; and thus while Israel and his posterity were sojourners in a strange land, Esau and his family were possessors and lords of a country they could call their own: *he is Esau the father of the Edomites*; that is, Edom, the dukes of whose race are before reckoned up; the same is Esau, who had the name of Edom from selling his birthright for a mess of red pottage: and this is the man from whom the Edomites or Idumeans sprung, often hereafter spoken of in the Scripture, though no more in this history. He is said^y to be killed by the tribes of Israel, at the funeral of Jacob, he coming forth with a great army to hinder his interment in the cave of Machpelah: it is a tradition of the Jews^z, he was slain by Judah.

C H A P. XXXVII.

IN this chapter begins the history of Joseph, with whom the remaining part of this book is chiefly concerned; and here are related the hatred of his brethren to him, because he brought an ill report of them to his father, and because his father loved him, and which was increased by the dream he dreamed, and told them of, ver. 1—11. a visit of his to his brethren in the fields, whom he found after a long search of them, ver. 12—17. their conspiracy on sight of him to slay him, but by the advice of Reuben it was agreed to cast him into a pit, which they did, ver. 18—24. and after that, at the motion of Judah, sold him to the Ishmaelites, who were going to Egypt, ver. 25—28. this being done, Reuben being absent, and not finding Joseph in the pit, was in great distress, ver. 29, 30. their contrivance to deceive

their father, and make him believe that Joseph was destroyed by a wild beast, which on the sight of the coat he credited, and became inconsolable, ver. 31—35. and the chapter concludes with the sale of Joseph in Egypt to Potiphar, an officer of Pharaoh's, ver. 36.

Ver. 1. *And Jacob dwelt in the land wherein his father was a stranger, &c.*] And this stands opposed unto, and is distinguished from the case and circumstances of Esau and his posterity, expressed in the preceding chapter, who dwelt in the land of their possession, not as strangers and sojourners, as Jacob and his seed, but as lords and proprietors; and so these words may be introduced and read in connexion with the former history; *but Jacob dwelt, &c.*^a; and this verse would better conclude the preceding chapter than begin a

^o Shuckford's Connection, p. 199.

^p De loc. Heb. fol. 93. F. 95. C.

^q Ibid. fol. 93. K.

^r Ib. fol. 91. E.

^s Eusebius apud Roland. Palestin. illustrat. p. 71.

^t De loc. Heb. 3. fol. 95. B.

^u De loc. Heb. 3. fol. 93. B.

^v Ib.

^w Pirke Eliezer, c. 38.

^x Shalshalet Hakabala, fol. 5. 1.

^y T. Hieros. Gittin, fol. 47. 2.

^z מִיֵּשֶׁב אֶת הַבְּרִיטָנָה, Schmidt.

new one. The Targum of Jonathan paraphrases the words, *and Jacob dwelt quietly*; or peaceably, in tranquillity and safety; his brother Esau being gone from him into another country, he remained where his father lived and died, and in the country that by his blessing belonged to him: *in the land of Canaan*, and particularly in Hebron, where Isaac and Abraham before him had dwelt.

Ver. 2. *These are the generations of Jacob, &c.*] But no genealogy following, some interpret this of events or of things which befell Jacob, and his family, particularly with respect to his son Joseph, as Aben Ezra and Ben Melech take the sense of the word to be from Prov. xxvii. 1. but the words may refer to what goes before in the latter end of the 35th chapter, where an account is given of Jacob's sons, with regard to which it is here said, *these are the generations of Jacob*; the whole 36th chapter, which contains the genealogy of Esau, being a parenthesis, or at least an interruption of the above account, the history of Jacob and his posterity is here re-assumed and carried on: *Joseph being seventeen years old, was feeding his flock with his brethren; or in the flock*^b; he was with them in the pastures, where the flocks were fed, not so much to assist them in it, as to be taught by them how to feed, they being older than he: *and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives*; his secondary wives or concubines, called his wives, because their children shared in the inheritance. These sons of theirs were Dan and Naphtali the sons of Bilhah, and Gad and Asher the sons of Zilpah; with these Jacob rather chose Joseph should be, than with the sons of Leah; and especially that he should be with the sons of Bilhah, who was the handmaid of Rachel, Joseph's mother, and she being dead, it might be thought that Bilhah and her sons would have the most respect for Joseph: *and Joseph brought unto his father their evil report*; for not being able to bear with their evil deeds, and yet not having authority enough, being a junior, to reprove, correct, and check them, he reported them to his father: what the things were reported is not said, perhaps their quarrels among themselves, their contempt of Joseph, their neglect of their flocks, &c. Some of the Jewish writers make them to be abominable acts of uncleanness^c, others eating of the member of a creature alive, particularly the flesh of the tails of lambs while living^d.

Ver. 3. *Now Israel loved Joseph more than all his children, &c.*] He being the first-born of his beloved Rachel, and a lovely youth, of a beautiful aspect, very promising, prudent and pious: the reason given in the text follows, *because he was the son of his old age*; being 91 years of age when he was born; and the youngest children are generally most beloved, and especially such as are born to their parents when in years. Benjamin indeed was younger than Joseph, and is described in like manner, ch. xlv. 20. and for this reason one would think had the greatest claim to his father's affections; wherefore some give a different sense of this phrase, and render it, *the son or disciple of elders, senators*, i. e. a wise and prudent man: and in-

deed, if being the son of his old age was the reason of his affection, Benjamin had the best claim to it, being the youngest, and born to him when he was still older; and this sense is countenanced by Onkelos, who renders it, "because he was a wise son to him:" and so the reason why he loved him more than the rest was, because of his senile wisdom; though a child in years, he was old in wisdom and knowledge. Abendana observes, that it was a custom with old men to take one of their little children to be with them continually, and attend upon them, and minister to them, and lean upon their arm; and such an one was called the son of their old age, because he ministered to them in their old age: *and he made him a coat of many colours*; that is, had one made for him, which was interwoven with threads of divers colours, or painted, or embroidered with divers figures, or made with different pieces of various colours: according to Jerom^e, it was a garment which reached down to the ankles, and was distinguished with great variety by the hands of the artificer, or which had long sleeves reaching to the hands; and so the Jewish writers^f say it was called *passim*, because it reached to the palms of the hands: this might be an emblem of the various virtues which early appeared in him; or rather of the several graces of the spirit of God implanted in him, and of the raiment of needle-work, the righteousness of Christ, with which he was clothed, Psal. xlv. 14. and of the various providences which Jacob, under a spirit of prophecy, foresaw he would be attended with.

Ver. 4. *And when his brethren saw that their father loved him more than all his brethren, &c.*] Which they perceived by various things in his behaviour to him, by his words, his looks, his gestures, and particularly by the coat he had made him, which distinguished him from the rest: *they hated him, and could not speak peaceably unto him*; they not only inwardly hated him, but they could not conceal their hatred, but betrayed it by their speech unto him; they could not speak to him on any occasion, but in a cross, surly, ill-natured manner; they could not salute him, or give him the common salutation, Peace be to thee, as Aben Ezra suggests.

Ver. 5. *And Joseph dreamed a dream, and he told it his brethren, &c.*] As a dream, in the simplicity of his heart; not understanding it, or imagining there was any meaning in it; he told it not with any design to affront them, but as an amusement, and for their diversion, there being something in it odd and ridiculous, as he himself might think: *and they hated him yet the more*; not only because he had carried an ill report of them to his father, and because he loved him more than they, but still more because of this dream; the meaning of which they at once understood, though he did not, which yet they supposed he did, and that he told them it in a boasting manner, and to irritate them.

Ver. 6. *And he said unto them, hear, I pray you, this dream which I have dreamed.*] Hear now, so the Targums of Onkelos and Jonathan, immediately, directly, lest he should forget it, having perhaps dreamt it the

^b [נָשָׂא] in pecudibus, Montanus; in grege, Vatablus.

^c Bereshit Rabba, sect. 84. fol. 73. 1. Jarchi in loc.

^d Targum Jon. in loc. Pirke Eliezer, c. 38.

^e Trad. Heb. in Gen. fol. 72. A.

^f Bereshit Rabba, at supra.

night before; though our version expresses more modesty and submission. The dream follows:

Ver. 7. *For, behold, we were binding sheaves in the field, &c.*] So it was represented in his mind in a dream, as if it was harvest-time, and he and his brethren were at work together in the field binding up sheaves of corn that were reaped, in order to be carried home: *and, lo, my sheaf arose, and stood upright; it seemed to him, that after he had bound and laid it on the ground, that it rose up of itself, and stood erect: and, behold, your sheaves stood round about, and made obeisance to my sheaf;* the sheaves which his brethren bound up, they also stood upright, and all around his sheaf, and bowed unto it; so it appeared to him in his dream. This was a fit emblem of their coming to him into Egypt for corn, and bowing to him, when their sheaves were empty, and his was full. In an ancient book of the Jews^b Joseph's sheaf is interpreted of the Messiah, whom they call the son of Ephraim. Joseph no doubt was a type of the true Messiah, and in this of his exaltation and glory, and of that honour given him by all his saints who come to him, and receive from him all the supplies of grace.

Ver. 8. *And his brethren said unto him, &c.*] After he had told his dream, being highly offended with him, understanding the dream, and the meaning of it, better than he did: *shalt thou indeed reign over us? shalt thou indeed have dominion over us?* denying that he ever should, and reproving him for his vanity, in concluding from hence that he would have the dominion over them. So the Targums of Onkelos and Jonathan, dost thou think, suppose, or imagine that thou shalt rule over us? it looks as if by telling us this dream that such a whim and fancy has got into thine head: *and they hated him yet the more for his dreams and for his words;* for it seems by this that he had dreamt, and told them more dreams besides this, and they hated him both for them, and for his telling them to them; though Jarchi thinks the phrase, *for his words,* refers to the ill report he gave of them to his father.

Ver. 9. *And he dreamed yet another dream, &c.*] Relating to the same subject as the former, and for the confirmation of it, only the emblems are different, and more comprehensive: *and told it his brethren, and said, behold, I have dreamed a dream more; another dream, and which he told, either as not knowing fully the resentment of his brethren at his former dream, or in order to clear himself from any charge of feigning the dream, or having any ill intention in telling it; seeing he had another to the same purpose, and therefore thought fit to acquaint them with it, that they might more seriously consider of it, whether there was not something divine in it, which he himself began to think there was: and, behold, the sun, and the moon, and the eleven stars, made their obeisance to me;* in his dream it seemed to him, either that he was taken up into the starry heaven, and these luminaries bowed unto him, or else that they descended to him on earth, and paid their respects unto him.

Ver. 10. *And he told it to his father, and to his brethren, &c.*] After he had told it to his brethren, he told it to his father a second time in their hearing, that

he might pass his judgment on it, and give his sense of it before them: *and his father rebuked him;* not as being ignorant of the meaning of the dream, for by what follows he had a clear understanding of it, or as if he thought it was an idle dream, and would never have any accomplishment: but he thought fit, in his great wisdom and prudence, to put on such an air, partly to check young Joseph, lest he should grow proud, and haughty, and insolent upon it, and behave in a disagreeable manner to himself and to his brethren; and partly to conciliate the minds of his brethren to him, which he perceived were exasperated by his dreams: *and said unto him, what is this dream that thou hast dreamed? what dost thou take to be the meaning of it? canst thou imagine that it is of God? is it not a mere whim and imagination of thine own wandering brain in thy sleep? why dost thou tell such an idle dream as this, as if there were something divine in it, when it appears the most absurd and irrational? shall I, thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?* whereby it plainly shews he understood the meaning of the dream, though he would not seem to countenance it. By the *sun* he understood himself, the principal and head of the family, the active instrument of the generation of it, the light, life, and support of it; and by the *moon* his wife, the passive instrument of generation, who had the lesser share of rule in the family, yet contributed much to its good and welfare; by whom is meant not Rachel, the real mother of Joseph, who was dead, unless this is observed to shew the seeming absurdity of it, from whence the whole might appear ridiculous; but rather Leah, who was now Jacob's only true wife, and the stepmother of Joseph; or else Bilhah, Rachel's handmaid, who since her death was a mother to Joseph; and by the *11 stars* he understood the 11 brethren of Joseph, who were as stars that receive their light from the sun; and in allusion to the 12 constellations in the Zodiack, to which Joseph and his 11 brethren answered. This had its fulfilment, in some measure, when Jacob sent presents to Joseph when governor of Egypt, though unknown to him, and when he and his family went thither, when, no doubt, Jacob shewed a civil respect according to his dignity, and in regard to the office he bore: and so his wife, if he then had any, that went with him, and if not personally, yet in her posterity paid a deference to him, as it is certain all his brethren did. Grotius observes from the Oneirocritics or interpreters of dreams, particularly Achmes, that according to the doctrine of the Persians and Egyptians, that if any one should dream that he rules over the stars, he shall rule over all people.

Ver. 11. *And his brethren envied him, &c.*] Notwithstanding all the precaution Jacob took to prevent it; they suspecting and fearing that these dreams portended the pre-eminence of Joseph over them, or however served to fill his mind with the hopes and expectation of it: *but his father observed the saying;* what Joseph had said in relating his dream; he laid it up in his mind and kept it there, often thought of it, and waited to see its accomplishment.

Ver. 12. *And his brethren went to feed their fathers'*

^b Raya Mchimna in Zohar in Gen. fol. 87. 2.

flock in Shechem.] Very probably some considerable time after the telling of the above dreams; it was usual to remove flocks from place to place for the sake of pasturage; and sometimes at a great distance, as Shechem was from Hebron; where Jacob now dwelt, said¹ to be about 60 miles; but this is not so much to be marvelled at as the place itself, whither they went, for though Jacob had bought a parcel of a field in this place, ch. xxxiii. 19. which might be a reason for their going thither to feed their father's flocks in his own field; yet it was the place where they had committed a most outrageous action in destroying all the males there, and therefore might fear the inhabitants of the neighbouring cities would rise upon them and cut them off.

Ver. 13. *And Israel said unto Joseph, &c.*] After his brethren had been gone some time to Shechem: *do not thy brethren feed the flock in Shechem?* this question is put, not as ignorant of it, or doubting about it, but to put Joseph in mind of it, and in order to what follows: *come, and I will send thee unto them*: which is pretty much he should, considering the length of the way, 60 miles, the dangerous place in which they were feeding their flocks, and especially seeing his brethren envied and hated him; but Jacob might think that by this time things had wore off of their minds; and it is certain he had no suspicion of their hatred rising so high as to attempt his life; and it is plain he had none concerning them, when his coat was brought to him, but believed it was wild beasts that had devoured him: *and he said unto him, here am I*; shewing his readiness to obey his father, and go on this errand, though it was a long journey, and he to go it alone, and his brethren also bore no good will to him.

Ver. 14. *And he said to him, go, I pray thee, &c.*] Or *now*², directly, immediately, which is more agreeable to the authority of a father: *see whether it be well with thy brethren, and well with the flocks*; it having been many days, and perhaps months, since he had heard any thing of them; and the rather Jacob might be under a concern for them, because of the danger they were exposed to from the neighbouring tribes and nations of the Canaanites, on account of their having some time ago destroyed the Shechemites; so the Targum of Jonathan, paraphrasing on the preceding part, makes Jacob to say, "I am afraid, lest the Horites should come and smite them, because of their smiting Hamor and Shechem, and the inhabitants of that city; come, and I will send thee, &c." *and bring me word again*: of their welfare, and of the state of their flocks: *so he sent him out of the vale of Hebron*: the same with the plains of Mamre near the city of Hebron, which was built on a hill: *and he came to Shechem*: after he had travelled 60 miles.

Ver. 15. *And a certain man found him, &c.*] Many of the Jewish writers¹ say, this was an angel, the angel Gabriel, in the likeness of a man; but according to Aben Ezra, it was a traveller he met on the road;

but it is more probable, as Schmidt observes, that it was some man at work in the field that lighted of him and took notice of him: *and, behold, he was wandering in the field*; in some field near Shechem, perhaps the same his father Jacob had purchased, and where he expected to have found his brethren, and was looking out for them, going to and fro in search of them, which the labouring man in the field observed: *and the man asked him, saying, what seekest thou?* seeing him walking about, and first looking one way, and then another, concluded he was in search of something, either of some man or of some creature, a sheep or an ox that was lost; and therefore put this question to him, with a view to give him what direction and assistance he could.

Ver. 16. *And he said, I seek my brethren, &c.*] Whom, no doubt, he described to the man, and told him who they were, and to whom they belonged; or otherwise the man would have been at a loss to know who he meant, and what further to say to him, and without which Joseph would never have made the following request to him: *tell me, I pray thee, where they feed their flocks*; in what part of the country they are, what field they are in, how far to it, and which the way.

Ver. 17. *And the man said, they are departed hence, &c.*] They had been there, in the field where he and Joseph were, and which was probably the field before mentioned; but for good reasons, perhaps for want of pasture, or in order to find better feeding for their cattle, they were gone from thence, from the fields about Shechem: *for I heard them say, let us go to Dothan*; this was, as some say, 4 miles from Shechem, others 8^m; according to Brochardus², it was a plain country between fruitful hills, contiguous to fountains, was pasture-ground, and very fit for feeding cattle; and its very name, as Hillerus³ notes, signifies grassy, or a place of tender grass: here, afterwards, was a city built, not far from Samaria, 2 Kings vi. 13. about 12 miles to the north of it, as says Jerom⁴; it was in the tribe of Manasseh, about 44 miles from Jerusalem to the north, and 6 miles from Tiberias to the west⁵: *and Joseph went after his brethren, and found them in Dothan*; which shews that he had a real desire to see them, and know their state and condition, that he might report it to his father; since he might have returned on not finding them at Shechem, that being the place he was sent to, and would have been sufficient to have shewn obedience to his father's commands, though perhaps it might not have come up to his full sense and meaning.

Ver. 18. *And when they saw him afar off, &c.*] They knew him as soon as they saw him, by his stature, his gesture or manner of walking, and especially by his coat of various colours he now had on, ver. 23. *even before he came near unto them*; the distance he was from them when they first spied him is particularly remarked and repeated, not to shew the quickness of their sight, but for the sake of what follows; to ob-

¹ Bunting's Travels, p. 79. Ainsworth in loc.

² N^o ouc, Pagninus, Montanus, Junius & Tremellius, Piscator, Drusius.

³ Pirke Eliezer, c. 38. Targum Jon. & Jarchi in loc.

⁴ Bunting's Travels, p. 79. Ainsworth in loc.

⁵ Apud Drusium in loc.

⁶ Oronastic. Sacra, p. 526.

⁷ Loc. Heb. fol. 90. H.

⁸ Bunting, ut supra, p. 80.

serve how soon their passions were raised, how intense and prepose their malice, and which put them upon devising ways and means to destroy him, for it follows: *they conspired against him, to slay him*; they entered into a consultation, and devised the most crafty methods they could think of to take away his life, and yet conceal the murder.

Ver. 19. *And they said one to another, &c.*] According to the Targum of Jonathan, Simeon and Levi said what follows: nor is it unlikely, since they were hot, passionate, cruel, and bloody-minded men, as appears by the affair of Shechem; and perhaps this may be the reason why Joseph afterwards, when governor of Egypt, took Simeon and bound him, ch. xlii. 24. which was but a just retaliation for his advice to cast him into a pit when slain: *behold, this dreamer cometh; or master of dreams*¹; not of the interpretation of them, but of dreaming them; that had them at his command when he pleased, as they jeeringly flouted him; as if he was a framer and contriver of them, and only pretended to them when he had none, or else that he was frequently dreaming and telling his dreams; this they said in a sarcastic way, and, perhaps, as pleased, and rejoicing that such an opportunity offered to take their revenge on him: this shews that it was on the account of his dreams chiefly that they bore such a grudge against him, that this was uppermost on their minds, and was revived at first sight of him, and from whence their malice sprung.

Ver. 20. *Come now therefore, and let us slay him, &c.*] Agree to do it, and actually do it: *and cast him into some pit; or, one of the pits*², which were near, and were dug for the collection of rain-water, as was usual in those countries where water was scarce: *and we will say, some evil beast hath devoured him*; which would seem plausible, since wild beasts were frequent in those parts, as lions and bears, see 1 Kings xiii. 24. 2 Kings ii. 24. *and we shall see what will become of his dreams*; who will be the lord then, and reign, and have the dominion, he or we.

Ver. 21. *And Reuben heard it, &c.*] Overheard what they said, not being in the consultation; perhaps knowing his temper and disposition to be more mild and gentle, and being the elder brother, might fear he would overrule matters against them, and therefore Simeon and Levi did not choose to have him in the debate; or he might be at some distance and entirely absent when the consultation was held, and their intention was reported to him by some of them: *and he delivered him out of their hands*; from slaying him; that is, he endeavoured to do it by proposing another scheme: *and said, let us not kill him*; or *let us not smite the soul*³; the dear soul, or take away life.

Ver. 22. *And Reuben said unto them, shed no blood, &c.*] Innocent blood, as the Targum of Jonathan; the blood of a man, a brother's blood, one that had not done any thing wherefore it should be shed, and which would involve in guilt, and bring vengeance on them: he seems to put them in mind of the original

law in Gen. ix. 6. but *cast him into this pit that is in the wilderness, and lay no hand upon him*; which might seem to answer the same purpose, namely, by depriving him of his life in another way, by starving him; but this was not Reuben's intention, as appears by the next clause, and by his going to the pit afterwards, as it should seem, with a view to take him out of it privately; this advice he gave, *that he might rid him out of their hands, to deliver him to his father again*; safe and sound, in order, as it is thought by many interpreters, to reconcile his father to him, whose bed he had abused.

Ver. 23. *And it came to pass, when Joseph was come unto his brethren, &c.*] To the very place where they were, and had, in a kind and obliging manner, asked of their welfare, and related their father's concern for them, who had sent him on this errand: *that they stripped Joseph out of his coat*; his coat of many colours, that was on him; according to Jarchi and Aben Ezra, this was not one and the same coat, but divers, and that the sense is, that with his coat of many colours, and besides that, they stripped him of his lower garment, which was next to his skin, his shirt; so that he was quite naked when they cast him into the pit, and this they did as soon as he came up to them, so cruel and hard-hearted were they.

Ver. 24. *And they took him, and cast him into a pit, &c.*] Into the same that Reuben pointed to them, whose counsel they gladly took and readily executed, supposing he meant the same thing they did, starving him to death: *and the pit was empty, there was no water in it*; only serpents and scorpions, as the Targum of Jonathan; and Jarchi adds, this remark, that there was no water in it, seems to be made either to furnish out a reason why Reuben directed to it, that he might be the more easily got out of it, and not be in danger of losing his life at once, or of being drowned in it; or else to shew the uncomfortable situation he was in, having not so much as a drop of water to refresh him; see Zech. ix. 11. Dothan is said to remain to this day, and the inhabitants of it shew the ancient ditch into which Joseph was cast⁴.

Ver. 25. *And they sat down to eat bread, &c.*] Not at all concerned at what they had done, nor in the least grieved for the affliction of Joseph, and without any pity and compassion for him in his distress, but joyful and glad they had got him into their hands, and like to get rid of him for ever: *and they lift up their eyes, and looked*, after they had eaten their food, or while they were eating it: *and, behold, a company of Ishmaelites came from Gilead*; a place of merchandise for spices and balm, and such-like things; after mentioned. The Targums of Onkelos and Jonathan call them Arabians; and the Targum of Jerusalem, Saracens; these were the posterity of Ishmael, who came out of Arabia to Gilead, where they took up their merchandise, at least part of it, and were travelling to Egypt with it, and their way thither lay by Dothan; these travelled in companies,

¹ בעל חזיונות magister somniorum, Tigurine version, Montanus; dominus somniorum, Vatablus, Junius & Tremellius
² במארר הבריות in usum cisternarum, Pagninus, Montanus, Drusus; in usum ex cisternis istis, Junius & Tremellius, Piscator; in usum fovearum, Schmidt.

³ לא נכנו נפש ne percutiamus vel occidamus animam, Sam. Ar. Syr.

⁴ Bunting's Travels, p. 80.

now called *caravans*, partly on the account of robbers, and partly by reason of wild beasts, with both which they were sometimes beset in the deserts through which they travelled: *with their camels bearing spicery, and balm, and myrrh*; the first word is general according to our version, and others, and signifies various spices, a collection of them; and so Jarchi takes it; but Aquila translates it *storax*; and Bochart^w, by various arguments, seems to have proved, that this is particularly intended; though the Targum of Jonathan renders it *wax*^x; and so other versions: and *balm* is by some taken to be *rosin*, since there was no balm or balsam in Gilead, on the other side Jordan, nor indeed any in Judea, until it was brought thither from Arabia Felix, in the times of Solomon; and what we render *myrrh*, is in the Hebrew called *lot*, and is by some thought to be the same with *laudanum*: this their merchandise was carried on camels, very fit for their purpose every way, as they were strong creatures made to carry burdens, and could travel many days without water, which they were sometimes obliged to do in the deserts: *going to carry it down to Egypt*; where these things grew not, and were much in use, at least some of them, both in medicines, and in embalming dead bodies, much practised in Egypt; an Arabic writer^y makes this merchandise to consist of nuts, turpentine, and oil.

Ver. 26. *And Judah said unto his brethren, &c.*] In sight of the Ishmaelites, a thought came into his mind to get Joseph sold to them; *what profit is it if we slay our brother, and conceal his blood?* it could be no advantage to them even if they could have concealed his blood from men; and if it was discovered, as it would, in all likelihood, by some means or another, then they must be answerable for it; and if not, God would take vengeance on them, from whom they could never conceal it; and therefore it would be most profitable and advantageous to them to sell him, and not destroy him, or take away his life; and to suffer him to lie in the pit and die was the same thing.

Ver. 27. *Come, and let us sell him to the Ishmaelites, &c.*] For a slave, and that will defeat his dream; and as these were going down to Egypt, where they would sell him, he would be far enough from them, and there would be no probability of his ever being lord over them: *and let not our hand be upon him*; to take away his life, either by stabbing or starving him: *for he is our brother, and our flesh*; they had all one father, though different mothers, and therefore, as the relation was so near, some sympathy and compassion should be shewn; some degree of tenderness at least, and not savageness and cruelty: *and his brethren were content*; they agreed to the motion, inasmuch as they supposed it would answer their end as well, which was to prevent his dominion over them.

Ver. 28. *Then there passed by Midianites, merchantmen, &c.*] The same with the Ishmaelites before mentioned, as appears from the latter part of this verse; for as these were near neighbours, so they might join together in merchandise, and travel in company for

greater safety, and are sometimes called the one, and sometimes the other, as well as they might mix together in their habitations and marriages; and are hence called Arabians by the Targums, as before observed, and so by Josephus, which signifies a mixed people: *and they drew and lift up Joseph out of the pit*; not the Midianites, but his brethren: *and sold Joseph to the Ishmaelites for 20 pieces of silver*; for 20 shekels, which amounted to 25 shillings of our money. The Jews^z say, they each took two shekels apiece, and bought with them a pair of shoes, according to Amos viii. 6. but there were but nine of them, Reuben was absent: *and they brought Joseph into Egypt*; some think these Midianites were different from the Ishmaelites, and that Joseph was sold many times, first to the Midianites, and then by them to the Ishmaelites, and by the latter to Potiphar. Justin^a, an Heathen writer, gives an account of this affair in some agreement with this history; "Joseph (he says) was the youngest of his brethren, whose excellent genius they feared, and took him secretly, and sold him to foreign merchants, by whom he was carried into Egypt."

Ver. 29. *And Reuben returned unto the pit, &c.*] It is very probable he had pretended to go somewhere on business, with an intention to take a circuit, and come to the pit and deliver his brother, and go home with him to his father. The Jews say^b he departed from his brethren, and sat down on a certain mountain, that he might descend in the night and take Joseph out of the pit, and accordingly he came down in the night, and found him not. So Josephus^c says, it was in the night when Reuben came to the pit, who calling to Joseph, and he not answering, suspected he was killed: *and behold, Joseph was not in the pit*; for neither by looking down into it could he see him, nor by calling be answered by him, which made it a clear case to him he was not there: *and he rent his clothes*; as a token of distress and anguish of mind, of sorrow and mourning, as was usual in such cases; Jacob afterwards did the same.

Ver. 30. *And he returned unto his brethren, &c.*] From the pit, and whom he suspected had took him and killed him, as was their first design, not being with them when they proposed to sell him, and did: *and said, the child is not*; not in the pit, nor in the land of the living, but is dead, which is sometimes the meaning of the phrase, Jer. xxxi. 15. he calls him a child, though 17 years of age, because the youngest brother but one, and he himself was the eldest, and also because of his tender concern for him: *and I, whither shall I go?* to find the child or flee from his father's face, which he could not think of seeing any more; whom he had highly offended already in the case of Bilhah, and now he would be yet more incensed against him for his neglect of Joseph, who, he might have expected, would have taken particular care of him, being the eldest son: he speaks like one in the utmost perplexity, not knowing what to do, what course to steer, being almost distracted and at his wits' end.

^w Hierozoic. par. 2. l. 4. c. 12. col. 532.

^x So in Bereshit Rabba & Targum Jerusalem in R. Sol. Urbin. Ohel Moed, fol. 20. 2.

^y Patricides, p. 21. apud Hottinger. Smegma Orient. p. 367, 368.

^z Pirke Eliezer, c. 38.

^a E Trog, l. 36. c. 2.

^b Pirke Eliezer; ut supra.

^c Antiqu. l. 2. c. 3. sect. 3.

Ver. 31. *And they took Joseph's coat, &c.*] After they had told Reuben what they had done with him, who being willing to make the best of things as it was, joined with them in the following scheme: by this it appears, that when they took Joseph out of the pit they did not put his coat on him, but sold him naked, or almost so, to the merchants: *and killed a kid of the goats, and dipped the coat in the blood*; that being, as the Targum of Jonathan and Jarchi observe, most like to human blood.

Ver. 32. *And they sent the coat of many colours, &c.*] Which was what they dipped in the blood of the kid: this they sent to Jacob in such a condition, by the hand of some messenger; the Targum of Jonathan says, the sons of Zilpah and Bilhah; but more probably some of their servants, whom they instructed what to say to their father when they presented it to him; not caring to appear in person at first, lest they be thrown into such commotion and confusion at their father's distress, as might tend to lead on to a discovery of the whole affair: *and they brought it to their father, and said, this we have found*; that is, the messengers carried to the father of Joseph's brethren, who were sent with it, and taught to say, that they found it in some field in this condition, but found no man near it, only that by itself, and suspected it might be the coat of his son Joseph, if he had sent him out in it: *know now whether it be thy son's coat or no*: look upon it, see if any marks can be observed in it, by which it may with any certainty be known whether it his or no.

Ver. 33. *And he knew it, and said, it is my son's coat, &c.*] He took it, and examined it, and was soon convinced, and well assured it was his son's coat; read the words without the supplement *it is*, and the paths will appear the more, *my son's coat!* and think with what a beating heart, with what trembling limbs, with what wringing of hands, with what flowing eyes, and faulting speech, he spoke these words, and what follow: *an evil beast hath devoured him*: this was natural to conclude from the case the coat was in, and from the country he was sent into, which abounded with wild beasts, and was the very thing Joseph's brethren contrived to say themselves; and in this view they wished and hoped the affair would be considered, and so their wickedness concealed: *Joseph is without doubt rent in pieces*; or *in rending is rent*^d; he is most certainly rent in pieces, there is no question to be made of it; it is plain, and it must be the case.

Ver. 34. *And Jacob rent his clothes, &c.*] As expressive of his grief and mourning for the death of his son, as he supposed: *and put sackcloth upon his loins*; put off his usual apparel, and put on a coarse garment on his loins next to his flesh, as another token of his great trouble and affliction for the loss of his son; which though afterwards was frequently done in times of public or private mourning, yet this is the first time we read of it; whether Jacob was the first that used it, whom his posterity and others imitated, is not certain; however it appears that this usage, as well as that of

rending clothes on sorrowful occasions, were very ancient: *and mourned for his son many days*; or years, as days sometimes signify; 22 years, according to Jarchi, even until the time he went down to Egypt and saw him alive.

Ver. 35. *And all his sons and all his daughters rose up to comfort him, &c.*] His sons must act a most hypocritical part in this affair; and as for his daughters, it is not easy to say who they were, since he had but one daughter that we read of, whose name was Dinah: the Targum of Jonathan calls them his sons' wives; but it is a question whether any of his sons were as yet married, since the eldest of them was not more than 24 years of age; and much less can their daughters be supposed to be meant, as they are by some. It is the opinion of the Jews, that Jacob had a twin-daughter born to him with each of his sons; these his sons and daughters came together, or singly, to condole his loss, to sympathize with him, and speak a word of comfort to him, and entreat him not to give way to excessive grief and sorrow: *but he refused to be comforted*; to attend to any thing that might serve to alleviate his mind, and to abstain from outward mourning, and the tokens of it; he chose not to be interrupted in it: *and he said, for I will go down into the grave unto my son, mourning*; the meaning is, not that he would by any means hasten his own death, or go down to his son in the grave, strictly and literally taken; since, according to his apprehension of his son's death he could have no grave, being torn to pieces by a wild beast; but either that he should go into the state of the dead, where his son was, mourning all along till he came thither; or rather that he would go mourning all his days for his son^e, as some render it, till he came to the grave; nor would he, nor should he receive any comfort more in this world: *thus his father wept for him*; in this manner, with such circumstances as before related, and he only; for as for his brethren they hated him, and were glad they had got rid of him; or, *and his father, &c.*^f; his father Isaac, as the Targum of Jonathan, he wept for his son Jacob on account of his trouble and distress; as well as for his grandson Joseph; and so many Jewish writers^g interpret it; and indeed Isaac was alive at this time, and lived 12 years after; but the former sense seems best.

Ver. 36. *And the Midianites sold him into Egypt, &c.*] Or Medanites, who sprung from Medan, a brother of Midian, and son of Keturah, Gen. xxiv. 2. and were distinct from the Midianites, though they dwelt near them, and were now in company with them, and with the Ishmaelites, and were all concerned in the buying and selling of Joseph, and therefore this is sometimes ascribed to the one, and sometimes to the other: *unto Potiphar, an officer of Pharaoh*; the word is sometimes used for an eunuch, but cannot design one here, since Potiphar had a wife, and some say a child; but he either was a chamberlain, or however some officer at court, besides what follows: *and captain of the guard*; of Pharaoh's guard, his body-

^d פורק נפרק discernendo discernptus est; Drusius, Schmidt.

^e ונפרק אל בני אבדנא propter filium suum, Grotius, Quistorpius; so Jarchi and Abendana.

^f ויבך et flevit, Pagrinus, Montanus, &c.

^g Jarchi, Aben Ezra, and Abendana, in loc.

guard; some render it, *of the slaughterers*^b; meaning either cooks or butchers, of whom he was the chief; or rather executioners, he having the charge of prisoners, and the care of executing them, like our sheriffs. Joseph was a most eminent type of Christ, and there are so many things in this chapter which shew an agreement between them that cannot be passed over. Joseph was the son of his father's old age, Christ the son of the Ancient of days; Joseph was in a peculiar manner beloved by his father, Christ is the dear son of his father's love; Jacob made for Joseph a coat of many colours, God prepared a body in human nature for Christ, filled and adorned with the various gifts and graces of the Spirit without measure. Joseph was hated by his brethren, and they could not endure to think he should have the dominion over them. The Jews, of whom Christ was according to the flesh, hated him, and would not have him to reign over them; Joseph was

sent by his father a long journey to visit his brethren, and know the welfare of them and their flocks, Christ was sent from heaven to earth to seek and save the lost sheep of the house of Israel; Joseph's brethren, when they saw him come to them, conspired to take away his life, the Jews, who were Christ's own, when he came to them, received him not, but said, this is the heir, let us kill him, and they consulted to take away his life; Joseph was stripped of his clothes, and sold for 20 pieces of silver at the motion of Judah, and Christ, by one of the same name, was sold for 30 pieces of silver, and was stripped of his clothes by the Roman soldiers; Joseph was delivered into the hands of foreigners, and Christ into the hands of the Gentiles; Joseph being reckoned as dead by his father, and yet alive, may be herein an emblem of Christ's death, and his resurrection from the dead.

C H A P. XXXVIII.

THIS chapter is wholly taken up with matters relating to Judah, the 4th son of Jacob, from whom the Jews have their name, and from whom Christ sprung: it treats of his marriage with a Canaanitess, his children by her, their character and end, ver. 1—11. of his incest with his daughter-in-law, though unknown by him, ver. 12—23. of his resentment against her, when he heard she was with-child, and his confusion when he found it was by himself, ver. 24—26. and of the birth of twins by her, named Pharez and Zarah, ver. 27—30.

Ver. 1. *And it came to pass at that time, &c.*] This some refer to the time of Jacob's coming from Padanaram into Canaan, soon after he came to Shechem, and before the affair of Dinah; but to this may be objected the marriage of Judah at an age that may seem too early for him, his separation from his brethren, and having a flock of his own to keep, which seems not consistent with the above history: wherefore it is better to connect this with the history of Joseph's being sold into Egypt; for though there were but 23 years from hence to Jacob's going down into Egypt, Joseph being now 17, and was 30 years when he stood before Pharaoh, after which were seven years of plenty, and two of famine, at which time Jacob went thither with two of Judah's grandsons, Hezron and Hamul, ch. xvi. 12. which make the number mentioned; yet all this may be accounted for; at 17, Er, Judah's first-born, might marry, being the 18th from the selling of Joseph, and the marriage of his father; and Onan at the same age, which was the 19th; and allowing two or three years for Tamar's staying for Shelah, there was time for her intrigue with Judah, and bearing him two sons at a birth, before the descent of Jacob into Egypt; as for his two grandsons, they may be said to go into Egypt; as Benjamin's sons did in their father's loins, being begotten there during Jacob's abode in it: *that*

Judah went down from his brethren; not from Dothan to Adullam, as Ben Melech observes, as if this separation was at the time and place of the selling of Joseph; but rather from Hebron thither, after he and his brethren were come home to their father, and had reported and consoled the death of Joseph; and Judah is said to go down, because he went from the north to the south, as Ben Ezra notes; whether this departure from his brethren was owing to a misunderstanding or quarrel between them on account of the affair of Joseph, or on any account, is not certain: *and turned in to a certain Adullamite*; an inhabitant of Adullam, a city which afterwards fell to the tribe of Judah, and where was a famous cave, that had its name from thence in David's time; it was 10 miles from Eleutheropolis to the east¹, and eight from Jerusalem to the south-west^k; hither he turned, or *stretched out*¹; that is, his tent, with his flock, which he extended to Adullam, as Ben Melech interprets it, and joined to this man, *whose name was Hiram*; whom the Jews^m fabulously report to be the same with Hiram king of Tyre, in the days of David and Solomon, and that he was the husband of Nebuchadnezzar's mother, and lived 1200 years.

Ver. 2. *And Judah saw there a daughter of a certain Canaanite, &c.*] Onkelos and Jonathan, and so Jarchi and Ben Gersom, interpret it a *merchant*, to take off the disgrace of his falling in love with, and marrying a Canaanitish woman, which was forbidden by his ancestors Abraham and Isaac, and which his father avoided: *whose name was Shuah*; not the name of the woman he married, but the name of her father, as appears from ver. 12. and who very probably was a man of note in the country: *and he took her*; to be his wife, with her and her father's consent, not by force: *and went in unto her*; cohabited with her as his wife.

^b חַמְצוֹת שֶׁל הַחֶמֶץ Sept. principi coquorum, Cartwright; so Josephus, principi lanionum, Paganus, Montanus, capitalium rerum prefecto, Tigurine version.

¹ Jerom de loc. Heb. fol. 88 F.

^k Bunting's Travels, p. 78.

¹ יוֹט & tentorium fixerat, Schmidt.

^m Shalebalet Hakabala, fol. 8. 2.

Ver. 3. *And she conceived, and bare a son, and he called his name Er.*] Which signifies a watchman: but the reason of the name given by the Targum of Jonathan is, "because he should die without children;" as if it was the same with Ariri, childless.

Ver. 4. *And she conceived again, and bare a son, &c.*] As soon as she well could: *and she called his name Onan*; the first son Judah gave the name to, but his wife named this, so called from grief or sorrow; the reason of it, according to the above Targum, was, "because his father would mourn for him;" he was a Benoni, whose sin and immature death caused sorrow.

Ver. 5. *And she conceived, and bare a son, &c.*] A third son: *and called his name Shelah*; which signifies tranquil, quiet, peaceable and prosperous, and is a word that comes from the same root as Shiloh, that famous son of Judah that should spring from him, ch. xlix. 10. the reason of the name, as given by the Targum, is, "because her husband forgot her:" *and she was at Chezib when she bare him*; Chezib is the name of a place, by some taken to be the same with Achzib or Ecdippe, now Zib, see Mic. i. 14. it seems to be a city in the tribe of Judah; and Jerom^s says, in his time there was a desert place of this name near Adullam, on the borders of Eleutheropolis; the reason of her being here at the time of her delivery, and of this circumstance being related, is not certain.

Ver. 6. *And Judah took a wife for Er his first-born, &c.*] Chose one for him, and presented her to him for his liking, whom he approving of married: *whose name was Tamar*; which signifies a palm-tree: the Targum of Jonathan says, she was the daughter of Shem; but it is altogether improbable that a daughter of his should be living at this time, and young enough to bear children: it is much more probable that she was daughter of Levi, Judah's brother, as an Arabic writer^o asserts; but it is more likely still that she was the daughter of a Canaanite, who was living in the same place, though his name is not mentioned, ver. 11.

Ver. 7. *And Er, Judah's first-born, was wicked in the sight of the Lord, &c.*] That is, exceedingly wicked, as this phrase signifies, ch. xiii. 13. was guilty of some very heinous sin, but what is not mentioned; according to the Targum of Jonathan and Jarchi, it was the same with his brother Onan's, which it is suggested he committed, lest his wife should prove with child, and lose her beauty; but if it had been the same with his, it would have been expressed as well as his. An Arabic writer^p says, that he cohabited with his wife not according to the course of nature, but in the sodomitical way: *and the Lord slew him*; by his immediate hand, striking him dead at once, as Ananias and Sapphira were stricken; or by sending some distemper, which quickly carried him off, as a token of his displeasure at his sin.

Ver. 8. *And Judah said unto Onan, &c.*] Some time after his brother's death: *go in unto thy brother's wife, and marry her*; Moses here uses a word not common for marriage, but which was peculiar to the marrying of a brother's wife according to a law given in his time: it appears to have been a custom before, and

which the patriarch might be directed to by the Lord, in such a case when a brother died, and left no issue, for the sake of multiplication of seed, according to the divine promise, and which in the time of Moses passed into a law, see Deut. xxv. 5. *and raise up seed unto thy brother*; that might bear his name, and enjoy his inheritance. For this law or custom was partly political, to continue the paternal inheritance in the family, and partly typical, to direct to Christ the first-born among many brethren, who in all things was to have the pre-eminence; and this was not taken from the Canaanites, among whom Judah now was, but from the ancient patriarchs, which they had no doubt from divine revelation, and was taught in the school of Shem, and handed down from father to son; for as to this being a law among the Egyptians in after-times, and which continued to the days of Zeno Augustus^q, it is most likely they took it from the Jews.

Ver. 9. *And Onan knew that the seed should not be his, &c.*] Should not be called a son of his, but a son of his brother Er; this is to be understood only of the first-born; all the rest of the children born afterwards were reckoned the children of the real parent of them; this shews this was a custom in use in those times, and well known, and was not a peculiar case: *and it came to pass, when he went in unto his brother's wife*; to cohabit with her, as man and wife, he having married her according to his father's direction: *that he spilled it on the ground, lest he should give his seed to his brother*; lest his brother's wife he had married should conceive by him, and bear a son that should be called his brother's, and inherit his estate; and this is the sin, which from him is called Onania, a sin condemned by the light of nature, as well as by the word of God, and very prejudicial to mankind, as well as displeasing to God, as follows:

Ver. 10. *And the thing which he did displeased the Lord, &c.*] Being done out of envy to his brother, and through want of affection to the memory of his name; and it may be out of covetousness to get his estate into his own hands, and especially as it frustrated the end of such an usage of marrying a brother's wife; which appears to be according to the will of God, since it afterwards became a known law of his; and it was the more displeasing, as it was not only a check upon the multiplication of Abraham's seed as promised, but since the Messiah was to come from Judah. This was doing all to hinder it that lay in his power: *wherefore he slew him also*; in like manner as he had slain his brother.

Ver. 11. *Then said Judah to Tamar his daughter-in-law, &c.*] After the death of his two sons, who had successively married her: *remain a widow at thy father's house till Shelah my son be grown*; who was his third and youngest son, though perhaps not more than a year younger than Onan; but he might not choose he should marry so soon as his brethren had done, for a reason following: according to the custom and law of marrying a brother's wife, who died without issue, she in course was to be the wife of Shelah; since if there were ever so many brothers, they all married

^o De loc. Heb. fol. 90. E.
^p Abulpharag. Hist. Dynast. p. 16.

^q Abulpharag. Hist. Dynast. p. 16.
^r Justinian. Cod. l. 5. tit. 6. leg. 8.

such an one in turn, until there was issue by one of them, see Matt. xxii. 25. as Judah knew this, he pretended at least to give her to his son for wife, only would have it put off till he was at age of maturity, or was more grown; and therefore desires her to keep herself unmarried to any other person until that time; and advises her to go to her father's house, and continue there, which he did to prevent any intrigues between them, lest his son should be tempted to marry her sooner than it was his will, and she should solicit him to it: *for he said*; not to Tamar, but within himself: *lest peradventure he die also as his brethren did*; by which it seems, that he was ignorant of the true cause of their death, but thought it was either owing to their marrying too young, or to something in the woman unfortunate and unhappy; and he might not really intend he should marry her at all, only made use of an excuse for the present: *and Tamar went and dwelt in her father's house* she had dwelt in Judah's house in the time of her two husbands, but now by his advice she removed to her own father's house; which very probably was in the same place, and her father yet living, who received her, and with whom she continued, see Lev. xxii. 13.

Ver. 12. *And in process of time the daughter of Shuah, Judah's wife, died, &c.*] Shuah was his wife's father, who was a Canaanite, ver. 2. what her name was is not certain, nor the exact time of her death; it was some time after Tamar was sent home to her father's house; and some take the death of Judah's wife to be a correction and reproof to him for his ill usage of his daughter-in-law, in neglecting to give her to his son, or not designing to do it at all: *and Judah was comforted*; he mourned awhile for the death of his wife, according to the custom of the country, and of those times, and then he laid aside the tokens of it, and his sorrow wore off, and he appeared in company and conversed with his friends: *and went up unto his sheep-shearers to Timnath*; a city in the tribe of Judah, Josh. xv. 57. said^a to be six miles from Adullam, where Judah lived; here he had his flocks of sheep, at least this was judged a proper place for the shearing and washing of them, and this time of the year a proper time for it, at which it was usual to have a feast; and Judah went up to his shearers, not only to see how they went on with their work, but with this view to make an entertainment for them, see 1 Sam. xxv. 3, 4, 36: *he and his friend Hirah the Adullamite*; he took him along with him for a companion, and to partake of the entertainment.

Ver. 13. *And it was told Tamar, &c.*] By some of her neighbours, or by some of Judah's family; *saying, behold, thy father-in-law goeth up to Timnath to shear his sheep*; which might be told her as an indifferent thing, without any design in it; but she took notice of it, and it gave her an opportunity she wanted.

Ver. 14. *And she put her widow's garments off from her, &c.*] By which it appears that in those times and countries it was usual for widows to have a dif-

ferent apparel from others, especially in the time of their mourning, as it has been since in other nations, and with us at this day, and which is commonly called *the widow's weed*: *and covered herself with a veil, and wrapped herself*; in it, or in a cloak, or some such-like garment, which the Arabs now call *hykes*; this she did that she might not be known, and not that she might appear as an harlot; for it was common to all women in those countries to go abroad with their veils: and on the contrary, whatever might be the custom here in those early times, which cannot be said what it was; in other countries, and in later times, harlots have been used to appear unveiled, and open to the view of all; though Juvenal^b represents the Empress Messalina as covering herself with a night-hood, and hiding her black hair under a yellow bonnet or peruke, that she might appear as an harlot going to the stews: and so the Arabs now, their whores as well as other women, veil themselves in the streets, but in Egypt they are used to sit at the door, or walk in the streets unveiled^c: *and sat in an open place, which is in the way to Timnath*; the Septuagint version renders it, *at the gates of Anan*; some take it to be the name of a place, and suppose it had its name, as Aben Ezra observes, from two fountains of water that were in the way, like a door, through which Judah passed when he returned home: so Philo the Jew^d reads, ver. 21. *where is the harlot which was in Anan by the way?* and Jerom^e speaks of Anan as you go to Timnath, now a desert place, and near to the great village Timnath, which is between Ælia and Diospolis (i. e. Jerusalem and Lydia), and there is a fountain in the above place, from whence it has its name: the Targum of Jonathan paraphrases it, "in the division of the ways where all eyes look;" for the word has the signification of eyes as well as of fountains; and seems to design a place where two ways or more met, which were not only open and obvious to every eye, but required persons to make use of their eyes, and look about them, and consider which way they should go; and where perhaps a way-mark was set up for them to look to, to direct them; and here Tamar placed herself as harlots used to do: hence Catullus^f calls common prostitutes *semitariæ moechæ*, path-way whores; and on the contrary, such an one as was a secret whore, and less exposed, Horace^g calls *devium scortum*, an whore that was at some distance from the public road, not so common as others: so in the apocryphal book of Baruch, ch. vi. ver. 43. whorish women are represented as sitting in the ways and by the road-side, girt with cords (of bulrushes, and so easily broken), to be picked up by men as they passed by; referring to what Herodotus^h reports of the women in the temple of Venus at Babylon. This method Tamar took: *for she saw that Shelah was grown*: was at least at the age of her former husbands when married, if not older: this might be two or three years after his brother's death: for it was in process of time, or when there had been a multi-

^a Bunting's Travels, p. 78.

^b Alex. ab Alexand. Genial. Dier. l. 5. c. 18.

^c Satyr. 6.

^d Pitt's Account of the Mahometans, p. 56, 67. and Norden's Travels in Egypt, vol. 2. p. 47.

^e De profugis, p. 471.

^f De loc. Heb. fol. 87. F. G.

^g Epigram, 35. 16.

^h Carmin. l. 2. Ode 11.

ⁱ Clio sive, l. 1. c. 199.

not known any harlot to frequent that place lately, and Tamar sat there so small a time as not to have been observed by them.

Ver. 22. *And he returned to Judah, and said, I cannot find her, &c.*] That is, the Adullamite returned to him, and informed him that he could not find the harlot to whom he was sent to deliver the kid and receive the pledge, after he had made the strictest inquiry for her he could: *and also the men of the place said, that there was no harlot in this place*; by which it appears, that near the place where Tamar was, there was a town or city, and which was so free from such infamous persons, that there was not one in it that was known to be of such a character, at least, that in such a public manner exposed herself: it would be well if the same could be said of many other places.

Ver. 23. *And Judah said, let her take it to her, &c.*] The pledge, and make no further inquiry after her; *lest we be shamed*; Judah for committing fornication, which even among Heathens, at least at that time of day, was reckoned a shameful action; and he laughed at also, for committing such a pledge to an whore, who had tricked him out of it; and his friend Hirah for conniving at the sin, and being employed on such an errand: *behold, I sent this kid, and thou hast not found her*; who could be a witness for him, if there should be any occasion, that he was faithful to his promise.

Ver. 24. *And it came to pass about three months after, &c.*] The above affair happened, and when the pregnancy of Tamar began to be somewhat visible, as it does in women with-child about that time: *that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot*: her being with-child being observed by some of the family, or her neighbours, and knowing that she did not cohabit with Shelah, who, according to custom, ought to have been her husband, concluded that she had had a criminal conversation with some other person, which they were officious enough to report to Judah: *and also, behold, she is with-child by whoredom*: which was judged to be a plain proof and evidence that she had played the harlot: *and Judah said, bring her forth, and let her be burnt*: not that Judah can be thought to be a civil magistrate in a Canaanitish and Heathen city where he sojourned, and as such pronounced this sentence on her at once, or even had the power of life and death in his own family; and besides Tamar was not in his, but in her own father's house: but the sense seems to be, that as he was a man of credit and esteem in the neighbourhood, and had an influence and interest in it; he moved that she might be brought out of her father's house, and take her trial before the civil magistrates, and be committed to prison until she was delivered, for it would have been barbarous, and contrary to the law and light of nature, to have burnt her when quick with-child, and then indeed to be burnt to death, according to the usage of this country; and as we find adultery in after-times was punished with this kind of death, even among Heathens, Jer. xxix. 22, 23. as it was in Egypt in the times of Sesostris the second^f; so Salæthus,

prince of Croton in Italy, made a law that adulterers should be burnt alive, as Lucian^g relates; as did also Macrinus the emperor, that those that were guilty of adultery should be burnt alive together, their bodies joined to each other^h; and this criminal action of Tamar was judged adultery, because she was, of right, and according to a custom or law then in use, the wife of Shelah: the Targum of Jonathan intimates, she was judged deserving of this death, because the daughter of a priest; the same law obtaining among the patriarchs as did in the times of Moses, Lev. xxi. 9. and some, as Jarchi relates, say she was the daughter of Shemⁱ, the same with Melchizedek, priest of the most high God: one reason why Judah was in haste to have the sentence pronounced on her, and as soon as could be executed, was not only the disgrace she brought upon his family, but that she might be dispatched, and so his son Shelah freed from being obliged to marry her, which he did not care he should, and was glad of this opportunity to prevent it.

Ver. 25. *When she was brought forth, &c.*] From her father's house, not to the place of execution, or in order to be burnt, but to the court of judicature, in order to take her trial: *she sent to her father-in-law, saying, by the man whose these are, am I with-child*: she sent a messenger to him, and by him the signet, bracelets, and staff, be they what they may, she had received from him as a pledge for the kid he promised her; and ordered the messenger to say, at the same time he shewed him these things, that she was with-child by the person to whom they belonged; which was a very modest way of laying it to his charge, and yet very striking and convincing: *and she said*; by the messenger she sent: *discern, I pray thee, whose are these, the signet, and bracelets, and staff*; which were the things given her as a pledge till she received the kid, the hire she was to have for his lying with her.

Ver. 26. *And Judah acknowledged them, &c.*] He knew them, and owned them to be his: *and said, she hath been more righteous than I*; he means, not with respect to the sin of uncleanness committed by them, in which she was the greatest criminal; she sat not only in the way to tempt him to it, but she knew who he was, and wilfully committed incontinence with him; whereas he thought and knew of nothing else but simple fornication; but with respect to the affairs in connexion between them: she had on her part, according to his direction, kept herself a widow, in expectation of being given to his son Shelah for a wife; but he had not made good his part, he had not fulfilled his promise, he had neglected to give her to his son, which he ought to have done, according to the usage of those times, and as he had suggested to her he would; and his neglect of this had been the cause and occasion of this criminal conversation between them; and this is the reason he himself gives of her being more righteous than he: *because I gave her not to Shelah my son*; as he ought to have done, and as he promised he would: *and he knew her again no more*; in a carnal way; he did not repeat the sin, but abstained from it, having, no doubt, true repentance for

^f Diodor. Sicul. l. 1. p. 54.

^g Pro mercede conductis.

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^h Alex. ab Alex. Genial. Dier. l. 4. c. 1.

ⁱ Shalshalet Hakabala, fol. 4. 1.

it; though Jarchi observes, that some interpret the words, and Ben Melech says some copies read, *he did not cease to know her*; but took her for his wife and married her, which is supposed to be as justifiable as other things done before the law of Moses; but this is not likely, and it looks as if he never married any wife after, or, if he did, had no more children, since we read of no other but Shelah, and the twins he had by Tamar; and it seems as if Shelah also did not marry Tamar upon this, such an incest being committed with her, since he appears to have had children by another woman, Numb. xxvi. 20.

Ver. 27. *And it came to pass in the time of her travail, &c.*] When her time to bring forth was come, and her pains were on her, and her midwife with her: *that, behold, twins were in her womb*; which the midwife could discover before the birth of either.

Ver. 28. *And it came to pass when she travailed, &c.*] Her birth-throes came strong and quick upon her: *that the one put out his hand*; which shewed that she was like to have a difficult and dangerous time of it; that the birth was not like to be according to the usual and natural order, which may be considered as a correction for her sin: *and the midwife took and bound upon his hand a scarlet thread, saying, this came out first*; she tied this to his wrist, that she might know whose hand it was, and so which was the first-born; which, to know was a matter of consequence, since to the first-born there were some special and peculiar privileges.

Ver. 29. *And it came to pass as he drew back his hand, &c.*] Into the uterus again; *that, behold, his brother*

came out; out of his mother's womb, and so was properly born first: *and she said*; either Tamar, or rather her midwife: *how hast thou broken forth?* it was astonishing to her how it could be, having never met with the like in her practice before; she could not imagine how it was possible for him to come forth first, when his brother lay in the way of him, and nearest the birth, as appeared by his putting out his hand: *this breach be upon thee*; if any damage comes either to the mother or to the brother, and so carries in it the nature of an imprecation; or rather, that the memory of so strange an event might be preserved, she imposed a name on him that should continue it: *therefore his name was called Pharez*; or *therefore he called, &c.*¹; Judah called his name Pharez, agreeably to what the midwife had related. From him, in a line of succession, sprang the Messiah, the Pharez or breaker, Mic. ii. 13. for the sake of which the whole history of this chapter seems to be recorded, Matt. i. 3.

Ver. 30. *And afterward came out his brother that had the scarlet thread upon his hand, &c.*] By which it was known that he so far came out first; which confirms the remarkable birth of his brother, who notwithstanding got the start of him: *and his name was called Zarah*; not from *rising*, or his coming forth like the rising sun, as is usually observed; but rather from his return, or drawing back his hand, and as it were returning to his mother's womb; and so, according to Hillerus¹, Zarah, by a transposition of letters, comes from חזר, *Chazar*, to return: but Jarchi thinks he had his name from the refugent appearance of the scarlet thread on his wrist.

C H A P. XXXIX.

IN this chapter the history returns to Joseph again, who being brought down to Egypt was sold to Potiphar, with whom he found favour, and who set him over his house, the Lord prospering every thing in his hands, ver. 1—6. and being a young man of a comely aspect, his mistress lusted after him, and tempted him to lie with her from time to time, but he as constantly refused it, as being both ingratitude to his master, and a sin against God, ver. 7—10. at a certain time they being alone in the house, she renewed her solicitations, and laid hold on his garment, which he left in her hand and fled, ver. 11—12. upon which she called to her servants without, and accused Joseph of an ill design upon her, and reported the same to her husband when he came home, ver. 13—19. upon which his master put him into prison, but he found favour also with the keeper of it, who committed the prisoners and all things relative to them into his hands, ver. 20—23.

Ver. 1. *And Joseph was brought down to Egypt, &c.*] By the Ishmaelites, ch. xxxvii. 28. as in a following clause: *and Potiphar an officer of Pharaoh, captain of the guard, an Egyptian*; as his name also shews, which

signifies the fruit of Pot or Phut, that is, the son or grandson of one of that name^m; which might be common in Egypt, since it was the name of a son of Ham, from whom the land of Egypt is called the land of Ham; of this man and his offices see the note on ch. xxxvii. 36. *he bought him*; that is, *Joseph, of the hands of the Ishmaelites, who had brought him down thither*; what they gave for him we know, but what they sold him for to Potiphar is not said; no doubt they got a good price for him, and his master had a good bargain too, as appears by what follows.

Ver. 2. *And the Lord was with Joseph, &c.*] Blessing him with his gracious presence, with discoveries of his love, and communion with himself, though destitute of the means of grace and ordinances of worship he enjoyed in his father's house; favouring him with bodily health, and protecting him from all evils and enemies: *and he was a prosperous man*; in worldly things, and which was owing to the presence of God with him, and his blessing on him: *and he was in the house of his master the Egyptian*; he continued there, and did not attempt to make his escape; or his employment lay

¹ וקרא & vocavit, Pagninus, Montanus; idcoque vocavit, Junius & Tremellius, Piscator, Schmidt.

¹ Onomastic. Sacr. p. 372.
^m lb. p. 671, 672.

chiefly, if not altogether, in the house, and herein he was prosperous, and continued to be so as long as he was in it; the Jews^a say, he remained here 12 months. Near the pyramids built in the neighbourhood of Memphis, as is affirmed unanimously by the antients, to this day is shewn a hill, on which they say the house of Potiphar was built, whose servant the patriarch Joseph was, and some of the rubbish of the bricks are yet to be seen^b.

Ver. 3. *And his master saw that the Lord was with him, &c.*] He knew nothing of the spiritual and gracious presence of God that was with him, he was no judge of that; but he perceived by the ingenuity of his mind, by his ready and speedy learning the Egyptian language, by his dexterity in business, and by the prudence and faithfulness with which he did every thing, that he was highly favoured by the divine Being, and had great endowments bestowed upon him, and was an extraordinary person for his age: *and that the Lord made all that he did to prosper in his hand*; and though Potiphar might have no knowledge of the true Jehovah, whose name he uses, yet he might have a notion of a supreme Being, and that all outward prosperity was owing to him; and knowing Joseph to be an Hebrew, as it is plain his wife did, ver. 14. and Jehovah to be the God of the Hebrews, he imputes all the prosperity that attended Joseph and his services unto his God.

Ver. 4. *And Joseph found grace in his sight, &c.*] In the sight of his master, as he did in the sight of God, he had favour both with God and man; his master had a high esteem of him, and a great value for him, and shewed him much kindness and respect: *and he served him*; readily, willingly, cheerfully, and faithfully; or he served him personally; his master took such a liking to him, that he selected him from the rest of his servants to wait on his person, and to be what we now call a *valet-de-chambre*, whose business was to dress and undress him, to wait upon him at table, &c. *and he made him overseer over his house, and all that he had he put into his hand*; that is, after he had served him some time, in the capacity of a valet, he advanced him, and made him the head servant, or steward of his house, and committed all his business, cash, and accounts to his care, and put all his servants under him.

Ver. 5. *And it came to pass from the time that he had made him overseer in his house, and over all that he had, &c.*] How long he was in this office is not certain; there must be some time for the following observation; and during all the time he was in it, it was easily discerned, *that the Lord blessed the Egyptian's house for Joseph's sake*; that is, much more than before; every thing under his hands succeeded before, but now much more abundantly; Potiphar's family was blessed with health, his substance increased, he grew rich and wealthy, and abounded with all good things: *and the blessing of the Lord was upon all that he had in the house, and in the field*; his domestic affairs prospered, his fields brought forth plentifully, his cattle were fruitful and stood well; every thing belonging to him within doors and without happily succeeded, through the blessing of God upon it, and all for Joseph's sake.

Ver. 6. *And he left all he had in Joseph's hand, &c.*] His master took no care of any thing, but committed all to him, trusted him with his money and with his accounts, and with the management of all his affairs; such confidence did he put in him; *and he knew not aught he had, save the bread which he did eat*; some understand this of Joseph, that though he had all his master's substance in his hands, yet he made no use of it for himself, enjoyed nothing of it but the bread he ate; and it is the observation of a Jewish writer^p, that he ate nothing but dry bread, and yet, like Daniel and his companions, was well-favoured and of a goodly countenance, as in the next clause: but it is better to interpret it of Joseph's master, who was so satisfied with Joseph's good management and fidelity, that he never concerned himself about his affairs, how they stood or what money he had in his house, or what effects he was possessed of; all that he regarded was his food, and perhaps he knew not what that would be till it came to his table; though some take the expression in this light, that he gave himself up to a luxurious life, regarding nothing but eating and drinking, and taking his pleasure, having so good and faithful a servant: but according to Aben Ezra the sense is, that Joseph had all committed to his care, excepting the bread, or making provision of that for him and his family, which he might not touch being an Hebrew, and had all things common with him but that, see ch. xliii. 32. which is a much better sense than what the Targum of Jonathan and Jarchi give, who interpret *bread* of his wife, whom only he reserved for himself of all things in his house; *and Joseph was a goodly person, and well-favoured*; being like his mother, as Aben Ezra observes, see ch. xxix. 17. this is remarked for the sake of what follows, and as leading on to that.

Ver. 7. *And it came to pass after these things, &c.*] After he was the overseer of his house; in which office, after he had been some time, so it was *that his master's wife cast her eyes upon Joseph*; he being a handsome young man, caught her eye, and that her heart, and led her on to lust after him, and frequently fed her eyes with amorous glances at him; *and at length being fired with lust, and having an opportunity, she said, to him, in a bold and impudent manner, in plain words, having given signs and hints, and dropped expressions tending thereto before, as it is probable: lie with me*; now directly, there being both opportunity and convenience, perhaps her chamber was near: this was a very great temptation to a young man in single life and living well, from his mistress, who had it greatly in her power to make him should he consent, or ruin him should he deny.

Ver. 8. *But he refused, and said unto his master's wife, &c.*] Reasoning with her about the evil nature of the crime she tempted him to, which to commit would be ingratitude, as well as injury to his master, and a sin against God; by which it appears that Joseph was a partaker of the grace of God, and that this was in strong exercise at this time, by which he was preserved from the temptation he was beset with: *behold, my master wotteth not what is with me in the house*; what

^a Seder Olam Rabba, c. 9. p. 5.

^b Jablonski de Terra Goshen, Dissert. 6. sect. 6.

^p R. Abraham Sepharadi apud Munster. in loc.

and calumnies; and which has been also done in cases similar to this*, as Sthenobæa against Bellerophon.

Ver. 15. *And it came to pass, when he heard that I lifted up my voice and cried, &c.*] He attempting to ravish her, as she would have it understood, but afraid, lest upon her outcry those that were in the house should come in to her assistance, and seize on him: *that he left his garment with me, and fled, and got him out*: but why should he strip himself of his garment, and leave that behind him? he might have fled with it.

Ver. 16. *And she laid up his garment by her, &c.*] As a proof of what she laid to his charge, and as a testimony against him: *until her lord came home*; or until his lord came home, for the pronoun refers to Joseph, and so Jarchi interprets it; who either was gone a journey, or gone to court that day, being an officer of Pharaoh's, or to the public place where the festival was kept that day, if it was such an one.

Ver. 17. *And she spake unto him according to these words, &c.*] When her husband came home she related to him the above affair, according to the purport of the above words, and in much the same manner, and to the same import as she had to the men of her house: *saying, the Hebrew servant which thou hast brought unto us came in unto me to mock me*; in an obscene manner, using filthy words and actions, contrary to the rules of chastity as well as good manners; or, in other words, to lie with her, which she pretended he solicited.

Ver. 18. *And it came to pass, as I lifted up my voice and cried, &c.*] For help from the servants, and frighted at his insolent attempt: *that he left his garment with me, and fled out*; and then she brought it forth, and shewed him it.

Ver. 19. *And it came to pass, when his master heard the words of his wife, &c.*] The story she related concerning Joseph, which was her own invention, and a lie: *which she spake unto him, saying, after this manner did thy servant to me*: attempting to violate her chastity, as she pretended: *that his wrath was kindled*; that is, against Joseph, without strictly examining her words, which they would not bear, her story being but ill put together, and without hearing Joseph's defence.

Ver. 20. *And Joseph's master took him, and put him into the prison, &c.*] Which was in or adjoining to his house, ch. xl. 3. of himself he had power to do this, as the captain of the guard; and as he was the chief of the executioners, as some take his office to be, it is much he did not in his passion deliver him up into their hands to put him to death at once; but it may be through the great respect he had had for Joseph, which was not wholly extinguished by this impeachment of him; and especially if he heard Joseph's apology for himself before he committed him, his passion might subside a little, though for the credit of his wife he might take this step; or however things were so overruled by the providence of God, who has the hearts of all men in his hands, that he should do what he did. The word for *prison* has the signification of roundness, and may be rendered the *round-house*[†], or *round-tower*;

and some Jewish writers, as Mercer observes, take it to be in this form, that it was made under ground, and at the top of it was an hole which let in light, and at which they went into it. Aben Ezra is at a loss to say whether it is an Hebrew or Egyptian word, and inclines to the latter, because he thinks it is explained in the next clause: *a place where the king's prisoners were bound*: such as were guilty of high treason, or however of high crimes and misdemeanors against him; and so was a prison in which men were strictly kept and used hardly, as was Joseph at first, as appears from Psal. cv. 18: *and he was there in the prison*; he continued there, some of the Jewish writers say "10 years, others 12"; and so long he must be, if he was but one year in Potiphar's house; for there were 13 years between his being sold into Egypt, and his appearance before Pharaoh; he was 17 when he was sold, and he was 30 when he stood before Pharaoh, being took out of prison, see ch. xxxvii. 2. and xli. 46. but it is more likely that he was a longer time in Potiphar's house, and a lesser time in prison.

Ver. 21. *And the Lord was with Joseph, &c.*] Comforting him with his presence under his afflictions; supporting him with his right hand; sanctifying all his troubles to him, and so causing him to bear them patiently and cheerfully: *and shewed him mercy, and gave him favour in the sight of the keeper of the prison*: who was the under-keeper to Potiphar; God so wrought upon the heart of this man, that he was merciful to him, and took off the iron fetters, which hurt his feet, and gave him liberty to walk about; and many other favours and kindnesses he shewed unto him, as follow.

Ver. 22. *And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, &c.*] Who, as they were state-prisoners, were a considerable charge; and this gave Joseph great honour, credit, and influence in the prison: *and whatsoever they did there, he was the doer of it*; not that he learned and exercised every trade the prisoners were of, to get a living by, which is the sense of some, as Aben Ezra relates; or that he in fact did every thing that was done in the prison: but the meaning is, that he gave orders for the doing of every thing, and there was nothing done without him; all that was done, as the Targum of Jonathan paraphrases it, he commanded it to be done; or, as Onkelos, all that was done was done by his word, that is, by his authority and command.

Ver. 23. *The keeper of the prison looked not to any thing that was under his hand, &c.*] Under the hand of Joseph; he did not inquire into and examine his conduct and management of things; he took no account of what was in his hands, nor required any of him; so satisfied was he with what he did, and had such an opinion of his prudence and faithfulness. The Targums of Onkelos and Jonathan paraphrase it, "saw no crime in him," either in the management of affairs he committed to him, or for which he was put into prison, and therefore did not use him as he did other prisoners: *because the Lord was with him*; sup-

* Vid. Juvenal Satyr. 10. Apollodorum de Deorum Origin. l. 2. p. 70.

† בית הסדר rotundam turrim, Junius & Tremellius; domus rotundi carceris, Piscator: round-house, Ainsworth; vox Hebræa

significat carcerem rotundum in modum lune, Vatablus; so Beza Melech.

[‡] Pirke Eliezer, c. 39.

[§] Seder Olam Rabba, c. 2. p. 5. Shalshalet Hakabala, fol. 3. c.

plying him with his grace, giving him wisdom to do every thing in the best manner committed to him, which caused the keeper of the prison to respect him as he did: *and that which he did the Lord made it to prosper*; every method he took to secure the prisoners, every scheme he formed to bring them to confession

of their crimes, or to clear those that were innocent; and every other thing relative to prison-affairs, all through the good hand of God upon him, guiding, directing, and blessing him, succeeded well, which gained him the favour and good will of the keeper and the prisoners.

C H A P. XL.

THE history of this chapter is, the imprisonment of two of Pharaoh's officers, his chief butler and chief baker, who by the captain of the guard were made the charge of Joseph, ver. 1—4. they both dreamed in prison, which made them sad; Joseph taking notice of their sadness, asked the reason of it, and encouraged them to tell him their dreams, ver. 5—8. the chief butler told his dream of the vine and three branches, which Joseph interpreted of his restoration to his office within three days, and desired him to remember him unto Pharaoh when he stood before him, telling him his case, ver. 9—15. then the chief baker told his dream of three white baskets of food on his head, which the birds ate, and this Joseph interpreted of his being hanged within three days, ver. 16—19. and the events answered to the interpretation, but Joseph was forgot by the chief butler, ver. 20—23.

Ver. 1. *And it came to pass after these things, &c.*] After Joseph had been accused and cast into prison, where he had been for some time: that *the butler of the king of Egypt and his baker had offended their lord the king of Egypt*; committed some fault, at least were accused of one, which raised his displeasure at them. The Targum of Jonathan says, that they consulted to put poison into his drink and food; which, it is not improbable, considering their business and office, they might be charged with; at least it is much more probable than what Jarchi suggests, that the one put a fly into his cup, and the other a little stone or sand into his bread.

Ver. 2. *And Pharaoh was wroth against two of his officers, &c.*] The same above mentioned: *against the chief of the butlers, and against the chief of the bakers*; for as there were several butlers and bakers that belonged unto him, who were employed in providing wine and food for him, there was one of each who was over the rest; and as their business was to see that those under them did their work well, when they were faulty the principal officers were answerable for it: wherefore, if in this case they had not been guilty of any thing criminal themselves personally, yet they might have neglected to look after those that were under them, and so were culpable, and drew upon them the wrath and resentment of their lord and sovereign.

Ver. 3. *And he put them in ward in the house of the captain of the guard, &c.*] Who is generally thought to be Potiphar, since this was the office he was in, ch. xxxix. 1. unless he was dead, and there was an-

other put into his room, or there were more than one in the same office: *into the prison, the place where Joseph was bound*; that is, where he had been bound, and where he was still a prisoner, though not fettered and in that close confinement he had been in.

Ver. 4. *And the captain of the guard charged Joseph with them, &c.*] Committed them to his care and custody, he being very probably recommended to him by the keeper of the prison for his prudence and fidelity; and if it was Potiphar, he knew his character full well, and might be now reconciled unto him, as having had a more full and clear account of the affair between him and his wife from the keeper of the prison; and therefore though he might not think fit for his own and his wife's reputation to remove him from prison as yet, nevertheless might be inclined to do him what service he could, as well as honour, as this was, to have two such state-prisoners committed to his care. Some render it, *he committed Joseph with them*; to be with them, as Jarchi interprets it; they were put together, not merely for the sake of company, but that Joseph might wait upon them, which might be beneficial as well as creditable, as it follows: *and he served them*; he ministered unto them, and brought them every thing they wanted: *and they continued a season in ward*; or *days*; or some certain days, many days, a year, as Jarchi and Ben Gerson interpret it, and which is sometimes the use of the word. The story of the butler and baker is told, partly to shew the divine faculty of interpreting dreams Joseph was possessed of; and partly to observe the remarkable steps in Providence, though secret, towards his advancement in Pharaoh's court.

Ver. 5. *And they dreamed a dream both of them, &c.*] Not one and the same dream: *each man his dream in one night*; which made it the more remarkable, and the more impressed their minds, concluding from hence there must be something of importance in their dreams: *each man according to the interpretation of his dream*; they dreamed each what was suitable to his office and character, and which portended what should hereafter befall them, as the interpretation of them by Joseph afterwards, and the event shewed; so that it was not a vain idle dream, but divine and certain: *the butler and the baker of the king of Egypt, which were bound in the prison*; this is added for explanation-sake, shewing who were the persons spoken of that dreamed the dreams.

Ver. 6. *And Joseph came in unto them in the morning, &c.*] For though Joseph and they were in the same

^x וַיִּשְׁמַע יוֹסֵף אֶת־דִּבְרֵיהֶם וַיִּחַן־לָהֶם וַיִּשְׁמַע יוֹסֵף אֶת־דִּבְרֵיהֶם וַיִּחַן־לָהֶם & commissit Josephum cum eis, Junius & Tremellius.

^y וַיִּחַן־לָהֶם per annum, Pagnius, Vatablas, Schmidt.

prison, yet not in the same ward. Aben Ezra thinks that Joseph lodged in the dungeon in the night, ver. 15. and was let out in the morning to wait on these prisoners; but the great interest he had in the keeper of the prison, and the favour shewn him by the captain of the guard, in putting such prisoners under his care, will easily make one conclude, that Joseph now had a better lodging than that; though it had been his case, he was now provided with a better apartment in the prison; and when he arose in the morning, like a careful and faithful servant, he came to the ward where the prisoners under his care were, to see that they were safe, and what they wanted: *and looked upon them, and, behold, they were sad; they looked sorrowful, dejected, and uneasy.*

Ver. 7. *And he asked Pharaoh's officers that were with him, &c.*] The chief butler and baker that were committed to his care, and with whom he now was, *in the ward of the lord's house*; this seems to confirm what is before observed, that the captain of the guard that charged Joseph with them was Potiphar his master; though indeed the keeper of the prison that was under Potiphar, the captain of the guard, might be called Joseph's lord or master, but the house could not with so much propriety be called his: *saying, wherefore look ye so sadly to-day?* as they were officers, who had been in lucrative places, they lived well and merrily, and expected very probably they should be released in a short time, nothing appearing against them; but now there was a strange alteration in them, which was very visible to Joseph, and for which he expresses a concern, being of a kind, tender, and benevolent disposition, as the question he puts to them shews.

Ver. 8. *And they said unto him, we have dreamed a dream, &c.*] Each of them: *and there is no interpreter of it*; in that place in which they were, the prison; or otherwise there were persons enow in the land that pretended to the interpretation of dreams, ch. xli. 8. but they could not come at them, being in prison: *and Joseph said unto them, do not interpretations belong to God?* that is, of dreams, and to him only, meaning the true God whom he worshipped; for as dreams themselves, which are of importance, and predict things to come, are of God; for none can foretel future events but he, and such to whom he imparts the gift of prophecy; so none can interpret dreams with any certainty but God himself, and those to whom he gives the faculty of interpretation of them; this Joseph said to take off their minds from the magicians and wise men, and interpreters of dreams among the Egyptians, these officers were hankering after, and wished they had them with them to interpret their dreams to them; and to suggest unto them, that though he did not arrogate such a power to himself, as having it of himself, yet intimates that he doubted not, but upon an address to his God, he would favour him with the interpretation of their dreams, and therefore encourages them to relate them to him: *tell me them, I pray you; or now?* directly, as the Targums of Onkelos and Jonathan; signifying, that he would immediately interpret them to them; no doubt Joseph said this under a divine impulse.

Ver. 9. *And the chief butler told his dream to Joseph, &c.*] He listened to what Joseph said, and paid a regard to it, and began to think he might be able to interpret his dream, and therefore was forward, and the first to tell him it at once; whereas the chief baker did not seem disposed to do it, until he observed the good interpretation given of the butler's dream, ver. 16: *and said unto him, in my dream, behold, a vine was before me; it appeared to him in his dream, as if a vine sprung up at once, and stood before him; which was very suitable to his office as a butler, wine being the fruit of the vine, which he provided for the king his master, and presented to him at table.*

Ver. 10. *And in the vine were three branches, &c.*] Which shot out from the root or body of it: *and it was as though it budded*; the branches seemed to sprout out: *and her blossoms shot forth*; it knotted, and the flowers of the vine appeared, which blowing off, the tender grapes were seen: *and the clusters thereof brought forth ripe grapes*; all which is agreeably to the order nature observes, from the first putting forth of the vine, to its producing ripe fruit; and which in this dream immediately followed one another, as it seemed according to the representation of things to the mind of the butler, and which he perfectly remembered, it having made a strong impression upon him.

Ver. 11. *And Pharaoh's cup was in his hand, &c.*] So it seemed to him: in his dream, as it often had been when in his office: *and I took the grapes*; from off the vine that was before him: *and pressed them into Pharaoh's cup*; which some think was the custom of those times, to take a bunch of grapes and squeeze them into a cup, especially when they would make trial of what sort of wine they would produce; for it can hardly be thought that this was usually done, or that it was customary to drink such new wine; but it is more probable that the grapes were first pressed into another vessel, and so made wine of, and then poured into Pharaoh's cup, or mixed in it, though this circumstance is omitted. Indeed Herodotus² relates of the Egyptian priests, that wine pressed out of the vine is given them: *and I gave the cup into Pharaoh's hand*; as he had used to do.

Ver. 12. *And Joseph said unto him, this is the interpretation of it, &c.*] Of the dream: *the three branches are three days*; signify three days, or, as Jarchi expresses it, are a sign of three days; which Joseph could know only by divine revelation; for there is no more likeness between branches and days, than between them, and months or years, and bid as fair to signify one as the other, if the interpretation depended on similarity, or bare conjecture.

Ver. 13. *Yet within three days shall Pharaoh lift up thine head, &c.*] The Targum of Jonathan adds, with glory; and the sense is, either that Pharaoh would raise him up from the low estate in which he now was, to the same exalted station in which he had been before; or that he would reckon and number him among his servants, when he should take a catalogue of them, or make a new list, so Jarchi and Aben Ezra; and this phrase is used of taking the sum of persons, or the number of them, and is so rendered, Exod. xxx. 12.

² *Strabon, Drusius.*

³ *Euterpe vive, l. 2. c. 37.*

Numb. iv. 2, 22. the allusion is thought to be to a custom used by great personages, to have the names of their servants called over on a certain day, as Pharaoh perhaps used to do on his birth-day, ver. 20. when they struck out of the list or put into it whom they pleased, and pardoned or punished such as had offended; and this sense is the rather inclined to, because Pharaoh is said to lift up the head of both the butler and the baker, ver. 20. yet it may be observed, that the phrases used by Joseph concerning them differ; for of the baker he says, *Pharaoh shall lift up thy head from off thee*; ver. 19. wherefore, though the heads of them both were lift up, yet in a different sense: the one was lifted up to the gallows, and the other to his former dignity, as follows: *and restore thee unto thy place*: to his office in ministering to Pharaoh as his cup-bearer: *and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler*: which was signified in the dream, by squeezing the grapes into Pharaoh's cup he had in his hand, and gave unto him.

Ver. 14. *But think on me, when it shall be well with thee, &c.*] He desires no reward for the interpretation of his dream, only that he would remember him in adversity, when he should be in prosperity in Pharaoh's court, and speak a good word for him, which was the least he could do; and though Joseph knew by his own dreams that he should be raised from his low estate to a very high and advanced one, yet he thought proper, in a dependence on God, to make use of all lawful means for his deliverance; nor is he to be blamed, as if he sought help of man and not of God, as he is by some writers, both Christian and Jewish, particularly by the Targum of Jonathan, "Joseph lost his superior confidence, and retained the confidence of men;" whereas means are always to be used in order to the end, in subordination to the divine will; and what Joseph asked of the butler was but reasonable, and what he ought to have done for him, and was prudently moved by Joseph, as a rational method of his deliverance, and in which he was, no doubt, guided and directed by the providence of God, as the event shews: *and shew kindness, I pray thee, unto me*; he pleads no merit for what he had done in interpreting his dream, but puts the good office he desires him to do for him upon the foot of kindness to a man in distress, and asks it as a favour, by way of entreaty and request: *and make mention of me, and bring me out of this house*; the prison in which he was; for though he had much favour shewn him, and had more liberty granted him than other prisoners had, yet a prisoner he was, and a prison he dwelt in, and deliverance from it was desirable; could it be had; and this was a likely way to obtain it, if the butler would speak a good word for him to Pharaoh, which he would have an opportunity to do, being often in his presence, and frequently when cheerful.

Ver. 15. *For indeed I was stolen away out of the land of the Hebrews, &c.*] Not the whole land of Canaan, so called, either from the Hebrews sojourning in it, or from its being given unto them by God; neither of which could be a reason why Joseph, when talking

with an Egyptian, should give it this name, and which, it must be supposed, was known to him; but that part of the land of Canaan where the Hebrews had sojourned for 3 generations, where Abraham, Isaac, and Jacob had lived, even at or near Hebron; and being persons of great note, and having done great exploits, their names were well known, and the country where they lived, and particularly among the Egyptians: now Joseph does not expose the sin of his brethren in selling him to the Ishmaelites, by whom he was brought into Egypt and sold there; only relates that he was stolen out of his native country, being taken from it without his own or his father's consent: *and here also have I done nothing that they should put me into the dungeon*; since he had been in the land of Egypt, he had not been guilty of any criminal action wherefore he should be put into a prison, and especially into a dungeon, a dark and filthy place underground, as dungeons usually were, and into which Joseph was put when first in confinement, though since took out of it: he makes no mention of the wickedness of his mistress, and of her false accusation of him, nor of the injustice of his master in putting him into prison without hearing him; only asserts his own innocence, which was necessary to recommend himself to the butler, that he might not think he was some loose fellow that was committed to prison for some capital crime, and so it would have been a disgrace to him to have spoken for him.

Ver. 16. *When the chief baker saw that the interpretation was good, &c.*] Meaning not that it was right and just, though it was; but that it was agreeable and pleasing, and portended good in the event; and therefore hoped a like interpretation would be given of his dream, and this encouraged him to tell it, which perhaps otherwise he would not have done: *he said unto Joseph, I also was in my dream*; or had a dream, and in it things were represented to his mind as follows: *and, behold, I had three white baskets on my head*; which were made of wicker, of rods that had the bark pulled off, and so were white; or which had holes in them, baskets wrought with holes, after the manner of network; though some think this denotes not the colour or form of the basket, but of the bread in them, and interpret the words, baskets of white bread, as Saadiah Gaon, and so the Targum of Jonathan, baskets of most pure bread, and the Targum of Jerusalem, baskets of hot bread; this dream was very agreeable to his office and business as a baker.

Ver. 17. *And in the uppermost basket there was of all manner of bake-meats for Pharaoh, &c.*] All sorts of pastry, as tarts, pies, &c.: Josephus^b says, 2 of the baskets were full of bread, and the third had various sorts of food, such as is usually prepared for kings: *and the birds did eat them out of the basket upon my head*; all the 3 baskets were upon his head, but this seems to be the uppermost, which the birds could more easily come at; though if the baskets were full of holes, they might through them peck the bread with their bills.

Ver. 18. *And Joseph answered and said, &c.*] Immediately, directly, without any further thought and

^b Antiqu. l. 2. c. 5. sect. 3.

meditation, being divinely instructed: *this is the interpretation thereof*. of the above dream: *the three baskets are three days*: signify 3 days.

Ver. 19. *Yet within 3 days shall Pharaoh lift up thine head from off thee, &c.*] Order thee to be beheaded; so the Targum of Jonathan and Ben Melech interpret it, "Pharaoh shall remove thy head from thy body with a sword;" and shall hang thee on a tree: his body after his head was severed from it, this should be hung upon a gallows or gibbet, and there continue: and the birds shall eat thy flesh from off thee; as they usually do when bodies are thus hung up, see 2 Sam. xxi. 9, 10. this was signified by the birds eating the bake-meats out of the uppermost basket when upon his head, as it seemed to him in his dream.

Ver. 20. *And it came to pass the 3d day, which was Pharaoh's birth-day, &c.*] The 3d day from the time the dreams were told, and the interpretation of them given, was the birth-day of Pharaoh; either the day in which a son of his was born, or in which he himself was born, as Ben Melech observes; but the latter is more probable, since the former could not with propriety be called Pharaoh's birth-day; and this might be either the day of his natural birth, or of his political birth, the time of his accession to the throne, which with the Romans was called *natalis imperii*, and was observed with feasting and rejoicing^c, as well as the former, both among them and other nations: it is most likely this was Pharaoh's natural birth-day, which was observed among the Egyptians as birth-days were among the Persians^d, and as Herod's was at his court in the days of Christ, Matt. xiv. 6. and as is usual in our times in most countries: *that he made a feast unto all his servants*: his ministers of state, his courtiers, and all in his palace: *and he lifted up the head of his chief butler and of his chief baker, among his servants*: that is, among his servants, when their names were

called over; or at this festival, these two were taken notice of, as being charged with crimes, and their cases were looked into and examined, and their heads were lifted up in a different sense: they were both lifted out of prison, but the one was lifted up to his former post and place in Pharaoh's court, and the other was lifted up to a gallows or gibbet, as follows; though perhaps this lifting of them both may only signify the trial of them, when they were set on high to be seen by the judge and all the court, see 1 Kings xxi. 9.

Ver. 21. *And he restored the chief butler unto his butlership again, &c.*] Put him into the same office he was in before: *and he gave the cup into Pharaoh's hand*: ministered to him in his office the same day, according to his dream and the interpretation of it: the Targum of Jonathan adds this as a reason of his being restored, "because he found that he was not in that counsel," in which it was consulted to poison Pharaoh, see the note on ver. 1.

Ver. 22. *But he hanged the chief baker, &c.*] That is, he ordered him to be hanged; because, as the same Targum says, he consulted to kill him (Pharaoh): *as Joseph had interpreted to them*; the events as to both answered to the interpretation Joseph had given of their several dreams.

Ver. 23. *Yet did not the chief butler remember Joseph, &c.*] To speak of him to Pharaoh, neither on that day in which he was restored, nor for a long time after, even for the space of two years, as seems from the following chapter: *but forgot him*: never more thought of him, of the favour he had done him in interpreting his dream; of the request he made to him, and of the promise which he had probably given him; which was an instance of great ingratitude, and is frequently the case and character of courtiers, who being in high places themselves, neglect others, their petitions to them, and their own promises to do all they can for them.

C H A P. XLI.

IN this chapter are related Pharaoh's dreams, which his magicians could not interpret, ver. 1—9. upon which the chief butler now remembering Joseph, recommended him to Pharaoh as an interpreter, having had a happy experience of him as such himself, ver. 10—13. when Joseph was sent for out of prison; and Pharaoh having related his dreams, he interpreted them of seven years of plenty, and seven years of famine, that should be in the land of Egypt, ver. 14—32. and having done, he gave his advice to provide in the years of plenty against the years of famine, and proposed a scheme for doing it, which was approved of by Pharaoh and his ministers, ver. 33—37. and Joseph himself was pitched upon as the most proper person to execute it, and was appointed chief over the kingdom next to Pharaoh, who gave him a new name and a wife upon this occasion, ver. 38—45. accordingly, in the years of plenty he took a tour throughout the whole land, and gathered and laid up food in vast quantities in every city, ver.

46—49. an account is given of two sons born to Joseph, and of their names, ver. 50—52. and of the seven years of famine, beginning to come on at the end of the seven years of plenty, which brought great distress on the land of Egypt, and the countries round about, who all came to Joseph to buy corn, ver. 53—57.

Ver. 1. *And it came to pass at the end of two full years, &c.*] It is not a clear case, as Aben Ezra observes, from whence these years are to be reckoned, whether from the time of Joseph's being put into prison, or from the time that the chief butler was taken out of it: the latter seems more probable, and better connects this and the preceding chapter: *that Pharaoh dreamed, and, behold, he stood by the river*: it seemed to him, in his dream, as if he stood near the river Nile, or some canal or flow of water cut out of that river.

Ver. 2. *And, behold, there came up out of the river seven well-favoured kine, and fat-fleshed, &c.*] Seven

^c Plin. Ep. l. 1. ep. 61. Herodot. Calliope, sive, l. 9. c. 109.
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^d Herodot. Clito, sive, l. 1. c. 133.

cows or heifers, sleek, fat, and plump, goodly to look at; these seemed in the dream, as if they came out of the river, because they were fed with the fruits of the earth, which the overflowing of the river Nile, and its canals, produced: *and they fed in a meadow*; adjoining to the river, where there was good pasture for them, and gives a reason of their being in so good a condition.

Ver. 3. *And, behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed, &c.*] Thin and haggard, their bones stuck out, having scarce any flesh upon them, and made a wretched figure: *and stood by the other kine*; and looked so much the worse, when compared with them: *upon the brink of the river*; it not being overflowed, so that there was no grass to be had, but just upon the bank, where these kept for that purpose; for the fruitfulness of Egypt was owing to the river Nile; as that overflowed or did not, there was plenty or famine; hence both these sorts of creatures came up out of that.

Ver. 4. *And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine, &c.*] So it seemed in the dream as if this was done, which was very strange and surprising that animals should devour one another; and especially that tame ones, cows or heifers, should eat those of their own species, which was never known to be done: *so Pharaoh awoke*; through surprise at the strange sight he had in his dream.

Ver. 5. *And he slept, and dreamed the second time, &c.*] He fell asleep again quickly, and dreamed another dream the same night, and to the same purpose, being much of the like kind with the former: *and, behold, seven ears of corn came up upon one stalk, rank and good*; which were very uncommon even in those fruitful countries; though Dr. Shaw^e observes of Barbary, which vied with Egypt for fruitfulness, that it sometimes happens that one stalk of wheat will bear two ears, whilst each of these ears will as often shoot out into a number of lesser ones, thereby affording a most plentiful increase.

Ver. 6. *And, behold, seven thin ears, and blasted with the east wind, &c.*] Which is very fatal to corn, to dry, burn, smite, or blast it; and especially to the corn in Egypt, whither it blew from the desert of Arabia: *these sprung up after them*; after the seven full ears, in the same place the other did, or near unto them.

Ver. 7. *And the seven thin ears devoured the seven rank and full ears, &c.*] So it appeared to Pharaoh in his dream, which must be very amazing to behold, and unaccountable how it should be: *and Pharaoh awoke, and, behold, it was a dream*; not a real fact, but a dream; yet not a common dream, but had some important signification in it; it not vanishing from his mind, but abode upon it, which made him conclude there was something more than common in it, and made him very desirous to have the interpretation of it.

Ver. 8. *And it came to pass in the morning, that his spirit was troubled, &c.*] With the thoughts of his dreams; they were uppermost in his mind; he was continually thinking of them; it was as if he had al-

ways the same images before him now awake, as well as when asleep, and therefore could not be easy without getting knowledge of the meaning of them: *and he sent and called for all the magicians of Egypt, and all the wise men thereof*; who pretended to have great skill in the things of nature, and in astrology and other sciences, by which they pretended to know future events, and to interpret dreams among other things; and shew what they portended, and what things would happen for the accomplishment of them: *and Pharaoh told them his dream*; both his dreams, which for the similarity of them, and there being so little interruption between them, are represented as one dream; for that both were told them appears by what follows: *but there was none that could interpret them unto Pharaoh*; they were nonplussed and confounded, and did not know what to say; the things were so strange and surprising that he related, that they could not offer any conjectures about them, or, if they did, they were very unsatisfactory to Pharaoh.

Ver. 9. *Then spake the chief butler unto Pharaoh, &c.*] When the magicians and wise men could not interpret his dreams, he was in distress of mind on that account: *saying, I do remember my faults this day*; which some interpret of his forgetfulness of Joseph and his afflictions, and of his ingratitude to him, and breach of promise in not making mention of him to Pharaoh before this time; but they seem rather to be faults he had committed against Pharaoh, and were the reason of his being wroth with him, as in the next verse; and these were either real faults, which the king had pardoned, or however such as he had been charged with, and cleared from; and which he now in a courtly manner takes to himself, and owns them, that the king's goodness and clemency to him might appear, and lest he should seem to charge the king with injustice in casting him into prison; which circumstance he could not avoid relating in the story he was about to tell.

Ver. 10. *Pharaoh was wroth with his servants, &c.*] Not with all of them, but with the butler and the baker. Aben Ezra observes here, that Pharaoh was not the proper name of this king, but a title of office, and signifies the king; for it cannot be thought that the butler would use such freedom in his presence as to call him by his name: the true name of this prince, according to the eastern writers^f, was Rian ben Walid; others take him to be Aphophis, the third of the Hycsi, or pastor-kings: but, according to Bishop Usher^g, his name was Mephramuthosis: *and put me in ward in the captain of the guard's house*; in consequence of his wrath and displeasure, for crimes really or supposed to be committed by him; and the captain of the guard's house was a prison, or at least there was a prison in it for such sort of offenders; and this was Potiphar's, Joseph's master's, house: *both me and the chief baker*; which explains who the officers were Pharaoh was wroth with, and who were for their offences committed to prison.

Ver. 11. *And we dreamed a dream in one night, I and he, &c.*] In one and the same night: *we dreamed each*

^e Travels, p. 137. Ed. 2.

^f Juchasin, fol. 135. 2.

^g Annales Vet. Test. p. 14.

man according to the interpretation of his dream; they both dreamed exactly what should befall them, as it was interpreted to them; the dreams, the interpretation of them, and the events, answered to each other.

Ver. 12. *And there was there with us a young man, &c.*] Who was in the prison with them, had the care of them, and waited upon them; he was then about 28 years of age; for it was two years ago he speaks of, and Joseph was 30 when he stood before Pharaoh, ver. 46: *an Hebrew servant to the captain of the guard*; he first describes him by his age, a young man, then by his descent, an Hebrew, and by his state and condition, a servant; neither of them tended much to recommend him to the king: *and we told him*; that is, their dreams: *and he interpreted to us our dream, to each man according to his dream did he interpret*; told them what their dreams presignified, what the events would be they portended; the interpretation was different according to their dreams.

Ver. 13. *And it came to pass, as he interpreted to us, so it was, &c.*] The event answered to the interpretation, and shewed it to be right; this is frequently hinted and repeated, to shew the exactness and certainty of the interpretation given, in order to recommend Joseph to Pharaoh the more: *me he restored unto my office, and him he hanged*; that is, Joseph interpreted the butler's dream to such a sense, that he should be restored to his butlership, and accordingly he was; and the baker's dream, that he should be hanged, and so he was. Aben Ezra and Jarchi interpret this of Pharaoh, that he restored the one, and hanged the other, or ordered these things to be done, which answered to Joseph's interpretation of the dreams; but the former sense seems best, for Joseph is the person immediately spoken of in the preceding clause; nor would it have been so decent for the butler, in the presence of Pharaoh, to have spoken of him without naming him, and which would have been contrary to his usage before.

Ver. 14. *Then Pharaoh sent and called Joseph, &c.*] Sent messengers to him to come to him directly, and ordered the captain of the guard, or keeper of the prison, to loose him, and let him free, see Psal. cv. 20. *and they brought him hastily out of the dungeon*; that is, out of the prison-house; which, as Jarchi says, was made like a ditch or dungeon, or in which the dungeon was where Joseph was first put when he was brought to prison; though it can't be thought that he continued there when he had so much respect shewn him by the keeper, and had other prisoners committed to his care: however, he was fetched in great haste from his place of confinement, by the messengers that were sent for him; or *they made him to run*^b, from the prison to the palace, the king being so eager to have his dream interpreted to him: *and he shaved himself*; or the barber shaved him, as Aben Ezra; his beard had not been shaved, nor the hair of his head cut very probably for a considerable time; it being usual for persons in such circumstances to neglect such things: *and changed his raiment*; his prison-garments being

such as were not fit to appear in before a king, and put on others, which either the king sent him, or the captain of the guard his master furnished him with: *and came in unto Pharaoh*: into his palace, and his presence; what city it was in which this Pharaoh kept his palace, is no where said; very probably it was Tanis, which the Scriptures call Zoan, that being the ancient city of Egypt, Numb. xiii. 22.

Ver. 15. *And Pharaoh said unto Joseph, &c.*] Immediately, upon his being introduced to him: *I have dreamed a dream, and there is none that can interpret it*; that he could yet meet with; none of his magicians or wise men, who made great pretensions to skill in such matters: *and I have heard say of thee, that thou canst understand a dream to interpret it*: it had been reported to him, particularly by the chief butler, that when he heard a dream told him, he had such knowledge and understanding, that he could interpret it, tell the meaning of it, what it portended, and what would be the events signified by it.

Ver. 16. *And Joseph answered Pharaoh, saying, it is not in me, &c.*] Which expresses his great modesty, that he did not arrogate such skill and wisdom to himself; declaring that he had no such power and abilities in and of himself, to interpret dreams; what he had was a gift of God, and wholly depended upon his influence, and the revelation he was pleased to make to him of such things: *God shall give Pharaoh an answer of peace*; such an answer to his request in the interpretation of his dream, as shall give him full content, and make his mind quiet and easy, and which shall tend to the welfare of him and his kingdom. Some render the words as a prayer or wish, *may God give Pharaoh, &c.*ⁱ; so as it were addressing his God, that he would be pleased to make known to him his interpretation of the dream to the satisfaction of Pharaoh: but the other sense seems best, which expresses his faith in God, that he would do it, and to whom it should be ascribed, and not unto himself.

Ver. 17. *And Pharaoh said unto Joseph, &c.*] Relating both his dreams in a more ample manner, though to the same purpose, than before related: *in my dream, behold, I stood upon the bank of the river*: the river Nile, where he could have a full sight of what were after presented to his view.

Ver. 18. *And, behold, there came up out of the river seven kine, &c.*] Cows or heifers, see the note on ver. 2. the account of them is the same here as there, and of the place where they fed, only the words are transposed.

Ver. 19. *And, behold, seven other kine, &c.*] Here some addition is made: these are said not only to be *very ill-favoured, and lean-fleshed*; but *poor, thin, meagre, exhausted of their flesh and strength through some disease upon them, or want of food*: and it follows, what was not before expressed, *such as I never saw in all the land of Egypt, for badness*; so poor, so lean, and so ill-favoured; for whatever might be seen in other countries, never were such seen in Egypt, which was famous for good cattle.

^b וַיִּרְצָוּ וַיִּרְצָוּ eum, Pagninus, Montanus, Munster, Vatablus; & fecerunt ut curreret, Piscator.

ⁱ וַיִּרְצָוּ respondeat, Vatablus.

by reason of that famine following, &c.] That is, before it would be over; otherwise the former plenty was in some measure known by the stores of provisions laid up in the 7 years of it, and which were brought forth when the famine became very pressing; but by that time, and before the 7 years of it were ended, there were no traces of the foregoing plenty to be observed: for it shall be very grievous; as it was both in Egypt and in all the countries round about.

Ver. 32. *And for that the dream was doubled unto Pharaoh twice, &c.*] Or was repeated to him under different figures and images: it is because the thing is established by God; by a firm decree of his, and is sure, and will most certainly be accomplished; of which Pharaoh might be assured, and to assure him of it was the repetition of the dream made: and God will shortly bring it to pass: or make haste to do it, that is, would soon begin to accomplish these events; for, as Bishop Usher^f observes, from the harvest of this (the then present) year, the 7 years of plenty are reckoned.

Ver. 33. *Now therefore let Pharaoh look out a man discreet and wise, &c.*] Of good judgment and conduct, of abilities equal to the execution of a scheme hereafter proposed: it can scarcely be thought consistent with the great modesty of Joseph that he meant himself, or that indeed, he ventured to give any advice at all, until it was first asked of him by the king; who being so well satisfied with the interpretation of his dreams, thought him a proper person to consult with what to be done in this case; who, as a true father of his country, as every king should be, was concerned for the good of it, and to provide against the worst for them: and set him over the land of Egypt; not to be governor of it in general, but with a particular respect to the present case, to take care of provision for it.

Ver. 34. *Let Pharaoh do this, &c.*] Appoint such a person; who as a sovereign prince could do it of himself: and let him appoint officers over the land; not Pharaoh, but the wise and discreet governor he should set over the land, who should have a power of appointing officers or overseers under him to manage things according to his direction: and take up the fifth part of the land of Egypt in the seven plenteous years; not the officers appointed, but the appointer of them, the chief governor under Pharaoh, for the word is singular; it is proposed that he should, in Pharaoh's name, and by his order, take a 5th part of all the corn in the land of Egypt during 7 years' plenty; not by force, which so good a man as Joseph would never advise to, whatever power Pharaoh might have, and could exercise if he pleased; but by making a purchase of it, which in such time of plenty would be bought cheap, and which so great a prince as Pharaoh was capable of. It is commonly asked, why a half part was not ordered to be took up, since there were to be as many years of famine as of plenty? and to this it is usually replied, that besides this 5th part took up, as there might be an old stock of former years, so there would be something considerable remain of these seven years' plenty,

which men of substance would lay up, as Pharaoh did; and besides, a 5th part might be equal to the crop of an ordinary year, or near it: to which may be added, that in times of famine men live more sparingly, as they are obliged, and therefore such a quantity would go the further; as well as it may be considered, that notwithstanding the barrenness of the land in general, yet in some places, especially on the banks of the Nile, some corn might be produced; so that upon the whole a 5th part might be judged sufficient to answer the extremity of the seven-years' famine, and even to allow a distribution to other countries.

Ver. 35. *And let them gather all the food of those good years that come, &c.*] That is, let the under-officers collect together the 5th part of all fruits of the land during the seven-years' plenty: and lay up corn under the hand of Pharaoh; as his property, and only to be disposed of by his orders; for as it was to be purchased with his money, it was right that it should be in his hands, or in the hands of his officers appointed by him, as the Targum of Jonathan: and let them keep food in the cities; reserve it in the several cities throughout the land, against the years of famine.

Ver. 36. *And that food shall be for store to the land, &c.*] A deposit in the said cities, to be brought forth and used in a time of public distress; the Targum of Jonathan is, it "shall be hidden in a cave in the earth:" against the seven years of famine which shall be in the land of Egypt: and so be a supply to the inhabitants of the land, when they should be sore pressed with a famine, and know not what to do, nor where to go for food: that the land perish not through the famine; that is, that the people of the land perish not, as the above Targum, which, without such a provision, they would have been in great danger of perishing. Justin, an Heathen writer^g, confirms this account of the advice of Joseph, of whom he says, that "he was exceeding sagacious of things wonderful, and first found out the meaning of dreams; and nothing of right, divine or human, seemed unknown to him, so that he could foresee the barrenness of land many years before-hand; and all Egypt would have perished with the famine, if the king, by his advice, had not commanded an edict, that the fruits of the earth, for many years, should be preserved."

Ver. 37. *And the thing was good in the eyes of Pharaoh, &c.*] He approved of the advice Joseph gave, and of the scheme and plan which he proposed: and in the eyes of all his servants; his nobles, ministers of state and courtiers, all highly commended and applauded it; and it was with the general and unanimous consent of all agreed that it should be put into execution: but then the next question, and the thing to be considered, was, who was a person fit to be engaged in such an affair?

Ver. 38. *And Pharaoh said unto his servants, &c.*] That were about him, and with whom he was consulting about a proper person to be over this affair of gathering in the fruits of the earth in the time of plenty, and laying them up against a time of famine: can we find such an one as this is, in whom the spirit of God is?

* ליעשותו קמורר festinans Deus ad faciendum, Montanus; accelerat facere, Drusius; festinat facere, Piscator.

^f Annal. Vet. Test. p. 15.

^g E. Tregoe, l. 36. c. 32.

if we search among all the ranks and degrees of men throughout the kingdom, let them be of what character they will, we shall never find a man like this, who appears to have the spirit of God, or of the gods, as he in his Heathenish way spoke, and which he concluded from his vast knowledge of things, and especially of things future: hence the Targums of Onkelos and Jonathan interpret it, the spirit of prophecy from the Lord.

Ver. 39. *And Pharaoh said unto Joseph, &c.*] After his servants had agreed to his being the man: at least Pharaoh had declared his mind that he should be the person; which if any of them disliked, as probably might be the case of some through envy, and as desirous of the post themselves, yet durst not make any opposition to it: *forasmuch as God hath shewed thee all this*: the interpretation of his dreams, what would be hereafter for 14 years to come, what was advisable to be done for the good of the nation, and had proposed a plan so well contrived and formed: *there is none so discreet and wise as thou art*; and consequently none so fit for this business, since he was so divinely qualified; and the above Heathen writer^r observes, that he had such knowledge and experience of things, that his answers seemed to be given not from men, but from God.

Ver. 40. *Thou shalt be over my house, &c.*] Have the care of his domestic affairs, and be the principal man in his palace and court: *and according unto thy word shall all my people be ruled*; not only in his family, but in his whole kingdom; whatever he ordered and commanded them to do, they should it, or *all my people shall kiss*^s, that is, either their hand at the sight of him, or meeting him, in token of respect and veneration shall yield a ready and cheerful obedience to him, of which the kiss was a sign; see Psal. ii. 12. The Targum of Onkelos renders it, *shall be fed*^t, supplied with corn, and with all necessary provisions, and so Jarchi interprets it; which is restraining it to that part of his office which concerned the gathering and laying up their stores for time to come; but the Targum of Jonathan is, *shall be armed*^u; and so Aben Ezra makes him the prince or general of the army, or who had the militia at his command, and could arm them when he pleased; but it seems to denote a more large and unlimited power than either of these, even the government of the whole land under the king, who only excepts himself: *only in the throne will I be greater than thou*; that is, he alone would be king, wear the crown, sit upon the throne, and have all the ensigns of royal majesty, in which Joseph was to have no share; otherwise he was to have an executive power and authority over all his subjects in the land, even to bind his princes at pleasure, and to teach, instruct, and direct his senators, Psal. cv. 21, 22.

Ver. 41. *And Pharaoh said unto Joseph, &c.*] He continued speaking to him for the greater confirmation of what he had said, and for further explanation of it: *see, I have set thee over all the land of Egypt*; not merely as the corn-master-general, to take care of a provision of corn in time of plenty, against a time of

scarcity, but as a viceroy or deputy-governor over the whole land, as appears by the ensigns of honour and dignity bestowed on him; of which in the following verses.

Ver. 42. *And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, &c.*] Which, as it was expressive of the interest he had in his royal favour, so was a token of that high office and great dignity to which he was promoted: thus among the Romans, in after-times, when any one was put into the equestrian order, a ring was given to him^v; for originally none but knights were allowed to wear rings; and it was sometimes used to design a successor in the kingdom, as, when Alexander was dying, he took his ring from off his finger, and gave it to Perdica^w, which was understood, though he did not express it, that he should be his successor, see 1 Maccab. vi. 14, 15. Now, though Pharaoh did not by this intend to point out Joseph for his successor in the kingdom, yet he gave him his ring as a mark of honour, and as being in place next unto him, his viceroy or deputy: and besides, as it is observed by many, this might be his signet, or the ring which had his seal upon it, by which he sealed patents and public deeds, and which he gave to Joseph to make use of in his name; though Schmidt doubts whether this was such a ring, since kings and princes have been used to have larger for such purposes, than what are worn on the finger: by this it appears, that Pliny^x was mistaken that there were no rings in and before the time of Troy: *and arrayed him in vestures of fine linen*; of which there was the best sort in Egypt, and which great personages used to wear: *and put a gold chain about his neck*; another badge of honour and dignity, see Dan. v. 16.

Ver. 43. *And he made him to ride in the second chariot which he had, &c.*] By which it appeared that he was next to Pharaoh, but not above him; as kings were wont to have more chariots than one, those were distinguished by first, second, &c. being of greater state the one than the other, see 2 Chron. xxxv. 24: *and they cried before him, bow the knee*; that is, his guard that attended him, when he rode out in his chariot, called to the people, as they passed along, to bow the knee to Joseph, as a token of veneration and respect; or they proclaimed him Abrech, which Onkelos paraphrases, this is the father of the king; and so Jarchi, who observes, that *Rech* signifies a king in the Syriac language; and this agrees with what Joseph himself says, that God had made him a father to Pharaoh, ch. xlv. 8. Others render it a tender father: and the Targums of Jonathan and Jerusalem take in both senses, "this is the father of the king, (or let the father of the king live, so the Jerusalem.) who is great in wisdom, and tender in years;" though rather he may be so called, because he acted the part of a tender father to the country, in providing corn for them against a time of scarcity: *and he made him ruler over all the land of Egypt*; appointed him to be governor of the whole land, and invested him with that office, and made him appear to be so, by the grandeur he raised him to.

^r Justin. ib.

^s וְכָסַף וְעֹשֶׂה מִשְׁכָּבִים. Montanus, Junius, & Tremellius, Piscator, Schmidt.

^t Cibabitur, Fagius; cibum capiet, Tigurinae version.

^u Armabitur, Pagninus, Munster, Drusius, Cartwright; so Kimchi.

^v Plin. Nat. Hist. l. 33. c. 1.

^w Diodor. Sic. Bibliothec. l. 18. p. 587. Justin. e Trogo, l. 12. c. 15.

^x Nat. Hist. l. 33. c. 1.

Ver. 44. *And Pharaoh said unto Joseph, I am Pharaoh, &c.*] Or I am king, which the word Pharaoh signifies, as Josephus² says; and that this is not a proper name, but a title of office, seems plain from these words; and the sense either is, that though Pharaoh had raised Joseph to such high honour and dignity, yet he alone was king; or this he said to shew his power and authority to do what he had done, and would stand by him, and support him in his office and grandeur: *and without thee shall not a man lift up his hand or foot in all the land of Egypt*: which is to be taken not in a strict literal sense, but proverbially, signifying, that nothing should be done in the nation of any moment or importance, relating to political affairs, but what was by his order and authority; the hands and feet being the principal instruments of action. The Targum of Jonathan is, “without thy word (or order) a man shall not lift up his hand to gird on armour, or his foot to mount a horse;” signifying thereby, that all things relating to war and peace should be altogether under his direction.

Ver. 45. *And Pharaoh called Joseph's name Zaphnath-paaneah, &c.*] Which, according to the paraphrase of Onkelos, signifies one to whom hidden things are revealed; or, as Jonathan, a revealer of secrets; and so most of the Jewish writers explain it; and which seems to be given him from his interpreting Pharaoh's dreams, and revealing what was hereafter to come to pass. The word is only used in this place, at least the latter part of it: and Aben Ezra confesses his ignorance of it, whether it is an Egyptian word or no; but Kircher³ most strongly asserts it, and says it signifies a prophet (or foreteller) of future things. Though some think the first part of the name has some respect to the Egyptian idol Baal Zephon, Exod. xiv. 2. and that, in this new name Pharaoh gave Joseph upon his promotion, he inserted the name of his god, as Nebuchadnezzar, when he gave new names to Daniel and his companions, Dan. i. 7. and v. 12: *and he gave him to wife Asenath the daughter of Potipherah*: not the same with Potiphar, Joseph's master, as Jarchi says, not only their names differ, but also their offices; nor would Joseph, it is imagined, marry the daughter of such a woman, so wicked as his mistress was, and had so much abused him, and been the cause of all his troubles; nor was this Asenath the daughter of Dinah by Shechem, as some Jewish writers^b assert, whom Potiphar's wife, having no child, brought up as her own, which is not at all probable; but an Egyptian woman, the daughter of the person before named: who was *priest of On*: the same with Aven, Ezek. xxx. 17. see the note there; and which in Ptolemy^c is called Onii, about 22 miles from Memphis, and said to be the metropolis of the *Heliopolitan nome*; and has been since called *Heliopolis*, as it is here in the Septuagint version, which signifies the city of the sun, and is the same

with Bethshemesh, the house of the sun, Jer. xlii. 13. where, as Herodotus^d says, the sun was worshipped, and sacrifice offered to it, and the inhabitants of this place are by him said to be the wisest and most rational of the Egyptians^e; here Potipherah, Joseph's father-in-law, was *priest*; and Strabo^f says, at Heliopolis we saw large houses, in which the priests dwelt; for here especially of old it was said, that this was the habitation of priests, of philosophers, and such as were given to astronomy: the Septuagint version and Josephus^g call this man Petephre; and an Heathen writer^h, Pentephre, a priest of Heliopolis; which a very learned manⁱ says, in the Egyptian tongue, signifies a priest of the sun; and so Philo says^k, that Joseph married the daughter of a famous man in Egypt, who had the priesthood of the sun. But the word may as well be rendered *prince*^l, as it is when there is nothing to determine its sense otherwise, as there is none here; and it is more likely, that Pharaoh should marry his prime minister into the family of one of his princes than of his priests; this seems to be more agreeable to the high rank that Joseph was raised to, as well as more suitable to his character as a worshipper of the true God, who would not choose to marry the daughter of an idolatrous priest: though, according to Diodorus Siculus^m, the Egyptian priests were second to the king in honour and authority, and were always about him, and were of his council; and Ælianus saysⁿ, that formerly with the Egyptians the judges were priests, and the eldest of them was a prince, and had the power of judging all; and even Sethon, king of Egypt, was a priest of Vulcan: whether this prince or priest was of the king's family, or whether the kings of Egypt had a power to dispose of the daughters of their subjects, especially of their priests or princes when dead, is not certain: perhaps no more, as Bishop Patrick observes, is meant, than that Pharaoh made this match, and which was a mark of great honour and affection to Joseph; and which, if even disagreeable to him, being an idolater, he could not well refuse: *and Joseph went out over all the land of Egypt*; either the name and fame of him, as Aben Ezra interprets it, see Matt. iv. 24. or rather he himself went forth in all his grandeur before related, and took a tour throughout the whole land to observe the fruitfulness of it, and make choice of proper places to lay up his intended stores.

Ver. 46. *And Joseph was thirty years old when he stood before Pharaoh king of Egypt, &c.*] Interpreting his dreams, and had such honour conferred upon him as to be made his prime minister; from whence it appears that Joseph had now been thirteen years in Egypt, partly in Potiphar's house, and partly in prison, since he was seventeen years of age when he was sold thither, see ch. xxxvii. 2: *and Joseph went out from the presence of Pharaoh*: from standing before him, and ministering to him as his counsellor and chief statesman,

² Antiqu. l. 8. c. 6. sect. 2.

³ Prodom. Copt. p. 124, &c.

⁴ Targ. Jon. in loc. Shalshalet Hakabala, fol. 3. 2. Pirke Eliezer, c. 38.

⁵ Geograph. l. 4. c. 5.

⁶ Euterpe, sive, l. 2. c. 59. 63.

⁷ Ib. c. 3.

⁸ Geograph. l. 17. p. 554.

⁹ Antiqu. l. 2. c. 6. sect. 1.

^h Polyhistor. ex Demetrio apud Euseb. Præpar. Evang. l. 9. c. 21. p. 424.

ⁱ Jablonski de Terra Goshen. Dissert. 8. sect. 4.

^k De Josepho, p. 543.

^l 177 præsidis, Junius & Tremellius, Piscator; principis, Pagninus, Vatablus; so the Targums of Onkelos and Jonathan.

^m Bibliothec. l. 1. p. 66.

ⁿ Var. Hist. l. 14. c. 34.

or he went out from his court and palace for a while : and went throughout all the land of Egypt : this seems to be a second tour ; before he went to survey the land, and pitch upon the most proper places for granaries to lay up store of corn in ; and now he went through it, to gather in and give directions about it, and see it performed, for the years of plenty were now begun.

Ver. 47. *And in the seven plenteous years the earth brought forth by handfuls.*] Such as the gatherers take up in their hands when reaped, in order to bind up in sheaves : now such was the fruitfulness of the land during the seven years-plenty, that either one stalk produced as many ears as a man could hold in his hand ; or one grain produced an handful, as Ben Melech observes ; though Onkelos paraphrases the words, “ the inhabitants of the earth in the seven years of plenty gathered even into their treasuries.” and this they did by the order and direction of Joseph as he passed through the land ; what he bought of them they brought, and put into the granaries, as he directed them.

Ver. 48. *And he gathered up all the food of the seven years, &c.*] That is, of plenty ; not all the fruits of the earth, or all that was eatable, but the corn, as in the following verse ; and not all of that the earth produced, but the fifth part of it, as he proposed, which he bought with Pharaoh's money, and therefore had a right to sell it again as he did : *which were in the land of Egypt ;* in which only he had a concern, and where only was this plenty : *and laid up the food in the cities ;* in places built for that purpose, and whither the people round about could easily bring it, and fetch it, when it was wanted : *the food of the field, which was round about every city, laid he up in the same ;* which was very wisely done, for present carriage, and for the convenience of the people in time of famine. At this day, at old Cairo, is an edifice the most considerable in it, called Joseph's granary ; it occupies a square, surrounded by a wall, and has divers partitions contrived within it, where is deposited the corn, that is paid as a tax to the Grand Seigneur, brought from different parts of Egypt².

Ver. 49. *And Joseph gathered corn as the sand of the sea, very much, until he left numbering, &c.*] At first he took an account of the quantities that were bought and laid up, how much there was in each granary, until it amounted to so much, that there was no end of numbering it ; it was like the sand of the sea, an hyperbolic expression, denoting the great abundance of it : *for it was without number ;* not only the grains of corn, but even the measures of it, whatever were used ; so Artapanus, an Heathen writer, says³, Joseph, when governor of Egypt, got together the corn of seven years, an immense quantity.

Ver. 50. *And unto Joseph were born two sons, &c.*] The word for born is singular ; hence Ben Melech conjectures that they were twins : and this was before the years of famine came : or the year of famine⁴ ; the first year : *which Asenath, the daughter of Potipherah priest of On, bare unto him ;* which is observed, to shew that

he had them by his lawful wife ; whom the Targum of Jonathan wrongly again makes, the daughter of Dinah, and her father prince of Tanis, the same with Zoan ; whereas this was *On* or *Heliopolis*, a very different place ; so Artapanus says⁵, that Joseph married the daughter of the priest of Heliopolis, by whom he had children ; and another Heathen writer⁶ mentions their names, Ephraim and Manassch.

Ver. 51. *And Joseph called the name of the first-born Manassch, &c.*] Which signifies forgetfulness, as the reason of it shews : *for God, said he, hath made me forget all my toil, and all my father's house ;* all his toil and labour in Potiphar's house, and especially in the prison ; and all the injuries his brethren had done him ; all this he was made to forget by the grandeur and honour, wealth and riches, power and authority he was possessed of ; and indeed he had so much business upon his hands, that he had scarce time to think of his father, and his family.

Ver. 52. *And the name of the second called he Ephraim, &c.*] Which signifies fruits or fruitfulness ; and being of the dual number, may intend both his spiritual and temporal fruitfulness God had blessed him with : *for God hath caused me to be fruitful in the land of my affliction ;* in the land of Egypt, where he had been long afflicted, even for the space of thirteen years, more or less, in his master's house, and in the prison ; but God had made him fruitful in grace and good works, in holiness, humility, &c. and oftentimes afflictive seasons are the most fruitful ones in this sense. God also bestowed great gifts upon him, as skill in the interpretation of dreams, wisdom in political affairs, a large abundance of wealth, and riches, honour and glory ; to which may be added, the fruit of his body, his two children.

Ver. 53. *And the seven years of plenteousness that was in the land of Egypt were ended.*] Perhaps quickly after the birth of Ephraim, Joseph's 2d son ; since the account follows upon that, and it is certain that he was born before the years of famine began, ver. 50. some connect the words, *moreover when the 7 years of plenty were ended, then began, as follows, 7 years of famine ;* these events were fulfilled just as Joseph had predicted.

Ver. 54. *And the seven years of dearth began to come, as Joseph had said, &c.*] In the interpretation of Pharaoh's dreams ; as soon as the 7 years of plenty were over, there were quickly some appearances of the famine coming on ; as particularly the river Nile not flowing to its usual height at the season of it ; hence there was a drought, the earth was parched, and every thing began to wither and decay, and the seed that was sown sprung not up : *and the dearth was in all lands ;* adjoining to Egypt, as Syria, Arabia, Palestine, Canaan, &c. *but in all the land of Egypt there was bread ;* which was in the hands of every one, and remained of their old stores in the years of plenty not yet exhausted, and which continued for some time after the dearth began. It is very probable that to this seven-years'

² Norden's Travels in Egypt, &c. vol. 1. p. 72.

³ Apud Euseb. Præpar. Evangel. l. 9. c. 23. p. 430.

⁴ אֲשֶׁן שְׁנַת הַדֵּבֶר annus famis, Tigurine version, Pagninus, Montanus, Drusius ; annus (primus) famis, Schmidt.

⁵ Apud Euseb. Præpar. Evangel. l. 9. c. 23. p. 429.

⁶ Polyhistor. apud ib. p. 424.

drought in Egypt Ovid[†] refers, which he makes to be nine; as does also Apollodorus[‡].

Ver. 55. *And when all the land of Egypt was famished, &c.]* Their old stock and store ate up, and the inhabitants ready to starve with hunger: *the people cried to Pharaoh for bread*; as their common father, and knowing that he had stores of provision laid up in all cities against this time: *and Pharaoh said to the Egyptians, go unto Joseph*; whom he had appointed over this business of providing and laying up corn against this time, and of distributing it: *what he saith to you, do*; give the price for the corn he fixes or requires; for this was the principal thing they had to do with him, to get corn for their money.

Ver. 56. *And the famine was over all the face of the earth, &c.]* Not over the whole world, but the land of Egypt; all the inhabitants of it were pinched with it, rich and poor; it reached all parts and all sorts of men: *and Joseph opened all the storehouses*; in the several cities throughout the land where he had laid up corn: *and sold unto the Egyptians*; for, as he had bought it with Pharaoh's money, it was no injustice to sell it; and as it could be sold at a moderate price, and yet Pharaoh get enough by it, being bought cheap in a time of plenty, no doubt but Joseph, who was a kind and benevolent man, sold it at such a price: *and the famine waxed sore in the land of Egypt*; there being no overflow of the Nile year after year, and nothing left of the old stock but what was in the storehouses.

Ver. 57. *And all countries came into Egypt to Joseph for to buy corn, &c.]* All the neighbouring nations abovementioned, when they heard there was corn there for money, came from all parts for it, and were

glad to get it at such expense and trouble: *because that the famine was so sore in all lands*; that there was no bread to be got for money elsewhere. It is thought by many, that for this care of Joseph in laying up provision against this time of need, and which was the preservation of the Egyptians, he was worshipped by them under various names; as the Apis, which was an ox, a sign of fruitfulness; and Serapis, sometimes figured as a young man carrying a basket of bread on his head; and Osiris, who is sometimes represented with a bushel on his head. However, this is certain, that he was an eminent type of Christ in all this, both in his estate of humiliation and exaltation: as Joseph was wrongly charged by his mistress, so was Christ falsely accused by the Jews; as he was cast into prison and bound there, so Christ was taken and bound as a prisoner; as Joseph was raised to great honour and glory in Pharaoh's court, so Christ was exalted by his father, and crowned with glory and honour; and if the new name given him, *Zaphnath-paaneah*, signifies the Saviour of the world, as some interpret it, it agrees well with Christ, who was sent into the world for that purpose; and indeed, if it means a revealer of secrets, it suits with him, who hath declared his father's mind and will, and revealed the mysteries of his grace to the sons of men: and as Joseph had all the stores of corn under his care, and the needy were bid to go to him for it, so Christ has all the treasures of grace in his hand, and all that are sensible of their need of it are directed to go to him for it; and it is from him that men of all nations and countries receive grace for grace, and have all their supplies, and spiritual sustenance and nourishment.

C H A P. XLII.

THIS chapter relates how that Jacob having heard there was corn in Egypt, sent all his sons but Benjamin thither to buy corn, ver. 1—5. and coming before Joseph, they bowed to him, and he knowing them, though they knew not him, spoke roughly to them, and charged them with being spies, ver. 6—9. they in their defence urged that they were the sons of one man in Canaan, with whom their youngest brother was left, on which Joseph ordered them to send for him, to prove them true men, ver. 10—16. and put them all into prison for three days, and then released them, and sent them away to fetch their brother, ver. 17—20. this brought to mind their treatment of Joseph, and they confessed their guilt to each other, which Joseph heard, and greatly affected him, they supposing he understood them not, and before he dismissed them bound Simeon before their eyes, whom he retained till they returned, ver. 21—24. then he ordered his servants to fill their sacks with corn, and put each man's money in his sack, which one of them on the road found, opening his sack for provender, filled them all

with great surprise and fear, ver. 25—28. upon their return to Jacob they related all that had befallen them, and particularly that the governor insisted on having Benjamin brought to him, ver. 29—34. their sacks being opened, all their money was found in them, which greatly distressed them and Jacob also, who was very unwilling to let Benjamin go, though Reuben offered his two sons as pledges for him, and himself to be a surety, ver. 35—38.

Ver. 1. *Now when Jacob saw that there was corn in Egypt, &c.]* That is, to be sold there, or otherwise it being there, unless it could be bought, would have been of no avail to foreigners; wherefore the Septuagint version is, that there was a sale[†] there, a sale of corn; the word has the signification of *breaking*[‡] in it, because that bread-corn is broke in the mill, or is broken from the heap when sold or distributed, or because when eaten it breaks the fast. Now Jacob had either seen persons passing by with corn, of whom he inquired from whence they had it, who replied, from Egypt; or he understood by the report of others that

[†] Dieitur Ægyptus caruisse juvantibus arva
Imbribus, atque annis sicca fuisse novem.
Ovid. de Arte Amandi, l. 1. ver. 647.

[‡] De Deor Orig. l. 2. p. 104.
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[†] שֶׁבֶר אֶרֶץ, Sept. frumentum venale, Schmidt; so Ainsworth, and the Targum of Jonathan.

[‡] Fractio, Montanus, Munster, Piscator.

corn was to be bought there; though some of the Jewish writers would have it, as Jarchi observes, that he saw it by the revelation of the Holy Spirit: *Jacob said unto his sons, why do ye look one upon another?* like persons in surprise, distress, and despair, at their wits' end, not knowing what to do, what course to take, and which way to turn themselves, and scarce able to speak to one another, and consult with each other what was proper to be done; for it seems not so agreeable that they should be charged as idle persons, careless and unconcerned, indifferent and inactive; but rather, if the other sense is not acceptable, the meaning may be, *why do ye look??* here and there, in the land of Canaan, where it is to no purpose to look for corn; look where it is to be had.

Ver. 2. *And he said, behold, I have heard that there is corn in Egypt, &c.*] This explains what is meant by the phrase he saw, one sense being put for another: *get ye down thither*: as fast as you can without delay; Egypt lay lower than Canaan, and therefore they are bid to go down, as when they went from thence to Canaan they are said to go up, ch. xiv. 25. *and buy for us from thence, that we may live, and not die*; which shews the famine was very pressing, since, unless they could buy corn from Egypt they could not live, but must die.

Ver. 3. *And Joseph's ten brethren went down to buy corn in Egypt, &c.*] They obeyed their father's orders, and immediately set out for Egypt; *ten* of them went down in a body together, all but Benjamin, so that it is easily reckoned who they were, and they are called not Jacob's sons, as they were; but Joseph's brethren, whom they had sold into Egypt, and to whom now they were going, though they knew it not, to buy corn of him in their necessity, and to whom they would be obliged to yield obeisance, as they did.

Ver. 4. *But Benjamin, Joseph's brother, Jacob sent not with his brethren, &c.*] Benjamin is called Joseph's brother, because he was so both by father and mother's side, as the rest were not; him Jacob kept with him, being the youngest and his darling, the only son he had with him of his beloved wife Rachel; and was very probably the more beloved by him since he had been bereft of Joseph; and it was not only to keep him company that he retained him at home, but for the reason following: *for he said, lest peradventure mischief befall him*; as had to Joseph his brother, as he imagined; either that the journey would be too much for him, being young, or lest he should be seized with sickness on the road, or rather with death, as *Aben Ezra* interprets it according to the Targums of *Onkelos* and *Jonathan*.

Ver. 5. *And the sons of Israel came to buy corn among those that came, &c.*] Either among the Egyptians that came to buy, or among those who came from different countries, or rather particularly among the Canaanites, as the Targum of *Jonathan*; with these they might join upon the road, and go together in a body where the market for corn was: *for the famine was in the land of Canaan*: which obliged the inhabitants of it as well as Jacob's family to seek for corn elsewhere, and confirms the sense of the preceding clause: this, though

a very fruitful land, yet when God withheld a blessing from it, it became barren, as it had been before, ch. xii. 10. and xxvi. 1. and was to try the faith of those good men to whom God had given it, and to wean their hearts from being set upon it, and to put them upon seeking a better country, as they did.

Ver. 6. *And Joseph was the governor over the land, &c.*] Not the land of Canaan last mentioned, but the land of Egypt; under Pharaoh, he had the chief and sole authority, and especially in the affair of the corn, and the disposal of that; and he it was that sold to all the people of the land of Egypt, and also to all that came out of other lands; not that he in person could do all this, but by those that acted under him: *and Joseph's brethren came*; to Joseph to buy corn of him: *and bowed down themselves before him, with their faces to the earth*; not only bowed the knee as the Egyptians did, but prostrated their whole bodies, stretching out their hands and feet, and touching the ground with their faces, as was the manner of the eastern countries, at least some of them; and so of Canaan; and thus did they submit themselves to him in the most humble manner, and thereby, though without their knowledge, fulfilled his dream of their sheaves making obeisance to his sheaf, ch. xxxvii. 7.

Ver. 7. *And Joseph saw his brethren, &c.*] Among those that came to buy corn, and when they prostrated themselves before him: *and he knew them*; some of them being at man's estate, and their beards grown when they sold him, and their habits and dress now being much the same it was then, and by them he knew the younger: *but made himself strange unto them*; took no notice of them as his relations, but carried himself to them as he did to other foreigners, and yet more strangely: *and spake roughly unto them*; or hard² things or words; put on a stern countenance, and spoke with a high tone and in a rough surly manner to them: *and he said unto them, whence come ye? who are ye? of what country are ye? what's your business here? and they said, from the land of Canaan to buy food*; which they could not get in Canaan, the famine being there so great.

Ver. 8. *And Joseph knew his brethren, but they knew not him.*] It being about 22 years since they saw him, and then he was young, and his beard not grown, as now it was; and besides, he was clothed as a prince, and spoke the Egyptian language; and being in such great grandeur and splendour, and in such power and authority, and having such a retinue attending him, they never once thought of him, whom they supposed might be dead, having never heard of him all this time; or, however, it could not come into their minds, that he whom they sold for a slave could ever be governor of the land of Egypt.

Ver. 9. *And Joseph remembered the dreams which he dreamed of them, &c.*] Their bowing and prostrating themselves before him brought to his remembrance his dreams of their sheaves making obeisance to his, and of the sun, moon, and eleven stars, doing the same to him, ch. xxxvii. 7. 9. *and said unto them, ye are spies*; not believing they were, nor absolutely asserting that they were such; but this he said to try them, and

⁷ למה תחראו ut quid circumspicitis, Schmidt.

² קשות dura, Pagninus, Montanus, Drusius, Piscator, Schmidt.

what they would say for themselves, and in order to lead on to further discourse with them, and to get knowledge of his father and brother Benjamin, whether living or no: he dealt with them as a judge on the bench, when examining persons, whose charges have the nature of an interrogation, as this has: *ye are spies; are ye not? surely ye must be, and unless you give a better account of yourselves, I must take you up as such: to see the nakedness of the land ye are come: what parts of it are weakest, most defenceless, and less fortified, and most easy to break in at, and invade the land; and it was not without reason that the Egyptians might suspect the neighbouring nations round about them, being in distress, and hearing of corn in Egypt, of forming a design of coming upon them and taking away their corn by force, and might be the reason why foreigners that came to buy corn were brought before Joseph and examined by him.*

Ver. 10. *And they said unto him, nay, my lord, &c.*] One in the name of the rest, or each in his turn, denying that they were spies, and addressing him with the greatest reverence and submission, calling him their lord, and thus further accomplishing his dreams: *but to buy food are thy servants come; that and no other was the errand they came upon.*

Ver. 11. *We are all one man's sons, &c.*] Therefore not likely to be spies; it could hardly be thought that a single family should engage in such an affair; or that one man would send his sons as spies, and especially all of them, it being a dangerous affair, and they being liable to be taken up and put to death; and as more families than one must be concerned in such an enterprise, it is reasonable to suppose, that if they had been spies they would have been of different families, and also not together, but in different parts of the kingdom, to observe the fittest place to enter in at and execute their design: *we are true men; that spoke truth when they said they came to buy corn; were honest, upright, and sincere in what they said, nor would they, nor durst they, tell a lie: thy servants are no spies; this they expressed in the strongest terms, and with the fullest assurance they could, detesting the charge and character of being spies.*

Ver. 12. *And he said unto them, nay, &c.*] This argument will not do, I am not to be put off with such words as these; if you can produce no better proof of your being honest men than this, or give no better account of yourselves, I must abide by it, that, *to see the nakedness of the land ye are come; this he urged in order to get a further account from them of their family and the state of it, which he was anxious to know.*

Ver. 13. *And they said, thy servants are 12 brethren, &c.*] Or rather, *were 12*, since one afterwards is said *not to be: the sons of one man in the land of Canaan; of Jacob, who dwelt there; this is said with the same view as before, to shew the improbability of their being spies; and, behold, the youngest is this day with our father: meaning Benjamin, whom Joseph was eager to hear of, and no doubt was glad to hear he was alive, and his father also, and that they were both together in the land of Canaan: and one is not; is not in the*

land of the living, is dead; for so they thought Joseph was, who is the person intended, as appears from what both Reuben and Judah afterwards say, ver. 22. and ch. xlv. 20. and yet he was before them, and was the person they were speaking to: this must be very striking and affecting to Joseph, who knew full well they meant him self.

Ver. 14. *And Joseph said unto them, that is it that I spake unto you, saying, ye are spies.*] This proves it, at least gives strong suspicion of it; since at first they seemed to speak of themselves, as if they were the only sons of one man and there were no more, now they speak of 12, and make mention of one being at home with his father; but seeing he sent so many of them, why not all? why should one only be left at home?

Ver. 15. *Hereby ye shall be proved, &c.*] Whether spies, or no, namely, by producing their youngest brother, said to be at home with his father: *by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither: the phrase, by the life of Pharaoh, seems to be the form of an oath, as it was common with many nations, especially with the Scythians, who used to swear by the royal throne^a, and the Romans, in after-times, by the life, health, and genius of their emperor; and this custom of swearing by the life of their king, or by his head, continued with the Egyptians, as Aben Ezra says, unto his times; though some take this to be a wish or prayer for the life of Pharaoh, and render it, may Pharaoh live^b, or, at most, but a strong asseveration, that as dear as the life of Pharaoh was to him, so surely they should not stir from the place where they were, unless their youngest brother Benjamin was brought thither.*

Ver. 16. *Send one of you, and let him fetch your brother, &c.*] He proposes that one of them might be sent by them to their father's house, and bring Benjamin down to Egypt: *and ye shall be kept in prison; the rest of them till he came: that your words may be proved, whether there be any truth in you: by this it would be seen whether they were men of truth and honesty or no; and should their brother be brought they would appear to be good men and true: or else, by the life of Pharaoh, ye are spies; should not their brother they spoke of be produced, it would be a plain case that they were not the honest men they pretended to be, nor did they come merely to buy corn, but had an ill intention.*

Ver. 17. *And he put them all together into ward three days, &c.*] In order to consult together, and agree who should be sent to fetch their brother; and which it seems probable in this length of time they could not agree upon, no one caring to be the bringer of such evil tidings to their father.

Ver. 18. *And Joseph said unto them the third day, &c.*] His heart yearning towards them, though he put on such an appearance; finding they could not come to an agreement among themselves who should go on the errand, he thought fit to recede from his former order, and to give them another: *this do, and live; meaning what he was about to say to them, which if they punctually observed and performed, it would be*

^a Herodot. Melpomeus, sive, l. 4. c. 68.

^b פֶּרֶחַ הַיִּבֵּן vivat Parhob, Montanus, Junius & Tremellius; so Ainsworth and Lightfoot.

the means of saving their lives: for *I fear God*; and therefore would not do either an unjust or cruel thing. This might have given them an hint who he was: but there being among the Gentiles, in all nations, some few that feared God, they took no further notice of it than this, that they might expect just and equitable dealings by him; since, though he was in such an high place, he knew and owned there was one higher than he, to whom he was accountable.

Ver. 19. *If ye be true men, &c.*] As you say you are: let one of your brethren be bound in the house of your prison; agree among yourselves which of you (for one of you must) remain in prison where you are: and the rest being set at liberty, go ye, carry corn for the famine of your houses; Joseph, though he dealt with them after this manner to get what knowledge he could of his family, and to get sight of his brother, yet was concerned for the good of them and theirs, lest they should be in extreme want through the famine, and that they might have a speedy supply of corn, was not willing to detain them any longer.

Ver. 20. *But bring your youngest brother unto me, &c.*] Upon their return for more corn: so shall your words be verified; that they were true men, and had no ill design upon the land, but were come only to buy corn: and ye shall not die; as spies, which they were otherwise threatened with; and as it is customary in all nations to put such to death when found out: and they did so; they left one of their brethren behind; they carried corn to their houses or families in Canaan, and brought their brother Benjamin with them when they returned to Egypt.

Ver. 21. *And they said one to another, &c.*] Before they went out of the prison, at least whilst in the presence of Joseph: we are verily guilty concerning our brother; meaning Joseph, whom they had sold for a slave, and who they supposed was dead through grief and hard servitude; and now being in trouble themselves, it brings to mind the sin they had been guilty of, which, though committed 22 years ago, was still fresh in their memories, and lay heavy on their consciences; for length of time neither makes sin less, nor the conscience lighter, when it is revived and charged home upon it, and which was aggravated particularly by the following circumstance: in that we saw the anguish of his soul, when he besought us, and we would not hear; when in the utmost agony, with trembling limbs, and quivering lips, and floods of tears, as they stripped him of his coat, he most earnestly and importunately requested of them they would not put him into the pit, and leave him there; and in the same manner entreated them they would not put him into the hands of strangers, but restore him alive to his father; but they turned a deaf ear to all his cries and entreaties, and hardened themselves against him: therefore is this distress come upon us; the same measure that was measured by them to him, was now measured to them again, and they were dealt with according to *lex talionis*; they cast Joseph into a pit, and now they were committed to a prison; they would not attend to his cries and tears, and the anguish of his soul did not move their pity, and now he is inexorable to them, and will not at least appear to have any compassion on them, or shew pity to them; and perhaps their being

dealt with in this similar way brought to their remembrance what they had done.

Ver. 22. *And Reuben answered them, &c.*] Being the eldest, and who had been most concerned for the life of Joseph, and most tender and careful of him: saying, spake I not unto you, saying, do not sin against the child, and ye would not hear? it seems by this that Reuben endeavoured to dissuade his brethren from selling Joseph, when they first proposed it, to which they would not attend; since it is certain they did hearken to him as not to kill him directly, as they first consulted, and they hearkened to him to cast him into a pit, where he did not intend he should continue, but till he had an opportunity of taking him out, and returning him to his father: but it seems probable that Reuben was with them when they first spied the Ishmaelites, and proposed to sell Joseph to them, which he objected to, and entreated they would not do it; and perhaps he went out from them, and took a circuit, with a view to get to the pit and take Joseph out, but before he got thither his brethren had taken him out, and sold him: or this may refer to the general advice he always gave them, to do nothing that might endanger the life of Joseph, or be the means of his death, which selling him for a slave he supposed had been: therefore, behold, also, his blood is required; the Targum of Jonathan adds, of us; they were accessory to his death, and guilty of it; for Reuben supposed he was dead, and now they must suffer for it, as a just retaliation, being threatened with death unless they could clear themselves.

Ver. 23. *And they knew not that Joseph understood them, &c.*] For what is above related they spoke in his presence and hearing; but speaking to one another in the Hebrew language, and he being an Egyptian, as they took him to be, they did not imagine that he could understand them, and therefore were not at all upon their guard in what they said: and what confirmed them in this was, for he spake unto them by an interpreter; which he rather chose to do, that they might have no suspicion of him; and which shews, that though there was a likeness between the Hebrew language and the Egyptian in many things, yet in some they differed, and the difference was such that there was need of an interpreter, where the parties did not understand both languages: this interpreter between Joseph and his brethren, according to the Targums of Jonathan and Jerusalem, was Manasseh, the eldest son of Joseph, and so Jarchi; which is very improbable, he being but a child at this time, if not an infant; see ch. xli. 50, 51.

Ver. 24. *And he turned himself about from them, and wept, &c.*] Hearing his brethren confess their sin and guilt to one another in selling him, and Reuben's affectionate concern for him, it wrought so much upon his affections, being naturally of a tender spirit, that he could no longer act the part he had, and keep up the sternness and severity of his countenance; wherefore he turned his face from them, that they might not discern it, and his back upon them, and went into another room: and after he had given vent to his passion, and composed himself, he returned to them again, and communed with them; upon the same subject, of going with their corn to Canaan, and bringing their youngest

brother with them upon their return, and promising moreover, for their encouragement, a free traffic in the land of Egypt, ver. 34: *and took from them Simeon, and bound him before their eyes*; who perhaps was the most cruel and hard-hearted amongst them; and it appears from the affair of Shechem, that he was a man of a fierce and bloody disposition. According to Jarchi, it was he that said to Levi, on sight of Joseph, behold this dreamer cometh; and that it was he that cast him into the pit; and, as the Targum says, advised to kill him: and perhaps Joseph might pitch upon him as the hostage, not only because he had used him more evilly than the rest, but because he might observe he was less concerned, and not so much humbled now for the evil he had done as the rest were; as also he might choose to detain him, as being not so much in his father's affection, because of the affair of Shechem, and so be a less affliction to him than if it was another; and besides, he might fear that being of a perverse and boisterous disposition, he would vehemently oppose the sending of Benjamin into Egypt, which Joseph was so very desirous of: and he bound him in their presence to terrify them, and let them know what they must expect if they did not obey his orders, and the more to humble them for the sin they had been guilty of, and was now upon their minds; though perhaps, as Jarchi observes, when they were gone he let him out, and gave him food and drink; or however might give him some liberty, and use him with mildness and gentleness.

Ver. 25. *Then Joseph commanded to fill their sacks with corn, &c.*] Which was as much as they came for: *and to restore every man's money into his sack*; the money paid by each for his quantity of corn delivered to him, not into the person's hands, but to be put into his sack privately, and unknown to him; *and to give them provision for the way*; sufficient both for themselves and for their cattle, that they might carry the whole of what corn they bought to their families: *and thus did he unto them*; that is, not Joseph, but his steward or deputy, or however the servant that he gave the above order to.

Ver. 26. *And they laded their asses with the corn, &c.*] Cattle very fit to carry burdens, and no doubt they had each of them one at least: *and departed thence*; from the place where Joseph was, and from the land of Egypt.

Ver. 27. *And as one of them opened his sack, &c.*] According to the Targum of Jonathan and Jarchi, this was Levi; but Aben Ezra thinks it is more likely to be Reuben the first-born, who was one, that is, the first of them: *to give his ass provender in the inn*; at which they lay very probably the first night of their journey; a good man regards the life of his beast, and takes care of that as well as of himself, and generally in the first place: *he espied his money*; the money which he paid for his corn: *for, behold, it was in his sack's-mouth*; just as he opened it.

Ver. 28. *And he said unto his brethren, my money is restored, &c.*] The money paid for the corn is re-

turned: *and, lo, it is even in my sack*; this put them all upon opening their sacks, where every man found his money, though not expressed, see ch. xliii. 21: *and their heart failed them*; through surprise and fear; or *went out*^c from them, as it were, they were ready to faint and swoon away: *and they were afraid*; their consciences being awakened, and loaded with the guilt of their former sins, they were afraid that more evil was coming upon them for them; and that this was a scheme laid to entrap them, and that they should be pursued and seized, and fetched back, and charged with a fraud and trick, as going off with their corn without paying for it: *saying one to another, what is this that God hath done unto us?* for whoever was the instrument, they concluded the overruling hand of divine Providence was in it, for the further chastisement and correction of them for their iniquity: instead of being thus frightened and distressed, it is very much it did not give them suspicion of Joseph, that he was the person they had been conversing with, and that he had done this in kindness to them; but their minds were so pressed with the guilt of their sin, that they were possessed of nothing but fears and dreadful apprehensions of things, and put the worst construction upon them they could, as men in such circumstances usually do, even fear where no fear is, or no occasion for it.

Ver. 29. *And they came unto Jacob their father, unto the land of Canaan, &c.*] Without being pursued and fetched back, or retarded in their journey as they might fear: *and told him all that befell unto them*; chiefly what befell them whilst in Egypt: *saying, as follows.*

Ver. 30. *The man, who is the lord of the land, &c.*] Of Egypt; not the king, but the deputy-governor of it, whose authority under Pharaoh was very great, and reached to the whole land, and all political affairs, and especially what related to the corn, and the sale of it; he, say they, *spoke roughly to us*; gave them hard words, and stern looks, and used them in a very rough manner, see ver. 7. *and took us for spies of the country*: laid such a charge against them, and treated them as such; or *gave them*^d, committed them to prison as such.

Ver. 31. *And we said unto him, we are true men, &c.*] Honest, upright men, not given to treacherous and treasonable practices, either in the country where they lived, or any other; they came to Egypt with no ill design upon the country, only to buy corn for the relief of their families in necessity: *we are no spies*; or *never were*^e: they had never been guilty of such practices, and never charged with any thing of that kind; they denied the charge, and detested the character.

Ver. 32. *We be twelve brethren, sons of our father, &c.*] All brethren by the father's side, though not by the mother's, and by one father; they had been twelve, and were so now, though they knew it not, supposing that one was dead, as is next observed: *one is not*; is not alive, but dead; the Targum of Jonathan is, "what is become of one we know not:" *and the*

^c וַיִּצְטַק וַיֵּצֵא לְבָרָא & exiit cor eorum, Montanus, Drusius, Piscator, Schmidt.

^d וַיִּתֵּן & dedit, Pagninus, Montanus, Schmidt; sive tradidit, Fagius, Vatablus.

^e לֹא הָיִינוּ non fuimus, Montanus; nunquam fuimus, Junius & Tremellius, Piscator, Schmidt.

youngest is this day with our father in the land of Canaan; see ver. 13.

Ver. 33. *And the man, the lord of the country, said unto us, hereby shall I know that you are true men, &c.*] This will be a proof and demonstration of it: *leave one of your brethren here with me*; as an hostage; they don't say *bound in the prison*, as Joseph did, because they would not grieve their father, at least would not tell him of it at once, lest it should too much affect him: *and take food for the famine of your household, and be gone*; that is, corn for the relief of their families, being distressed with a famine.

Ver. 34. *And bring your youngest brother unto me, &c.*] Their brother Benjamin: *then shall I know that you are no spies, but that you are true men*; he knew they were no spies now, but true, honest, upright men, with respect to any designs upon the country; but then he should own and acknowledge them to be such, having such plain proof that what they said was true: so *will I deliver your brother*; their brother Simeon, who was left bound; though this circumstance they also here studiously conceal from their father: *and ye shall traffic in the land*; not only for corn, but for any other commodity Egypt furnished its neighbours with.

Ver. 35. *And it came to pass, as they emptied their sacks, &c.*] Both those in which were the corn they had bought, and those in which were their provender for their cattle, and provision for themselves: *that, behold, every man's bundle of money was in his sack*; the same purse, and the same pieces of money, gold or silver, they had paid to the steward: *and when both they and their father saw the bundles of money, they were afraid*; the Targum of Jonathan adds, "because of Simeon, whom they had left there;" fearing that they should be charged with theft or fraud, and that Simeon would be put to death; they had opened their sacks before, and found their money in them; but put it up again as it was, in order to open them in their father's presence, from whom they thought proper to conceal this circumstance, lest he should blame them for not returning to the governor with their money upon the first notice of it, when they had travelled but one day's journey; wherefore they make no mention of it in the account of things that befell them, and express their surprise and fear upon finding it when they opened their sacks, as if they had known nothing of it before; though it may be their fears were renewed and increased by what Jacob might observe to them, as the consequence of it, which they had not so thoroughly considered before.

Ver. 36. *And Jacob their father said unto them, me have ye bereaved of my children, &c.*] Which looks as if Jacob suspected that they had either sold or slain Joseph, and had done one or the other by Simeon: *Joseph is not, and Simeon is not*; neither of them were with him, and both were given up by him as dead, or as the Targum of Jonathan paraphrases it, "of Joseph ye have said an evil beast hath devoured him; and Simeon, ye say, the king of the country hath bound him;" as for Joseph he knew not but he was dead,

he feared he was; and as for Simeon, he being in the hands of so rough a man as they had represented the lord of the land to be, and especially as his release depended upon sending Benjamin, which he was determined at present not to do; he was reckoned by him as a lost or dead man: *and ye will take Benjamin away*; they were desirous of it, and what their design was he could not tell; he seems to have a strong suspicion that it was not good: *all these things are against me*; against his will, his peace, and comfort, and happiness, though they were all working and would work as they did for his good, and for the good of his family, for the preservation of it during the 7-years' famine; or are upon me[†], as heavy burdens, too heavy for him to bear, ready to sink him down to the earth.

Ver. 37. *And Reuben spake unto his father, &c.*] Being the eldest son, it most properly lay upon him to make answer to his father in the name of his brethren, and to offer a word of comfort to him: *saying, slay my two sons, if I bring him not to thee*; meaning not Simeon, who was in Egypt, but Benjamin, whom it was proposed to take thither, and whom Jacob was very loth to part with; and to persuade him to it Reuben offers to him, and gives him leave to slay his 2 sons, or rather 2 of his sons[‡], since he had 4, ch. xvi. 9. if he did not bring Benjamin again to him: this was a strange proposal, for what were 2 sons of his to his own son, so exceedingly beloved by him? besides, to lose his own son, and to have 2 of his grandchildren slain, would have been an increase of his sorrow and grief, instead of being an alleviation of it; but Reuben's meaning was, not that his children should be slain, but this he says, to shew that he would be as careful and solicitous for the return of Benjamin as if the life of 2 sons of his lay at stake, and was so confident of it that he could risk the life of them upon it, who were as dear to him as one Benjamin was to his father: *deliver him into my hand, and I will bring him to thee again*; he undertook to be responsible for him.

Ver. 38. *And he said, my son shall not go down with you, &c.*] He gives a peremptory denial; this was his then present resolution and determination: *for his brother is dead*; meaning Joseph, Benjamin's own brother by father and mother's side; him he supposed to be dead, such circumstances being related and produced, which made it highly probable, and he had not heard any thing of him for twenty-two years: *and he is left alone*; Benjamin being the only surviving child of his dearly beloved Rachel, as he thought: *if mischief befall him by the way in which ye go*; that is, to Egypt, whether by thieves and robbers, or by the fatigue of the journey, or by any means whatever, so that he loses his life. All the Targums interpret this mischief of death: *then shall ye bring down my gray heirs with sorrow to the grave*; the sense is, should this be the case he should never lift up his head, or have any more comfort in this world, but should pass his time with continual sorrow until his gray head was laid in the grave, or till he came to the state of the dead.

[†] עלֵי super me, Montanus, Schmidt; vel. in me, V. L. Vatablus.

[‡] וְשׁוֹנֵי בְנֵי דוּס duos filiorum meorum, Piscator; so Ainsworth.

C H A P. XLIII.

THIS chapter informs us how that the famine continued in the land of Canaan, and the corn that Jacob's family had from Egypt being consumed, Jacob pressed his sons to go down for more, which they refused to do, unless Benjamin was sent with them, for whose safety Judah offered to become a surety, ver. 1—10. Jacob with reluctance was prevailed upon to let him go, and dismissed them with a present to the governor of Egypt, and with double money to buy corn with, and with his blessing upon them, ver. 11—14. upon which they set out for Egypt; and when they came into the presence of Joseph, he seeing Benjamin with them, ordered his steward to have them to his house, and get dinner ready, it being his pleasure that they should dine with him that day, ver. 15—17. this threw them into a fright, supposing they were going to be called to an account for the money they found in their sacks; wherefore they related to the steward very particularly the whole of that affair, who bid them not be uneasy, for he had had their money; and as a proof that things would go well with them, brought Simeon out to them, and treated them very kindly and genteely, ver. 18—24. and having got their present ready against Joseph came home, they delivered it to him with great veneration and submission; who asked of the welfare of their father, and whether that was not their younger brother they spoke of, the sight of whom so affected him, that he was obliged in haste to retire to his chamber, and weep, ver. 25—30. and having washed his face, and composed himself, he returned and ordered dinner to be brought, which was set on different tables, one for himself and the Egyptians, and the other for his brethren, whom he placed according to their age, to their great surprise; and sent them messes from his table to each, and to Benjamin five times more than the rest, and they were so liberally entertained, that they became cheerful and merry, ver. 31—34.

Ver. 1. *And the famine was sore in the land.*] In the land of Canaan; it increased yet more and more: this is observed for the sake of what follows, shewing the reason and necessity of Jacob's sons taking a second journey into Egypt.

Ver. 2. *And it came to pass, when they had eaten up the corn which they had brought out of Egypt, &c.*] Which, in so numerous a family as Jacob's was, having so many children, grandchildren, and servants, what nine men on so many asses could bring with them must be consumed in a short time, how long cannot be said; no doubt they lived sparingly on it in such a time of scarcity, to make it last as long as they could, and perhaps only he, his children and grandchildren, might eat of it; the servants, as Calvin observes, might live on meaner food, as acorns, herbs, and roots; and it must not be thought that all this corn was eaten up entirely, and none left, but the far greater part of it, and but very little remaining; or otherwise, how should Jacob, and his sons' wives and children be supported until the return of his sons from Egypt with fresh pro-

visions? indeed it may be supposed, that the land of Canaan produced some corn, though but little; and it is certain there were other fruits which were serviceable for food, as appears from ver. 11: *their father said, go again, buy us a little food*; just enough for him, and them, and theirs, for the present; hoping that the famine would be over quickly, and therefore orders them to go once more to Egypt, and buy some provisions: they made no motion themselves to go, as it is highly probable they determined they would not, since Jacob had resolved Benjamin should not go, but waited for their father's motion, and which he did not make until necessity obliged him.

Ver. 3. *And Judah spake unto him, &c.*] Reuben the eldest son had met with a repulse already, Simeon the next was now in Egypt, and Levi, perhaps on account of the affair of Shechem, did not yet stand well in his father's favour and affection; wherefore Judah being next, with the consent of his brethren, undertakes to manage the affair with him, who had doubtless an interest in him, as well as authority among his brethren, and was a prudent man, and could speak well: *saying, the man did solemnly protest unto us*; meaning Joseph, though he then knew not that it was he; whom he calls *the man*, not by way of contempt, or as thinking and speaking meanly of him, but the reverse, the great man, the honourable man, the governor of Egypt; and so the Septuagint version adds, "the man, the lord of the land;" he in the strongest terms, and in the most solemn manner, protested by the life of Pharaoh: *saying, ye shall not see my face*; with acceptance, should not be admitted to come near him, or treat with him, and purchase any corn of him: *except your brother be with you*; their youngest brother Benjamin.

Ver. 4. *If thou wilt send our brother with us, &c.*] Give orders for his going with us, and put him under our care: *we will go down and buy thee food*; signifying, on the above condition, that they were ready and willing to take a journey into Egypt, and buy provisions for him and his family, otherwise not.

Ver. 5. *But if thou wilt not send him, we will not go down, &c.*] This they said not as undutiful, and from a spirit of rebellion and disobedience to their father, or of stubbornness and obstinacy, but because they durst not go down, nor could they with any safety; they might expect to be taken up as spies, and put to death as they were threatened; and besides, it would be in vain, and to no purpose, since there was no likelihood of succeeding, or of getting any provision: *for the man said unto us, ye shall not see my face, except your brother be with you*; which they repeat both for the confirmation of it, and as an apology for themselves, to clear them from any charge of undutifulness.

Ver. 6. *And Israel said, &c.*] In answer to the speech of Judah: *wherefore dealt ye so ill with me*; had done that which brought so much evil upon him, gave him so much grief and trouble, and threw him into such perplexity and distress, that he knew not

what to do, or course to take: *as to tell the man whether ye had yet a brother?* which he thought was done imprudently and unadvisedly, and that there was no need of it; which, had it not been done, would have prevented this anxiety of mind he was now in, and the mischief he feared would follow.

Ver. 7. *And they said, &c.*] Not Judah only, in the name of the rest, but each of them in turn, being all charged with doing an ill thing: *the man asked us straitly of our state, and of our kindred; or in asking asked*^h; very particularly and closely, putting many questions to us, who we were? from whence we came? to whom we belonged? of what family we were? and inquired into the particulars and circumstances of our relations: *saying, is your father yet alive? have ye another brother?* they told him they were all one man's sons, as they were obliged, when they were charged with being spies, in order to clear themselves; upon which he inquired whether their father was living, and whether they were all the sons their father had: *and we told him according to the tenour of these words; they answered to these questions put to them, and which were so closely put, that they could do no other than say what they did: could we certainly know that he would say, bring your brother down? could they have foreseen this, they would have been more upon their guard; though in all probability had they been ever so cautious this would have been the case; it would have been required of them to bring their brother with them, so desirous was Joseph of seeing him.*

Ver. 8. *And Judah said unto Israel his father, send the lad with me, and we will arise and go, &c.*] Directly to Egypt for corn; Judah calls Benjamin a *lad*, because the youngest brother, and tenderly brought up by his father, who had an affectionate fondness for him as if he had been a child; otherwise he must be 32 years of age, for he was seven years younger than Joseph, who was now 39 years of age; yea, Benjamin must have children of his own, who went with him and his father into Egypt, ch. xlv. 21. for the computation of Benjamin's age, see ch. xxx. 22. and xxxi. 41. and xxxv. 18. and xxxvii. 2. and xli. 46, 53, 54. and xlv. 6. *that we may live, and not die, both we, and thou, and also our little ones*; he argues, that if they with Benjamin went down to Egypt for corn, there was a possibility, yea, a probability that they would all live, even Benjamin also; but if not, they must all in course die, and Benjamin likewise; and therefore it was most prudent and advisable, for the sake of all their lives, of them and theirs, and for the sake of Benjamin among the rest, for whom Jacob was so particularly concerned, to let him go with them to Egypt for corn, since he must die if they did not go, and he could but die if he did go; and there was great likelihood, if not a certainty, he would not; at least Judah was confident he would not, as appears by what follows.

Ver. 9. *I will be surety for him, &c.*] Engage for his safe return: *of my hand shalt thou require him*; I'll be answerable for him: *if I bring him not to thee, and set him before thee*; don't return him from Egypt, and

bring him to Canaan, into his father's house and presence safe, and sound; *then let me bear the blame for ever*; of persuading his father to let him go with him; all this he said, to shew what care he would take of him, and what confidence he had that no evil would befall him, that he would be returned with them in safety; which he might ground upon the assurance that Joseph had given, that they should not die if they brought their brother with them, ch. xlii. 20. and perhaps Judah, as Schmidt thinks, might be under a special instinct of divine Providence, which directed him to say these things: and it may be added, that Jacob also might be under a divine impulse, which influenced him to regard what Judah said, or otherwise his suretyship was but a poor security, and of little avail.

Ver. 10. *For except we had lingered, &c.*] Delayed going down to Egypt, through the demur Jacob made of sending Benjamin with them: *surely now we had returned this second time*; they would have made their journey to Egypt, and returned again with their corn, and their brother Benjamin too, as Judah supposed, before this time; so that by these delays they were losing time, and involving themselves and families in distress for want of corn.

Ver. 11. *And their father said unto them, &c.*] Being in some measure convinced by their reasonings, and in part at least reconciled to let Benjamin go with them, there being nothing to be done, he perceived, unless he consented to it: *if it must be so now, do this*; if nothing else will do but Benjamin must go, which after all he was reluctant to, then he advises them to do as follows: *take of the best fruits in the land in your vessels*; such as were the peculiar produce of the land of Canaan, and the best of it; for which it was most famous, and praised, as the word used signifies; these Jacob advises to take and put into their sacks they carried to bring back their corn in: *and carry down the man a present*; the great man and governor of Egypt, whose name was not known, little thinking it was his son Joseph; this he proposed to be done, in order to procure his friendship, that he might carry it kindly and respectfully to them, release Simeon, and send back Benjamin with them. The present consisted of the following things, *a little balm*; or rosin, of which there was great quantity in and about Gilead, Jer. viii. 22. see the note there: *and a little honey*; the land of Canaan in general is called a land flowing with milk and honey; and some parts of it were famous for it, as the parts about Ziph, called from thence the honey of Ziphim¹: this is the first time mention is made of honey in Scripture. Some say^k Bacchus was the inventor of it. Justin¹ makes a very ancient king of a people in the country, now called Spain, to whom he gives the name of Gorgoris, to be the first that found out the way of gathering honey; but by this it appears to be of a more early date. Dr. Shaw^m thinks, that not honey, properly so called, is meant, but a kind of rob made of the juice of grapes, called by the Arabs *dibsa*, a word near in sound with, and from the same root as this. And who further observes, that Hebron alone (the place were Jacob now was) sends every year to

^h שאל שאל interrogando interrogavit, Pagninus, Montanus, &c.

¹ Misu. Machesirin, c. 5. sect. 9.

^k Et a Baccho mella reperta ferunt, Ovid. Fast. l. 3.

¹ E Trogos, l. 44. c. 4.

^m Travels, p. 339. No. 6. Ed. 9.

Egypt 300 camel-loads, *i. e.* near 2,000 quintals of this *rob*: and Leo Africanus says^a, there is but little honey to be found in Egypt, wherefore it made this part of the present the more acceptable: *spices*; of various sorts, a collection of them; though it is thought, by Bochart and others, that the *storax* is particularly meant; the best of that sort being, as Pliny says^b, in Judea. The Targum and Jarchi take it to be *wax*, as do also other Jewish writers: and *myrrh*; the liquor called *stacte*, that drops from the myrrh-tree. Some will have this *lot*, as the word is, the same with *ladanum*; one should rather think that it should be, the lotus or lote-tree, the fruit of which, Pliny^c says, is the bigness of a bean, and of a saffron colour, and Herodotus^d says, it is sweet like a date: but that it was frequent in Egypt, and needed not be carried there. The Targum renders it *chestnuts*, and so Ben Melech, as it does what follows, *nuts*, and *almonds*, the oil of nuts, and the oil of almonds: the former design not common, but the pistachio nuts, as Jarchi observes from R. Machir; and these, as Pliny^e says, were well known in Syria, and were good for food and drink, and against the bites of serpents; and, as Bochart^f observes, are frequently mentioned by naturalists along with almonds, and as like unto them.

Ver. 12. *And take double money in your hand, &c.*] Than what they carried before, either to buy as much more as they then did; or rather because of the greater scarcity of corn, as Jarchi observes, which made it doubly dearer; for this seems to be different from the money they are also bid to take in return for that found in their sacks, which was a third parcel, as follows: *and the money that was brought again in the mouth of your sacks, carry it again in your hand*; that it might be ready to pay upon demand, should they be charged with non-payment for the corn they had before: *peradventure it was an oversight*; a mistake of the governor's, or of those that were under him, concerned in the sale of the corn, and receiving money for it, or of Jacob's sons; he could not tell how it was, but some way or other he supposed a mistake was made.

Ver. 13. *Take also your brother, &c.*] Their brother Benjamin, committing him into their hands and to their care, hereby declaring his consent and willingness that he should go with them: *and arise, go again to the man*; the governor of Egypt, to buy corn of him.

Ver. 14. *And God Almighty give you mercy before the man, &c.*] Who has the hearts of all men in his hands, kings, princes, governors, even those who are the most cruel and hard-hearted, rough and severe, in their tempers and dispositions, and such an one they had represented this man to be; one that had spoke roughly to them, and used them roughly: Jacob therefore sent him a present to soften his mind, and now he puts up a prayer to God, and dismisses his

sons with his good wishes for them, that God would incline the heart of the governor to shew kindness to them, and let them have corn, nor use any of them ill: particularly, *that he may send away your other brother and Benjamin*; release Simeon, and send him and Benjamin along with them when they returned: *if I be bereaved of my children, I am bereaved*; this he said, not as utterly despairing of their return, but as expressive of his patient submission to the divine will, be it as it may be.

Ver. 15. *And the men took the present, &c.*] Their father directed them to: *and they took double money in their hand*; besides what they found in their sacks' mouths, which they also carried with them: *and Benjamin*; they took him likewise with their father's leave: *and rose up, and went down to Egypt, and stood before Joseph*; presented themselves to him, and their petitions for more corn, as well as to answer to any questions that should be asked them.

Ver. 16. *And when Joseph saw Benjamin with them, &c.*] Whom he knew, though he had not seen him for 22 years, and though he must be very much altered, he being but about 10 years of age when Joseph was sold into Egypt, yet being with the rest of his brethren, whom he knew very well, concluded it must be him: *he said to the ruler of his house*; his steward, as he is after called, not his son Manasseh, as the Targum of Jonathan: *bring these men home*: to his own house, for Joseph was now at or near the place where were the granaries of corn, and where that was sold and distributed: *and slay, and make ready*: or *slay a slaughter*, that is, of beasts for food; a sheep, or a lamb, or a calf, very probably, and order it to be dressed, boiled or roasted, or both, that it might be fit for food: wherefore Aben Ezra must be mistaken when on ch. xlvi. 34. he says, that the Egyptians in those times did not eat flesh, nor might any kill a sheep; for it cannot be thought that Joseph could order a dinner for his brethren, to whom as yet he did not choose to make himself known, in direct violation of the customs and laws of Egypt, and who, it is plain by what follows, dined as an Egyptian, and with the Egyptians, and not as an Hebrew, and with his brethren as Hebrews; besides, for what purpose did Pharaoh get and possess such herds and flocks of cattle, if not for food as well as other uses? see ch. xlvi. 6, 16, 17. though in after-times they abstained from eating various animals, as Porphyry^g from Chæromon relates, and particularly from sheep and goats, according to Juvenal^h: *for these men shall dine with me at noon*; which was the usual time of dining with the eastern people, as it is now with us, though with the Romans at evening.

Ver. 17. *And the man did as Joseph bade; and the man brought the men into Joseph's house.*] Shewed them the way to it, and introduced them into it, and led them into some apartment in it, and ordered every thing to be got ready for dinner as his master had bid him, being a diligent and faithful servant: at old Cair

^a Descriptio Africae, l. 8. p. 682.

^b Nat. Hist. l. 12. c. 25.

^c Ib. l. 13. c. 17.

^d Melpomene, sive, l. 4. c. 177. Vid. Euterpe, sive, l. 2. c. 98.

^e Nat. Hist. l. 13. c. 5.

^f Cauaan, l. 1. c. 10. col. 389.

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^g מַכְתָּוֹת מַכְתָּוֹת macta mactationem, Drusius, Schmidt; macta animalia, Junius & Tremellius, Pictor.

^h De abstinentia, l. 4. sect. 6, 7.

ⁱ ——— lanatis animalibus abstinet omnis

Mensa, nefas illic factus jugular capelle. Satyr 15. ver. 11, 12.

is shewn to travellers^y the house of Joseph in the tower, and a very surprising well, said to be made by him, and here, they say, the granaries were, in which the corn was laid up.

Ver. 18. *And the men were afraid, because they were brought into Joseph's house, &c.*] It not being usual, as Jarchi observes, for those that came to buy corn to lodge there, but at an inn in the city: *and they said, because of the money that was returned in our sacks at the first time are we brought in*; to examine and inquire of them how they came to go away without paying for their corn, take up their money again after they had laid it down, and take it away with them, and so were guilty of tricking and defrauding, if not of theft: *that he may seek occasion against us; or roll on us*^z; cast all the shame on them, and leave the reproach and scandal of it on them: *and fall upon us*; with hard words, and severe menaces, if not with blows: *and take us for bondmen, and our asses*; imprison them, which was the punishment for fraud and theft, and take their asses as a forfeiture.

Ver. 19. *And they came near to the steward of Joseph's house, &c.*] The same person before called the ruler of his house, under whose direction they were; just before they came to the house, as it seems by what follows, they made up to him as having something to say to him: *and they communed with him at the door of the house*; before they went into it, being uneasy and eager to know what should be the meaning of their being brought thither, which was unusual.

Ver. 20. *And said, O sir, &c.*] Or, *on me, my lord*^a, one said in the name of the rest, perhaps Judah, on me let the blame lie, if guilty of rudeness in making our address to thee; or as the Vulgate Latin version, *we pray, sir, that thou wouldst hear us*; and so Jarchi and Aben Ezra say the phrase is expressive of beseeching, entreating, and supplicating: *we came indeed down at the first time to buy food*; not to spy the land but to buy corn, and not to get it by fraud or tricking but by paying for it the price that was required.

Ver. 21. *And it came to pass when we came to the inn, &c.*] Upon the road, on the first day's journey, to refresh themselves and their cattle: *that we opened our sacks*; to give provender to our cattle; by which it appears that they all did this, though it is only said of one of them at the inn, and of all of them when they came home, ch. xlii. 27. 35. *and, behold, every man's money was in the mouth of his sack, our money in full weight*; nothing wanting of it; it being usual in those times to pay money by weight, and not by the tale of pieces: *and we have brought it again in our hand*; in order to pay it for the corn we have had, having no design to defraud.

Ver. 22. *And other money have we brought down in our hands to buy food, &c.*] Double money for a double quantity, or because the price of corn was now doubled; and their bringing this besides the other shewed their honest and upright intentions: *we cannot tell who put our money in our sacks*; we are quite igno-

rant of it, and can by no means account for it, and therefore hope no blame will be laid on us.

Ver. 23. *And he said, peace be unto you, fear not, &c.*] Do not be uneasy and disturbed, you have nothing to fear, you are in no danger: *your God, and the God of your father, hath given you treasure in your sacks*, the hidden treasure, as the word signifies, found in their sacks; was there by the providence of God, so disposing the heart of Joseph to order it to be put there, as the steward interpreted it; who by being in Joseph's family had got some knowledge of the true God, and of his all-wise and disposing Providence: *I had your money*; he received it of them, which he acknowledges, and that was sufficient to acquit them from guile and theft, though he does not say that he put the money into their sacks, or by whose order it was done: *and he brought Simeon out unto them*; either out of prison, or out of some other room to them, which was, no doubt, done by the direction of Joseph.

Ver. 24. *And the man brought the men into Joseph's house, &c.*] After the above discourse had passed between them, and he had made their minds easy, both with respect to the money, and by bringing Simeon unbound to them: *and gave them water, and they washed their feet*; which was usually done in the eastern countries after travelling, and when about to take a meal, and was both for refreshment and cleanliness: *and he gave their asses provender*; thus were they hospitably entertained, they and all that belonged to them.

Ver. 25. *And they made ready the present against Joseph came at noon, &c.*] They took it out of their vessels or bags in which they brought it, having unladen their asses, and disposed of it in a proper manner to present it to him when he came home at noon to dine: *for they heard that they should eat bread there*; dine there, bread being put for all provision: this was told them, very probably, by the steward, or by some of the servants in the house, or they overheard what Joseph said to the steward, ver. 16.

Ver. 26. *And when Joseph came home, &c.*] In order to dine, it being noon-time: *they brought him the present which was in their hand into the house*; every one took a part of it in his hand, and brought it to Joseph in the parlour where he was, and delivered it to him as a present from their father, or from themselves, or it may be as from both: *and bowed themselves to him to the earth*; in the most prostrate and humble manner, now again fulfilling his dream, and more completely than before, for now all his 11 brethren were together, signified by the 11 stars in the dream, that made obeisance to him, see ch. xxxvii. 9. and xlii. 6.

Ver. 27. *And he asked them of their welfare, &c.*] Or *peace*^b, their prosperity, especially of the health of their bodies, whether they were well and in good health after so long a journey: *and said, is your father well, the old man of whom ye spake*? when they were with him before, and told him they were all the sons of one man, who dwelt in Canaan: *is he yet alive*?

^y Radzivil, Thevenot, Le Brun & Lucas apud Jablonski de Terra Genes, Dissert. 3. sect. 6.

^z על הנהגתנו ut devolvat (hoc) in nos, Figurive version.

^a וְיִאָּמְרוּ in me Domine mi, Montanus.

^b וְשָׁלוֹם ad pacem, Montanus; de pace, Vatablus, Drusius, Pictator, Schmidt.

which he was very desirous of knowing; for, being advanced in years, he might fear he was removed by death in the time between their going and returning.

Ver. 28. *And they answered, thy servant our father is in good health, he is yet alive, &c.*] Which is an answer to both his questions; and by calling their father Joseph's servant, he did obeisance to him in them, as well as by sending a present to him, which they delivered as coming from him his servant; and it is not improbable that Jacob sent his salutation to him as his servant, and so that part of the dream of Joseph's was also fulfilled, which represented the sun doing obeisance to him: *and they bowed their heads, and made obeisance*; a second time, as they did, no doubt, at every time they gave answer to Joseph's questions; and this is again observed, to shew the full completion of the above dream.

Ver. 29. *And he lift up his eyes and saw his brother Benjamin, &c.*] He had seen him before when his brethren first presented themselves to him, but then took no particular and special notice of him, only gave him a side-look as it were, but now he looked wistly at him: *his mother's son*; the son of Rachel his mother, and who was his only brother by his mother's side, the rest, though his brethren, yet only by his father's side, not his mother's sons: *and said, is this your younger brother, of whom ye spake unto me?* he knew he was the same, but was willing to have it from their mouths, to lead on to what he had further to say: *and he said*: after they had answered his question, and told him it was he: *God be gracious unto thee, my son*; speaking as a superior, a governor, in which capacity he was a father to his inferiors; and as a man, a relation, a brother, though not as yet discovered; he spoke in the most tender and affectionate manner, and, as a religious good man, he wishes the best thing he could for his brother, the grace and goodness of God; and which may be understood in the largest and most expressive sense, as including all good things, temporal, spiritual, and eternal.

Ver. 30. *And Joseph made haste, &c.*] To get out of the room where he was with his brethren as fast as he could: *for his bowels did yearn upon his brother*; his passions grew strong, his affections were raised, his heart was full of tenderness, and there was such a flow of love and joy at the sight of his brother, and the little conversation he had with him, that he was ready to burst out, and must have discovered himself if he had not immediately turned and got out of the room: *and he sought where to weep*; a proper place to vent his passion in tears of joy, and relieve himself: *and he entered into his chamber, and wept there*; where he could be the most retired, and not likely to be overheard.

Ver. 31. *And he washed his face, &c.*] From the tears on it, that it might not be discerned that he had been weeping: *and went out*; of his chamber into the room again, where his brethren were: *and refrained himself*; from weeping, or shewing any excess of passion, love, joy, &c. *and said, set on bread*; gave orders to his servants to bring in dinner, and set it upon the table; bread, as before, being put for all kind of food.

Ver. 32. *And they set on for him by himself, &c.*] A table was placed and provisions set upon it in one part of the room for Joseph by himself; which was done either because he was an Hebrew, and the Egyptians might not eat with him, nor he with them; or rather for the sake of grandeur, he being the next man in the kingdom to Pharaoh: *and for them by themselves*; another table was placed and spread for Joseph's brethren by themselves, the reason of which is after given: *and for the Egyptians, which did eat with him, by themselves*; a third table was laid for such Egyptian noblemen and others, who were at this time Joseph's guests, or used to dine with him: *because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians*; the reason of which, as given by the Targums of Onkelos and Jonathan, is, because the creatures the Egyptians worshipped the Hebrews eat; but it is a question whether such creatures as oxen, sheep, goats, &c. which were eaten by the Hebrews, were so early worshipped by the Egyptians; though they were in after-times, and particularly the Apis or ox, which is supposed by many to be worshipped on the account of Joseph, and so after his time; rather the abhorrence the Egyptians had the Hebrews in was on account of their being shepherds, on a political account, they having before this time suffered much by the insurrections and rebellions of such sort of persons among themselves, who set up a kingdom and kings of their own, called the *Hycsi*, or pastor-kings: or else this difference made between the Egyptians and Hebrews at eating, was not on account of what they did eat, as of the certain rites and customs the Egyptians had peculiar to themselves in dressing their food, and eating it, and therefore would not eat with any of another nation; so that this was not any particular distaste they had to the Hebrews, but was their usage towards men of all nations; for so Herodotus says^c, that "no Egyptian, man or woman, might kiss the "mouth of a Greek, or use a knife, or spit, or pot;" that is, a knife a Greek had cut any thing with, or a spit he had roasted meat on, or a pot he had boiled it in; and adds, "nor might taste of the flesh of an ox, "cut with the knife of a Greek." And indeed they would not eat nor converse with any of another religion^d, be they who they would.

Ver. 33. *And they sat before him, &c.*] At a table, so placed that they were in his sight, and he had a full view of them: *the first-born according to his birth-right, and the youngest according to his youth*; every one according to his age, Reuben, the first-born, first, and so on to Benjamin the youngest: thus they placed themselves as they used to be in their father's family, or they were so placed by Joseph; and if this was the case, it may be a reason, and a principal one, of what follows: *and the men marvelled one at another*: not the Egyptians, the guests of Joseph, seeing 11 brethren placed in this manner, and these being Hebrews, taken so much notice of; but Joseph's brethren, who either wondered at the manner of their being seated so regular, according to their age; or at the honour done them to dine with the governor, and at the grandeur of the entertainment, and at the separate manner in

^c Euterpe, sive, l. 2. c. 41.

^d Chærenon apud Porphyr. de abstinentia, l. 4. sect. 6.

which the governor, and the nobles of Egypt, sat at meals; or at what follows.

Ver. 34. *And he took and sent messes unto them from before him, &c.*] The several dishes were brought before him, who cut them up, and sent to every one their part and portion, as was usual in those times and countries, and afterwards elsewhere*, for the master of the family or feast to divide the food into parts, and to give to every guest his part; and these were called, from their being sent, *missus*, and from whence seems to be our English word *messes*, here used: *but Benjamin's mess was five times so much as any of theirs*; which was done out of his great affection to him, being his own brother both by father and mother's side; and, as some think, to try his brethren, how they stood affected to Benjamin, and observe if this did not raise their envy to him, as his father's particular respect to him had raised it in them against himself; and that, if it should, he might provide for his safety, lest they

should use him in like manner as they had used him. This undoubtedly was designed as a peculiar favour, and a mark of special honour and respect, it being usual for princes to send messes from their tables to such as they favoured; and particularly it was usual with the Egyptians for their kings to have double messes more than the rest, in honour of them, as Herodotus† relates: Benjamin's mess consisted either of five parts, or it was five times bigger than what was sent to the rest; not but that they had all what was sufficient; there was no want to any, but great plenty of every thing for them all; nor was this designed for Benjamin, that he should eat the larger quantity, only to shew him distinguishing respect: *and they drank, and were merry with him*; after dinner they drank wine liberally and plentifully, but not to excess and intemperance, yet so as to be cheerful and in good spirits; their fears being all dissipated by this generous entertainment they met with.

C H A P. XLIV.

THIS chapter relates the policy of Joseph in making an experiment of his brethren's regard and affection for Benjamin; he ordered his steward to put every man's money into his sack, and his silver cup in Benjamin's, and when they were got out of the city, to follow after them, and charge them with the theft, as he did; and having searched their sacks, as they desired he would, found the cup with Benjamin, which threw them into the utmost distress, and obliged them to return to Joseph, ver. 1—14. who charged them with their ill behaviour towards him; they acknowledge it, and propose to be his servants; but he orders them to depart to their father, retaining Benjamin in servitude, ver. 15—17. upon which Judah addressed him in a very polite and affectionate manner, and relates the whole story, both of what passed between Joseph and them, concerning Benjamin, the first time they were in Egypt, and between their father and them upon the same subject, when he directed them to go a second time thither to buy corn, and how he became a surety to his father for him, and therefore proposed to be his bondman now, not being able to see his father's face without Benjamin, ver. 18—34.

Ver. 1. *And he commanded the steward of his house, &c.*] Whom the Targum of Jonathan again calls Manasseh, the eldest son of Joseph: *saying, fill the men's sacks with food, as much as they can carry*; this he ordered out of his great affection for them, and that his father and his family might have sufficient supply in this time of famine: *and put every man's money in his sack's mouth*; not that which had been put into their sacks the first time, for the steward acknowledged his receipt of it, but what they had paid for their present corn, they were about to carry away.

Ver. 2. *And put my cup, the silver cup, in the sack's mouth of the youngest, &c.*] Benjamin; this he ordered

to be done, partly to put him in apparent danger, and try how his brethren would behave towards him in such circumstances, and thereby know how they stood affected to him; and partly that he might have an excuse for retaining him with him. This cup was valuable both for the matter of it, being of silver, and for the use of it, being what Joseph himself drank out of; and by the word used to express it it seems to have been a large embossed cup, a kind of goblet, for it has the signification of a little hill. Jarchi says it was a long cup, which they called *mederno*. The Septuagint render it by *condy*, which is said to be a Persian word, and a kind of an Attalic cup, that held 10 cotylæ^s, or four or five quarts, and weighed 90 ounces; but a cup so large seems to be too large to drink out of: *and his corn-money*; what he had paid for his corn: *and he did according to the word that Joseph had spoken*; put every man's money in the mouth of his sack, and his silver cup with the corn-money into Benjamin's sack.

Ver. 3. *As soon as the morning was light, &c.*] When it was break of day, before the sun rose: *the men were sent away, they and their asses*; the men being refreshed with food, and their asses having provender given them, and saddled and loaded, they were handsomely and honourably dismissed.

Ver. 4. *And when they were gone out of the city, and not yet far off, &c.*] Which perhaps was Tanais, the Zoan of the Scriptures; *Joseph said unto his steward, up, follow after the men*: who no doubt was ready provided with men and horses, to go out and pursue when Joseph should give the orders, he being privy to Joseph's intentions, and with whom the scheme was concerted, and the secret was. Joseph appears to have been up very early this morning, and had observed the exact time of his brethren's departure, and guessed whereabouts they might be when he sent his steward,

Athenæi Deipnosophist. l. 1.
Erato, sive, l. 6. c. 57.

† Nicomachus de festis Ægypt. apud Athenæum, l. 11. c. 7.

and others after them; for it can hardly be thought he was sent alone after eleven men, and to charge them with a theft, and bring them back again: *and when thou dost overtake them, say unto them, wherefore have ye rewarded evil for good?* in taking away the silver cup, when they had been so kindly and bountifully entertained. This he was to represent as base ingratitude, as it would have appeared, had it been fact. In much such manner was Esop used by the inhabitants of Delphos; they, being displeased with him, put a sacred cup or vial into his bags, which he, being ignorant of, went on his way towards Phocis; and they ran after him, and seized him, and charged him with sacrilege.^b

Ver. 5. *Is not this it, in which my lord drinketh, &c.*] Which was for his own particular use, and so the more ungrateful in them to take it, *and whereby indeed he divineth?* according to our version and others, Joseph is here represented by his steward as a diviner or soothsayer, and so he might be thought to be by the Egyptians, from being such an exact interpreter of dreams, foretelling things to come, and that he made his divinations by the silver cup; and we are told that the Assyrians, Chaldeans, and Egyptians, used to fill basins with water, in which they put plates of silver and precious stones, marked with certain characters, and pronouncing certain words, called to the devil, who uttered a voice in the water like an hissing, and returned answers to the things inquired about^c: a like practice is used by the Africans now^d; which method Andronicus took to know who would be his successor, but was reckoned among the most infamous and scandalous parts of the magic art^e: wherefore, as Joseph never practised any thing of this kind, so neither would he dissembel, or make as if he did; though it must be owned that the Arabs^f in Egypt at this day pretend to consult with the cup and divine by it: but the words will bear another version and sense, for it may signify to tempt, to try, to make an experiment, and by experience to know a thing, as in Gen. xxx. 27. and so the Arabic version, *and indeed he hath tried you by it*; so Aben Ezra interprets it of his trying of them by it, whether they were thieves or no, whether they were a parcel of light-fingered filching fellows: the cup, he pretends, was set before them, and he turned himself another way, either Joseph or the steward, and they took the opportunity of carrying it off; or else, as others think, he tried them by drinking in it very freely and liberally, what sort of men they were, how they would behave themselves in their cups, when truth is commonly spoke, the wit being out when the wine is in: but of these two senses the former is to be preferred; though it seems best of all to understand this not of the cup as the instrument by which he tried, searched, and inquired into things, but as the object searched after and inquired of; for the word signifies to inquire, and make a strict observation of things, and thereby make shrewd guesses and conjectures, as in 1 Kings xx. 33. and so the sense is, either according to R. Jonah^g, that his master would diligently inquire of

the soothsayers concerning it, in order to find out who took it away, and so Ben Melech; for the words may be rendered, *for which he certainly makes*, or has made, or will make *divination*, which agrees with ver. 15. for if the cup was gone, how could he make divination with it? it must be for it; or indeed they might well conclude themselves, that as such a thing would soon be missed, diligent inquiry would be made after it, and it would be at once conjectured that it was taken away, not by any of the household, but by those strangers that had dined with Joseph; and a man of his sagacity and penetration would soon find it out, and therefore it was madness and folly to do such an action, and think to get off clear: *ye have done evil in so doing*: both a mad and foolish action, and a base, wicked, and ungrateful one, as well as what was infamous and scandalous; for nothing was reckoned more so than for a guest at a prince's table to carry away a cup, or any thing of that kind, with him: so Claudius the Roman emperor, a guest of his, the day before, having taken away a golden cup, as was supposed, ordered an earthen one to be put in its place^h, which was a putting him to public shame and reproach: Dioxippus the Athenian, being at table with Alexander the great, a golden cup was taken away privately, by some that envied him; and the hint being given as if he had done it, all eyes were turned on him as the thief, which he could not bear, but went out, and wrote a letter to the king, and then killed himselfⁱ.

Ver. 6. *And he overtook them, &c.*] Their asses being laden with corn could not travel very fast, and he and his attendants being mounted on swift horses: *and he spake unto them these same words*; that Joseph had ordered him to say, and so what follows particularly, ver. 10.

Ver. 7. *And they said unto him, wherefore saith my lord these words? &c.*] One of them, in the name of the rest, perhaps Judah, made answer, as astonished at the charge laid against them, suggesting that there was not the least foundation for it, and were quite surprised to hear any thing of this kind alleged against them: *God forbid that thy servants should do according to this thing*; expressing the utmost detestation of such a fact, as being what they could never be guilty of.

Ver. 8. *Behold, the money which we found in our sacks' mouths, &c.*] Upon their return from Egypt, the first time they went thither for corn: *we brought again unto thee out of the land of Canaan*: which was a full proof of their honesty: they might have kept it until it was called for and demanded of them, but of themselves they brought it with them, as being money not their own; and they did not wait to be examined about it when they came to Egypt again, but of their own accord related the story of it, and offered the money to this same man the steward they were now speaking to, which he could not deny: yea, they brought it to him out of the land of Canaan, a foreign country at a considerable distance, and out of the jurisdiction of Egypt, and where they were not liable to be called to an account for it: *how then should we steal out of thy*

^b Scholia ad Vespes Aristophanis, p. 534. Ed. Genev. 1607.

^c Julius Serenus de fato, l. g. c. 18. apud Rivet. Exercit. 165. p. 808.

^d R. Leo. African. Descriptio Africae, l. 3. p. 335.

^e Nic. Choniates in Andronico, l. 2.

^h Norden's Travels in Egypt, vol. 2. p. 150.

ⁱ Apud Aben Ezram in loc.

^o Suetonius in Vita Claudii, c. 39.

^p Curtii Hist. l. 9. c. 7.

lord's house silver or gold? that is, vessels of silver or vessels of gold, as the Targums of Onkelos and Jonathan; it could not be reasonably thought they would, for if they would not retain the governor's money when in their own land and out of his reach, much less would they steal any thing out his house, which they might conclude would soon be missed, and they easily apprehended and committed to prison, and suffer for it.

Ver. 9. *With whom soever of thy servants it be found, &c.*] The silver cup: *both let him die*; which was rashly said, since they might have thought the cup might be put in one of their sacks unknown to them, as their money had been before; and besides, death was a punishment too severe for such a crime, and therefore is by the steward himself moderated; but this they said the more strongly to express their innocence: *and we also will be my lord's bondmen*; his servants, as long as they lived: this was likewise carrying the matter too far, and exceeding all bounds of justice, which could only require satisfaction of the offender.

Ver. 10. *And he said, now also let it be according unto your words, &c.*] Not according to the full extent of their words, but according to a part of them; that he only should be a servant that was found guilty; so moderating the punishment which they had fixed, and were willing to submit to, and therefore could not object to what he next proposes: *he with whom it is found shall be my servant*; speaking in the name of Joseph, whom he personated, and who had directed him what to say: *and ye shall be blameless*; acquitted of the charge, and pronounced innocent, and let go free.

Ver. 11. *Then they speedily took down every man his sack to the ground, &c.*] To be opened and examined, and this they did in all haste, as having a clear conscience, and being confident that nothing could be found upon them, and desirous of having the affair issued as soon as possible, that the steward might have full satisfaction, and they proceed on in their journey: *and opened every man his sack*; shewing neither reluctance nor fear, being conscious of their innocence.

Ver. 12. *And he searched, &c.*] To the bottom of them, not content to look into the mouth of them being opened, but rummaged them, and searched deeply into them to find the cup, which was the thing charged upon them he was solicitous to find; as for the money in the sack's mouth he took no notice of that, nor is there any mention of it: *and began at the oldest*; at Reuben, as the Targum of Jonathan expresses it: the steward might know their different ages in course, by the order in which they were placed at Joseph's table when they dined with him: *and left off at the youngest*; at Benjamin, he ended his scrutiny with him; this method he took partly to hold them in fear as long as he could, and partly to prevent any suspicion of design, which might have been entertained had he went directly to Benjamin's sack: *and the cup was found in Benjamin's sack*; where the steward himself had put it, and as it is usually said, they that hide can find.

Ver. 13. *Then they rent their clothes, &c.*] In token of sorrow and distress, being at their wits' end, like

distracted persons, not knowing what to do: this was usually done in the eastern countries when any evil befell, as did Jacob, ch. xxxvii. 34. and as the Egyptians themselves did when mourning for their dead, as Diodorus Siculus⁴ relates: *and laded every man his ass*; put their sacks of corn on their asses again, having tied them up: *and returned to the city*; to the metropolis, as Jarchi, which was either Tanais, that is, Zoan, or, as others think, Memphis: hither they returned to see how it would go with Benjamin, to plead his cause and get him released, that he might go with them, they being afraid to see their father's face without him; otherwise, could they have been content to have gone without him, they might have proceeded on in their journey, see ver. 17.

Ver. 14. *And Judah and his brethren came to Joseph's house, &c.*] Judah is particularly mentioned because he was the principal spokesman, and was chiefly concerned for the safety of Benjamin, being his surety: *for he was there*; Joseph was yet at his own house, was not as yet gone to the granaries, to look after the affairs of the corn, and the sale and distribution of it, but was waiting for the return of his brethren, which he expected quickly: *and they fell before him on the ground*; not only in a way of reverence, again fulfilling his dream, but as persons in the utmost distress and affliction, throwing themselves at his feet for mercy.

Ver. 15. *And Joseph said unto them, what deed is this ye have done? &c.*] An action so wicked, base, and ungrateful, attended with such aggravated circumstances, that it can scarcely be said how bad a one it is, and may be well wondered at, that men who had received such favours could ever be guilty of; this he said, putting on a stern countenance, and seemingly in great anger and wrath: *wot ye not that such a man as I can certainly divine?* either that he could divine himself, though not by the cup, of which here no mention is made, but in some other way used by the Egyptians; or that he had diviners with him, as Aben Ezra, with whom he could consult, to find out the person that took the cup; or surely they must needs think that such a man as he, who had such great knowledge of things, natural and political, and whose name was Zaphnath-paaneah, a revealer of secrets, would be able to search into and find out an affair of this kind; and they might well conclude, that a man so sagacious and penetrating would easily conjecture who were the persons that took away his cup, even the strangers that had dined with him so lately, and therefore could never expect to go off with it.

Ver. 16. *And Judah said, what shall we say unto my lord? what shall we speak? &c.*] Signifying that they were nonplussed, confounded, knew not what to say; they could not acknowledge guilt, for they were not conscious of any, and yet could not deny the fact, the cup being found on one of them; and though they might have a suspicion of fraud, yet were afraid to speak out what they suspected, and therefore were at the utmost loss to express themselves: *or how shall we clear ourselves?* to assert their innocence signified nothing, here was full proof against them, at least against their brother Benjamin: *God hath found the iniquity of*

⁴ Bibliothec. l. 1. p. 65.

thy servants; brought it to their remembrance, fastened the guilt of it on their consciences, and in his providence was bringing them to just punishment for it; meaning not the iniquity of taking away the cup, which they were not conscious of, but some other iniquity of theirs they had heretofore been guilty of, and now God was contending with them for it; particularly the iniquity of selling Joseph; this was brought to their minds before, when in distress, and now again, see ch. xlii. 21: *behold, we are my lord's servants, both we, and he also with whom the cup is found*; hereby fulfilling his dream more manifestly than ever; for, by bowing down to the earth to him, they might be thought to do no other than what all did, that came to buy corn of him; but here they own themselves to be his servants, and him to be lord over them, and to have dominion over them all, and them to be his slaves and bondmen.

Ver. 17. *And he said, God forbid that I should do so, &c.*] This would be doing an unjust thing, Joseph suggests, should he take them all for bondmen, for the offence of one: but *the man in whose hand the cup is found, he shall be my servant*; not die, as they had supposed, but become his servant: *and as for you, get ye up in peace unto your father*; they had leave, yea, an order to return to their father in the land of Canaan, with their corn and cattle, in peace and plenty; there being no charge against them, nor would any hurt or damage come to them: this Joseph said to try their affection to their brother Benjamin, and see whether they would leave him to distress, and then he should know better how to conduct both towards him and them.

Ver. 18. *Then Judah came near unto him, &c.*] Being the spokesman of his brethren, and the surety of Benjamin: he plucked up a spirit, put on courage, and drew nearer to the governor, and with much freedom and boldness, and in a very polite manner, addressed him: *and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears*; not admit him to private audience, or suffer him to whisper something to him, but give him the hearing of a few words he had to say to him: *and let not thine anger burn against thy servant*; don't be displeas'd with his boldness, and the freedom he takes, but hear him patiently: *for thou art even as Pharaoh*; next, if not equal in power and authority with him; could exercise justice or shew mercy, punish or release from punishment, at his pleasure; and having leave granted him, he began his speech, and made the following narrative.

Ver. 19. *My lord asked his servants, &c.*] The first time they came down to Egypt to buy corn; he puts him in mind of what pass'd between them at that time: *saying, have ye a father or a brother?* which question followed upon their saying that they were the sons of one man, ch. xlii. 11. and xliii. 7.

Ver. 20. *And we said unto my lord, we have a father, &c.*] Yet living in the land of Canaan: *an old man*; being 130 years of age, ch. xlvii. 9. *and a child of his old age*; who was born when he was near 100 years of age: *and a little one*; not in stature, but in age, being the youngest son, and much younger than they: so they represented him, on that account, and because he was tenderly brought up with his father, and not inured to

business and hardship, and so unfit to travel: *and his brother is dead*; meaning Joseph: so they thought him to be, having not heard of him for 22 years or more, and they had so often said he was dead, or suggested as much, that they at length believed he was: *and he alone is left of his mother*; the only child left of his mother Rachel: *and his father loveth him*; being his youngest son, and the only child of his beloved Rachel, and therefore most dear unto him.

Ver. 21. *And thou saidst unto thy servants, bring him down unto me, &c.*] Judah does not relate the reason of his order, which was to give proof that they were no spies, but as if Joseph designed to shew favour to Benjamin, as undoubtedly he did: *that I may set mine eyes upon him*; not barely see him, as Aben Ezra interprets it, though that would be, and was, very desirable by him, and agreeable to him; but he desired to set his eyes upon him, not only for his own pleasure, but for the good of Benjamin, as the Targum of Jonathan adds; he intimated that he should receive him kindly, shew favour unto him, and use him well: the Septuagint version is, *and I will take care of him*; Joseph's brethren had told him, that Benjamin was at home with their father, who they suggested was afraid to let him go with them, lest evil should befall him; wherefore to encourage him to let him go with them, Joseph promised to take care of him, that no hurt should be done to him, but he should be provided with every thing that was proper and necessary; and this Judah improves into an argument with the governor in favour of Benjamin, that since he desired his coming, in order to shew him a kindness, he hoped he would not detain him, and make a slave of him.

Ver. 22. *And we said unto my lord, the lad cannot leave his father, &c.*] That is, his father will not be willing to part with him: *for if he should leave his father, his father would die*; with grief and trouble, fearing some evil was befallen him, and he should see him no more.

Ver. 23. *And thou saidst unto thy servants, &c.*] In answer to the representation of things made by them, and notwithstanding that: *except your youngest brother come down with you, you shall see my face no more*; which though not before related in the discourse, which pass'd between Joseph and his brethren, in express terms, yet might be justly inferred from what he said; nay, might be expressed in so many words, though not recorded, and as it seems plainly it was, as appears from ch. xliii. 3.

Ver. 24. *And it came to pass, when we came unto thy servant my father, &c.*] In the land of Canaan: *we told him the words of my lord*; what he had said to them, particularly respecting Benjamin.

Ver. 25. *And our father said, &c.*] After some time, when the corn was almost consumed they had bought in Egypt: *go again, and buy a little food*; that may suffice till the famine is over; see ch. xliiii. 1.

Ver. 26. *And we said, we cannot go down, &c.*] With any safety to their persons, which would be in danger, or with any profit to their families, since their end in going down to buy corn would not be answered: *if our youngest brother be with us, then will we go down*; let it be agreed to, that Benjamin go along with us to Egypt, and then no difficulty will be made of it: *for*

we may not see the man's face, except our youngest brother be with us; the face of the great man, the governor of Egypt; for that this phrase, *the man*, is not used diminutively, but as expressive of grandeur, is clear, or otherwise it would never have been made use of in his presence, and in such a submissive and polite speech as this of Judah's.

Ver. 27. *And thy servant my father said unto us, &c.*] When thus pressed to let Benjamin go with them: *ye know that my wife bare me two sons*; meaning Rachel, by whom he had Joseph and Benjamin, and whom he calls his *wife*, she being his only lawful wife; Leah was imposed upon him, and the other two were concubines.

Ver. 28. *And the one went out from me, &c.*] Being sent by him to see how his brethren did, who were feeding his flocks at Shechem, and he had never returned to him to that day: *and I said, surely he is torn in pieces*; by some wild beast; this he said on sight of his coat, being shewn him all bloody: *and I saw him not since*; now 22 years ago; for though Joseph was not such a great way off his father, especially if he was at Memphis, as some think; yet what through his confinement as a servant in Potiphar's house, and then for some years in prison, and through the multiplicity of business when advanced in Pharaoh's court, he had no leisure and opportunity of visiting his father; and especially so it was ordered by the providence of God that he should not, that he might be made known at the most proper time for the glory of God, and the good of his family.

Ver. 29. *And if ye take this also from me, &c.*] His son Benjamin, as he perhaps suspected they had taken Joseph, and made away with him: *and mischief befall him*; either in Egypt, or on the road, going or returning, any ill accident, especially death, as the Targums of Onkelos and Jonathan, or what may issue in it: *ye shall bring my gray hairs with sorrow to the grave*: it would be the means of his death, and whilst he lived he should be full of sorrow and grief; see ch. xlii. 38.

Ver. 30. *Now therefore, when I come to thy servant my father, &c.*] That is, should he return to him in the land of Canaan with the rest of his brethren: *and the lad be not with us*; his brother Benjamin, so called here, and in the following verses, though 30 years of age and upwards, see ch. xliii. 8. *seeing that his life is bound up in the lad's life*; he is as closely united to him in affection, and is as dear to him as his own soul; quite wrapped up in him, and can't live without him;

should he die, he must die too; see 1 Sam. xviii. 1. so it follows:

Ver. 31. *It shall come to pass, when he seeth that the lad is not with us, that he will die, &c.*] As soon as ever he sees us, without asking any question, and observes that Benjamin is missing, he will conclude at once that he is dead, which will so seize his spirits, that he will expire immediately: *and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave*: as he said would be the case, ver. 29. and which would be very afflicting to his sons to be the cause of it, and could not be thought of without the utmost uneasiness and distress.

Ver. 32. *For thy servant became surety for the lad unto my father, &c.*] Which is another argument used for the release of Benjamin, though he should be detained for him, which he offers to be: *saying, if I bring him not unto thee, then I shall bear the blame unto my father for ever*; see the note on ch. xliii. 9.

Ver. 33. *Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, &c.*] Being, as Jarchi observes, preferable to Benjamin for strength, for war, and for service: in this Judah was a type of Christ, from whose tribe he sprung, who became the surety of God's Benjamins, his children, who are beloved by him, and as dear to him as his right hand, and put himself in their law-place and stead, and became sin and a curse for them, that they might go free, as Judah desired his brother Benjamin might, as follows: *and let the lad go up with his brethren*; from Egypt to Canaan's land, to their father there.

Ver. 34. *For how shall I go up to my father, and the lad be not with me? &c.*] Signifying that he must abide in Egypt, and chose to do it, and could not go up to the land of Canaan any more, or see his father's face without Benjamin along with him, to whom he was a surety for him: *lest peradventure I see the evil that shall come on my father*; see him die, or live a life of sorrow worse than death: this he could not bear, and chose rather to be a slave in Egypt, than to be the spectator of such an affecting scene. By this speech of Judah, Joseph plainly saw the great affection which his brethren, especially Judah, had for his father and his brother Benjamin, as well as the sense they had of their evil in selling him, which lay uppermost on their minds, and for which they thought themselves brought into all this trouble; wherefore he could no longer conceal himself from them, but makes himself known unto them, which is the principal subject of the following chapter.

C H A P. XLV.

THIS chapter contains an account of Joseph's making himself known to his brethren, which was done when they were alone, ver. 1—4. when he encouraged them not to distress themselves on account of their selling him into Egypt, for God in his providence had sent him there for their good, ver. 5—8. and he ordered them to go forthwith to Canaan, and acquaint his father with all the honour and glory they saw him in, and to desire him to come thither to him, where he should be

provided for during the five-years' famine yet to come, in the best part of the land of Egypt, ver. 9—13. upon which he expressed the strongest affection to Benjamin, and to all his brethren, ver. 14, 15. the fame of this was soon spread in the house of Pharaoh, which gave the king great pleasure, who immediately expressed his earnest desire that his father might come and settle in Egypt, and ordered provisions to be sent him, and carriages to bring him down, and all that

belonged to him, ver. 16—20. and Joseph accordingly delivered to his brethren waggons and provisions for the way, and gave gifts to them, and sent a present to his father, and dismissed his brethren with an exhortation not to fall out by the way, ver. 21—24. and when they came to Canaan, they acquainted their father with all these things, who at first could not believe them; but when he saw the waggons, his spirit revived, and determined to go and see his son, ver. 25—28.

Ver. 1. *Then Joseph could not refrain himself, &c.*] That he should not weep, as the Targum of Jonathan adds; at least he could not much longer refrain from tears, such an effect Judah's speech had on his passions: *before all them that stood before him*; his servants that attended him and waited upon him, the steward of his house, and others, upon whose account he put such a force upon himself, to keep in his passions from giving vent, that they might not discover the inward motions of his mind; but not being able to conceal them any longer, *he cried*; or called out with a loud voice, and an air of authority: *cause every man to go out from me*; out of the room in which he and his brethren were; perhaps this order was given to the steward of the house to depart himself, and to remove every inferior officer and servant upon the spot; or other people that might be come in to hear the trial of those men, and to see how they would be dealt with: *and there stood no man with him, while Joseph made himself known unto his brethren*; not that Joseph was ashamed of them, and of owning before them the relation he stood in to them; but that they might not see the confusion his brethren would be thrown into, and have knowledge of the sin they had been guilty of in selling him, which could not fail of being mentioned by him, and confessed by them; and besides, it was not suitable to his grandeur and dignity to be seen in such an extreme passion he was now going into.

Ver. 2. *And he wept aloud, &c.*] Or gave forth his voice in weeping; as he wept he cried aloud; for having put such a violent restraint on himself, as the flood of tears was the greater, so his voice was the stronger and louder for it: *and the Egyptians and the house of Pharaoh heard*: the Egyptians, that were in the room or rooms adjoining to that where Joseph was, heard his cry, and perhaps a great deal of what was said; which they soon reported to others, and it quickly reached Pharaoh's court, which might not be at any great distance.

Ver. 3. *And Joseph said unto his brethren, I am Joseph, &c.*] As soon as he could compose himself a little, and utter his words, the first thing he said was, that he was Joseph; that was his right name, his Hebrew name; though he was called by the Egyptians Zaphnath-paaneah, and by which name Joseph's brethren only knew him, if they knew his name at all; and it must be very startling to them to hear this sound, and to be told by himself that that was his name; and which was not all he meant, and they understood, but that he was Joseph their brother, as afterwards expressed: *doth my father yet live?* this he knew before, for they had told him he was alive;

wherefore he puts this question not through ignorance, or as doubting, but to express his affection for his father, and his joy that he was alive: *and his brethren could not answer him*; they were so surprised and astonished; they were like men thunderstruck, they were not able to utter a word for a while: *for they were troubled at his presence*; the sin of selling him came fresh into their minds, the guilt of it pressed their consciences, and the circumstances that Joseph was in filled them with fear that he would avenge himself on them.

Ver. 4. *And Joseph said unto his brethren, come near to me, I pray you, &c.*] Very probably Joseph sat in a chair of state whilst they were under examination, and through reverence of him they kept at a proper distance; or being frightened at what he had said, he might observe them drawing back, as Jarchi remarks, and so encourages them in a kind and tender manner to return and come nearer to him, and the rather, that they might more privately converse together without being overheard; as also that they might, by approaching him, discern and call to mind some of his features still remaining, by which they might be assured he was Joseph indeed: *and they came near, and he said, I am Joseph your brother*; not only his name was Joseph, but he was that Joseph that was their brother; he claims and owns the relation between them, which must be very affecting to them, who had used him so unkindly: *whom ye sold into Egypt*: which is added, not so much to put them in mind of and upbraid them with their sin, but to assure them that he was really their brother Joseph; which he could not have related had he not been he, as well as to lead on to what he had further to say to them for their comfort.

Ver. 5. *Now therefore be not grieved, &c.*] To an excess, so as to be swallowed up with overmuch sorrow; otherwise it became them to be grieved for their sin, and to shew a godly sorrow and true repentance for it: *nor angry with yourselves, that ye sold me hither*; reflect upon themselves, and afflict themselves in an immoderate way; or break forth into anger and wrath with one another, upbraiding and blaming each other for their conduct in that affair, and so foment contentions and quarrels among themselves: *for God did send me before you to preserve life*: the life of thousands of persons in Egypt, Canaan, and other countries; and particularly to preserve their lives was he sent before them into Egypt; where, by interpreting Pharaoh's dreams, by which he understood and did foretel the 7 years of plenty and 7 years of famine, he was promoted to great honour and trust, and laid up a sufficiency of corn in the time of plenty to answer the exigencies of various countries in the time of famine, and, among the rest, of his own family; and therefore would have this attributed by them to the wise disposing providence of God.

Ver. 6. *For these two years hath the famine been in the land, &c.*] In the land of Egypt, and in the countries round about: *and yet there are five years*: still remaining, which he knew by the above dreams and the interpretation of them: *in the which there shall neither be earing nor harvest*: that is, no tillage of land,

neither ploughing nor sowing, and so no reaping, or gathering in of the fruits of the earth, as used to be in harvest; at least, there would be very little ground tilled, only it may be on the banks of the Nile, since they had no corn to spare for seed; and besides, as the Egyptians knew by Joseph's prediction that the Nile would not overflow, it was to no purpose to attempt to plough their land, which through 2 years' drought was become very difficult, or to sow, could they get the seed into the ground, since there was no likelihood of its springing up again.

Ver. 7. *And God sent me before you, &c.*] This he repeats to impress the minds of his brethren with a sense of the good providence of God in bringing him to Egypt before them, to make provision for their future welfare, and to alleviate their grief, and prevent an excessive sorrow for their selling him into Egypt, when by the overruling hand of God it proved so salutary to them: *to preserve you a posterity in the earth*; that they and theirs might not perish, which otherwise, in all human probability, must have been the case; and that the promise of the multiplication of Abraham's seed might not be made of none effect, but continue to take place, from whence the Messiah was to spring: *and to save your lives by a great deliverance*; from the extreme danger they were exposed unto, through the terrible famine, and in which deliverance were to be observed the great wisdom, goodness, power, and providence of God.

Ver. 8. *So now it was not you that sent me hither, but God, &c.*] Which is to be understood not absolutely, as if they had no concern at all in sending him thither; they sold him to the Ishmaelites, who brought him down to Egypt and sold him to Potiphar, and so were instrumental in his coming to Egypt; but comparatively, it was not they so much as God that sent him; whose providence directed, disposed, and overruled all those events, to bring Joseph to this place, and to such an high station, to answer the purposes and designs of God in providing for and preserving Jacob's family in a time of distress: *and he hath made me a father to Pharaoh*: to be a teacher to him, as Aben Ezra, that is, to be his counsellor, to advise him well in all things, as a father his children; or to be his partner and patron, as Jarchi, to have a share with him in power and authority, and to be reckoned as a father to him, see ch. xli. 43. and to provide for him and the welfare of his kingdom, as parents do for their children: the following phrases explain it of rule and government; and the meaning is, that he was a great man, and a prince^a in Pharaoh's court: *and lord of all his house*: his prime minister, chief counsellor and courtier: *and a ruler throughout all the land of Egypt*; to whom all the deputies of the several provinces were subject under Pharaoh, and especially in the affair of the corn.

Ver. 9. *Haste you, and go up to my father, &c.*]

In Canaan, which lay higher than Egypt; being desirous he should know as soon as possible that he was alive, and in what circumstances he was: *and say unto him, thus saith thy son Joseph*; without any title, such as the father and counsellor of Pharaoh and governor of Egypt, only Joseph his son, which would be enough to revive the heart of Jacob: *God hath made me lord over all Egypt*: his exaltation to this dignity he ascribes, not to Pharaoh, but to God; civil honour and promotion to worldly grandeur and dignity are from God, and not from man: *come down unto me, tarry not*; the great business on his hands not permitting him to go to his father and fetch him to Egypt, he desires that he would come to him without delay, which would be greatly to the advantage of him and his family, and to their mutual comfort.

Ver. 10. *And thou shalt dwell in the land of Goshen, &c.*] Called by Artapanus^a Kaisan or Kessan; the Septuagint version Gesan of Arabia, as it was that part of Egypt which bordered on Arabia: it seems to be the same with the land of Rameses, see ch. xlvii. 11. and the Heliopolitan nome, which, Strabo^b says, was reckoned to be in Arabia, and in which were both the city of Heliopolis and the city Heroopolis, according to Ptolemy^c; for in the Septuagint version of ch. xlvii. 28. instead of Goshen is Heroopolis, or the city of the Heroes in the land of Rameses, with which agrees Josephus^d: wherefore Doctor Shaw^e observes, the land of Rameses or Goshen could be no other than the Heliopolitan nome, taking in that part of Arabia which lay bounded near Heliopolis by the Nile, and near Heroopolis by the correspondent part of the Red sea. Now either before this time Joseph had got a grant of this country, of Pharaoh, to dispose of at pleasure, or he had so much power and authority of himself as to put his father into it: or it may be, it was the domains of his father-in-law the priest of On, since On or Onii, according to Ptolemy^f, was the metropolis of the Heliopolitan nome, and by some thought to be Heliopolis itself, and perhaps might be Joseph's own country, which he had with the daughter of the priest of On: indeed if what the Jewish writers say^g, that Pharaoh, king of Egypt in Abraham's time, gave to Sarah the land of Goshen for an inheritance, and therefore the Israelites dwelt in it, because it was Sarah their *mother's*: it would account for Joseph's proposing to put them into the possession of it without the leave of Pharaoh; but Goshen seems to have been in the grant of Pharaoh, who agreed and confirmed what Joseph proposed, ch. xlvii. 6. *and thou shalt be near unto me*; as he would be in Goshen, if Memphis was the royal seat at this time, as some think^h, and not Tanis or Zoan; or Heliopolis, or both, in their turn; and Artapanusⁱ is express for it, that Memphis was the seat of that king of Egypt, in whose court Moses was brought up; and especially Heliopolis may be thought to be so, if Joseph dwelt at On or Heliopolis, where his father-in-law was priest or prince,

^a So it is interpreted by R. Sol. Urbin. Ohel Moed, fol. 50. 1.

^b Apud Euseb. Præpar. Evangel. l. 9. c. 23. p. 27.

^c Geograph. l. 17. p. 553.

^d Geograph. l. 4. c. 5.

^e Antiqu. l. 2. c. 7. sect. 5.

^f Travels, 305, 306. Ed. 2.

^g Ut supra.

^h Pirke Eliezer, c. 26.

ⁱ Dr. Shaw, ut supra, p. 304. &c. Jablonski de Terra Goshes. Dissert. 4. sect. 3, 4, 5. & Sicardus in ib. Dissert. 5. sect. 1.

^k Apud Euseb. Præpar. Evangel. l. 9. c. 23, 27.

which was near if not in Goshen itself: and according to Bunting^d, Or on Oni was the metropolis of Goshen; and Leo Africanus says^e, that the sahidic province, in which was Fium, where the Israelites dwelt, see ch. xlvii. 11. was the seat of the nobility of the ancient Egyptians: *thou and thy children, and thy children's children*: for Jacob's sons had all of them children, even Benjamin the youngest, as appears from the following chapter: *and thy flocks, and thy herds, and all that thou hast*; and Goshen, being a place of pasturage, was fit and suitable for them; and so Josephus says^f, of Heliopolis, which he takes to be the place where Jacob was placed, that there the king's shepherds had their pastures.

Ver. 11. *And there will I nourish thee, &c.*] Provide for him and his family: *for yet there are five years of famine*; still to come, 2 of the 7 only being past: *lest thou, and thy household, and all that thou hast, come to poverty*: his whole posterity be consumed, as it would be in all probability, if he did not procure food for his family during the famine.

Ver. 12. *And, behold, your eyes see, and the eyes of my brother Benjamin, &c.*] They were eye-witnesses of his being alive, having themselves seen him, and even Benjamin, who could not be suspected by his father of a fraud in imposing on him; and some of them could doubtless remember his features, and had an ocular proof of his being the very person, which they could with great evidence relate unto Jacob; as also his voice in speaking: *that it is my mouth that speaketh unto you*; without an interpreter, as Aben Ezra, and in the Hebrew language, as the Targum and Jarchi; which might confirm them, and likewise their father upon their report, that the governor was not an Egyptian, but an Hebrew; and by that and other concurrent testimonies that he must be Joseph.

Ver. 13. *And you shall tell my father of all my glory in Egypt, &c.*] His wealth and riches, his grandeur and dignity, his power and authority: *and of all that you have seen*; what a magnificent house he dwelt in; what a numerous train of servants he had; in what majesty he rode in the second chariot to the king; and what authority he exercised over the people, and what reverence they gave him, and what power he had, particularly in the distribution of corn: *and ye shall haste, and bring down my father hither*; for Joseph had an eager desire to see him, wherefore this is repeated.

Ver. 14. *And he fell upon his brother Benjamin's neck and wept, &c.*] On his neck first, because he was his own brother by father and mother's side; and he wept over him for joy that he had a sight of him once more: the word for *neck* is in the plural number, and being used, may signify that he fell first on one side of his neck, and then on the other, to shew his great affection for him: *and Benjamin wept upon his neck*; their love and the tokens of it were reciprocal.

Ver. 15. *Moreover, he kissed all his brethren, &c.*] In their turns, to testify his real affection for them, and hearty reconciliation to them: *and wept upon them*; that is, upon their necks, as he had on Benja-

min's: *and after that his brethren talked with him*; being emboldened by this carriage of his to them, and encouraged to believe that he really forgave them their sin against him, and was truly reconciled unto them, and had a real affection for them, and had no reason to fear he would avenge himself on them: they entered into a free conversation, and talked of their father and their family, and the concerns of it, and of what passed since the time he was separated from them.

Ver. 16. *And the fame thereof was heard in Pharaoh's house, &c.*] The report was carried to court, and there it was told by some from Joseph's house, who had overheard what had passed, at least somewhat of it: *saying, Joseph's brethren are come*; perhaps they might call him by his Egyptian name, though the historian gives him his Hebrew name, and which was his right name, and by which he was best known to the Hebrews, for whose sake chiefly he wrote: *and it pleased Pharaoh well, and his servants*; for Joseph being greatly beloved both by the king and his courtiers, who are meant by his servants, they were glad of an opportunity of shewing their further regard to him, by their respect and civilities to his relations and friends, who had been the means of providing for the welfare of the whole kingdom, and of saving all their lives; Pharaoh's expressions of pleasure on this occasion were, no doubt sincere, whatever were those of his courtiers; who might not so well affect a stranger, and one that had been in a very low estate of life, to be raised above them, and have so much trust reposed in him, and honour conferred upon him, and might dissemble in their respect to Joseph before their sovereign; though such might be the prudence and affability of Joseph, and such the sense they had of their obligations to him in point of gratitude, that they might be really pleased to hear that his brethren were come; and the rather Pharaoh and his court might be the more delighted, because that it appeared that he came of a good family in Canaan; whereas they knew no more of him than of his having been a slave in Potiphar's house, and then cast into a prison for a crime charged upon him, out of which he was taken, and made the great man he was.

Ver. 17. *And Pharaoh said unto Joseph, &c.*] Who, it is highly probable, waited upon Pharaoh to acquaint him with the coming of his brethren; for it cannot be imagined that Pharaoh should say what follows upon a bare report, without having a further account of things from Joseph, or that he would neglect giving it, but take the first opportunity to inform him, whereupon he gave him the following order: *say unto thy brethren, this do ye*; give them directions and instructions to do as follows: *lade your asses*: with provisions for the present necessity of their father's household in Canaan, and for their journey back to Egypt: *and go, get you into the land of Canaan*: with all the haste they could make.

Ver. 18. *And take your father, and your households, &c.*] Or families, for they were all married persons, and had children, and no doubt servants also; all were to be brought with them, and come unto him, into

^d Travels, &c. p. 76.

^e Descriptio Africae, l. 8. p. 669.

^f Ut supra, sect. 6.

his kingdom, to his metropolis, and to his palace, and into his presence: *and I will give you the good of the land of Egypt*; the best things which it affords, and the best and most fruitful part of it, as he afterwards did, which was the land of Goshen: *and ye shall eat the fat of the land*: the choicest fruits of the earth, such as were produced in fields and gardens; meaning that they should have the finest of the wheat for themselves, and the fattest pastures for their flocks.

Ver. 19. *Now thou art commanded, &c.*] Had his orders from Pharaoh; had full power and authority to do the above things, and what follows: the sense Joseph Kimchi gives of this clause is, that Joseph was ordered by Pharaoh not to let any waggons go out of Egypt with corn, lest the Egyptians should want; but now Pharaoh said to him, though thou wert thus ordered, yet bid thy brethren do as follows: *take you waggons out of the land of Egypt*: and lade them with corn, as the same writer observes; the Targum of Jonathan adds, which were drawn by oxen: *for your little ones, and for your wives*: the waggons were to carry the women and children in when they returned: *and bring your father, and come*: in one of the carriages, or in what way was most agreeable to him in his old age.

Ver. 20. *Also regard not your stuff, &c.*] Or your vessels^g, utensils, household goods; he would not have them to be concerned if they could not bring all their goods with them, but were obliged to leave some behind, and which, because of the distance of the way and difficulty of the road, lying through sandy deserts, could not well be brought, since there was enough to be had in the land of Egypt; therefore, as it may be rendered, *let not your eye spare^h, or pity*: do not be grieved at it, or say it is a pity to leave these good things behind. Some render and explain the words just the reverse, *leave nothing of your household goodsⁱ*; bring all away with you, as if he would not have them think of returning again, but of settling and continuing in Egypt; but this does not so well agree with what follows as the former sense does: *for the good of all the land of Egypt is yours*: whatever good things were in it, whether for food or use for themselves, their houses, or their flocks, all were at their service, and they were welcome to them; or the best or most fruitful part of the country was designed for them, and would be given to them, or was at their option.

Ver. 21. *And the children of Israel did so, &c.*] As Pharaoh commanded, and Joseph from him directed them to do: *and Joseph gave them waggons, according to the commandment of Pharaoh*: and beasts, either horses or oxen to draw them, and these not empty, though the principal use of them was to fetch his father and his family, and their goods: *and gave them provision for the way*: both going and returning, as much as would suffice for both.

Ver. 22. *To all of them he gave each man changes of raiment, &c.*] Rich apparel, two suits of clothes, to shift and change upon occasion, such as Homer^k calls

μαρια εξαμισθα, changeable garments; those he gave to every one of his brethren, partly that they might have something to shew to their father and to their wives, which would cause them to give credit to the report they should give of Joseph, and his great prosperity; and partly that they might, upon their return, be provided with suitable apparel to appear before Pharaoh, and chiefly this was intended to shew his great respect and affection for them, and reconciliation to them: *but to Benjamin he gave 300 pieces of silver*; or shekels, as the Targums of Onkelos and Jonathan, which amounted to between 30 and 40 pounds of our money; the Septuagint very wrongly renders it 300 pieces of gold; and besides these he gave him also *six changes of raiment*; because of his greater love and affection for him.

Ver. 23. *And to his father he sent after this manner, &c.*] Or according to this^l; either in like manner, as he gave his brethren change of raiment, &c. so he sent the like to him, as Aben Ezra and Ben Melech interpret it, referring it to what goes before; or rather as Jarchi, according to this account or number, even which follows: namely, *ten asses laden with the good things of Egypt*; the best things the land afforded; the Targum of Jonathan says with wine, but that Egypt did not abound with; and so Jarchi, out of the Talmud, observes, that it was old wine that was sent, such as is agreeable to ancient men: *and ten she-asses laden with corn*: not made up into bread, next mentioned, and so distinguished from it: *and bread*: ready made and baked: *and meat for his father by the way*: food and fruit of various sorts; Aben Ezra reckons many, pease, beans, lentiles, millet, fetches, figs, currants, and dates.

Ver. 24. *So he sent his brethren away, and they departed, &c.*] From Egypt to Canaan with the waggons, asses, and rich presents: *and he said unto them, see that ye fall not out by the way*; the Targum of Jonathan adds, about the affair of selling me; which he had reason to fear they would, from what they, and particularly Reuben, had said in his presence, ch. xlii. 21, 22. he was jealous this would be the subject of their discourse by the way, and that they would be blaming one another about it, and so fall into contentions and quarrels; that one would say it was owing to the reports of such an one concerning him, that they entertained hatred against him; that it was such an one that advised to kill him, and such an one that stripped him of his clothes, and such an one that put him into the pit, and such an one that was the cause of his being sold; and thus shifting of things from one to another, and aggravating each other's concern in this matter, they might stir up and provoke one another to wrath and anger, as the word used signifies, which might have a bad issue; to prevent which Joseph gives them this kind and good advice; and especially there was the more reason to attend to it, since he was reconciled unto them, and was desirous the whole should be buried in oblivion.

^g כליהם vasis vestris, Fagius, Drusius, supellectilibus vestris, Pagninus, Schmidt; propter vestra supellectilia, Junius & Tremellius, Piscator.

^h אל תודח מן העין oculus vester non parcat, Pagninus, Montanus, Munster, Drusius, Schmidt.

^l Nec dimittatis quicquam de supellectili vestra, V. L. so Mercerus.

^k Odys. 8.

^l כן כן sicut hoc, Pagninus, Montanus; in hunc modum, Tigurine version.

Ver. 25. *And they went up out of Egypt, &c.*] That lying lower than the land of Canaan: *and came into the land of Canaan unto Jacob their father: they found him alive and well.*

Ver. 26. *And told him, &c.*] What had happened to them in Egypt: *saying, Joseph is yet alive: who was thought by him and them to have been dead long ago: and he is governor over all the land of Egypt; deputy-governor, and had such power and authority that nothing was done without his order; the executive power or administration of government was put into his hands, and all the officers of the kingdom were under him, he was next to Pharaoh: and Jacob's heart fainted, for he believed them not; it was too great and too good news to be true; though it was desirable, it was unexpected; it amazed him, he knew not what to think, or say or believe about it; there was such a conflict of the passions in him, that he could not compose himself, or reason with himself about it; and what might serve the more to hinder his belief of it was, that this report of theirs was contrary to what they themselves had before related of his death; and very likely upon the mention of the thing he fell into a swoon, and was not himself for a while; and when he came a little to himself, they went on with their account, as follows.*

Ver. 27. *And they told him all the words of Joseph, which he had said unto them, &c.*] Not concerning their selling of him, and his forgiveness of them, and reconciliation to them, which perhaps Jacob never heard of to his dying day, since he makes no mention of it, nor hints at it in his dying words to them; but of his great advancement in the court of Pharaoh, and how desirous he was to have his father and family with him, and provide for them, since there were five years of famine yet to come: *and when he saw the wag-gons which Joseph had sent to carry him, and his sons' wives and children, down to Egypt in; and which were so grand and magnificent, that he was easily persuaded could never have been provided by his sons, if what they had said concerning Joseph was not true: and then the spirit of Jacob their father revived; not the Holy Spirit, or spirit of prophecy, as the Targums, which the Jews say departed from him, and*

had not been with him since the loss of Joseph, but now returned; but his own natural spirit, he became lively and cheerful, giving credit to the report of his sons.

Ver. 28. *And Israel said, it is enough, Joseph my son is yet alive, &c.*] Or it is *much* or *great*^m; he had much joy, as the Targums; this was the greatest blessing of all, and more to him than all the glory and splendour that Joseph was in; that he was alive, that was enough for Jacob, which gave him content and pleasure; not so much the news of his grandeur in Egypt, as of his being in the land of the living: *I will go and see him before I die; though his age was great, the journey long and difficult, so great was his desire of seeing Joseph, that he determines at once upon going, expecting death shortly: no doubt but this was said in submission to the will of God, and in seeking him by prayer and supplication, and in the exercise of faith, believing that God would grant him his desire, than which nothing in life could be more desirable to him, and he only wished to live to enjoy this favour. In Joseph's making himself known unto his brethren, he was a type of Christ, who manifests himself to his people alone, and as he does not unto the world, saying unto them, that he is Jesus the Saviour, their friend and brother, and whom they crucified, whose sins were the cause of his sufferings; and yet encourages them to draw nigh unto him with an humble and holy boldness, giving them abundant reason to believe that he will receive them kindly, seeing that all that were done to him were by the determined counsel and fore-knowledge of God, and for their good, even for their eternal salvation; and that they might not perish, but have everlasting life; and to whom he now gives change of raiment, riches and honour, yea, durable riches and righteousness; and declares it to be his will, that where he is, they may be also, and behold his glory: and this is sufficient to engage them to reckon all their worldly enjoyments as mere stuff, contemptible things in comparison of the good and glories of another world they are hastening to, where there will be fulness of joy, and pleasures for evermore; and therefore should not fall out by the way, as they too often do.*

C H A P. XLVI.

IN this chapter we are told, that Jacob with all his family and substance took a journey to Egypt to see his son Joseph, as he determined, in which he was encouraged to proceed by a vision from God, ver. 1—7. and an account is given of all his sons, his sons' sons and daughters that went thither with him, ver. 8—27. when he came near to Egypt he sent Judah before him to Joseph, to acquaint him of his coming, who met him at Goshen, where there was a most affectionate interview between them, ver. 28—30. and when he gave directions and instructions what answers to give to Pharaoh's questions, when they should appear be-

fore him, to whom he proposed to go and inform him of their being come into Egypt, ver. 31—34.

Ver. 1. *And Israel took his journey with all that he had, &c.*] Set forward in it immediately, as soon as possible after he had resolved to take it, and with him he took all his children and grandchildren, and all his cattle and goods; which shews that he took his journey not only to see his son Joseph, but to continue in Egypt, at least during the years of famine, as his son desired he would, otherwise there would have been no occasion of taking all along with him: *and came to Beer-sheba; where he and his ancestors Abraham and*

^m מלמא multum, Montanus, Munster, Drusius, Schmidt; ^{מלא} מלא, Sept.

Isaac had formerly lived; a place where sacrifices had often been offered up, and the worship of God performed, and much communion enjoyed with him. This is said to be 16 miles from Hebron*, where Jacob dwelt, and according to Musculus was six German miles from it: *and offered sacrifices to the God of his father Isaac*; which were attended with prayer and praise; with praise for hearing that his son Joseph was alive, and with prayer that he might have a good, safe, and prosperous journey.

Ver. 2. *And God spake unto Israel in the visions of the night, &c.*] He appeared to Jacob as he lay upon his bed in the night-season, and with an articulate voice spoke to him as follows: *and said, Jacob, Jacob*; not *Israel*, the more honourable name he had given him, but Jacob, putting him in mind of his former low estate; and doubling this name, either out of love and affection to him, as Jarchi intimates; or rather in order to awake him, at least to stir up his attention to what he was about to say to him: *and he said, here am I*; signifying his readiness to hearken to him in what he should say to him, and to obey him in whatsoever he should command him.

Ver. 3. *And he said, I am God, the God of thy father, &c.*] His father Isaac, who was now dead, and who is the rather mentioned, because in him Abraham's seed was to be called, and in his line the promise both of the land of Canaan, and of the Messiah, ran, and from him Jacob received the blessing; and this might be a confirmation of it to him, in that Jehovah calls himself his God; he first declares himself to be his God, and so able to perform whatever he should promise him, and his father's God, who would shew him favour, as he had to him: *fear not to go down into Egypt*; Jacob might have many fears arise in his mind about this journey, as interpreters generally observe; as lest it should not be agreeable to the will of God, since his father Isaac was forbid to go into Egypt, when in like circumstances with him, ch. xxvi. 1, 2, as well as he might fear it would be too great a journey for him in his old age, some evil would befall him, or he die by the way and not see his son; or lest going with his family thither, and there continuing for some time, they might be tempted with the pleasantness and fruitfulness of the land, and settle there, and forget and neglect the promised land of Canaan; and especially lest they should be drawn into the idolatry of the Egyptians, and forsake the worship of the true God; and very probably he might call to mind the prophecy delivered to Abraham, of his seed being strangers and servants, and afflicted in a land not theirs for the space of 400 years, ch. xv. 13. and Jacob might fear this step he was now taking would bring on, as indeed it did, the completion of this prediction, by which his offspring would be oppressed and diminished. The Targum of Jonathan makes this to be Jacob's principal fear; "fear not to go down into Egypt, because of the business of the servitude decreed with Abraham;" as also he might fear his going thither might seem to be a giving up his title to, and expectation of the promised land:

to remove which fears the following is said, *for I will there make of thee a great nation*: as he did; for though in process of time his seed were greatly afflicted here, yet the more they were afflicted, the more they multiplied; and their increase in Egypt was vastly greater than it had been in a like space of time before; for in the space of 215 years before their descent into Egypt, they were become no more than 70 persons, whereas in the like number of years in Egypt, they became 600,000, besides children; see ver. 27. and Exod. xii. 37.

Ver. 4. *I will go down with thee into Egypt, &c.*] Which was enough to silence all his fears; for if the presence of God went with him to protect and defend him, to bless and prosper him, and to direct, support, and comfort, he had nothing to fear from any quarter: *and I will also surely bring thee up again*: Jarchi takes this to be a promise that he should be buried in the land of Canaan, which had its fulfilment, when his corpse was carried out of Egypt to Machpelah, and there interred; but rather this refers to the bringing up of his posterity from thence in due time, for which Jacob might be most solicitous, and so the Targum of Jonathan, "and I will bring up thy children from thence:" *and Joseph shall put his hand upon thine eyes*; and so close them when he was dead; this, as Aben Ezra says, was a custom of the living to the dead, and it used to be done by the nearest relations and friends, though now with us commonly by strangers, or those that are not akin: this was a custom among the Greeks and Romans, as appears from Homer^o, Virgil^p, Ovid^q, and other writers^r; and so, among the Jews, Tobias is said to shut the eyes of his wife's father and mother, and to bury them honourably, Tob. xiv. 15. of the Vulgate Latin version: Maimonides^s reckons this of closing the eyes of the dead, among the rites used towards them, and so in the Talmud^t: now by this expression Jacob was assured that Joseph was alive, and that he should live to see him, and that Joseph would outlive him, and do this last office for him; and, as Ben Melech observes, by this he had the good news told him that Joseph should remain behind him, to sustain and support his sons, and his sons' sons, all the years that he should live after him.

Ver. 5. *And Jacob rose up from Beer-sheba, &c.*] In high spirits, and proceeded on in his journey, being encouraged and animated by the promises of God now made unto him: *and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him*; it may be wondered at that Joseph did not send his chariot to fetch his father; it could not be for want of due respect and honour to him, but it may be such a carriage was not fit for so long a journey, and especially to travel in, in some parts of the road through which they went: no mention being made of Jacob's wives, it may be presumed they were all now dead; it is certain Rachel was, see ch. xxxv. 19. and it is more than probable that Leah died before this time, since Jacob says he buried her himself in Machpelah in Canaan,

^a Bunting's Travels, p. 72.

^b Odys. 11.

^c Æneid. 1. 9.

^d Trist. 1. 1. Eleg. 2.

^e Vid. Kirchman. de Funer. Rom. 1. 1. c. 6. & Kipping. Rom. Antiqu. 1. 4. c. 6.

^f Hilchot Ebel, l. 4. sect. 1.

^g T. Bab. Sabbat, fol. 151. 9.

ch. xlix. 31. and it is very likely also that his two concubine-wives Bilhah and Zilpah were also dead, since no notice is taken of them.

Ver. 6. *And they took their cattle, and their goods, which they had gotten in the land of Canaan, &c.*] Some interpreters add, by way of explanation, and in Mesopotamia; much of Jacob's substance being yet there, though the greatest part was got in Canaan, and so that is put for the whole; and Jarchi supposes that Jacob gave all that he got in Padan-aram to Esau for his part in the cave of Machpelah, and therefore mention is only made of his substance in Canaan; but there is no need of any such additions or suppositions, since the text only speaks of the substance of Jacob's sons, and what they had was only gotten in Canaan, into which they came very young; all which they brought with them as being their property, and not obliged to leave it behind to strangers; though they were bid not to regard their stuff, yet they were not willing to live upon others, but upon their own, and as much as they could independent of others; and that they might not be upbraided hereafter that they came into Egypt poor and destitute of every thing: *and came into Egypt, Jacob, and all his seed with him; safe and well.*

Ver. 7. *His sons, and his sons' sons with him, &c.*] His 11 sons, and their sons, his grandchildren: *and his daughters*; his own daughter Dinah, and his daughters-in-law, the wives of his sons; for these came with him into Egypt, as appears from ver. 5. though the plural may be put for the singular, as in ver. 23: *and his sons' daughters*; and mention is made of Sarah the daughter of Asher, ver. 17. Jarchi adds, Jochebed, the daughter of Levi, but it is certain she was born in Egypt, Numb. xxvi. 59: *and all his seed brought he with him into Egypt*; left none behind him in Canaan, son or daughter; no mention is made of servants, though no doubt many came along with him: the design of the historian is to give an account of Jacob's children, who they were, and their number, when they came into Egypt, that the increase of them might be observed.

Ver. 8. *These are the names of the children of Israel which came into Egypt, &c.*] Not meaning precisely Jacob's seed and offspring, but the body of the people of Israel, as they were when they went into Egypt, including Jacob himself: *Jacob and his sons*; for he went with them to Egypt, and was the head and principal of them: *Reuben, Jacob's first-born*; see ch. xxix. 32.

Ver. 9. *And the sons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.*] From whom came the families named after them, of which they were the heads, Numb. xxvi. 5, 6.

Ver. 10. *And the sons of Simeon, &c.*] Who was the second son of Jacob: *Jemuel, and Jamin, and Ohad, and Jachin, and Zohar*: the first of these is called Nemuel, Numb. xxvi. 12. 1 Chron. iv. 24. the third, Ohad, is omitted in the places referred to, he dying without children, as may be supposed, and so was not the head of any family; and the fourth, Jachin, is called Jarib, 1 Chron. iv. 24. and the fifth is called Zerah, in the above place, by a transposition of letters: *and Shaul*

the son of a Canaanitish woman; whom Simeon married, very probably after the death of his first wife, by whom he had the above 5 sons, or she was his concubine: many Jewish writers say, this was Dinah, married to a Canaanite, but this is impossible: according to the Targum of Jonathan, this Shaul was Zimri, who did the work of the Canaanites at Shittim, Numb. xxv. 14. which is not at all likely, the distance of time will not admit of it.

Ver. 11. *And the sons of Levi, Gershon, Kohath, and Merari, &c.*] From these sprung the priests and Levites, see Numb. iii. and iv.

Ver. 12. *And the sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah, &c.*] Five of them: *but Er and Onan died in the land of Canaan*; and so did not go with Jacob into Egypt; and which is observed that they might not be reckoned among them, though it was proper to take notice of them in the genealogy: *and the sons of Pharez were Hezron and Hamul*; some think that these could not be born in Canaan, but in Egypt; and that they are mentioned among those that went down to Egypt, because they went there in the loins of their father, and to supply the places of Er and Onan, who died before, and have the honour to be here named, because they might be the first of Jacob's great-grandchildren born there; though others suppose that Pharez was at this time 14 years of age, and instances are given of some, who before that age have been fathers of children; the difficulty is not easily solved: the Targum of Jonathan expressly says, "Shelah and Zarah did not beget children in Canaan, but there were 2 sons of Pharez who went down into Egypt, Hezron and Hamul."

Ver. 13. *And the sons of Issachar, Tola, and Phuvah, and Job, and Shimron.*] The 1st of these was the father of a numerous race in the days of David, their number was 22,600, 1 Chron. vii. 2. see the note there; the 2d is called Puah, and the third Jashub, and the 4th Shimron, 1 Chron. 7. 1. and were all the heads of families, as appears from the places referred to.

Ver. 14. *And the sons of Zebulun, Sered, and Elon, and Jahleel.*] Whose names are the same in Numb. xxvi. 26.

Ver. 15. *These are the sons of Leah, which she bare unto Jacob in Padan-aram, &c.*] Which must be restrained to the 6 sons only, who were properly Leah's, and not to their sons' sons, for they were not born in Padan-aram, but in Canaan: *with his daughter Dinah*; who also was by Leah: *all the souls of his sons and daughters* were 33; that is, together with himself, or otherwise it will be difficult to give the exact number: if all before mentioned are to be reckoned there will be 34, wherefore some are for excluding Dinah; but she is not only expressly mentioned, but is the only one intended by his daughters here, the plural being put for the singular; and there is as much reason for retaining her here, as Sarah the daughter of Asher hereafter: some think Er and Onan are to be excluded, as indeed they are, because they died in the land of Canaan, and then there will be but 32; wherefore some are for adding Jochebed the daughter of Levi, but she is neither mentioned in the genealogy, nor did she go

* Jarchi in loc. Bereshit Rabba, sect. 80. fol. 70. 3. Shalshalet Hakabala, fol. 3. 2.

with Jacob into Egypt, but was born in Egypt long after: it seems best therefore to take Jacob himself into the account, as several Jewish writers do^v, and who is expressly named and set at the head of this account, ver. 8. which will make 33.

Ver. 16. *And the sons of Gad, &c.*] A son of Jacob by Zilpah Leah's maid; for the historian, before he proceeds to give an account of his sons by Rachel, finishes the account of all his sons by Leah and her maid; *Ziphlon, and Haggai, Shuni, and Ezbon, and Eri, and Arodi, and Arel:* in all seven; the same number is given, and in the same order, Numb. xxvi. 15, 16, 17.

Ver. 17. *And the sons of Asher, &c.*] Another son of Jacob by Leah's maid Zilpah, whose sons were, *Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister:* who is called Sarah, Numb. xxvi. 46. and by the Septuagint here. She seems to have been a person of some note, being so particularly remarked in both places: *and the sons of Beriah, Heber and Malchiel:* this Beriah seems to be the youngest son of Asher, and yet had two sons; who, as the Targum of Jonathan adds, went down into Egypt; he must marry, and have sons when very young; the thing is not impossible: see the note on ver. 12.

Ver. 18. *These are the sons of Zilpah, whom Laban gave to Leah his daughter, &c.*] To be her maid, when she was married to Jacob, by whom he had Gad and Asher: *and these she bare unto Jacob, even 16 souls:* not that Zilpah bare 16 children to Jacob, for she bore but two; but the children and grandchildren of these two with them made 16.

Ver. 19. *The sons of Rachel, Jacob's wife, &c.*] The wife of his affection and choice, his principal wife, yea, his only lawful wife; Zilpah and Bilhah were his concubines, and as for Leah, she was imposed and forced upon him: *Joseph and Benjamin;* the first was in Egypt already, the other now went down with Jacob.

Ver. 20. *And unto Joseph in the land of Egypt were born Manasseh and Ephraim, &c.*] And therefore not to be reckoned with those that went down with Jacob thither; for which reason the clause, *in the land of Egypt,* is inserted, see ch. xli. 50. *which Asenath the daughter of Potipherah, priest of On, bare unto him;* here again the Targum of Jonathan makes Asenath to be the daughter of Dinah, who it says was educated in the house of Potipherah prince of Tanis; see the note on ch. xli. 50.

Ver. 21. *And the sons of Benjamin, &c.*] The second son of Jacob by his wife Rachel; whose sons were *Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Kosh, Muppim, and Huppim, and Ard;* in all 10. It is a difficulty to account for it, that Benjamin, Jacob's youngest son, often called a lad at this time, and generally supposed to be about 23 or 24 years of age, should have so many sons: some think he had more wives than one, which is not likely, since we never read of any of Jacob's sons that had more than one at a time; and others, that his sons were born twins, and so had them in a little time, which is a much better solution of the difficulty: but others are of opinion, that though the greater part of them might

be born in Canaan, yet others might be born in Egypt; and being denominated from the greater part, and that being put for the whole, may be reckoned among the descendants into Egypt; and even those that were in Egypt, being born whilst Jacob was alive, might be said to descend there in his loins; which may be the best of the ways proposed for removing this difficulty: though I should rather think they were all born before the descent into Egypt, the whole narrative seems to require this of them all; for otherwise many more might be said to descend in the loins of Jacob, or in the loins of his sons, which would greatly increase the number of those said to go down with him, after mentioned: to which it may be added, that Benjamin was at least 32 years of age, and so may very well be thought to have had these children before he went to Egypt.

Ver. 22. *These are the sons of Rachel, which were born to Jacob, &c.*] That is, sons and grandsons: *all the souls were fourteen;* two sons, Joseph and Benjamin; twelve grandsons, two of Joseph's, and ten of Benjamin's.

Ver. 23. *And the sons of Dan, Hushim.*] He had but one son, wherefore the plural is put for the singular, see ver. 7, 15. Aben Ezra thinks he had two sons, and that one of them was dead, and therefore not mentioned; but the other way best accounts for the expression; though, as Schmidt observes, the plural may be indefinitely put, and the sense be this, as for the sons of Dan, there was only one, whose name was Hushim. Dan was a son of Jacob by Bilhah, Rachel's maid, as the following was another.

Ver. 24. *And the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem.*] The last is called Shalum in 1 Chron. vii. 13.

Ver. 25. *These are the sons of Bilhah, which Laban gave unto Rachel his daughter, &c.*] To be her maid, when she was married to Jacob: *and she bare these unto Jacob, all the souls were seven:* not that she bare seven sons to Jacob, she bore but two, Dan and Naphtali; but the children of these with them made seven, one of Dan's, and four of Naphtali's, who went down with Jacob into Egypt.

Ver. 26. *All the souls that came with Jacob into Egypt, &c.*] These are in parcels before mentioned, but here they are brought to a sum total; and by this phrase are excluded those that died before, as Er and Onan, and those that were in Egypt before, as Joseph and his two sons; and I should think also all that were born in Egypt afterwards, even whilst Jacob was living: those reckoned are only such, *which came out of his loins:* such as were his seed and offspring. This is observed for the sake of what follows, and to exclude them: *besides Jacob's sons' wives:* these don't come into the account, because they did not spring from him: *all the souls were sixty-six;* 32 of Leah's, leaving out Er and Onan, 16 of Zilpah's, 14 of Rachel's, and 7 of Bilhah's, make 69; take out of them Joseph and his 2 sons, who were in Egypt before, and you have the exact number of 66.

Ver. 27. *And the sons of Joseph, which were born in Egypt, were two souls, &c.*] Ephraim and Manasseh; which is observed to shew that they don't come into

^v Aben Ezra, Gersom, & Abarbinel.

the above reckoning, but are to be taken into another that follows: *all the souls of the house of Jacob, which came into Egypt, were threescore and ten*; here it may be observed, the phrase is varied; it is not said, *all the souls which came out of the loins of Jacob*, but *all the souls of the house* or family of Jacob; all that that consisted of, and takes in Jacob himself, the head of his house or family; nor is it said, *which came with Jacob into Egypt*, as before, but *which came into Egypt*; not which came with him thither, but yet were there by some means or another, as Joseph and his two sons; Joseph by being brought down, and sold there, and his two sons by being born there; if therefore Jacob, Joseph, and his two sons, are added to the above number of 66, it will make 70; as for the account of Stephen, making the number 75, see the note on Acts vii. 14.

Ver. 28. *And he sent Judah before him unto Joseph, &c.*] Who was the more honourable of his sons, and in greater esteem with Jacob than his elder brethren were, Reuben, Simeon, and Levi, who by their conduct had greatly displeased him: moreover, he was a man of a polite address, and had endeared himself to Joseph by his speech to him, in which he discovered so much affection both to his father, and his brother Benjamin, and was upon all accounts the fittest person to be sent to Joseph: *to direct his face unto Goshen*; to inform Joseph of his father's coming, that a place might be prepared for him to dwell in, as both the Targums of Jonathan and Jerusalem paraphrase it; and particularly to direct what place in Goshen he would have him come to, and meet him at: *and they came into the land of Goshen*; which was the first part of the land of Egypt that lay nearest to Canaan: the Greek version of the whole verse is, "he sent Judah before him to Joseph, to meet him at Heroopolis, or the city of the heroes, in the land of Rameses," which is confirmed by Josephus²; see the note on ch. xlv. 10.

Ver. 29. *And Joseph made ready his chariot, &c.*] Or bound³ it, fastened the horses to it, harnessed them, and put them to; this he did not himself, as Jarchi thinks, for the honour of his father; but rather, as Aben Ezra, by ordering his servants to do it: *and went up to meet Israel his father in Goshen*; that being higher than the other part of Egypt, as it must be, if it was in Thebais, or upper Egypt, as some Jewish writers say⁴; and Fium, supposed to be the place the Israelites dwelt in, see ch. xlvii. 11. stood very high⁵: *and presented himself unto him*; alighted from his chariot, and came up to his father, and stood before him, and shewed himself to him, declaring who he was: *and he fell on his neck, and wept on his neck a good while*; either Jacob fell on the neck of Joseph, and wept over him a good while before he could speak to him, as the father of the prodigal son fell on his neck and kissed him, Luke xv. 20. or, as Jarchi, Joseph fell on his father's neck, as he had done upon his brethren before, but yet wept over him longer; their embraces were no doubt mutual and extremely affectionate, that

for a while they were not able to speak a word to each other.

Ver. 30. *And Israel said unto Joseph, &c.*] He broke silence first: *now let me die, since I have seen thy face*; not that he was impatient to die, and not desirous to live any longer; for it could not but yield pleasure to him, and make the remainder of his life more comfortable to live with such a son, his darling, and now in so much honour and grandeur; but this he said to express his great satisfaction at the sight of him, that he could now be content to die, having all his heart could wish for, an interview with his beloved son: *because thou art yet alive*; whom he had looked upon as dead, and the receiving him now was as life from the dead, and could not but fill him with the greatest joy, see Luke xv. 23, 24, 32. Jacob lived after this 17 years, ch. xlvii. 28.

Ver. 31. *And Joseph said unto his brethren, and to his father's house, &c.*] To them and their families, after he had paid his filial respects to his father, in honour, reverence, and affection: *I will go up and shew Pharaoh*; acquaint him that his father and all his family were come to Egypt; he says, *I will go up*; which same phrase is used of him, ver. 29. when he came, and carries some difficulty in it how to account for it, that he should be said to go up when he came, and to go up when he returned. Some have thought of upper Egypt, others of the upper part of the Nile, and others, that Pharaoh's palace was situated on an eminence; but then, as it is to be supposed he went the same road he came, it would have been said, that when he came, he came down; what Ben Melech suggests seems most agreeable, I will go up to my chariot, mount that, and return to Pharaoh, and give him an account of his father's arrival, which it was very proper, prudent, and politic to do: *and say unto him, my brethren, and my father's house, which were in the land of Canaan, are come unto me*; not merely to pay him a visit, but to continue there.

Ver. 32. *And the men are shepherds, &c.*] That was their occupation and employment, by which they got their livelihood. Joseph was not ashamed of the business his father and brethren followed, even though mean; and besides, such men were an abomination to the Egyptians: this he thought proper to tell Pharaoh, lest he should think of putting them into some offices of the court or army, which would expose them to the envy of the Egyptians, and might endanger the corruption of their religion and manners, as well as be the means of separating them one from another, which he was careful to guard against, as Josephus⁶ the historian suggests: *for their trade hath been to feed cattle*; this was what they were brought up to from their youth, and were always employed in, and for which only they were fit: *and they have brought their flocks and their herds, and all that they have*; in order to carry on the same business, and lead the same course of life.

Ver. 33. *And it shall come to pass, when Pharaoh shall call you, &c.*] Order them to come before him,

² Antiqu. 1. 2. c. 7. sect. 5.
³ אָרָבָה & ligavit, Pagninus, Montanus, Vatablus; tum alligavit, Schmidt.

⁴ Hieron. Question. in Genesis, fol. 72. M. tom. 3.

⁵ Leo Africanus, Descriptio Africae, l. 9. p. 792.

⁶ Ut supra.

to see them, and have some conversation with them: *and shall say, what is your occupation? or your works?* their business and employment, whether they exercised any manufacture or handicraft, and what it was.

Ver. 34. *That ye shall say, thy servants' trade hath been about cattle, &c.*] Breeding, feeding, and selling them: *from our youth, even until now*; this had been their constant employment, they never followed any other: *both we, and also our fathers*; their father, grandfather, and great-grandfather, Abraham, Isaac, and Jacob, were all of the same occupation: *that ye may dwell in the land of Goshen*; Joseph instructed his brethren to be very particular in the account of their occupation to Pharaoh, that it might be a direction to him how to dispose of them, and where to settle them, namely, in the land of Goshen; which was a country that abounded with good pasture, and so the fittest place for them to be fixed in: and besides this, Joseph had some other reasons for placing them there, as that they might be near to him, who might dwell at On or Heliopolis, to which nome Goshen belonged; and that being also the nearest part of the land to Canaan, they might the more easily and sooner get away when there was an occasion for it; as well as he was desirous they should not be brought into the heart of the land, lest they should be corrupted with the superstition, and idolatry, and vices of the people; and being afar off, both from the court, and the body of the people, might be less subject to their contempt and insults, since it follows: *for every shepherd is an abomination unto the Egyptians*; not because shepherds ate of the milk and flesh of the creatures they fed, which the Egyptians

abstained from; for the Egyptians in those times did eat the flesh of slain beasts, see ch. xliii. 16, 32. not because they fed, and slew, and ate those creatures, which the Egyptians worshipped as gods, as Jarchi; for it does not appear that the Egyptians were so early worshippers of such creatures; nor is this phrase, *every shepherd*, to be understood of any other than foreign shepherds; for one of the three sorts of the people of Egypt, as distinct from, and under the king, priests, and soldiers, according to Diodorus Siculus^f, were shepherds, and were not despised on that account; for, as the same writer says, all the Egyptians were reckoned equally noble and honourable^g; and such it is plain there were in Egypt, in the times of Joseph, see ch. xlvii. 6, 16, 17. and goatherds were had in esteem and honour by those about Mendes, though swineherds were not^h; wherefore this must be understood of foreign shepherds, the Egyptians having been greatly distressed by such, who either came out of Ethiopia, and lived by plunder and robberyⁱ, or out of Phœnicia or Arabia; for, according to Manetho^h, it was said that they were Arabians or Phœnicians who entered into Egypt, burnt their cities, &c. and set up kings of their own, called their Hycsi, or pastor-kings: and therefore Joseph might the rather fear his brethren and father's family would be the more contemptible in that they came from Canaan, which was near to Arabia and Phœnicia; but Dr. Lightfootⁱ is of opinion, that the Egyptians, being plagued for Abraham's and Sarah's sake, made a law, that for the future none should converse with Hebrews, nor with foreign shepherds, so familiarly as to eat or drink with them.

C H A P XLVII.

THIS chapter gives an account of the presentation of five of Joseph's brethren, and then of his father, to Pharaoh, and of what passed between them, ver. 1—10. of Joseph's settlement of them, according to the direction of Pharaoh, in the land of Rameses in Goshen, and of his provision for them there, ver. 11, 12. of his getting into his hands, for Pharaoh, the money, cattle, and lands of the Egyptians, excepting the lands belonging to the priests, for corn he had supplied them with, ver. 13—22. of his giving them seed to sow with, on condition of Pharaoh's having a fifth part of the produce, ver. 23—26. of the increase of Jacob's substance in Egypt, and that of his children; of the time of his living there, and his approaching death, when he called Joseph to him, and obliged him by an oath to bury him in the burying-place of his fathers, ver. 27—31.

Ver. 1. *Then Joseph came and told Pharaoh, &c.*] After he had been with his father, had had an interview with him, and had took his leave of him for a time, he came to Pharaoh's court: *and said, my father, and my*

brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; Pharaoh had desired they might come, and Joseph now acquaints him they were come; not being willing it should be said that they were come in a private manner, and without his knowledge; nor to dispose of them himself without the direction and approbation of Pharaoh, who was superior to him; and he makes mention of their flocks and herds, and other substance, partly to shew that they were not a mean beggarly family that came to live upon him, and partly that a proper place of pasturage for their cattle might be appointed to them: *and behold, they are in the land of Goshen*; they are stopped at present, until they should have further directions and orders where to settle; and this is the rather mentioned, because it was the place Joseph proposed with himself to fix them in, if Pharaoh approved it.

Ver. 2. *And he took some of his brethren, &c.*] Along with him, when he left his father in Goshen; the word for *some* signifies the extremity of a thing: hence some

^f מַעֲשֵׂי אֱלֹהִים opus vestrum, Pagninus, Montanus; opera vestra, Junius & Tremellius, Piscator, Drusius.

^g Bibliothec. l. 1. p. 67.

^h Ibid. p. 83.

^f Herodot. Euterpe, sive, l. 2. p. 46, 47.

^g Gaulmin. Not. in Dibre Hayamin, p. 267.

^h Apud Joseph. contr. Apion. l. 1. sect. 14.

ⁱ Works, vol. 1. p. 694.

have fancied that he took some of the meanest and most abject, so Jarchi, lest if they had appeared to Pharaoh strong and robust, he should have made soldiers of them; others on the contrary think he took those that excelled most in strength of body, and endowments of mind, to make the better figure; and others, that he took of both sorts, or some at both ends, the first and last, elder and younger; but it may be, he made no choice at all, but took some that offered next: even *five men*: whom the Targum of Jonathan names as follow, Zebulun, Dan and Naphthalia, Gad and Asher; but Jarchi will have them to be Reuben, Simeon and Levi, Issachar and Benjamin; but on these accounts no dependence is to be had: *and presented them unto Pharaoh*; introduced them into his presence, that he might converse with them, and ask them what questions he thought fit.

Ver. 3. *And Pharaoh said unto his brethren, what is your occupation? &c.*] Which is the question he had told his brethren before-hand would be asked them, and prepared them to give an answer to it, ch. xlvii. 33, 34. which was perhaps an usual question Pharaoh asked of persons that came to settle in his dominions, that he might have no idle vagrants there, and that he might know of what advantage they were like to be of in his kingdom, and might dispose of them accordingly: *and they said unto Pharaoh, thy servants are shepherds, both we and also our fathers*; see ch. lxxvi. 34.

Ver. 4. *They said moreover unto Pharaoh, for to sojourn in the land are we come, &c.*] Not to obtain possessions and inheritances, as if natives, and to abide there always, but to continue for a little time; for they kept in mind that the land of Canaan was given to them as an inheritance, and would be possessed by them in due time, and therefore had no thought for the present of continuing here long: *for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan*: they say nothing of the want of corn for themselves, because they could have it from Egypt, fetching it, and paying a price for it, but of pasture for their cattle; for the land of Canaan lying higher, was so scorched with the heat of the sun, and parched with drought, that scarce any grass grew upon it; whereas Egypt, and especially the land of Goshen, lying lower, and being marshy and fenny places, near the Nile, had some grass growing on it, even when the Nile did not overflow to make it so fruitful as it sometimes was: *now therefore, we pray thee, let thy servants dwell in the land of Goshen*; which request Joseph, no doubt, directed them to make, it being the spot he had chosen for them in his own mind, and even had promised it to his father; and which his brethren, by their short stay in it as they came along, saw would be very convenient for them, and was the true reason why Joseph instructed them to be particular in the account of their trade and business, that Pharaoh might be inclined of himself to propose it to them, or however to grant it when requested.

Ver. 5. *And Pharaoh spake unto Joseph, &c.*] Who was present at the conversation that passed between

him and his brethren: *saying, thy father and thy brethren are come unto thee*; which is observed, not for Joseph's information, but to lead on to what he had to say further.

Ver. 6. *The land of Egypt is before thee, &c.*] To choose what part of it he should judge most suitable and agreeable to his father and brethren: *in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell*; as is requested; and which was, as Pharaoh here suggests, the best part of the land, the most fertile and fruitful, and the fittest for cattle, being full of pastures through the river Nile and the canals of it, and Goshen being the most fertile portion in the land of Rameses, as in ver. 11. this, Doctor Shaw observes^k, could be no other than what lay within 2 or 3 leagues at the most from the Nile, because the rest of the Egyptian Arabia, which reaches beyond the influence of this river to the eastward, is a barren inhospitable wilderness: *and if thou knowest any man of activity among them*; strong in body, and of great parts, and endowments of mind, and of great skill, and diligence, and industry in the management of flocks and herds: *then make them rulers over my cattle*; or *rulers of cattle over those that are mine*^l: that is, over his shepherds, to take care that they do their work well and faithfully: from whence it appears that Pharaoh had flocks and herds and shepherds; and therefore it cannot be thought that the Egyptians in those times abstained from eating of animals, or that all shepherds, without exception, were an abomination to them, only foreign ones that lived on spoil and plunder, and made excursions into their country for such purposes: the office he assigned to men of skill and industry was like that which Doeg the Edomite was in, who was the chief of the herdmen of Saul, 1 Sam. xxi. 7.

Ver. 7. *And Joseph brought in Jacob his father, &c.*] That is, some time after he had introduced his five brethren, and had got the grant of Goshen for them, when he sent for his father from thence, or he came quickly after to Tanis or Memphis, where Pharaoh's court was: *and set him before Pharaoh*: presented him to him, and placed him right before him, perhaps in a chair, or on a seat, by Pharaoh's order, because of his age, and in honour to him: *and Jacob blessed Pharaoh*: wished him health and happiness, prayed for his welfare, and gave him thanks for all his kindness to him and his; and he blessed him not only in a way of civility, as was usual when men came into the presence of princes, but in an authoritative way, as a prophet and patriarch, a man divinely inspired of God, and who had great power in prayer with him: the Targum of Jonathan gives us his prayer thus, "may it be the pleasure (i. e. of God) that the waters of the Nile may be filled, and that the famine may remove from the world in thy days."

Ver. 8. *And Pharaoh said unto Jacob, how old art thou?*] Or, *how many are the days of the years of thy life?* which way of speaking Jacob takes up, and very pertinently makes use of in his answer that follows: Doctor Lightfoot^m thinks Pharaoh had never seen so

^k Travels, p. 306.

^l מִי מֵאֲשֵׁר עַל אֶרֶץ מִגִּישׁוֹן magistros pecuniarie super illos, qui suat mihi, Junius & Tremellius, Piscator; so Schmidt and Answorth.

^m Works, vol. 1. p. 667.

old a man before, so grave a head, and so grey a beard, and in admiration asked this question.

Ver. 9. *Jacob said unto Pharaoh, the days of the years of my pilgrimage are 130 years, &c.*] He calls his life a *pilgrimage*; as every good man's is; they are not at home in their own country, they are seeking a better, even an heavenly one: Jacob's life was very emphatically and literally a pilgrimage; he first dwelt in Canaan, from thence he removed to Padan-aram, and sojourned there awhile, and then came to Canaan again; for some time he dwelt at Succoth, and then at Shechem, and after that at Hebron, and now he was come down to Egypt, and he had spent 130 years of his life in this way: and with this perfectly agrees the account of Polyhistor from Demetrius^a, an Heathen writer, who makes the age of Jacob when he came into Egypt 130, and that year to be the 3d year of the famine, agreeably to ch. xlv. 6. *few and evil have the days of the years of my life been*; he calls his days *but few*, in comparison of the long lives of the patriarchs in former times, and especially in comparison of the days of eternity: and *evil*, because of the many afflictions he had met with; as from Esau, from whose face he was obliged to fly lest he should kill him; and in Laban's house, where he served for a wife 14 years, and endured great hardships; and at Shechem, where his laughter was ravished, and his sons made that slaughter of the Shechemites, which he feared would cause his name to stink; and at Ephrath, where he buried his beloved Rachel; and at Hebron, where his sons brought him such an account as if they believed his beloved son Joseph was destroyed by a wild beast, see Job. xiv. 1. *and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage*; his grandfather Abraham lived to be 175 years of age, ch. xxv. 7. and his father Isaac lived to the age of 180, ch. xxxv. 28.

Ver. 10. *And Jacob blessed Pharaoh, and went out from before Pharaoh.*] When he took his leave of him, he blessed him, in like manner as when he came into his presence, by wishing all happiness to him, and giving him thanks for the honour he had done him, and the favours he had conferred on him and his.

Ver. 11. *And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, &c.*] Houses to dwell in, lands to till, and pastures to feed their flocks and herds in: *in the best of the land, in the land of Rameses, as Pharaoh commanded*: according to Jarchi and Aben Ezra, the land of Rameses was a part of the land of Goshen: Jerom^o says, that Rameses was a city the children of Israel built in Egypt, and that the province was formerly so called in which Jacob and his sons dwelt; but if it is the same with the city which was built by them, it is here called so by anticipation: but Aben Ezra is of opinion that it is not the same, and indeed the names are differently pointed and pronounced; that built by the Israelites is Raames, and was one of the treasure-

cities of Pharaoh, and never inhabited by the Israelites; the Targums of Jonathan and Jerusalem call this land the land of Pelusium; but this part of the country lay not in the Pelusiac, but rather in the Heliopolitan nome: sir John Marsham is of opinion^p, that Rameses is the name of Pharaoh, the then present king of Egypt, as there were several of the kings of Egypt of that name; and therefore he thinks this land was the king's land, the land of King Rameses, which Joseph placed his father and brethren in by the order of Pharaoh: but it seems rather to be the name of a place, and is thought by Doctor Shaw^q to be the same with Cairo: a very learned man^r takes this to be the name of the land of Goshen, after the coming of the Israelites into it, and observes, that, in the Egyptian language, Remsosh signifies men that live a pastoral life, and so this country was called Ramses or Remsosh, as being the country of the shepherds; and the same learned writer^s is of opinion, that the land of Goshen is the same with the Heracleotic nome, which lies in the great island the Nile makes above Memphis, and which is now called by the Arabs Fium, it being the best and most fruitful part of all Egypt; which is confirmed by the testimony of Strabo, who says^t it excels all the rest of the nomes or districts; that it is the only one that produces olives, large and perfect, with fine fruit, which, if well gathered, make good oil, but all the rest of Egypt is without oil; moreover it produces wine not a little (whereas Herodotus says^u vines were wanting in Egypt, *i. e.* in other parts of it), also corn and pulse, and other seeds: and that Fium, as it is now called, is the most fruitful, and is the pleasantest part of all Egypt, having vines, olives, figs, and fruits of all sorts, the most excellent, and some of which are not to be found in other parts of the country, the same writer proves from various travellers and historians^v; particularly Leo Africanus says^x, that the Sa-hidic nome, in which he places Fium, excels all the other parts of Egypt in plenty of pulse, as pease, beans, &c. and of animals and linen, though all Egypt is very fruitful: and Vansleb^y says, the province of Fium has been always esteemed one of the most excellent in all Egypt, because of its fruitful fields, its great riches, and pleasant gardens,—all that grows here is of a better taste than in other provinces: here are fields full of rose-trees, and woods of fig-trees, which are not in other parts of Egypt; the gardens are full of all manner of trees, pears, oranges, lemons, peaches, plums, and apricots:—in Fium only, says he, of all the provinces of Egypt, are vineyards—nor is any province so much cut into channels as this: they all proceed from Joseph's river, and have bridges over them, made with burnt bricks very strong; and tradition says they were built in the days of the Pharaohs; and it is the opinion of the Copties, that these kings employed the Israelites in making bricks for those bridges, which is very probable, from the infinite number of men needful to make such a prodigious quantity: this part of

^a Apud Euseb. Præpar. Evangel. l. 9. c. p. 21. p. 425.

^b Sic lucis Heb. fol. 94. A.

^c Canon. Chion. Egypt, &c. p. 90.

^d Travels, p. 307. Ed. 2.

^e Jablonski de Terra Goshen, Dissert. 4. sect. 7.

^f Ib. Dissert. 3. sect. 2.

^g Geograph. l. 17. p. 556.

^h Euterpe, sive, l. 2. c. 77.

ⁱ Paulus Lucas, Wilhelm. Tyrius, &c. apud Jablonski, ibid. sect. 7.

^j Descriptio Africæ, l. 8. p. 666, 669.

^k Relation of a Voyage to Egypt, p. 148, 154, 155.

Egypt where Israel dwelt, by all relations, being so excellent, the impudence of Celsus² the Heathen is very surprising, when he affirms that the nation of the Jews, becoming numerous in Egypt, were ordered to dwell apart as sojourners, and to feed their flocks in places vile and despicable.

Ver. 12. *And Joseph nourished his father, and his brethren, and his father's household, with bread, &c.*] For though there might be in Rameses pasture sufficient for their cattle, yet not corn for their families, the famine still continuing; during which time Joseph, as a dutiful and affectionate son, and as a kind brother, supplied them with all necessary provision, signified by bread: according to their families; according to the number of them, some of his brethren having more and others less in their families; and in proportion to their number he distributed food unto them, so that there was no want: or according to the mouth of an infant³; he nourished them like infants, he put as it were the bread into their mouths, and fed them with as much care and tenderness as infants are fed; and they had no more care to provide food for themselves than children have, such a full and constant supply was handed forth to them: in this Joseph was an eminent type of Christ, who supplies the wants of his people.

Ver. 13. *And there was no bread in all the land, &c.*] The land of Egypt and the parts adjacent, but in Pharaoh's storehouses, all being consumed that were in private hands the first two years of the famine: for the famine was very sore; severe, pressed very hard: so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine; that is, the inhabitants of both countries, their spirits sunk, as well as their flesh failed for want of food: or raged^b; became furious, and were like madmen, as the word signifies; according to Kimchi^c, they were at their wits' end, knew not what to do, as Aben Ezra interprets it, and became tumultuous; it is much they had not in a violent manner broke open the storehouses of corn, and took it away by force; that they did not must be owing to the providence of God, which restrained them, and to the care and prudence of Joseph as a means, who, doubtless, had well fortified the granaries; and very probably there were a body of soldiers placed everywhere, who were one of the three parts or states of the kingdom of Egypt, as Diodorus Siculus^d relates; to which may be added, the mild and gentle address of Joseph to the people, speaking kindly to them, giving them hopes of a supply during the famine, and readily relieving them upon terms they could not object to.

Ver. 14. *And Joseph gathered up all the money, &c.*] Not that he went about to collect it, or employed men to do it, but he gathered it, being brought to him for corn as follows: even all that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: by which means those countries became as bare of money as of provisions: and Joseph brought the money into Pharaoh's house: into his repository, as

the Targum of Jonathan, into his treasury, not into his own house or coffers, in which he acted the faithful part to Pharaoh; for it was with his money he bought the corn, built storehouses, kept men to look after them to sell the corn; wherefore the money arising from thence belonged to him; nor did he do any injury to the people, they sold their corn in the time of plenty freely; he gave them a price for it it then bore, and he sold it out again to them, at a price according to the season; nor was it ever complained of, that it was an exorbitant one; it was highly just and necessary it should be at a greater price than when it was bought in, considering the great expense in the collection, preservation, and distribution of it: it must be a vast sum of money he amassed together, and Doctor Hammond^e thinks it probable that this Pharaoh, who, by Joseph's advice, got all this wealth, is the same with Remphis, of whom Diodorus Siculus^f says, that he spent his time in minding the taxes and heaping up riches from all quarters, and left more behind him than any of the kings that reigned before, even in silver and gold 4,000,000 talents, the same that Herodotus^g calls Rhampsinitus, who, he says, had the greatest quantity of money of any of the kings of Egypt.

Ver. 15. *And when money failed in the land of Egypt, and in the land of Canaan, &c.*] It had been all spent in the 3d, 4th, and 5th years of the famine; for it seems to be at the end of the 5th, or beginning of the 6th year of the famine, that this was the case, since we after read of a second or following year, which was very plainly the last, since seed was given them to sow the land with, which shews the time of drought to be near at an end: all the Egyptians came unto Joseph, and said, give us bread; freely, for nothing, since they had no money to buy any with: no mention is made of the Canaanites, who could not presume to come and ask for corn on such a footing: why should we die in thy presence? before his eyes, he not relieving them when it was in his power to do it; they knew such an argument as this would work upon a mind so humane, tender, and generous as was Joseph's: for the money faileth; all was gone, they had none left to purchase corn with; or they suggest they should not have desired to have had it at free cost.

Ver. 16. *And Joseph said, give your cattle, &c.*] Oxen, sheep, horses, asses, as follows: and I will give you for your cattle, if money fail; that is, corn for them, if they had no money to give.

Ver. 17. *And they brought their cattle unto Joseph, &c.*] Which they might the more readily do, since there was scarce any grass to feed them with; and though some of them were creatures used for food, yet might be so lean and poor for want of grass, as not to be fit to eat; and besides, they could do better without flesh than without bread: and Joseph gave them bread in exchange for horses; with which Egypt abounded, to which many places of Scripture have respect, Deut. xvii. 16. 1 Kings x. 28. Cant. i. 9. Isa. xxxi. 1, 3, and for the flocks, and for the cattle of the herds;

² Apud Origen. co. tr. Col. l. 4 p. 195.

³ חֵן חֵן ad os perruli, Montanus, Schmidt.

^b חֵן חֵן insansivit vel acta fuit in rabieum, Vatablus; farebat, Junius & Tremellius, Piscator.

^c In Sepher Shorash. rad. חֵן; so Ben Melech in loc.

^d Bibliothec. l. 1. p. 67.

^e Annot. on Acts vii. 43.

^f Bibliothec. l. 1. p. 56.

^g Euterpe, sive, l. 2. c. 121.

the sheep and the oxen; which shews that these creatures were bred and fed by them, and were, no doubt, slain and used for food: *and for the asses*; which were used for carrying burdens: *and he fed them with bread for all their cattle, for that year*; which seems to be the sixth year of the famine: one would wonder what Joseph should do with all their cattle, where put them, and feed them, in such a time of drought; though it is probable the number was not exceeding large, since they only fetched one year's provision of bread.

Ver. 18. *When the year was ended, they came unto him the second year, &c.*] Which seems to be the 7th and last year of the years of famine; not the 2d year of the famine, as Jarchi, but the 2d year of their great distress, when having spent all their money they parted with their cattle; for it cannot be thought that they should be drained of their money and cattle too in one year: *and said unto him, we will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle*; both these were well known to Joseph, and therefore cannot be the things which they say they would not hide: Musculus thinks it should be rendered in the past tense, *we have not hid*; this they told him the last year, that their money was gone, and he knew he had their cattle for their last year's provision: the sense seems to be this, that seeing their money was spent, and their cattle were in the hands of Joseph, they would not, and could not conceal from him what follows: *there is not enough left in the sight of my lord, but our bodies and our lands*; and the one were starving and the other desolate.

Ver. 19. *Wherefore shall we die before thine eyes, both we and our land? &c.*] Beholding their miserable condition, and not helping them; die they must unless they had bread to eat, and their land die also if they had not seed to sow; that is, would become desolate, as the Septuagint version renders it; so Ben Melech observes, that land which is desolate is as if it was dead, because it produces neither grass nor fruit, whereas when it does it looks lively and cheerful: *buy us and our land for bread*; they were willing to sell themselves and their land too for bread to support their lives, nothing being dearer to a man than life: *and we and our land will be servants unto Pharaoh*; both should be his; they would hold their land of him, and be tenants to him: *and give us seed, that we may live, and not die, that the land may not be desolate*; entirely so; some parts of it they could sow a little upon, as on the banks of the Nile, or perhaps that river might begin to overflow, or they had some hopes of it, especially from Joseph's prediction they knew this was the last year of famine, and therefore it was proper to sow the ground some time in this, that they might have a crop for the provision of the next year; and they had no seed to sow, and if they were not furnished with it, the famine must unavoidably continue, notwithstanding the flow of the Nile.

Ver. 20. *And Joseph bought all the land of Egypt for Pharaoh, &c.*] Not for himself, nor did he entail it on his posterity, but for Pharaoh, who became sole proprietor of it: *for the Egyptians sold every man his*

field, because the famine prevailed over them; every one that had a field sold it to buy bread for his family, so great was the famine; no mention is made of their houses, either because these went with their lands, or they were so mean that they were of little account, and would scarce bear any price; for as Diodorus Siculus^b reports of the Egyptians, they were less careful of the structure of their houses, and exceeded all bounds in the magnificence of their sepulchres: *so the land became Pharaoh's*; not only with respect to dominion and government, so it was before, but with respect to property; before, every man's field, and garden, and vineyard were his own, and he was in possession thereof for his own use, but now being sold were Pharaoh's; and they held them of him, and paid rent for them in a manner hereafter directed by a law

Ver. 21. *And as for the people, he removed them, &c.*] From the places where they dwelt, that it might appear they had no more property there, and might forget it and be more willing to pay rent elsewhere; and their posterity hereafter could have no notion of its being theirs, or plead prescription; and besides, by such removal and separation of the inhabitants of cities some to one place, and some to another, sedition and mutiny might be prevented: he had them *to cities from one end of the borders of Egypt, even unto the other end thereof*. according to the Targums of Jonathan and Jerusalem, those that dwelt in provinces, or in country towns and villages, he removed to cities and those that dwelt in cities he removed into provinces, and placed them at the utmost distance from their former habitations, for the reasons before given and the above Targums suggest another reason, to teach the Egyptians not to reproach the Israelites with being exiles and strangers, when they were all of them removed from their native places, and were strangers where they were.

Ver. 22. *Only the land of the priests bought he not &c.*] Not from any special affection for them, or any superstitious veneration of them, which can never be thought of so good a man, but for a reason following which shews they had no need to sell them: *for the priests had a portion assigned them by Pharaoh, and did eat their portion which Pharaoh gave them* they had a certain allowance by the day of provision granted them on which they lived; so Herodotus says^c of the priest of Egypt, that they spend nothing of their own, but sacred food is provided for them, and great plenty of the flesh of geese and oxen is given daily to every one of them. And this was a delicate affair, which Joseph could not intermeddle with, but in prudence must leave it as he found it, and do as had been used to be done; this depending on the will and pleasure of Pharaoh, if not upon the constitution of the land, as it seems to be from Diodorus Siculus^k, who divide Egypt into three parts; and the first part he assigns to the priests, who, according to him, were maintained out of their own revenues. Some understand this of princes^l, the word sometimes being used of them, and interpret it of the officers and courtiers of Pharaoh, his nobles, that dwelt in his palace, and had their portion

^b Bibliothec. l. 1. p. 47.

^c Euterpe, sive, l. 2. c. 37.

^k Ut supra, p. 66.

^l אַגְרוֹת הַכֹּהֲנִים agros præsidum, Junius & Tremellius, Piscator.

of food from him; but the former sense seems best: *wherefore they sold not their lands*; they were not obliged to it, having provision from the king's table, or by his appointment.

Ver. 23. *Then Joseph said unto the people, &c.*] After he had bought their land, and before the removal of them to distant parts: *behold, I have bought you this day, and your land, for Pharaoh*; which he observes to them, that they might take notice of it, and confirm it, or object if they had any thing to say to the contrary: *lo, here is seed for you, and ye shall sow the land*: by which it should seem that they were not removed from the spot where they lived, but retained their own land under Pharaoh, and had seed given them to sow it with, which may seem contrary to ver. 21. wherefore that must be understood of a purpose and proposal to remove them, and not that it was actually done; or, as Musculus gives the sense, Joseph by a public edict called all the people from the extreme parts of Egypt to the cities nearest to them, and there proclaimed the subjection of them, and their lands to Pharaoh, but continued them to them as tenants of his; unless it should be said, that in those distant parts to which they were sent, land was put into their hands to till and manure for the king, and have seed given them to sow it with; but this seems to be said to them at the same time the bargain was made.

Ver. 24. *And it shall come to pass, in the increase, &c.*] When the land shall produce an increase, and it shall be gathered in: *that you shall give the fifth part unto Pharaoh*; a fifth part of the increase: *and four parts shall be your own*: for the following uses, one part *for seed of the field*: to sow again with for the next year: a second part *for your food*: for food for themselves: a third part *for them of your household*: their servants and maids: and the fourth part *for food for your little ones*: for their children, be they young or old; or however four parts of five he proposed they should have for their own use, and for the maintenance of their families, which was a kind and generous proposal, when all might have been demanded, and they and theirs treated as slaves.

Ver. 25. *And they said, thou hast saved our lives, &c.*] Preserved them from death through famine, by laying up stores of corn, which he had sold out to them for their money, cattle, and land, or otherwise they must have perished, they and theirs, and this favour they thankfully acknowledge: *let us find grace in the sight of my lord, and we will be Pharaoh's servants*: signifying, that they esteemed it a great favour to be so on the foot of the bargain made with them, and they desired a continuance in it.

Ver. 26. *And Joseph made it a law over the land of Egypt unto this day, &c.*] With the consent of Pharaoh, his nobles, and all the people of the land, who readily came into it; and so it became a fundamental law of their constitution, and which continued to the times of Moses, the writer of this history: that *Pharaoh should have the fifth part*; that is, of the increase. The whole land of Egypt produced: except the land of the priests only, which became not Pharaoh's; it not

being bought by him; so Diodorus Siculus^m, as he assigns the first part of the land to the priests, so he says they were free from all taxes and tribute, and next to the king were possessed of honour and authority.

Ver. 27. *And Israel dwelt in the land of Egypt, in the country of Goshen, &c.*] The historian returns to the account of the Israelites, having before observed the placing of them in Goshen by Joseph, at the direction of Pharaoh, in compliance with their own request; and here they continued until they were grown more numerous, when they were obliged to spread themselves further in this same country: *and they had possessions therein*; fields and vineyards, as the Targum of Jonathan; all the land was Pharaoh's, and they rented of him as his people did, it may be supposed: *and grew, and multiplied exceedingly*; even in Jacob's life-time they grew rich and numerous.

Ver. 28. *And Jacob lived in the land of Egypt 17 years, &c.*] He lived just the same term of years with Joseph in Egypt as he had lived with him in Syria and Canaan, ch. xxxvii. 2. about two hours' walk from Fium are now to be seen the ruins of an ancient town, which the Copties say was inhabited by the patriarch Jacob, and for this cause they name it, yet, Modsellet Jacob, or the tabernacle of Jacobⁿ, which place is supposed to be in the land of Goshen, see ver. 11. *so the whole age of Jacob was 147 years*; he was 130 when he stood before Pharaoh, ver. 9. and now had lived in Egypt 17 years, as in the above clause, which together make up the sum; and this exact time of the years of his life is given by Polyhistor from Demetrius, an Heathen writer^o.

Ver. 29. *And the time drew nigh that Israel must die, &c.*] As all men must, by the appointment of God, even good men, the Israel of God; though they shall not die a spiritual death, nor an eternal one, yet a corporeal one, which is for their good, and is a blessing to them; the sting being removed, and so not a penal evil, which is owing to Christ's dying for them, who has abolished death as such; and there is a time fixed for their death, beyond which they must not live, and before which they must not die, but when the time comes there is no avoiding it; the time of Jacob's death was drawing on, as he perceived by the great decline of his natural strength, and perhaps by a divine impulse on his mind: *and he called his son Joseph*; sent for him, by a messenger, to come to him: *and said unto him*; when he was come: *if now I have found grace in thy sight*; which is not spoken in a way of submission, as from an inferior to a superior, as the phrase is sometimes used; or as signifying what would be esteemed as a favour should it be granted, but it is as if he should say, if thou hast any filial affection for me as a parent, and art willing to shew love and respect to me, do as follows: *put, I pray thee, thy hand under my thigh*: a gesture in swearing, as Jarchi observes, ch. xxiv. 2, 3. adding, for explanation sake, *and deal kindly and truly with me*; kindly, by promising and swearing to do what he after desires; and truly, by observing his oath, and fulfilling his promise: *bury me not, I pray thee, in Egypt*; not choosing to lie

^m Ut supra.

ⁿ Vauselb's Relation of a Voyage to Egypt, p. 167.

^o Apud Euseb. Prepar. Evangel. l. 9. c. 21. p. 425.

among idolaters at death, with whom he cared not to have any fellowship in life.

Ver. 30. *But I will lie with my fathers, &c.*] Abraham and Isaac, whose bodies lay in the land of Canaan, where Jacob desired to be buried; partly to express his faith in the promised land, that it should be the inheritance of his posterity; and partly to draw off their minds from a continuance in Egypt, and to incline them to think of removing thither at a proper time, and to confirm them in the belief of their enjoyment of it; as well as to intimate his desire after, and faith in the heavenly glory he was going to, of which Canaan was a type: *and thou shalt carry me out of Egypt; into the land of Canaan: and bury me in their burying-place; in the burying-place of his fathers, in the cave of Machpelah, near Hebron: and he said, I will do as thou hast said; Joseph promised his father to fulfil his request, and do as he had desired of him.*

Ver. 31. *And he said, swear unto me, &c.*] This he required, not from any distrust of Joseph, but to shew his own eagerness, and the intenseness of his mind about this thing, how much he was set upon it,

and what an important thing it was with him; as also, that if he should have any objections made to it, or arguments used with him to divert him from it, by Pharaoh or his court, he would be able to say his father had bound him by an oath to do it, which would at once stop their mouths, and be judged a sufficient reason for what he did, see ch. l. 5, 6: *and he swore unto him; not only gave his promise, but confirmed it with an oath: and Israel bowed himself upon the bed's head: not in a way of civil respect to Joseph, giving him thanks for the assurance he had given him, that he would bury him, not in Egypt, but in Canaan; but in a religious way to God, giving thanks to him that he had lived to see his son Joseph, who, according to the promise, would close his eyes, and that he had inclined his heart to fulfil his request; though some think that no more is meant, than that after Jacob had spent himself in discoursing with Joseph, he sunk down and reclined on his pillow at his bed's head, to take some rest; for as for what the apostle says in Heb. xi. 21. that refers to another thing at another time; see the note there.*

C H A P. XLVIII.

JOSEPH, hearing that his father Jacob was sick, paid him a visit, ver. 1, 2. at which time Jacob gave him an account of the Lord's appearing to him at Luz, and of the promise he made unto him, ver. 3, 4. then he adopted his two sons, Ephraim and Manasseh, and blessed them, and Joseph also, ver. 5—16. and whereas he crossed his hands when he blessed the sons of Joseph, putting his right hand on the youngest, and his left hand on the eldest, which was displeasing to Joseph, he gave him a reason for so doing, ver. 17—20. and then assured him that God would bring him, and the rest of his posterity, into the land of Canaan, where he assigned him a particular portion above his brethren, ver. 21, 22.

Ver. 1. *And it came to pass after these things, &c.*] Some little time after Jacob had sent for Joseph, and conversed with him about his burial in the land of Canaan, and took an oath to bury him there, for then the time drew nigh that he must die: that one *told Joseph, behold, thy father is sick; he was very infirm when he was last with him, and his natural strength decaying apace, by which he knew his end was near; but now he was seized with a sickness which threatened him with death speedily, and therefore very probably dispatched a messenger to acquaint Joseph with it. Jarchi fancies that Ephraim, the son of Joseph, lived with Jacob in the land of Goshen, and when he was sick went and told his father of it, but this is not likely from what follows: and he took with him his two sons, Manasseh and Ephraim; to see their grandfather before he died, to hear his dying words, and receive his blessing.*

Ver. 2. *And one told Jacob, &c.*] The same that came from Jacob to Joseph might be sent back by him to his father, to let him know that he was coming to see him, or some other messenger sent on purpose;

for it can hardly be thought that this was an accidental thing on either side: *and said, behold, thy son Joseph cometh unto thee; to pay him a visit, and which no doubt gave him a pleasure, he being his beloved son as well as he was great and honourable: and Israel strengthened himself, and sat upon his bed; his spirits revived, his strength renewed, he got fresh vigour or hearing his son Joseph was coming; and he exerted all his strength, and raised himself up by the help of his staff, and sat upon his bed to receive his son's visit; for now it was when he blessed the sons of Joseph, that he leaned upon the top of his staff and worshipped, as the apostle says, Heb. xi. 21.*

Ver. 3. *And Jacob said unto Joseph, &c.*] Being come into his bedchamber, and sitting by him, or standing before him: *God Almighty appeared unto him at Luz in the land of Canaan; the same with Beth-el where God appeared, both at his going to Padan-aram and at his return from thence, ch. xxviii. 11—19. and xxxv. 6—12. which of those times is here referred to is not certain; very likely he refers to them both, since the same promises were made to him at both times, a after mentioned: and blessed me; promised he would bless him, both with temporal and spiritual blessings as he did as follows.*

Ver. 4. *And said unto me, behold, I will make thee fruitful, &c.*] In a spiritual sense, in grace and good works; in a literal sense, in an increase of worldly substance, and especially of children: *and multiply thee; make his posterity numerous as the sand of the sea: and I will make of thee a multitude of people; large nation, consisting of many tribes, even a company of nations, as the twelve tribes of Israel were and I will give this land unto thy seed after thee, for an everlasting possession; the land of Canaan, they were to possess as long as they were the people of God, an*

obedient to his law; by which obedience they held the land, even unto the coming of the Messiah, whom they rejected, and then they were cast out, and a *Lo-ammî* wrote upon them, and their civil polity, as well as church-state, at an end: and besides, Canaan was a type of the eternal inheritance of the saints in heaven, the spiritual Israel of God, which will be possessed by them to all eternity.

Ver. 5. *And now thy two sons, Ephraim and Manasseh, &c.*] Ephraim was the youngest, but is mentioned first, as he afterwards was preferred in the blessing of him: *which were born unto thee in the land of Egypt, before I came unto thee into Egypt*; and therefore must be 20 years of age, or upwards: for Jacob had been in Egypt 17 years, and he came there when there had been two years of famine, and Joseph's sons were born to him before the years of famine began, ch. xli. 50. of these Jacob says, they are *mine: as Reuben and Simeon, they shall be mine*; that is, by adoption; should be reckoned not as his grandchildren, but as his children, even as his two eldest sons, Reuben and Simeon; and so should be distinct tribes or heads of them, as his sons would be, and have a distinct part and portion in the land of Canaan; and thus the birthright was transferred from Reuben, because of his incest, to Joseph, who in his posterity had a double portion assigned him.

Ver. 6. *And thy issue, which thou begetteth after them, shall be thine, &c.*] The children of Joseph, that either were, or would be begotten after Ephraim and Manasseh; though whether ever any were is not certain; and this is only mentioned by way of supposition, as Jarchi interprets it, *if thou shouldest beget, &c.* these should be reckoned his own, and not as Jacob's sons, but be considered as other grandchildren of Jacob's were, and not as Ephraim and Manasseh: *and shall be called after the name of their brethren in their inheritance*; they should not have distinct names, or make distinct tribes, or have a distinct inheritance; but should be called either the children of Ephraim, or the children of Manasseh, and should be reckoned as belonging either to the one tribe, or the other, and have their inheritance in them, and with them, and not separate.

Ver. 7. *And as for me, when I came from Padan, &c.*] From Syria, from Laban's house: *Rachel died by me in the land of Canaan*; his beloved wife, the mother of Joseph, on whose account he mentions her, and to shew a reason why he took his sons as his own, because his mother dying so soon, he could have no more children by her; and she being his only lawful wife, Joseph was of right to be reckoned as the first-born; and that as such he might have the double portion, he took his two sons as his own, and put them upon a level with them, even with Reuben and Simeon. By this it appears, as by the preceding account, that Rachel came with him into the land of Canaan, and there died: *in the way, when yet there was but a little way to come unto Ephrath*; about a mile, or 2000 cubits, as Jarchi observes: *and I buried her there in the way of Ephrath*; where she died, and dying in childbed, could not be kept so long as to carry her to Machpe-

lah, the burying-place of his ancestors; and especially as he had his flocks and herds with him, which could move but slowly; and what might make it more difficult to keep her long, and carry her thither, it might be, as Ben Melech conjectures, summer-time; and the Vulgate Latin adds to the text, without any warrant from the original, *and it was spring-time*; however, she was buried in the land of Canaan, and which is taken notice of, that Joseph might observe it: it follows, *the same is Bethlehem*; that is, Ephrath; and so Bethlehem is called Bethlehem-ephrahah, Mic. v. 2. whether these are the words of Jacob, or of Moses, is not certain, but said with a view to the Messiah, the famous seed of Jacob that should be born there, and was.

Ver. 8. *And Israel beheld Joseph's sons, &c.*] Ephraim and Manasseh, of whom he had been speaking as if they were absent, and he might not know until now that they were present, for his eyes were dim that he could not see clearly, ver. 10. he saw two young men standing by Joseph, but knew not who they were, and therefore asked the following question: *and said, who are these? whose sons are they? the Targum of Jonathan is, "of whom were these born to thee?"* as if he knew them to be his sons, only inquired who the mother of them was; but the answer shews he knew them not to be his sons, and as for his wife, he could not be ignorant who she was.

Ver. 9. *And Joseph said unto his father, they are my sons, whom God hath given me in this place, &c.*] In the land of Egypt; he accounts his sons as the gifts of God, as children are, Psal. cxvii. 3. and it was not only a sentiment of the Jews, that children are the gift of God; hence the names of Mattaniah, Nathaniel, &c. but of Heathens, as the Greeks and Romans, among whom are frequent the names of men which shew it, as Theodorus, Deodatus, Apollodorus, Artemidorus, &c. *and he said, bring them, I pray thee, unto me, and I will bless them*; not in a common way, barely wishing them prosperity and happiness, but as a patriarch and prophet, under the influence and inspiration of the spirit of God, declaring what would befall them, and what blessings they should be partakers of, in time to come.

Ver. 10. *Now the eyes of Israel were dim for age, &c.*] Or heavy, that he could not lift them up easily and see clearly; his eyebrows hung over, his eyes were sunk in his head, and the humours pressed them through old age, that it was with difficulty he could perceive an object, at least not distinctly: so that *he could not see*; very plainly, otherwise he did see the sons of Joseph, though he could not discern who they were, ver. 8. *and he brought them near unto him*; that he might have a better sight of them and bless them: *and he kissed them, and embraced them*: as a token of his affection for them.

Ver. 11. *And Israel said unto Joseph, I had not thought to see thy face, &c.*] Some years ago he never expected to have seen him any more; he had given him up for lost, as a dead man, when his sons brought him his coat dipped in blood; and by reason of the long course of years which passed before ever he heard any

thing of him: *and, lo, God hath shewed me also thy seed*; it can hardly be thought, that in a course of 17 years he had been in Egypt, he had not seen them before, only he takes this opportunity, which was the last he should have of expressing his pleasure on this occasion.

Ver. 12. *And Joseph brought them out from between his knees, &c.*] Either from between his own, where they were kneeling, as he was sitting, in order that they might be nearer his father, to receive his blessing by the putting on of his hands; or rather from between his father's knees, he, as Aben Ezra observes, sitting on the bed, having kissed and embraced them, they were still between his knees; and that they might not be burdensome to his aged father, leaning on his breast, and especially, in order to put them in a proper position for his benediction, he took them from thence, and placed them over-against him to his right and left hand: *and he bowed himself with his face to the earth*: in a civil way to his father, and in reverence of him; in a religious way to God, expressing his thankfulness for all favours to him and his, and as supplicating a blessing for his sons through his father, under a divine influence and direction.

Ver. 13. *And Joseph took them both, Ephraim in his right hand toward Israel's left hand, &c.*] He took Ephraim his youngest son in his right hand, and led him up to his father, by which means he would stand in a right position to have his grandfather's left hand put upon him: *and Manasseh in his left hand toward Israel's right hand*: Manasseh his eldest son he took in his left hand, and brought him to his father, and so was in a proper position to have his right hand laid upon him, as seniority of birth required, and as he was desirous should be the case: *and brought them near unto him*; in the above manner, so near as that he could lay his hands on them.

Ver. 14. *And Israel stretched out his right hand, &c.*] Not directly forward, but across, or otherwise it would have been laid on Manasseh, as Joseph designed it should be by the position he placed him in: *and laid it upon Ephraim's head, who was the younger, the right hand being the strongest and most in use, as it was reckoned most honourable to sit at it, so to have it imposed, as being significative of the greater blessing: and his left hand upon Manasseh's head*: who was the elder: *guiding his hands wittingly*: this was not done accidentally, but on purpose: or made his hands to understand⁹, they acted as if they understood what he would have done, as Aben Ezra; as if they were conscious of what should be, or would be; though he could not see clearly and distinctly, yet he knew, by the position of them before him, which was the elder and which was the younger: he knew that Joseph would set the first-born in such a position before him as naturally to put his right hand on him, and the younger in such a position as that it would be readiest for him to put his left hand on him; and therefore, being under a divine impulse and spirit of prophecy, by which he discerned

that the younger was to have the greater blessing, he crossed his hands, or changed them, and put his right hand on Ephraim, and his left hand on Manasseh: for Manasseh was the *first-born*: or rather, though^r he was the first-born, as Aben Ezra.

Ver. 15. *And he blessed Joseph, &c.*] In his sons, who were reckoned for him, and became the heads of tribes in his room: *and said, God before whom my fathers Abraham and Isaac did walk*: in whom they believed, whom they professed, and whom they feared, served, and worshipped, and with whom they had communion: *the God which fed me all my life long unto this day*: who had upheld him in life, provided for him all the necessaries of life, food and raiment, and had followed him with his goodness ever since he had a being, and had fed him as the great shepherd of the flock, both with temporal and spiritual food, being the God of his life, and of his mercies in every sense.

Ver. 16. *The Angel which redeemed me from all evil, bless the lads, &c.*] Ephraim and Manasseh, now about 20 years old or upwards: this is not to be understood of a created angel he wishes to be their guardian, but of an uncreated one, the son of God, the Angel of God's presence, the Angel of the covenant; the same with the God of his father before mentioned, as appears by the character he gives him, as having *redeemed him from all evil*: not only protected and preserved him from temporal evils and imminent dangers from Esau, Laban, and others; but had delivered him from the power, guilt, and punishment of sin, the greatest of evils, and from the dominion and tyranny of Satan the evil one, and from everlasting wrath, ruin, and damnation; all which none but a divine Person could do, as well as he wishes, desires, and prays, that he would *bless* the lads with blessings temporal and spiritual, which a created angel cannot do; and Jacob would never have asked it of him: *and let my name be named on them, and the name of my fathers Abraham and Isaac*; having adopted them, he foretels they would be called not only the sons of Joseph, but the children of Israel or Jacob, and would have a name among the tribes of Israel, and be heads of them, as well as would be called the seed of Abraham and of Isaac, and inherit their blessings: *and let them grow into a multitude in the midst of the earth*: where they increased as fishes, as the word signifies^r, and more than any other of the tribes; even in the times of Moses the number of them were 85,200 men fit for war, Numb. xxvi. 34, 37, and their situation was in the middle of the land of Canaan.

Ver. 17. *And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, &c.*] To see the younger preferred to the elder; parents, generally speaking, having the greatest regard to the first-born with respect to honour and estate, and to them, in those times, the patriarchal blessing particularly was thought to belong; but it did not always go to them, but to the younger, as in Jacob's own case: *and he held up his father's hand*; he took him

⁹ ידיו שכל אתו ידיו intelligere fecit suas manus, Pagninus, Montanus, Vatablus, Drusus, Cartwright.

^r כִּי tametsi, Tigurine version; quamvis, Piscator; so some in Pagninus.

^r ידיו & instar piscium sint, Pagninus, Montanus; so Junius & Tremellius, Piscator, Ainsworth, and the Targum of Onkelos, and Jarchi.

by the right hand, and lifted it up from the head of Ephraim, and held it in order that he might put it by his direction on the head of Manasseh.

Ver. 18. *And Joseph said unto his father, not so, my father, &c.*] It is not right, it should not so be, that the right hand should be put on the youngest, and the left hand on the eldest; *for this is the first-born*; directing him to Manasseh, and seeking to guide his hand towards him: *put thy right hand upon his head*; Joseph was for proceeding according to the order of birthright, but Jacob was directed by a spirit of prophecy, as follows.

Ver. 19. *And his father refused, &c.*] To have any alteration made, and therefore, though Joseph lifted it up from Ephraim's head and held it over it, Jacob put it on again and went on with the blessing: *and said, I know it, my son, I know it*; he knew what he did, and he repeats it to confirm it, as well as to shew the vehemency of his mind, and his resolution to abide by what he had done; he knew on whom he laid his right hand, and he knew that Manasseh was the first-born: so the Targum of Jonathan: *and he also shall become a people*; a tribe or nation: *and he also shall be great*; in number, riches, and honour: *but truly his younger brother shall be greater than he*; more numerous, as the tribe of Ephraim was, than that of Manasseh, when they came out of Egypt; for in numbering them there appeared to be 8,300 more in the one tribe than in the other, Numb. i. 33, 35. as well as more honourable; Ephraim's standard was placed before Manasseh's, Numb. ii. 18, 20. and upon the division of the tribes in Rehoboam's time, as Jeroboam was of the tribe of Ephraim, that tribe was at the head of the ten tribes, and the seat of the kingdom was in it, and the whole kingdom of Israel often goes by the name of Ephraim: *and his seed shall become a multitude of nations*; that is, of families, for as nations are called families, Amos iii. 1, 2. so families may be called nations; the Targum of Onkelos is, "his sons shall be rulers among the people," so Joshua, who was of the tribe of Ephraim, conquered and subdued the nations of the Canaanites, and Jeroboam of this tribe ruled over the ten tribes or nations of Israel: it may be rendered, *his seed shall fill the nations*, or be the fulness of them; which Jarchi interprets of the whole world being filled with the fame and renown of Joshua, who was of this tribe, when the sun and moon stood still in his days; but it is best to understand this of the large share he should have of the land of Canaan among the rest of the tribes or nations of Israel.

Ver. 20. *And he blessed them that day, &c.*] That Joseph visited him, and this he did *by faith*; believing that what he had said concerning them would be accomplished, as the apostle observes, Heb. xi. 21. *saying, in thee shall Israel bless*; in Joseph, as the Targum of Jonathan, that is, in his seed, in his sons Ephraim and Manasseh, when the Israelites blessed any, they should make use of their names: *saying, God make thee as Ephraim and Manasseh*; as great and honourable, as rich and wealthy, as fruitful and prosperous as they; and the Targum says, this custom

continues with the Jews to this day, to put their hands on persons to bless them; if a son, they say, "God make thee as Ephraim and Manasseh;" if a daughter, "God make thee as Sarah and Rebekah;" *and he set Ephraim before Manasseh*; not only in this form of benediction, but in all that he had said and done before; he preferred him to Manasseh by putting his right hand upon him, and giving him the superior blessing; and it is no unusual thing for the younger to be set before the elder, both by God and man, but especially by the Lord, who seeth not as man seeth, and proceeds not according to carnal descent, or those rules men go by: there had been many instances before this, as Abel was preferred to Cain, Shem to Japhet, Abraham to Nahor, Isaac to Ishmael, and Jacob to Esau; as there were after it, as Moses to Aaron, and David to his brethren.

Ver. 21. *And Israel said unto Joseph, behold, I die, &c.*] Expected to die very shortly; and he not only speaks of it as a certain thing, and what would quickly be, but with pleasure and comfort, having no fear and dread of it on him, but as what was agreeable to him, and he had made himself familiar with: *but God shall be with you*; with Joseph and his posterity, and with all his brethren, and theirs, to comfort and support them, to guide and counsel them, to protect and defend them, to carry them through all they had to endure in Egypt, and at length bring them out of it; he signifies he was departing from them, but God would not depart from them, whose presence would be infinitely more to them than his; and which, as it made him the more easy to leave them, so it might make them more easy to part with him: *and bring you again unto the land of your fathers*; the land of Canaan, where their fathers, Abraham, Isaac, and Jacob, had dwelt, and which was given to them and theirs for an inheritance, and where Joseph and his brethren had lived, and would be brought thither again, as the bones of Joseph were, and as all of them in their posterity were in Joshua's time.

Ver. 22. *Moreover, I have given to thee one portion above thy brethren, &c.*] The word for *portion* is *Shechem*, and which some take to be, not an appellative, as we do, but the name of a city, even Shechem; so the Targum of Jonathan and Jarchi interpret it; and though that is not directly meant, yet there is a reference had to it, and it seems to be enigmatically understood; for this portion or parcel spoken of was near to Shechem, and not only that, but the city itself, and all the adjacent country, came to the lot of Ephraim, and were possessed by that tribe: *which I took out of the hand of the Amorite with my sword and with my bow*; not referring, as some think, to the taking and spoiling of the city of Shechem by his sons, and so said to be done by him in them; for Jacob would never make that his act and deed, which he so much abhorred and detested, and still did, as appears by what he says of it in the following chapter; nor was this taken from the Amorite, but from the Hivite, and not by his sword and bow, whether taken literally or metaphorically, and so interpreted of his prayer and

☞ מלא נהיה implebit nationes, Munster; erit plenitudo

gentium, Pagninus, Montanus, Schmidt; impletio gentium, Tigurine version.

supplication, as by Onkelos; but he was so far from assisting in that affair by supplication, that his impre- cations fell on Levi and Simeon, for that fact of theirs: if this is to be understood of the city of Shechem, what Aben Ezra and Ben Gersom propose seems most agreeable, that this is said by way of anticipation, the past tense being put for the future; Jacob, under a spirit of prophecy, foreseeing and declaring that his sons, and he in his sons in future time, would take it out of the hands of the Amorites, the principal of the Canaanitish nations, and then it should be given to Joseph's seed; but the first and special regard is to the part or parcel of ground which lay near Shechem; and this Jacob is said to take by his sword and bow, which some interpret of his money, which were his arms and defence, and which he had got by much labour; and if it could be proved that his money was marked with a sword and bow upon it, as the Persian Darics were with an archer with his bow and arrow, and therefore

called sagittaries or archers^u, it would countenance this sense; though even then it could not with propriety be said that he by this means obtained it of the Amorite, since he bought it of the children of Hamor the Hivite; but it seems more likely, that after Jacob departed from Shechem to Hebron, the Amorite came and seized on this parcel of ground; which he hearing of, went with his sons and servants, and recovered it out of their hands by his sword and bow; though this warlike action of his is nowhere recorded in Scripture, the Jewish writers^w say, that Jacob and his sons had very grievous wars with the Amorites on account of the slaughter and captivity of the Shechemites: by giving to Joseph this portion above his brethren, it appears that the birthright was become his, he having the double portion, and indeed all that Jacob had of his own in the land of Canaan; and hence Joseph's bones were buried here, it being his own ground; see Josh. xxiv. 32. John iv. 5.

C H A P. XLIX.

THIS chapter contains a prophecy of future things, relating to the twelve sons of Jacob, and to the twelve tribes, as descending from them, and which he delivered to his sons on his death-bed, having called them together for that purpose, ver. 1, 2. he begins with Reuben his first-born, whose incest he takes notice of, on which account he should not excel, ver. 3, 4. next Simeon and Levi have a curse denounced on them for their cruelty at Shechem, ver. 5, 6. but Judah is praised, and good things prophesied of him; and particularly that *Shiloh*, or the Messiah, should spring from him, the time of whose coming is pointed at, ver. 7—12. the predictions concerning Zebulun, Issachar, and Dan, follow, at the close of which Jacob expresses his longing expectation of God's salvation, ver. 13—18. and after foretelling what should befall Gad, Asher, and Naphtali, ver. 19—21. a large account is given of Joseph, his troubles, his trials, and his blessings, ver. 22—26. and Benjamin the youngest son is taken notice of last of all, all the tribes being blessed in their order according to the nature of their blessing, ver. 27, 28. and the chapter is closed with a charge of Jacob's to his sons to bury him in Canaan, which having delivered, he died, ver. 29—33.

Ver. 1. *And Jacob called upon his sons, &c.*] Who either were near at hand, and within call at the time Joseph came to visit him, or if at a distance, and at another time, he sent a messenger or messengers to them to come unto him: *and said, gather yourselves together*; his will was, that they should attend him all together at the same time, that he might deliver what he had to say to them in the hearing of them all; for what he after declares was not said to them singly and alone, but when they were all before him: *that I may tell you that which shall befall you in the last days*; not their persons merely, but their posterity chiefly,

from that time forward to the coming of the Messiah, who is spoken of in this prophecy, and the time of his coming; some things are said relating to temporals, others to spirituals; some are blessings or prophecies of good things to them, others curses, or foretel evil, but all are predictions delivered out by Jacob under a spirit of prophecy; some things had their accomplishment when the tribes of Israel were placed in the land of Canaan, others in the times of the judges, and in later times; and some in the times of the Messiah, to which this prophecy reaches, whose coming was in the last days, Heb. i. 1. and Nachmanides says, according to the sense of all their writers, the last days here are the days of the Messiah; and in an ancient writing of the Jews it is said^x, that Jacob called his sons, because he had a mind to reveal the end of the Messiah, *i. e.* the time of his coming; and Abraham Seba^y observes, that this section is the seal and key of the whole law, and of all the prophets prophesied of, unto the days of the Messiah.

Ver. 2. *Gather yourselves together, &c.*] This is repeated to hasten them, and to suggest that he had something of importance to make known unto them, which he chose to do, when they were together: *and hear, ye sons of Jacob, and hearken to Israel your father*; these words are used and doubled to excite their attention to what he was about to say, and which is urged from the near relation there was between them.

Ver. 3. *Reuben, thou art my first-born, &c.*] Jacob addressed himself to Reuben first, in the presence of his brethren, owned him as his first-born, as he was, ch. xxix. 31, 32. did not cashier him from his family, nor disinherit him, though he had greatly disobliged him, for which the birthright, and the privileges of it, were taken from him, 1 Chron. v. 1, 2. *my might, and the beginning of my strength*; begotten by him

^u Vid. Heidegger. Hist. Patriarch. tom. 2. Exercit. 22. sect. 12. p. 690.

^w Shalshalet Hakabala, fol. 5. 1.

^x Zohar in Gen. fol. 126. 1.

^y Tzeror Hammor, fol. 57. 4. & 58. 1.

when in his full strength², as well as the first of his family, in which his strength and glory lay; so the Septuagint, "the beginning of my children;" and because he was so, of right the double portion belonged to him, had he not forfeited it, Deut. xxi. 17. see Psal. cv. 36. Some versions render the words, *the beginning of my grief, or sorrow*³, the word *Oni* sometimes so signifying, as Rachel called her youngest son *Ben-oni*, the son of my sorrow; but this is not true of Reuben, he was not the beginning of Jacob's sorrow, for the ravishing of Dinah, and the slaughter and spoil of the Shechemites, by his sons, which gave him great sorrow and grief, were before the affair of Reuben's lying with Bilhah: *the excellency of dignity, and the excellency of power*; that is, to him of right belonged excellent dignity, power, and authority in the family, a pre-eminence over his brethren, a double portion of goods, succession in government, and, as is commonly understood, the exercise of the priesthood; and so all the Targums interpret it, that he should, had he not sinned, took three parts or portions above his brethren, the birthright, priesthood, and kingdom. Jacob observes this to him, that he might know what he had lost by sinning, and from what excellency and dignity, grandeur and power, he was fallen.

Ver. 4. *Unstable as water, &c.*] Which is not to be understood of the levity of his mind, and his disposition to hurt, and the impetuous force of that breaking forth like water, and carrying him into the commission of it; but rather of his fall from his excellency and dignity, like the fall of water from an high place; and of his being vile, mean, and contemptible, useless and unprofitable, like water spilled on the ground; and of his weak and strengthless condition and circumstances, being deprived of the prerogatives and privileges of his birthright, and having lost all his honour and grandeur, power and authority. The word in the Arabic language signifies^b to be proud and haughty, to lift up one's self, to swell and rise like the turgent and swelling waters: but though he did thus lift himself, yet it follows, *thou shalt not excel*; not have the excellency of dignity and power which belonged to him as the first-born; the birthright and the double portion were given to Joseph, who had two tribes descending from him, when Reuben had but one; the kingdom was given to Judah, and the priesthood to Levi, as both the Targums of Jonathan and Jerusalem observe: as he did not excel his brethren in honour and dignity, so neither in wealth and riches, nor in numbers; see Deut. xxxiii. 6. where the word *not* is wrongly supplied; nor in his share in the land of Canaan, his posterity being seated on the other side of Jordan, at their request; nor did any persons of note and eminence spring from his tribe: *because thou wentest up to thy father's bed, then defiledst thou it*; referring to his incest with Bilhah, his father's concubine-wife, ch. xxxv. 22. which, though done forty years, was

now remembered, and left an indelible spot on Reuben's character, and his posterity: *he went up to my couch*; turning himself to his other sons, to take notice of the crime, as very abominable and detestable; affirming the truth of it, and speaking of it with some vehemency, his affections being moved; and it may be could not bear to look at Reuben, but turned himself to his brethren; though he had forgiven the sin, and very probably Reuben had repented of it, and had forgiveness of God, which he might have, though in some sense vengeance was taken on this sinful invention of his, Psal. xcix. 8. There are various senses given of this phrase; some, as Aben Ezra, *my bed departed from me*; that is, he departed from his bed; or, as Kimchi^c, *it ceased to be my bed*; he left it, he abstained from the bed of Bilhah upon its being defiled by Reuben: and others separate these words, and read נָלַךְ, singly, *it went up*^d; either the excellency of Reuben went up, vanished and disappeared like smoke; or, as Ben Melech connects it with the beginning of the verse, *unstable as water*, giving the sense, *it*, the inundation of water, ascended and prevailed over thee; as waters ascend, meaning his lust ascended, and got the prevalence over him; but the accents will not admit of such a separation of the words; it is best to understand them in the first sense. As to the manner of the expression, of going up to a bed, it may be observed, that not only their beds in those times might be raised higher than ours, but that they were placed in an higher part of the room, and so there was an ascent to them; and Dr. Shaw^e says this is the custom of the eastern people to this day, "at one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a ballustrade in the front of it, with a few steps likewise leading up to it, here they place their beds."

Ver. 5. *Simeon and Levi are brothers, &c.*] Not because they were so in a natural sense, being brethren both by father and mother's side, for there were others so besides them; but because they were of like tempers, dispositions, and manners^f, bold, wrathful, cruel, revengeful, and deceitful, and joined together in their evil counsels and evil actions, and so are joined together in the evils predicted of them: *instruments of cruelty* are in *their habitations*; or vessels, utensils, household goods gotten by violence and rapine, and through the cruel usage of the Shechemites; these were in their dwellings, their houses were full of such mammon of unrighteousness, or spoil; or, as others, *instruments of cruelty are their swords*^g; what they should only have used in their own defence, with these they shed the blood of the Shechemites very barbarously, ch. xxxiv. 25. Some think the word here used is the Greek word for a sword; and the Jews say^h that Jacob cursed the swords of Simeon and Levi in the Greek tongue; and others say it is Persic, being used by Xenophon for Persian swords; but nei-

² Nate. mee vires. ——— Virgil.

³ אֲנִי מִפְּרִימֵי לִבְיָהוּ אֲנִי, Aquila; αρχη δυνας, Symmachus apud Drusium; principium doloris mei, V. L. Tigurine version.

^b سَبَّحَ superbit, semet extulit gloria fastuque, Golius, col. 1767.

⁸⁰ Castel. col. 2980.

^c Sepher Shorash. rad. נָלַךְ.

^d נָלַךְ ascendit, i. e. abilit & evanuit, Vatablus.

^e Travels, p. 309. Ed. 2.

^f ——— par nobile fratrum

Nequitia & nugis fratrum & amore gemellum.

Horat. Sermon. l. 2. Satyr. 3.

^g מַכְרֵזֵי מַכְרֵזֵי מַכְרֵזֵי Macharze eorum, Montanus, Tigurine version, Schmidt; and so R. Sol. Urbin. Ohel Moed, fol. 31. 2.

^h Pirke Eliczer, c. 38.

ther of them seems probable: rather this word was originally Hebrew, and so passed from thence into other languages; but perhaps the sense of it, which Aben Ezra gives, may be most agreeable, if the first sense is not admitted, that it signifies covenants, compacts, agreements¹, such as these men made with the Shechemites, even nuptial contracts; for the root of the word, in the Chaldee language, signifies to espouse²; and these they abused to cruelty, bloodshed, and slaughter, in a most deceitful manner: in the Ethiopic language, the word signifies counsels; so De Dieu takes it here.

Ver. 6. *O my soul, come not thou into their secret, &c.*] Their cabinet-counsels, combinations and conspiracies; this Jacob said, as abhorring the wicked counsel they had took of slaying the Shechemites; and lest any should think he was concerned in it, or connived at it, he expressed a detestation of the fact on his dying bed: the future tense may be put for the past; and so Onkelos renders it, *my soul was not in their secret*; and so the other two Targums paraphrase it, that when they got and consulted together, his soul was not pleased and delighted with their counsel, but abhorred it; or *my soul shall not come*, which Jarchi thinks prophetically refers to the case of Zimri, the son of Salu, of the tribe of Simeon, as the following clause to the affair of Korah, of the tribe of Levi, as foreseeing and disapproving them, and desiring they might not be called by his name, or his name called upon them, Numb. xxv. 14. and xvi. 1. *unto their assembly, mine honour, be not thou united*; the same thing expressed in different words; by his *honour or glory* he means his soul, the more honourable part of man, or his tongue, with which man glorifies God; and hereby Jacob intimates, that he did not in thought, and much less in express words, give any consent unto, and approbation of the deed of those two sons of his, and that he never was, nor never desired to be with them in their meetings and consultations: *for in their anger they slew a man*; Hamor or Shechem, together with all the males of the city; and so *man* may be put for *men*, the singular for the plural, as is frequent. The Targum of Jonathan is, a king and his governor; and the Targum of Jerusalem, kings with governors: *and in their self-will they digged down a wall*; not the wall of the city of Shechem, which does not appear to be walled, by their easy access into it; and if it was, they don't seem to have had proper instruments for such an undertaking, nor a sufficient number for such work, and which would have required longer time than they used, unless it was a poor wall indeed: rather the wall of Shechem's house, or the court before it, which they dug down, or broke through to get in and slay Hamor and Shechem, and take away their sister; though the word, as here pointed, always signifies an ox; and so the Samaritan and Septuagint versions render it, they hamstringed a bull, or houghed an ox, just in like manner as horses are said to be houghed, Josh. xi. 6, 9. 2 Sam. viii. 4. and which some understand¹ figuratively of a prince or ruler; so great personages are called bulls of Bashan,

Psal. xxii. 12. and interpret it either of Hamor or of Shechem, who was a prince among his people, and furious in his lust towards Dinah, and so this clause is much the same with the former: and besides, him they enervated by circumcision, and took the advantage of this his condition at the worst, and slew him, which seems to be the true sense of the text, agreeably to Gen. xxxiv. 25, 26. but the Jerusalem Targum paraphrases it of Joseph, whom his brethren sold, who was like unto an ox; and so Jarchi interprets it of him, whom they designed to slay, see Deut. xxxiii. 17. but it is better to take the words in a literal sense, either of the oxen that Simeon and Levi took from the Shechemites, which they *plucked or drove away* from their mangers, as some render the words²; and some of them they might hough or hamstring, that they might not get away from them, see ch. xxxiv. 28. or rather of Shechem himself, who was שׁוֹר, a prince, a word which has some likeness and affinity to this in the text.

Ver. 7. *Cursed be their anger, for it was fierce, &c.*] It was sinful anger in the nature of it, and so criminal and detestable; it was strong, fierce, and furious in its operation and effects, and so justly cursed; not their persons, but their passions: *and their wrath, for it was cruel*; it issued in the cruel and barbarous slaughter of the inhabitants of Shechem; the same thing as before in other words repeated, to express his great abhorrence of their wrath and rage. Aben Ezra thinks that the words may be considered either as a prophecy or a prayer, that their anger might cease: what follows is certainly a prophecy, *I will divide them in Jacob, and scatter them in Israel*; which he is said to do, because he foretold it would be done; as Jeremiah is said to root out and pull down kingdoms, because he prophesied thereof, Jer. i. 10. and this was fulfilled in the tribes of Simeon and Levi; as for the tribe of Simeon, that had not a distinct part by itself in the land of Canaan, but had their inheritance out of the portion, and within the inheritance of the tribe of Judah, Josh. xix. 1—9. and their cities did not join to one another, as Aben Ezra observes, but lay scattered up and down in the tribe of Judah; and when they were increased and straitened for room, many of them went without the land, to the entrance of Gedor, where they of Ham, or the Egyptians, had dwelt, and others to Mount Seir in Edom, 1 Chron. iv. 39, 42. and it is a notion which prevails with the Jews, and which Jarchi takes notice of, that a great many of this tribe were scribes and teachers of the law, and even teachers of children, and by which they lived among the several tribes; and so the Jerusalem Targum, “I will divide the tribe of Simeon, that they may be scribes and teachers of the law in the congregation of Jacob.” And as for the tribe of Levi, it is well known that had no inheritance in the land of Canaan, but had 48 cities assigned them in the several tribes here and there; and thus Jacob's prophecy had an exact accomplishment.

Ver. 8. *Judah, thou art he whom thy brethren shall praise, &c.*] His name signifies praise, and was given

¹ So Castell. Lexic. col. 2058. Junius & Tremellius, Piscator.

² מור Chald. & Syr. despondit, desponsavit, Schindler. Lex. col. 998.

³ R. Jacob Ben Elcazer in Ben Melech, in loc.

⁴ שׁוֹר אַוְלֵרֵרֵר שׁוֹר avulserunt boves, Junius & Tremellius, Piscator; others, enervant boves, Schmidt; so Ainsworth.

him by his mother, her heart being filled with praises to God for him, ch. xxix. 35. and is here confirmed by his father on another account, because his brethren should praise him for many excellent virtues in him; and it appears, by instances already observed, that he had great authority, and was highly esteemed among his brethren, as his posterity would be in future times for their courage, warlike expeditions and success, and being famous for heroes, such as David, and others; and especially his famous seed the Messiah, and of whom he was a type, should be praised by his brethren, who are so through his incarnation, and by divine adoption, and who praise him for the glories and excellencies of his person, and the blessings of his grace: *thine hand shall be in the neck of thine enemies*; pressing them down by his superior power, subduing them, and causing them to submit to him, and which was verified in David, who was of this tribe, Psal. xviii. 40. and especially in the Messiah, in a spiritual sense, who has conquered and subdued all his and his people's enemies, sin, Satan, the world and death: *thy father's children shall bow down before thee*; before the kings that should spring from this tribe, and should rule over all the rest, as David and Solomon, to whom civil adoration and respect were given by them; and before the King Messiah, his son and antitype, in a way of religious worship, which is given him by the angels, the sons of God, and by all the saints and people of God, who are his father's children by adoption; these bow before him, and give him religious adoration as a divine Person, and submit to his righteousness as Mediator, and bow to the sceptre of his kingdom, and cast their crowns at his feet, and give him the glory of their whole salvation. This in some Jewish writings^a is applied to the time of the Messiah's coming.

Ver. 9. *Judah is a lion's whelp*, &c.] Or as one; the note of similitude being wanting, as Aben Ezra and Ben Melech observe; it was comparable to a young lion for his strength, courage, and generosity; and it may refer to the infant state of this tribe in the times of the judges, who first went up against the Canaanites and overcame them, Judg. i. 1—4. *from the prey, my son, thou art gone up*; alluding to the lion going up to the mountains, where it chiefly resides, after it has found its prey and satiated itself with it: *he stooped down, he couched as a lion, and as an old lion*; one that is grown up, and has arrived to its full strength, such an one is a proper emblem of David king of Israel, of his royalty, courage, valour and conquests; and who having subdued the nations round about him, couched like a lion, and had rest from all his enemies; and especially this was verified in the times of Solomon his son, when he had peace on all sides, and Judah and Israel dwelt safely under their vines and fig-trees, 1 Kings iv. 24, 25. *who shall rouse him up?* a lion grown up and in its full strength, or a lioness, as some choose to interpret it, and which is the fiercest, and therefore the most dangerous to rouse up when laid down, either in its den, or with its prey in its paws: so dangerous it was to provoke the tribe of Judah, as its enemies after found, especially in the times of David: all this may be applied to Christ, the lion of

the tribe of Judah; the lion being the king of beasts, and the strongest among them, may denote the kingly power and authority of Christ, his great strength as the mighty God and mighty Saviour, his courage in engaging with all the powers of darkness, and valour in vanquishing all enemies; his generosity and lenity to those that stoop to him, and his fierceness to his adversaries, who took the prey from the mighty, and then ascended on high, leading captivity captive; where he sat down at the right hand of God at rest and ease, and who will dare to rouse him up, or be able to stand before him when once he is angry? This verse in some ancient^o writings of the Jews is interpreted of Messiah the son of David.

Ver. 10. *The sceptre shall not depart from Judah*, &c.] Which some understand of the tribe, that Judah should not cease from being a tribe, or that it should continue a distinct tribe until the coming of the Messiah, who was to be of it, and was, and that it might appear he sprung from it; but this was not peculiar to this tribe, for the tribe of Benjamin continued, and so did the tribe of Levi unto the coming of Christ: besides, by Judah is meant the tribe, and to say a tribe shall not depart from the tribe, is not only a tautology, but scarcely sense; it rather signifies dominion, power, and authority, as the sceptre always does, it being an emblem of it, see Numb. xxiv. 17. Zech. x. 11. and this intends either the government, which was in the heads and princes of the tribe, which commenced as soon as it became a tribe, and lasted as long as it remained one, even unto the times of the Messiah; or kingly power and government, which the sceptre is generally thought to be an emblem of, and which first commenced in David, who was of the tribe of Judah, and continued unto the Babylonish captivity, when another sort of governors and government took place, designed in the next clause: *nor a lawgiver from between his feet*; which may be rendered disjunctively, or a lawgiver: any ruler or governor that has jurisdiction over others, though under another, as the word is used, Judg. v. 14. and the sense is, that till the Messiah came there should be in the tribe of Judah, either a king, a sceptre-bearer, as there was unto the captivity; or a governor, though under others, as there were unto the times of Christ under the Babylonians, Persians, Grecians, and Romans; such as Gedaliah, Zorobabel, &c. and particularly the sanhedrim, a court of judicature, the members of which chiefly consisted of the tribe of Judah, and the נשיא, or prince of it, was always of that tribe, and which retained its power to the latter end of Herod's reign, when Christ was come; and though it was greatly diminished, it had some power remaining, even at the death of Christ, but quickly after had none at all: and if by the *lawgiver* is meant a scribe or a teacher of the law, as all the Targums, Aben Ezra, Ben Melech, and others interpret it, who used to sit at the feet of a ruler, judge, or prince of the sanhedrim; it is notorious there were of these unto, and in the times of the Messiah: in short, it matters not for the fulfilment of this prophecy what sort of governors those were after the captivity, nor of what tribe they were; they were in Judah, and their government was exercised therein,

^a Zohar in Gen. fol. 127. 2.

^o Raya Mehimna in Zohar in Exod. fol. 49. 3. 4.

and that was in the hands of Judah, and they and that did not depart from thence till Shiloh came; since those that were of the other tribes, after the return from the captivity all went by the name of Judah: *until Shiloh come*: which all the three Targums interpret of the Messiah, as do many of the Jewish writers, ancient and modern^p; and is the name of the Messiah in their Talmud^q, and in other writings^r; and well agrees with him, coming from a root which signifies to be quiet, peaceable, and prosperous: as he was of a quiet and peaceable disposition, came to make peace between God and men, and made it by the blood of his cross, and gives spiritual peace to all his followers, and brings them at length to everlasting peace and happiness; having prospered and succeeded in the great work of their redemption and salvation he undertook: *and unto him shall the gathering of the people be*; not of the Jews, though there were great gatherings of them to hear him preach, and see his miracles; as there were of all his people to him at his death, and in him as their head and representative, Eph. i. 10. but of the Gentiles; upon his death, the Gospel being preached to all nations, multitudes among them were converted to Christ, embraced his doctrines, professed his religion, and abode by him, see Isa. xi. 10. some render it, *the obedience of the people*^s, from the use of the word in Prov. xxx. 17. which sense agrees with the former; for those who are truly gathered by the ministry of the word yield an obedience to his doctrines and ordinances; and others read, *the expectation of the people*^t; the Messiah being the desire of all nations, Hagg. ii. 6. this, with what goes before, clearly shews that the Messiah must be come, since government in every sense has departed from Judah for 1700 years or thereabout, and the Gentiles have embraced the Messiah and his Gospel the Jews rejected: the various contradictory senses they put upon this prophecy shew the puzzle and confusion they are in about it, and serve to confirm the true sense of it: some apply it to the city Shiloh, others to Moses, others to Saul, others to David; nay, some will have Shiloh to be Jeroboam, or Ahijah the Shilonite, and even Nebuchadnezzar: there are two senses they put upon it which deserve the most notice, the one is, that *Shebet*, we render *sceptre*, signifies a *rod*: and so it does, but such a *rod* as is an ensign of government, as it must here, by what follows, see Ezek. xix. 11. but they would have it to signify either a rod of correction^u, or a staff of support; but what correction or affliction has befallen the tribe of Judah peculiar to it? was it not in a flourishing condition for 500 years, under the reign of David's family? and when the rest of the tribes were carried captive and never returned, Judah remained in its own land, and, when carried captive, after 70 years returned again to it; add to which, that this is a prediction, not of affliction and distress, that should abide in the tribe of Judah, but of honour and glory to it: and besides, Judah has had a far greater

share of correction since the coming of the true Messiah than ever it had before: and what support have the Jews now, or have had for many hundred years, being out of their land, destitute of their privileges, living among other nations in disgrace, and for the most part in poverty and distress? the other sense is this, *the sceptre and lawgiver shall not depart from Judah for ever, when Shiloh comes*^v; but this is contrary to the accents which separate and divide the phrase, *between his feet*, from that, *for ever*, as this version renders the word; though *על* never signifies *for ever*, absolutely put, without some antecedent noun or particle; nor does *ל* signify *when*, but always *until*, when it is joined with the particle *על*, as it is here; besides, this sense makes the prophecy to pass over some thousands of years before any notice is taken of Judah's sceptre, which, according to the Jews, it had thousands of years ago, as well as contradicts a received notion of their own, that the Messiah, when he comes, shall not reign for ever, but for a certain time, and even a small time; some say 40 years, some 70, and others 400^w.

Ver. 11. *Binding his foal unto the vine, and his ass's colt unto the choice vine, &c.*] Which may be understood either of the tribe of Judah, and signify that vines should grow in such plenty, and so large and strong, that a man might fasten his ass to one of them, and if it ate and destroyed it, it would give no great concern, since the country abounded with them; or they would be so full of clusters that a man might load an ass from one of them. Some parts of the tribe of Judah were famous for vines, especially Engedi; hence we read of the vineyards of Engedi, Cant. i. 14. or else of Shiloh the Messiah, which some interpret literally of him, when the prophecy in Zech. ix. 9. was fulfilled, as is recorded in Matt. xxi. 2, 5. Mark xi. 4. but others better, figuratively, of Christ's causing the Gentiles, comparable to an ass's colt, for their impurity, ignorance of, and sluggishness in spiritual things, to cleave to him the true vine, John xv. 1. in the exercise of faith, hope, and love, or to join themselves to his church and people, sometimes compared to a vine or vineyard, Isa. v. 1, 2. and xxvii. 2, 3. *and he washed his garments in wine, and his clothes in the blood of grapes*: an hyperbolic expression, setting forth the great abundance of wine in this tribe, of which there was such plenty, that if they would, they might have used it instead of water to wash their clothes in, but not that they did do so, only might if they would; and may denote the great quantity of spiritual blessings flowing from the love of God, which come by Christ; and of his word and ordinances, which are comparable to wine and milk, and are a feast of fat things, of wine on the lees, well refined, Isa. xxv. 6. and lv. 1. and may be applied to Christ, to the garment of his human nature, which, through his sufferings and death, was like a vesture dipped in blood, and he became red in his apparel, Isa. lxiii. 1. Rev. xix. 16. or to his church and people,

^p Zohar in Gen. fol. 32. 4. & in Exod. fol. 4. 1. & in Numb. fol. 101. 2. Bereshit Rabba, fol. 98. sect. 85. 3. Jarchi & Bnal Hatturim, in loc. Nachmauidis Disputat. cum Paulo, p. 53. Abarbinel. Mashmiah Jesuah, fol. 10. 1. R. Abraham Seba, Tzeror Hammor, fol. 36. 4. & 62. 2.

^q T. Bab. Sanhedrin, fol. 98. 2.

^r Echa Rabbati, fol. 50. 2.

^s עֲבָדָהּ אֲבֵרָהּ obedientia populorum, Montanus, Junius & Tremel-

lius, Piscator, Cocceius, Ainsworth; with which agree the Targums of Onkelos and Jerusalem, Aben Ezra, Kimchi in Sepher Shorash. rad פק?

^t Πρωτονομία εἰδων, Sept Theodotion; expectatio Gentium, V. L.

^u R. Joel Ben Sueb apud Menassech, Ben Israel. Conciliator in Gen. Quest. 65. sect. 6.

^v Vid. Menassech, ib. sect. 3.

^w T. Bab. Sanhedrin, fol. 99. 1.

which cleave to him as a garment, and whose garments are washed and made white in the blood of the Lamb, Rev. i. 5. and vii. 14. these words are interpreted of the Messiah in the Targums of Jonathan and Jerusalem, and are applied to him and his times in the Talmud¹, and in other Jewish writings²: so wine is called the blood of the grape by the son of Sirach, Ecclesiastic. xxxix. 31. and l. 16.

Ver. 12. *His eyes shall be red with wine, &c.*] Signifying, not the intemperance of this tribe, and their immoderate use of wine, and the effect of it on them; but the goodness and generosity of their wine, that if drank plentifully of, and especially to excess, would have such an effect, see Prov. xxiii. 29, 30. and, as applied to the Messiah, the antitype of Judah, and who was of this tribe, it may denote not so much the beauty of his eyes, as the Targums paraphrase it; as the joy and pleasure that sparkled in his eyes when he shed his blood on the cross, enduring that, and despising the shame of it, for the joy of the salvation of his people; or the clearness of his sight in beholding the actions of his enemies, and especially of the fierceness and fury of his wrath against them, whose eyes are said to be as flames of fire, Rev. i. 14. and his teeth white with milk; denoting the fruitfulness of his land, producing fine pastures, on which flocks and herds fed, and gave abundance of milk; and so Onkelos paraphrases the whole verse, "his mountains shall be red with his vineyards, and his hills shall drop wine, and his valleys shall be white with corn and flocks of sheep;" and much the same are the Targums of Jonathan and Jerusalem: the mystical sense may respect Christ and his people, and be expressive of the purity of his nature, life, and doctrine, and of the holiness of his members, their faith and conversation; or the clauses may be rendered, *redder than wine, whiter than milk*; but though whiteness recommends teeth, yet not redness the eyes; wherefore some³ by transposing the first letters of the word for *red*, make it to signify black, as it does with the Arabs, and that colour of the eye is reckoned beautiful.

Ver. 13. *Zebulun shall dwell at the haven of the sea, &c.*] Of the sea of Galilee, sometimes called the sea of Tiberias and of Genesaret; and of the Mediterranean sea; and accordingly we find that the border of this tribe, when settled in the land of Canaan, was toward the sea, Josh. xix. 10, 11. and this was done, not at the discretion of Joshua, or at the choice of this tribe, but by lot; and which shews that Jacob said this under a spirit of prophecy, and which had its fulfilment 200 years after; and is a full proof of the prescience and providence of God; and who, as he sets the bounds of the people, or of the nations of the world, and of the tribes of Israel, so the bounds of the habitations of particular persons, Acts xvii. 26. and he shall be for an haven of ships; shall have good ports commodious for ships to station in, and to cover them from storms and tempests; this tribe being situated by the

sea-shore^b; and his border shall be unto Zidon; not the city Zidon, for the tribe of Zebulun reached no further than Carmel, as Josephus observes; "the Zebulonites" (says he) obtained the land from Carmel, and the "sea to the lake of Genesaret." Now Carmel was 40 miles at least from Zidon; but Phœnicia is meant, of which Zidon was the chief city; and so the Septuagint in Isa. xxiii. 2. put Phœnicia instead of Zidon; and whereas Carmel was the border of this tribe that way, it is also said by Jerom^d to be the border of Phœnicia; so that Zebulun reaching to Carmel, its border may be truly said to be to Zidon or Phœnicia.

Ver. 14. *Issachar is a strong ass, &c.*] Or as one, the note of similitude being wanting, as Ben Melech observes; a *bony*^e one, as the word signifies; not one that is lean, and nothing but skin and bones, as some interpret it, but that is strong and robust, able to carry burdens; and this tribe is compared to an ass, not for its stupidity and sluggishness, but for its strength, and its use in husbandry, in which this tribe was chiefly occupied: the Targums of Jonathan and Jarchi interpret this figuratively, of his being strong to bear the yoke of the law: and it is a notion of the Jews, that this tribe were skilful in the doctrines of the law, and the intercalation of years, &c. from 1 Chron. xii. 32. *couching down between two burdens*; one hanging on one side, and another on the other; which Kimchi and Ben Melech interpret of *bales* of goods; and may as well be understood of sacks of corn, or any thing else, carried by these creatures, which, when they come into a good pasture, and for the sake of that and ease, will lie down with their burdens on them, and rise up again with them: the Targums of Onkelos and Jerusalem paraphrase it, *between two borders*^f, or the borders of his brethren, as Jonathan, Zebulun and Dan, between which this tribe lay; and this is the reason Aben Ezra gives why Issachar, who was older than Zebulun, is mentioned after him, and between him and Dan, because his land lay between them; and so it may be observed, that in the division of the land in Joshua's time, Issachar's lot came up after Zebulun's, Josh. xix. but Doctor Lightfoot thinks^g it refers to the two kingdoms, between which it lay, that of Phœnicia on one side, and that of Samaria on the other.

Ver. 15. *And he saw that rest was good, &c.*] Not the house of the sanctuary, and attendance there, and the service of that, as the Targum of Jerusalem; nor the rest of the world to come, the happiness of a future state, as that of Jonathan; but rather, as Onkelos, the part and portion of the good land allotted him; he saw that a quiet industry exercised in a diligent cultivation and manuring his land was preferable to the hurry of a court, or the fatigue of a camp, or the dangers of the seas: and the land that it was pleasant; a fine delightful country, which, if well looked after and improved, would produce plenty of pleasant fruits;

¹ T. Bab. Berac. fol. 57. 1.

² Zohar in Gen. fol. 127. 3. & 129. 2. 3.

³ Danzius apud Stockium, p. 334.

⁴ דרוש ימיים ליתר מריס, V. L. ad litus marium, Drusius, Cocceius, Schmidt.

⁵ Comment. in Amos, 9. 3.

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^b אסין אסין ossus, Montanus, Tigurine version, Munster, Vatablus, Drusius, Piscator, Cartwright.

^c בין המישותים inter terminos, V. L. inter terminos duos, Pagninus, Montanus, Drusius, Cartwright; so Ainsworth, inter duos fines, Tigurine version.

^d Works, vol. 1. p. 695.

and within this tribe were the rich vale of Esdraelon or Jezreel, and the fruitful mountains of Gilboa: of the former it is agreed by all travellers the like has never been seen by them, being of vast extent and very fertile, and formerly abounded with corn, wine, and oil; see the note on Hos. i. 5. and the latter were famous for their fruitfulness, through the dews that descended on them, 2 Sam. i. 21. and bowed his shoulders to bear; the fatigues of ploughing and sowing, and reaping, and carrying in the fruits of the earth: and became a servant unto tribute; which greatly arises from agriculture and the fruits of the earth; and this tribe chose rather to pay more tribute than the rest, that they might abide at home and attend the business of their fields, when others were called to go forth to war.

Ver. 16. *Dan shall judge his people as one of the tribes of Israel.*] There is an elegant paronomasia, or an allusion to the name of Dan in those words, which signifies to judge, and the sense of them is, there should be heads, rulers, and judges of it, as the other tribes had; and this is the rather mentioned of him, because he is the first of the children of concubine-wives as yet taken notice of; and what is here said of him is also to be understood of the rest of the sons of the concubines; for the meaning is not, that a judge should arise out of him as out of the other tribes, that should judge all Israel, restraining it to Samson, who was of this tribe, as the Targums and Jarchi; for no such judge did arise out of all the tribes of Israel; nor was Samson such a judge of Israel as David, who, according to Jarchi, is one of the tribes of Israel, namely, of Judah; for David did not judge as Samson, nor Samson as David, their form of government being different.

Ver. 17. *Dan shall be a serpent by the way, an adder in the path, &c.*] Or be like that sort of serpents called the adder; or rather, that which has the name of Cerastes, which lies among sand, and being of the same colour is not easily discerned, and is often trampled upon unawares, and bites at once, unexpected; as Bochart^b from various writers has shewn; particularly Diodorus Siculus¹ says, of this kind of serpents, that their bites are deadly, and being of the same colour with the sand, few discern them, so that many ignorantly treading on them fall into danger unawares; and so Onkelos paraphrases it, that lies in wait by the way; and is by another writer² interpreted, a very grievous and hurtful serpent as the adder is: *that biteth the horse-heels, so that his rider shall fall backward*; for this sort of serpents lying in horse-ways and cart-ruts, snaps at and bites horses as they pass along, which bites affecting their legs and thighs, cause them to fall and throw their riders: this, by the Jewish writers, who are followed by many Christian interpreters, is applied to Samson, who by craft and policy managed the Philistines, as in the affair of the foxes, and especially in his last enterprise, when he got placed between the two pillars of the house, which answer, as some think, to the horse-heels, as the multitude on the roof of the house to the riders: but though this may be

illustrated in a particular person in this tribe, as a specimen of the genius and disposition of the whole tribe, yet the prophecy respects the whole tribe, and points at the situation of it, which was by the way, at the extreme part of the country; so that they had need of craft and policy as well as power to defend themselves against encroachers and invaders, and describes the general temper and disposition of this tribe, of which an instance may be seen in Judg. xviii. and it may have respect to the stumbling-blocks and offences laid in this tribe to the rest of the tribes, by the idol of Micah, and more especially by the golden calf set up in Dan by Jeroboam.

Ver. 18. *I have waited for thy salvation, O Lord.*] Jacob finding his spirits faint and flag, stops and breathes awhile before he proceeded any further in blessing the tribes; and as he found he was a dying man, and knew not how soon he should expire, expresses what he had been thoughtful of and concerned about in time past, and still was; that he had been waiting and hoping for, and expecting a state of happiness and bliss in another world, where he should be saved from sin and Satan, and the world, and from all his enemies, and out of all his troubles; and this he firmly believed he should enjoy, and hoped it would not be long ere he did; and especially he may have a regard to the Messiah, the promised Saviour, and salvation by him he had knowledge of, faith in, and expectation of; who may be truly called the salvation of God, because of his contriving, providing, and appointing, whom he had promised and spoken of by all the prophets; and whom in the fulness of time he would send into the world to work out salvation for his people; and to him all the Targums apply the words, which are to this purpose: "said our father Jacob, not for the salvation of Gideon, the son of Joash, which is a temporal salvation, *do I wait*; nor for the salvation of Samson the son of Manoah, which is a transitory salvation; but for the salvation of Messiah the son of David, (which is an everlasting one,) who shall bring the children of Israel to himself, and his salvation my soul desireth:" and though Jacob might be affected with the evils he foresaw would rise up in the tribe of Dan, he had last mentioned, and with the troubles that should come upon all the tribes; and had some pleasing sights of the deliverances and salvations, that should be wrought for them, by judges and saviours that should be raised up; yet his chief view was to the Messiah, and salvation by him.

Ver. 19. *Gad, a troop shall overcome him, &c.*] There is a paronomasia, or an allusion to the name of Gad almost in every word of the verse, which signifies a troop: the whole is a prediction that this tribe would be a warlike one, and have the common fate of war, sometimes be conquered, and at other times conquer, but however should be at last entirely victorious; all the three Targums refer this to this tribe passing over Jordan at the head of the armies of Israel, into the land of Canaan, in Joshua's time, which, when they had subdued, they returned to their own inherit-

^b Hierozoi. par. 9. l. 3. c. 19. col. 418, 419, 420.

¹ Bibliothec. l. 3. p. 183.

² R. Sol. Urbin. Ohel Moed. fol. 57. 1.

ance on the other side Jordan, Josh. i. 12—18. and iv. 12, 13. and xxii. 1—4. and so Jarchi; but it rather seems to refer to what befell them in their own tribe, which being seated on the other side Jordan was exposed to the incursions and spoils of the Moabites and Ammonites; who came upon them like troops of robbers, and seized upon their possessions and retained them for some years; as in the times of the judges, see Judg. x. 7, 8. and in after-times we find the Ammonites in possession of their country, Jer. xlix. 1. whereby this part of the prophecy had its accomplishment: *but he shall overcome at the last*; as the Gadites with the Reubenites and half-tribe of Manasseh did overcome the Hagarites and Arabians, the war being of God, and succeeded, and they dwelt in their stead until the captivity of the ten tribes, 1 Chron. v. 18—22. and thus it is with the people of God in their present warfare-state, who are often foiled with sin, Satan, and the world, their spiritual enemies; but at last they are more than conquerors over them all through Christ that has loved them.

Ver. 20. *Out of Asher his bread shall be fat, &c.*] Which signifies that this tribe would have a sufficiency of food out of their own land, without being obliged to others, and that it would be of the best sort; it occupied a tract of land, as Andrichomius¹ says, reaching from great Zidon to Carmel of the sea, a space of 20 miles in length; and in breadth, from the great sea to Asor, and even to Naason, a space of 9 miles; the land of this tribe is very fat, he says, and exceeding fruitful in wine and oil, especially in the best wheat: and in this tribe, as the same writer^m observes, among other very fruitful places was the valley of Asher, called the fat valley, which began 5 miles from Ptolemais, and reached to the sea of Galilee, and contained more than 10 miles in length; the soil of which was exceeding fat and fruitful, and produced the most delicate wine and wheat, and might be truly called the fat valley, see Deut. xxxiii. 24. *and he shall yield royal dainties*; food fit for kings, of all sorts, flesh, fish, and fowl: here King Solomon had one of his purveyors to provide food for him and his household, 1 Kings iv. 16. Asher's country answered to his name, which signifies *happy* or *blessed*: in those parts Christ was much in the days of his flesh on earth; in Cana of this tribe he turned water into wine, and in this country discoursed concerning the bread of life himself, who is the best of bread and royal dainties.

Ver. 21. *Naphtali is a hind let loose, &c.*] Onkelos applies it to the tribe itself, and to the goodness of its land, "as for Naphtali, his lot fell in a good land, and his inheritance a fruit-bearing one," as it was; for in it was the most fruitful country of Genesaret, which gave name to a sea or lake by it, and which abounded with gardens, with palm-trees, fig-trees, and olive-trees; and which, Josephus saysⁿ, one might call the ambition of nature; and Strabo^o, an Heathen writer, says of it, that it was an happy blessed country, and bearing all sorts of good things; and Jarchi on the place observes, this is the vale of Genesaret, which is as quick to bring forth fruit, as a hind is swift

to run. Some will have this prophecy to be fulfilled in Barak, as Ben Gersom, Abendana, and others, who was of this tribe, and who at first was fearful like the hind, and backward to go out to war when called, but afterwards readily went out with Deborah, and at last gave goodly words in the song they both sung: but it better describes the genius, disposition, and manners of the tribe, who were kind and loving, swift and expeditious in their affairs; lovers of liberty, well-spoken persons, humane, affable, courteous, of a good address and pleasing language, as follows: *he giveth goodly words*; to those he converses with; and it may be applied particularly to Christ and his disciples, and to the inhabitants of this tribe in his time, among whom they much were, see Matt. iv. 13. and ix. 1. he himself is compared to the hind of the morning, Psal. xxii. in the title, and to a roe or a young hart, Cant. ii. 9, 17. and viii. 14. for his amiableness and loveliness in himself, and for his lovingness to his people, and for his swiftness to do the will and work of his father, being *sent out*^p, as the word here used signifies, by him into this world, on the business of man's salvation: and so his disciples, who were Galileans, were swift to obey his call, and left all and followed him, and were sent out by him to preach his Gospel; and both he and they may be said to *give goodly words*, as the doctrines of the Gospel are, words of grace, truth, and life; wholesome, comfortable, pleasant and delightful; good tidings of good things, of peace, pardon, righteousness, salvation and eternal life by Christ: and the inhabitants of this country in Christ's time were swift to run after him, and hear him; panted after him as the hart after the water-brooks, and both received and gave out the goodly words of the Gospel, and were made free thereby, and so like an hind let loose. Bochart gives a different version of these words, which is countenanced by the Septuagint version, *Naphtali is a tree full of shoots, or a tree shot out, sprouting out beautiful branches*; but as this is contrary to the points, and coincides with the next verse; it is rejected by many learned men.

Ver. 22. *Joseph is a fruitful bough, &c.*] Or as one, like the bough or branch of a tree laden with fruit, as he was with children; one of which he called Ephraim from his fruitfulness, and both his sons became numerous, and the heads of two tribes in Israel; and with other temporal fruits and blessings, as riches, honour, &c. and especially with the fruits of grace and righteousness: even a *fruitful bough by a well*; those are the most fruitful that are near a well or fountain of water, as such trees are which are planted by rivers of water, see Psal. i. 4. this being repeated may have respect to the two boughs or branches of Joseph's family, or the two fruitful and numerous tribes that sprung from him: whose *branches run over the wall*; as such trees that are set against one, and by the reflected heat of the sun grow the more, and become more fruitful. The word for *branches* is *daughters*, which some refer to the daughters of Manasseh and Zelophehad, who received their inheritance on both sides of Jordan; and others interpret it of the cities of the tribes

¹ Theatrum Terræ sanctæ, p. 1.

^m lb. p. 13.

ⁿ De Bello Jud. l. 3. c. 9. sect. 2.

^o Geograph. l. 16. p. 519.

^p Hierozic. par. 1. l. 3. c. 18. col. 896.

of Ephraim and Manasseh, as cities are sometimes called.

Ver. 23. *The archers have sorely grieved him, and shot at him, and hated him.*] His brethren, who grieved him with their ill usage, shot out bitter words against him, and hated him for his dreams, and because his father loved him; and they could not speak peaceably to him, they mocked at him, conspired to kill him, stripped him of his clothes, cast him into a pit, and then sold him; in all which he was a type of Christ, as used by the Jews. His mistress also, and Satan by her, grieved him with her temptations and solicitations to sin, which were as fiery darts shot at him; but being resisted, her impure love was turned into hatred to him, and she shot her lies, calumnies, and reproaches, as so many darts at him; and, as the Targum of Jonathan, the magicians of Egypt, who envied him for his superior knowledge, and perhaps many others in Pharaoh's court, who were displeased at his preferments, might bring accusations to Pharaoh against him, out of hatred to him; and Satan and his principalities and powers, whose temptations are compared to fiery darts, are not to be exempted, which they shoot at and grieve the people of God, who are hated by them. Perhaps reference may be had to the wars of the posterity of Joseph under Joshua, who was of the tribe of Ephraim, with the Canaanites.

Ver. 24. *But his bow abode in strength, &c.*] For as his enemies were archers, and had bows and arrows, so had he, and repelled force by force; but then his bow and arrows were of a different sort, the virtues and graces that he was possessed of, as innocence and integrity, chastity, fortitude, wisdom, prudence and patience, faith, hope, and the like, which remained unmoved, and in their full exercise, notwithstanding the powerful attacks made upon them; and so his posterity were unmoved and unshaken, and stood firm and undaunted, notwithstanding the powerful enemies they had to deal with, until they were wholly subdued: *and the arms of his hands were made strong by the hands of the mighty God of Jacob:* so that he held his bow, and drew it with great strength against his enemies, as an archer being used to the bow, his nerves become strong; and he is not weakened by drawing it, nor weary of using it; but Joseph had not his strength of himself, but from the Lord, the mighty One, that had strengthened his father Jacob, and supported him under all his trouble: saints, like Joseph, have their strength, as well as their righteousness, in and from Christ; and when they are weak in themselves, they are strong in him, to exercise grace and perform duty: *from thence is the shepherd, the stone of Israel:* from Jacob descended Joseph; or from the God of Jacob it was that Joseph through divine Providence was sent into Egypt to be as a shepherd, to feed his father's family, and as a stone to uphold and support it; in which he was a type of Christ, the great and good Shepherd of the flock, and the stone that is laid in Zion, on which the whole spiritual Israel of God is built; the foundation-stone on which they are laid, and are safe, and the corner-stone which knits them together. And some think that Christ is principally meant, who in his office-capacity was from the mighty God of Jacob, a Shepherd of his providing and ap-

pointing, and a stone of his laying; and so Nachmanides says, the stone here made mention of is the same as in Psal. cxviii. 22.

Ver. 25. *Even by the God of thy father, who shall help thee, &c.*] The same with the mighty God of Jacob, by whom his hands had been made strong, and he would be still helped, protected, and defended against his powerful enemies; and by whom Christ, the antitype, was helped as man and Mediator against his enemies, and to do all the work he engaged in; and by whom all the Lord's people are helped to fight his battles with their spiritual enemies, to withstand temptations, exercise every grace, and do the will and work of God: *and by the Almighty, who shall bless thee with blessings of heaven above;* with those blessings which may be ascribed to the sun, moon, and stars, and their influences as means, and to the rain and dew which descend from thence; and as with such temporal blessings, so with spiritual ones in heavenly things in Christ: *blessings of the deep that lieth under;* of rivers, fountains and springs that rise out of the earth from below, which water and make fruitful: *blessings of the breasts, and of the womb* an increase of children, and of cattle, and those healthy, thriving, and prosperous, which are great temporal mercies; as are the word and ordinances spiritual ones, those breasts of consolation, which such that are born again partake of, and grow thereby.

Ver. 26. *The blessings of thy father have prevailed above the blessings of my progenitors, &c.*] Jacob's blessings were greater and more numerous, both those which he himself had, and bestowed upon his offspring, than those that Abraham and Isaac had, he having more children than they, and blessings for every one of them; whereas they each of them had but two, and one of these two were excluded the blessing: and besides, though these blessings were the same in substance bestowed on his progenitors, and by them on him, yet these were more clearly and distinctly given out by him to his posterity, and were nearer their accomplishment: *unto the utmost bounds of the everlasting hills, they shall be on the head of Joseph:* that is, continue on him as long as the everlasting hills continue, particularly those of a spiritual kind, for they endure for ever. The word for *bounds* signifies *desire*; and Onkelos paraphrases the words, "which the princes that were of old desired:" meaning either the angels who desire to look into heavenly things, or the patriarchs, who were desirous of the coming of the Messiah, and salvation by him; and so the Vulgate Latin version is, *until the desire of the everlasting hills should come:* that is, Christ, who is the desire of all nations, in whom all nations of the earth are to be blessed, and therefore desirable; blessings of all kinds are upon the head of the just, as they were on Joseph, Prov. x. 6. *and on the crown of the head of him that was separate from his brethren:* who shunned company and conversation with him, and at length sold him into Egypt, where he was parted from them, and remained separate for many years; and when they came to dwell in the land of Egypt, they lived in Goshen, and he at Pharaoh's court, where he was distinguished with peculiar honours, and advanced above them. Of Christ his antitype, see Heb. vii. 26.

Ver. 27. *Benjamin shall ravin as a wolf, &c.*] All the three Targums apply this prophecy to the priests offering the daily sacrifice, morning and evening, in the temple, which stood in the lot of Benjamin, and dividing what was left, and eating it. But it respects the tribe itself, compared to a wolf for its fortitude, courage, and valour, as well as for its rapaciousness, it being a warlike tribe; and the Jewish writers⁹ say, that it is compared to a wolf, because of its strength. Wolves, said to be devoted to Mars, are called *martial* wolves by Virgil¹⁰ and Horace¹¹; and we have an early instance of the valour and success of this tribe in a war waged with all the other tribes, and in two pitched battles, in one with 26,000 men it beat 400,000, Judg. xx. 15—23. and if this tribe is compared to a wolf for rapaciousness, this may be illustrated by the remainder of those, after the loss of a third battle, catching and carrying away the daughters of Shiloh, and making them their wives, Judg. xxi. 23. Some apply this to particular persons of this tribe, as to Saul the first king of Israel, who was of Benjamin; and who as soon as he took the kingdom of Israel, in the morning, in the beginning of that state, fought against all his enemies on every side, against Moab, Ammon, Edom, the kings of Zobah, and the Philistines, and the Amalekites, 1 Sam. xiv. 47, 48. and to Mordecai and Esther, who were of the same tribe, who after the captivity, and in the evening of that state, divided the spoil of Haman, Esth. viii. 1. this is observed by Jarchi, Aben Ezra, and Ben Gersom. Some of the Christian fathers have applied the prophecy to the Apostle Paul, who was of the tribe of Benjamin; who in the morning of his youth was a fierce and ravenous persecutor, and made havoc of the church of God: and in the evening, or latter part of his life, spent his days in dividing the spoil of Satan among the Gentiles, taking the prey out of his hands, turning men from the power of Satan unto God, and distributed food to the souls of men. In a spiritual sense he was a warlike man, a good soldier of Christ, and accounted as such, had a warfare to accomplish, and enemies to fight with; and did fight the good fight of faith, conquered, and was more than a conqueror through Christ, and is now crowned: and why may it not be applied to Christ himself, seeing the blessing of Benjamin by Moses, Deut. xxxiii. 12. seems to belong to him? he is God's Benjamin, the son and man of his right hand, as dear to him as his right hand, in whom his power has been displayed, and who is exalted at his right hand; and may as well be compared to a wolf as to a lion, as he is the lion of the tribe of Judah, and as God himself is compared to a lion and bear, Hos. xiii. 7, 8. and who is expressly said to divide the spoil with the strong, Isa. liii. 12. spoiled principalities and powers, delivered his people as a prey out of the hands of the mighty, and will make an utter destruction of all his and their enemies. Some of these things were done in the morning of the Gospel dispensation, and others will be done in the evening of it, Col. ii. 15. Rev. xix. 11, 15.

Ver. 28. *All these are the 12 tribes of Israel, &c.*] The 12 sons of Jacob before mentioned were heads of 12 tribes, who were afterwards seated, and had their part in the land of Canaan; there were indeed 13

tribes, two springing from Joseph; but then the tribe of Levi had no part in the land of Canaan, which was divided into 12 parts; this shews that the above predictions respect not the persons of the patriarchs, but their tribes: *and this is it that their father spake unto them, and blessed them*: the above is the sum and substance of what he had delivered in his patriarchal benediction of them, a little before his death; and though some of them, as Reuben, Simeon, and Levi, may seem rather to be cursed than blessed, yet the greater part of them were clearly and manifestly blessed; and what he said by way of correction and rebuke to the others, might be blessed to them for their good; nor is it improbable, that after he had delivered out the above predictions, he might wish for and implore a blessing on them all; and certain it is, that they all had a part in the blessing of Abraham, Isaac, and Jacob, as it related to the land of Canaan: *every one according to his blessing he blessed them*: according to the blessing which was appointed to them of God, and was in after-times bestowed on them, Jacob under a spirit of prophecy was directed to bless them with, or to foretell what blessings should come upon them, and which accordingly did.

Ver. 29. *And he charged them, and said unto them, &c.*] The same charge he had given to Joseph he here renews, and lays it upon his sons, who were every one of them to go along with Joseph to bury him in Canaan: *I am to be gathered unto my people*: the people of God, the spirits of just men made perfect, the souls of all the saints who before this time had departed this life, and were in a state of happiness and bliss; called his people, because he and they were of the same mystical body the church, belonged to the same general assembly, and church of the first-born; the company of God's elect, who were in the same covenant of grace, and partakers of the same blessings and promises of grace: this shews that the souls of men are immortal; that there is a future state after death, which is a state of happiness, and into which saints immediately enter as soon as they die, and where Jacob expected to be in a short time: *bury me with my fathers*; the other part of himself, his body, which should not be gathered to his people, as his soul would be, he orders to be interred with his fathers Abraham and Isaac: *in the cave that is in the field of Ephron the Hittite*; which is more particularly described in the following verse, being the place of his father's sepulchre.

Ver. 30. *In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, &c.*] This is so exactly described, that there might be no mistake about the place, see Gen. xxiii. 17, 19: *which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place*; this is observed if any of the successors of Ephron, or any of the Hittites, should lay any claim unto it, or dispute the right of Jacob's sons to bury him there.

Ver. 31. *There they buried Abraham and Sarah his wife, &c.*] Abraham buried Sarah there himself, and his two sons, Isaac and Ishmael, buried him there: *there they buried Isaac and Rebekah his wife*; we have no other account of the death of Rebekah, and her bu-

⁹ Targum Jon. Aben Ezra & Gersom, in loc.

¹⁰ Virgil. Æneid. 9.

¹¹ Horat. Carmin. l. 1. Ode 17.

rial, but here; it is probable she died before Isaac, and that Isaac buried her in this cave; and here Esau and Jacob buried him: *and there I buried Leah*; of whose death and burial we also read now here else.

Ver. 32. *The purchase of the field, and of the cave that is there, was from the children of Heth.*] Which is repeated for the certainty of it, and that it might be taken notice of, that both the field and cave were bought by Abraham of Ephron the Hittite, and that the children of Heth were witnesses of the bargain, and of the payment of the money, and by whom the estate was made sure to Abraham; all which might be urged, if any controversies should arise about it; see ch. xxiii. 16—20.

Ver. 33. *And when Jacob had made an end of commanding his sons, &c.*] Had given all the proper di-

rections and instructions concerning his interment in the land of Canaan: *he gathered up his feet into the bed*; on which he sat whilst he blessed his sons, and gave orders to them about his burial; but now he gathered up his feet into the bed, laid himself along, and composed himself in a proper posture to die. What authority the Targums of Jonathan and Jerusalem on ver. 21 had for saying this bed was a bed of gold, I know not: *and he yielded up the ghost*; he expired, he died an easy death, without any pain or sickness: which Ben Melech says this phrase is expressive of. He died in the year of his age 147, and not 144, as a Jewish chronologer 'wrongly puts it, and in the year of the world 2315, and before Christ 1689, according to Bishop Usher": *and was gathered unto his people*: see the note on ver. 29.

C H A P. L.

THIS chapter contains a short account of what happened from the death of Jacob to the death of Joseph, and is chiefly concerned with the funeral of Jacob; it first gives an account how Joseph was affected with his father's death, of his orders to the physicians to embalm him, and of the time of their embalming him, and of the Egyptians mourning for him, ver. 1—3. next of his request to Pharaoh to give him leave to go and bury his father in Canaan, and his grant of it, ver. 4—6. and then of the grand funeral procession thither, the mourning made for Jacob, and his interment according to his orders, ver. 7—13. upon the return of Joseph and his brethren to Egypt, they fearing his resentment of their former usage of him, entreat him to forgive them; which they said they did at the direction of their father, to which Joseph readily agreed, and comforted them, and spoke kindly to them, and bid them not fear any hurt from him, for whatever were their intention, God meant it, and had overruled it for good, ver. 14—21. and the chapter is concluded with an account of Joseph's age and death, and of his posterity he saw before his death, and of the charge he gave to his brethren to carry his bones with them, when they should depart from Egypt, ver. 22—26.

Ver. 1. *And Joseph fell upon his father's face, &c.*] Laid his own face to the cold face and pale cheeks of his dead father, out of his tender affection for him, and grief at parting with him; this shews that Joseph had been present from the time his father sent for him, and all the while he had been blessing the tribes, and giving orders about his funeral: *and wept upon him*; which to do for and over the dead is neither unlawful nor unbecoming, provided it is not carried to excess, as the instances of David, Christ, and others shew: *and kissed him*; taking his farewell of him, as friends used to do, when parting and going a long journey, as death is. This was practised by Heathens, who had a no-

tion that the soul went out of the body by the mouth, and they in this way received it into themselves: so Augustus Cæsar died in the kisses of Livia, and Drusus in the embraces and kisses of Cæsar". Joseph no doubt at this time closed the eyes of his father also, as it is said he should, and as was usual; see ch. xlv. 4.

Ver. 2. *And Joseph commanded his servants, the physicians, to embalm his father, &c.*] Which he did, not merely because it was the custom of the Egyptians, but because it was necessary, his father's corpse being to be carried into Canaan to be interred there, which would require time; and therefore it was proper to make use of some means for the preservation of it, and these men were expert in this business, which was a branch of the medicinal art, as Pliny² and Mela³ suggest; and of these Joseph had more than one, as great personages have their physicians ready to attend them on any occasion, as kings and princes, and such was Joseph, being viceroy of Egypt. Herodotus⁴ says the Egyptians had physicians peculiar to every disease, one for one disease, and another for another; and Homer⁵ speaks of them as the most skilful of all men; though the Septuagint render the word by *ἐπιτάφια*, the buriers, such who took care of the burial of persons, to provide for it, and among the rest to embalm, dry, and roll up the bodies in linen: *and the physicians embalmed him*; the manner of embalming, as Herodotus⁶ relates, was this, "first with a crooked iron instrument they extracted the brain through the nostrils, which they got out partly by this means, and partly by the infusion of medicines; then with a sharp Ethiopian stone they cut about the flank, and from thence took out all the bowels, which, when they had cleansed, they washed with palm-wine (or wine of dates), and after that again with odours, bruised; then they filled the bowels (or hollow place out of which they were taken) with pure myrrh beaten, and with cassia and other odours,

¹ Ganz. Tremach David, par. 1. fol. 6. 2.

² Annales Vet. Test. A. M. 2315.

³ Vid. Kircheman. de Funer. Rom. l. 1. c. 5.

⁴ Plin. Nat. Hist. l. 11. c. 37.

⁵ De Orbis Situ, l. 1. c. 9.

⁶ Euterpe, sive, l. 2. c. 84.

⁷ Odys. 4.

⁸ Ibid. c. 86.

“ frankincense excepted, and sewed them up ; after “ which they seasoned (the corpse) with nitre, hiding “ (or covering it therewith) 70 days, and more than “ that they might not season it ; the seventy days “ being ended, they washed the corpse, and wrapped “ the whole body in bands of fine linen, besmearing “ it with gum, which gum the Egyptians use generally “ instead of gluc.” And Diodorus Siculus⁵, who gives much the same account, says, that every part was retained so perfectly, that the very hairs of the eyebrows, and the whole form of the body, were invariable, and the features might be known ; and the same writer tells us, that the expense of embalming was different ; the highest price was a talent of silver, about 187 pounds and 10 shillings of our money, the middlemost 20 pounds, and the last and lowest were very small. The embalmers he calls *ταρχιυλῆαι*, and says they were in great esteem, and reckoned worthy of much honour, and were very familiar with the priests, and might go into holy places when they pleased, as the priests themselves.

Ver. 3. *Forty days were fulfilled for him, &c.*] Were spent in embalming him : for so are fulfilled the days of those that are embalmed ; so long the body lay in the pickle, in ointment of cedar, myrrh and cinnamon, and other things, that it might soak and penetrate thoroughly into it : and so Diodorus Siculus⁶ says, that having laid more than 30 days in such a state, it was delivered to the kindred of the deceased : and the Egyptians mourned for him 70 days ; during the time of their embalming him ; for longer than 70 days the body might not lie in the pickle, as before observed, from Herodotus. According to Diodorus Siculus⁷, the Egyptians used to mourn for their kings 72 days : the account he gives is, that “ upon the death of a king, all Egypt went into “ a common mourning, tore their garments, shut “ up their temples, forbid sacrifices, kept not “ feasts for 72 days, put clay upon their heads[†], girt “ linen clothes under their breasts ; men and women, “ 2 or 300 together, went about twice a-day, singing in “ mournful verses the praises of the deceased ; they “ abstained from animal food, and from wine, and all dainty things ; nor did they use baths, nor ointments, “ nor lie in soft beds, nor dared to use venery, but, as “ if it was for the death of a beloved child, spent the “ said days in sorrow and mourning.” Now these 70 days here are either a round number for 72, or two are taken from them, as Quistorpius suggests, to make a difference between Jacob, and a king of theirs, who yet being the father of their viceroy, they honoured in such a manner. Jarchi accounts for the number thus, 40 for embalming, and 30 for mourning ; which latter was the usual time for mourning with the Jews for principal men, and which the Egyptians added to their 40 of embalming ; see Numb. xx. 29. Deut. xxxiv. 8.

Ver. 4. *And when the days of his mourning were past, &c.*] The 40 days before mentioned, in which both the Egyptians and Jacob's family mourned for him. An Arabic writer⁸ says, the Egyptians mourned for Ja-

cob 40 days, which was the time of embalming ; but the text is express for 70 days : *Joseph spake unto the house of Pharaoh ; to the court of Pharaoh, the principal men there ; so the Targum of Jonathan and the Septuagint version, to the great men or princes of the house of Pharaoh : it may seem strange that Joseph, being next to Pharaoh in the administration of the government, should make use of any to speak for him to Pharaoh on the following account. It may be, that Joseph was not in so high an office, and in so much power and authority, as in the seven years of plenty and the seven years of famine ; and it is certain that that branch of his office, respecting the corn, must have ceased ; or this might have been a piece of policy in Joseph to make these men his friends by such obliging treatment, and by this means prevent their making objections to his suit, or plotting against him in his absence ; or if it was the custom in Egypt, as it afterwards was in Persia, that no man might appear before the king in a mourning habit, Esth. iv. 2. this might be the reason of his not making application in person : moreover, it might not seem so decent for him to come to court, and leave the dead, and his father's family, in such circumstances as they were : besides, he might speak to them not in person, but by a messenger, since it is highly probable he was now in Goshen, at a distance from Pharaoh's court : unless it can be supposed that these were some of Pharaoh's courtiers who were come to him in Goshen, to condole his father's death : saying, if now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh : however, as these men had the ear of Pharaoh, and an interest in him, Joseph entreats the favour of them to move it to him : saying, as follows, in his name.*

Ver. 5. *My father made me swear, saying, lo, I die, &c.*] Having reason to believe he should not live long, he sent for Joseph, and took an oath of him to do as follows ; this Joseph would have observed to Pharaoh, to shew the necessity of his application to him, and the reasonableness of his request. The words of dying men are always to be regarded ; their dying charge is always attended to by those who have a regard to duty and honour ; but much more when an oath is annexed to them, which among all nations was reckoned sacred : *in the grave which I have digged for me in the land of Canaan, there shalt thou bury me ;* it was usual with persons in their life-time to prepare graves or sepulchres for themselves, as appears from the instances of Shebna, Joseph of Arimathea, and others, and so Jacob provided one for himself ; and when he is said to dig it, it is not to be supposed that he dug it himself, but ordered it to be dug by his servants, and very probably this was done at the time he buried Leah. Onkelos renders it, *which I have bought*, possessed or obtained by purchase ; and so the word is used in Hos. iii. 2. but the cave of Machpelah, in which Jacob's grave was, was not bought by him, but by Abraham ; for to say, as some Jewish writers⁹ suggest, that he bought Esau's part in it with a mess of pottage, is without foundation ; it is better to take the words

⁵ Bibliothec. l. 1. p. 81, 82.

⁶ Ibid. p. 82.

⁷ Ibid. p. 65.

[†] Vid. Pompon. Mela de Situ Orbis, l. 1. c. 9.

⁸ Elmacinus, p. 43. apud Hottinger. Smegma, c. 3. p. 330.

⁹ R. David Kiuchi Sepher Shorash. rad. כרך Ben Melech in loc.

in the first sense. And now, since it was Jacob's desire, yea, his dying charge, to be buried in the grave he had provided for himself, the mention of this to an Egyptian king could not fail of having its desired effect; since the Egyptians, as the historian¹ says, were more careful about their graves than about their houses: *now therefore let me go up, I pray thee; to the land of Canaan, which lay higher than Egypt: and bury my father; there, in the grave he has provided for himself: and I will come again; to the land of Egypt; this he would have said, lest it should be thought he only contrived this to get an opportunity of going away to Canaan with all his wealth and riches.*

Ver. 6. *And Pharaoh said, &c.*] To Joseph, by the courtiers that waited upon him at Joseph's request, who having delivered it to him had this answer: *go up, and bury thy father, as he made thee swear; the oath seems to be the principal thing that influenced Pharaoh to grant the request, it being a sacred thing, and not to be violated; otherwise, perhaps, he would not have chose that Joseph should have been so long absent from him, and might have thought a grave in Egypt, and an honourable interment there, which he would have spared no cost to have given, might have done as well, or better.*

Ver. 7. *And Joseph went up to bury his father, &c.*] According to his request; having obtained leave of Pharaoh, and being desirous of paying his last respects, and doing his last office to so dear a parent, with all the honour and decency this service could be done with: *and with him went up all the servants of Pharaoh; a great number of them, some must be left to wait upon him; who these were the next words explain: the elders of his house; his senators and counsellors, his courtiers and principal officers of state: and all the elders of the land of Egypt; governors of provinces and cities, the chief officers, civil and military; all which was done by the orders of Pharaoh, out of respect to Joseph and his family, and to make the funeral procession grand and honourable.*

Ver. 8. *And all the house of Joseph, and his brethren, and his father's house, &c.*] Joseph and his two sons, and his servants, and his 11 brethren and their sons that were grown up, and as many of his father's domestics as could be spared attended the funeral: *only their little ones, and their flocks, and their herds, they left in the land of Goshen; there must be some servants left, though they are not mentioned, to take care of the little ones, and of the flocks and herds; and these being left behind, plainly shew they intended to return again, and did not make this an excuse to get out of the land.*

Ver. 9. *And there went up with him both chariots and horsemen, &c.*] Which was done both for the sake of honour and grandeur, and for safety and defence, should they be attacked by robbers in the deserts, or opposed by the Canaanites, and be refused the use of

the cave of Machpelah, and the right to it disputed: *and it was a very great company; both for quantity and quality; the attendants at this funeral were very numerous, and many of them great personages, and upon the whole was a very honourable company, as the word² signifies, and made a very great figure and grand appearance: or a very great army³, consisting of chariots and horsemen fit for war; if there should be any occasion for it: and the Jews⁴ pretend that Esau came out with a large army, and met Joseph at the cave of Machpelah, and endeavoured to hinder the burial of Jacob there, where he lost his life, having his head struck off with the sword of Chushim, the son of Dan: some say it was Zepho, the grandson of Esau, with the sons of Esau, that made the disturbance there, on which a battle ensued, in which Joseph was the conqueror, and Zepho was taken captive, see the note on ch. xxxvi. 11. the Jews⁵ give us the order and manner of the above procession thus: first Joseph, next the servants of Pharaoh, or the princes, then the elders of the court of Pharaoh, after them all the elders of the land of Egypt, then the whole house of Joseph, next to them the brethren of Joseph, who were followed by their eldest sons, and after them were the chariots, and last of all the horses.*

Ver. 10. *And they came to the threshing-floor of Atad, &c.*] Which was either the name of a man the owner of it, or of a place so called from the thorns and brambles which grew here, and with which the threshing-floor was surrounded, as Jarchi says, see Judg. ix. 14. Psal. lviii. 9. and it was usual to make a hedge of thorns round about a threshing-floor⁶, that it might be preserved; mention is made in the Talmud⁷ of the wilderness of Atad, perhaps so called from the thorns and brambles in it: Jerom says⁸, it was 3 miles from Jericho and 2 from Jordan, and was in his time called Bethagla, the place of a circuit, because there they went about after the manner of mourners at the funeral of Jacob. This, according to some⁹, was 240 miles from On, where Joseph was supposed to live, 16 from Jerusalem, and 40 from Hebron, where Jacob was buried: nay, Austin¹⁰ says it was above 50 miles from that place, as affirmed by those who well knew those parts: *which is beyond Jordan; as it was to those that came out of Egypt: and there they mourned with a great and very sore lamentation; being now entered into the country where the corpse was to be interred; and perhaps they might choose to stop here and express tokens of mourning, that the inhabitants might be apprised of their design in coming, which was not to invade them and make war upon them, only to bury their dead: this mourning seems to be made chiefly by the Egyptians, which was done in an external way, and it may be by persons brought with them for that purpose; since both the name of the place after given was from their mourning there, and the mourning of*

¹ Diodor. Sic. Bibliothec. l. 1. p. 47.

^k honorabilis; so Abendana.

^l exercitus ille; Junius & Tremellius, Piscator, Drusius, Schmidt.

^m T. Bab. Sotah, fol. 13. 1. Targum Jon. in ver. 13. Pirke Eliezer, c. 39. Shalsheet Hakabala, fol. 5. 1.

ⁿ R. Dechai apud Hottinger. Smegma, c. 8. p. 381.

^o T. Bab. Sotah, fol. 13. 1. & Gloss. in ib. Aruch in voc. ןרז fol. 39. 4.

^p T. Hieros. Nedarim, fol. 40. 1.

^q De locis Heb. fol. 87. G.

^r Bunting's Travels, p. 79. 80.

^s Quæst. in Gen. l. 1. p. 54. inter opéra cjus, tom. 4.

Joseph is next observed as distinct from theirs: and *he made a mourning for his father seven days*; which was the time of mourning, afterwards observed by the Jews, see 1 Sam. xxxi. 13. this Joseph ordered and observed after he had buried his father, as Aben Ezra says, is affirmed by their ancient Rabbins, and perhaps might be at this same place upon their return.

Ver. 11. *And when the inhabitants of the land, the Canaanites, &c.]* Who were at this time in the possession of the country where the threshing-floor of Atad was: when they *saw the mourning in the floor of Atad*; for so large a company of people, and such a grand funeral procession, brought multitudes from all the neighbouring parts to see the sight; and when they observed the lamentation that was made, saw their mournful gestures and actions, and heard their doleful moan: *they said, this is a grievous mourning to the Egyptians*; they concluded they must have lost some great man, to make such a lamentation for him: *wherefore the name of it was called Abel-mizraim, which is beyond Jordan*; they changed the name of the place, and gave it another upon this occasion, which signifies the mourning of Egypt or of the Egyptians, they being the principal persons that used the outward and more affecting tokens of mourning; though the whole company might be taken for Egyptians by the Canaanites, because they came out of Egypt.

Ver. 12. *And his sons did unto him according as he commanded them.]* Not only Joseph, but all the sons of Jacob were concerned in the burial of him, being all charged by him with it, and who were obedient to his commands as follows; see ch. xlix. 20.

Ver. 13. *For his sons carried him into the land of Canaan, &c.]* That is, they took care that he was carried there, as he desired to be; for it cannot be thought that they carried him on their shoulders thither, in like manner as the devout men carried Stephen to his burial, Acts viii. 2. and *buried him in the cave of the field of Machpelah, &c.* the very place where he chose to be buried, ch. xvii. 29, 30.

Ver. 14. *And Joseph returned into Egypt, &c.]* As he promised he would, ver. 5. *he and his brethren*; the 11 sons of Jacob; for though they had not made the same promise, nor Joseph for them, yet they returned, having left their little ones, flocks and herds, in Egypt: *and all that went up with him to bury his father*; the elders and great men of the land of Egypt, with their attendants: *after he had buried his father*; in the land of Canaan, which, though given to the seed of Jacob, the time was not come for them to possess it, nor the time of their departure out of Egypt thither, which was to be a good while hence, and after another manner.

Ver. 15. *And when Joseph's brethren saw that their father was dead, &c.]* And buried; for this and what follows were after their return to Egypt, from the burial of their father; though some think it was before, and as soon as they saw their father was dead, when they thought it a proper time, while Joseph's heart was tender and affected with his father's death, to compromise matters with him: but there is no reason to invert the order of the narration, for this *seeing* is

not to be understood of their bodily sight, but of the contemplation of their minds; they considered with themselves that their father was now dead and buried, they had lost an affectionate parent, who was concerned for the welfare and peace of all his family, but what a turn things would now take they knew not: *they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him*; their sin came fresh to their remembrance, guilt arose in their consciences and flew in their faces, and this caused fear and distrust where there was no reason for it, and led them to treat Joseph's character very ill; who was far from being of such a temper and disposition suggested by them, as if he retained hatred in his breast, and was of a revengeful spirit, only hid it during his father's life, because he would not grieve him.

Ver. 16. *And they sent a messenger unto Joseph, &c.]* Not Bilhah, as the Targums of Jonathan and Jerusalem, nor her sons, Dan and Naphtali, as Jarchi, grounding it on ch. xxxvii. though it is not improbable that some from among themselves were deputed, who were most interested in Joseph; since it is not very likely they would commit such an affair to a stranger or to a servant; and the most proper persons to be sent on such an errand seem to be Judah and Benjamin, the latter as having had no concern in the affair of selling him, and was his own brother by father and mother's side, and very dear to him; and the former, because he saved his life, when the rest, excepting Reuben, were for shedding his blood, and had endeared himself also to Joseph, by his tender concern both for his father and his brother Benjamin; however, they thought fit first to sound Joseph by a messenger, how he stood affected to them, before they appeared in a body in person, to whom they gave a charge, as the words may be rendered, *they commanded unto Joseph*; that is, they commanded those that were deputed by them to him: *saying, thy father did command before he died*; some think this was no better than a lie, which their fear prompted them to; and that they framed the following story, the more to work upon the mind of Joseph, and dispose it in their favour; seeing it is a question whether Jacob ever knew any thing of the affair of their ill usage to Joseph; since otherwise it would have been, in all likelihood, taken notice of in his last dying words, as well as the affair of Reuben, and that of Simeon and Levi; and besides, had he been apprised of it, he knew such was the clemency and generosity of Joseph, that he had nothing to fear from him, nor could he entertain any suspicion of a malevolent disposition in him towards his brethren, or that he would ever use them ill for former offences: *saying, as follows*:

Ver. 17. *So shall ye say unto Joseph, forgive, I pray thee now, the trespass of thy brethren, and their sin, &c.]* Their very great sin, and therefore more words than one are used to express it: unless this repetition should be intended, and signifies that their crime was a trespass against God, and a sin against their brother; and however they are directed to ask forgiveness for it, and urge the relation they stood in to Joseph, in order to

† וַיִּשְׁמַע אֶת-כָּל-אֲשֶׁר-עָשׂוּ לְיוֹסֵף & mandaverunt ad Joseph, Montanus; nuntio misso, Pagninus; aliquos ad Josephum, Junius & Tremellius, Piscator.
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obtain it, which they were ready to acknowledge as a very great evil, and of which they repented: *and now, ye pray thee, forgive the trespass of the servants of the God of thy father*; they urge not only the common relation they stood in to Jacob, but what they stood in to the God of Jacob, being his servants, his worshippers, as Joseph also was; and therefore, being his brethren not only in nature but in religion and grace, they hoped he would forgive their trespass: *and Joseph wept when they spake unto him*; by their messenger; being troubled that they should be in such anxiety and distress of mind, which he had a fellow-feeling with, and that they should have no better opinion of him, but entertain such distrust of him, notwithstanding all the kindness he had shewn them, as to imagine that he should ever deal hardly with them for their former ill usage of him, which was forgiven and forgotten by him long ago.

Ver. 18. *And his brethren also went, &c.*] The messengers being returned to them, and acquainting them with what Joseph had said, they took courage and went from Goshen to Joseph's house or palace, be it where it may: *and fell down before his face*; in an humble suppliant manner: *and they said, behold, we be thy servants*; they were content to be so, would he but forgive their sin, and not resent their ill behaviour to him; thus they further fulfilled his dream of the 11 stars making obeisance to him, ch. xxxvii. 9.

Ver. 19. *And Joseph said unto them, fear not, &c.*] That any hurt would be done by him to them, or that he would use them ill for their treatment of him: *for am I in the place of God?* to receive such homage from you, that you should be my servants, as Saadia Gaon gives the sense; or rather to take vengeance for injury done, which belongs to God alone: or, *am I not under God?* subject to him, a servant of his, and why should you be mine? nor is it in my power, if I had a will to it, to change his purposes, to alter his providences, or contradict his will, and do hurt to those whom God hath blessed; and so may have regard to the late patriarchal benediction of his father, under the direction of the Holy Spirit: or, *am I in the place of God?* and under him a father of them, as he had been a provider for them, and a supporter of them, and still would be.

Ver. 20. *But as for you, ye thought evil against me, &c.*] That must be said and owned, that their intentions were bad; they thought to have contradicted his dreams, and made them of none effect, to have taken away his life, or however to have made him a slave all his days: but *God meant it unto good*; he designed good should come by it, and he brought good out of it: this shews that this action, which was sinful in itself, fell under the decree of God, or was the object of it, and that there was a concurrence of providence in it; not that God was the author of sin, which neither his decree about it, nor the concurrence of providence with the action as such supposes; he leaving the sinner wholly to his own will in it, and having no concern in the ataxy or disorder of it, but in the issue, through his infinite wisdom, causes it to work for good, as follows: *to bring to pass, as it is this day, to*

save much people alive; the nation of the Egyptians and the neighbouring nations, as the Canaanites and others, and particularly his father's family: thus the sin of the Jews in crucifying Christ, which, notwithstanding the determinate counsel of God, they most freely performed, was what wrought about the greatest good, the salvation of men.

Ver. 21. *Now therefore, fear ye not, &c.*] Which is repeated to dispossess them of every fear they might entertain of him on any account whatever: *I will nourish you, and your little ones*; provide food for them, and their families, not only for themselves and their sons, now grown up, but their grandchildren, and even the youngest and latest of their families should share in his favours: *and he comforted them, and spake kindly to them*; even to their heart; such things as were quite pleasing and agreeable to them, served to banish their fears, revive their spirits, and afford comfort to them. Just so God and Christ do with backsliding sinners, and would have done with his own people by his servants; see Isa. xl. 1, 2.

Ver. 22. *And Joseph dwelt in Egypt, he, and his father's house, &c.*] Comfortably, quietly, and in great prosperity, not only he, but his brethren and their families, as long as he lived: *and Joseph lived one hundred and ten years*; and all but seventeen of them in Egypt, for at that age it was when he was brought thither: thirteen years he lived in Potiphar's house, and in prison, for he was thirty years of age when he was brought to Pharaoh, and stood before him, and fourscore years he lived in the greatest honour and prosperity that a man could well wish for.

Ver. 23. *And Joseph saw Ephraim's children of the third generation, &c.*] His great-grandchildren's children; and which shews, as most interpreters observe, that Jacob's prediction, that Ephraim should be the greatest and most numerous, very early began to take place: *and the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees*; Machir had but one son by his first wife, whose name was Gilead; but marrying a second wife, he had two sons, Peresh and Sheresah; see 1 Chron. vii. 14, 15, 16. who might be born before the death of Joseph, and be said to be brought up upon his knees, being educated by him, and often took up in his lap, and dandled on his knees, as grandfathers, being fond of their grandchildren, are apt to do.

Ver. 24. *And Joseph said unto his brethren, I die, &c.*] Some time before his death he called them together, and observed to them, that he expected to die in a little time, as all must: *and God will surely visit you*; not in a way of wrath and vindictive justice, as he sometimes does, but in a way of love, grace, and mercy: *and bring you out of this land*; the land of Egypt, in which they then dwelt: *unto the land which he sware to Abraham, to Isaac, and to Jacob*; meaning the land of Canaan, which he sware to those patriarchs that he would give to their posterity.

Ver. 25. *And Joseph took an oath of the children of Israel, &c.*] Not of his brethren only, but of their posterity, as many of them as were now grown up, that so it might be communicated from one to another,

* אלהים אני annon enim sub Deo sum? Vatablus.

* על לבב ad cor eorum, Pagninus, Montanus, Drusius, &c.

and become well known to that generation which should depart out of Egypt: *saying, God will surely visit you; which he repeats for the certainty of it, and that it might be observed: and ye shall carry up my bones from hence; when they should go from thence to Canaan's land; he did not desire them to carry him thither when he should die, which he knew would give umbrage to the Egyptians, and they would not be so able to obtain leave to do it as he had for his father. This was accordingly done; when Israel went out of Egypt, Moses took the bones of Joseph with him, and they were buried in Shechem; see Exod. xiii. 19. Josh. xxiv. 32.*

Ver. 26. *So Joseph died, being an hundred and ten years old, &c.*] The exact age assigned him by Polyhistor^a, from Demetrius an Heathen. The Jewish writers^b say, that he died the first of the twelve patriarchs, though he was the youngest of them; he died, according to Bishop Usher^c, in the year of the world 2369, and before Christ 1635: *and they embalmed him; his servants, the physicians, according to the manner of the Egyptians, and as his father Jacob had been embalmed, ver. 2. see the note there: and he was put into a coffin in Egypt; in an ark or chest, very probably into such an one in which the Egyptians had used to put dead bodies when embalmed;*

which Herodotus^a calls a *ἄρκα*, or chest, and which they set up against a wall: in what part of Egypt this coffin was put is not certain, it was most likely in Goshen, and in the care and custody of some of Joseph's posterity; so Leo Africanus says^b, that he was buried in Fioum, the same with the Heracleotic nome, supposed to be Goshen; see the note on ch. xvii. 11. and was dug up by Moses, when the children of Israel departed. The Targum of Jonathan says, it was sunk in the midst of the Nile of Egypt; and an Arabic writer^c says, the corpse of Joseph was put into a marble coffin, and cast into the Nile: the same thing is said in the Talmud^d, from whence the story seems to be taken, and where the coffin is said to be a molten one, either of iron or brass; which might arise, as Bishop Patrick observes, from a mistake of the place where such bodies were laid; which were let down into deep wells or vaults, and put into a cave at the bottom of those wells, some of which were not far from the river Nile; and such places have been searched for mummies in late times, where they have been found, and the coffins and clothes sound and incorrupt. And so some of the Jewish writers say^e, he was buried on the banks of the river Sihor, that is, the Nile; but others^f say he was buried in the sepulchre of the kings, which is much more likely.

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

THIS book is called by the Jews *Veelleh Shemoth*, from the first words with which it begins, and sometimes *Sepher Shemoth*, and sometimes only *Shemoth*. It is by the Septuagint called *Exodus*, from whom we have the name of *Exodus*, which signifies *a going out*; see Luke ix. 31. Heb. xi. 22. because it treats of the going of the children of Israel out of Egypt; and hence in the Alexandrian copy it is called the *Exodus of Egypt*; and so the Syriac version entitles it the second book of the law, called *the going out*; and to the same purpose the Arabic version. The Jews sometimes give it the name of *Nezikin*, as Buxtorf^a observes out of the Masora on Gen. xxiv. 8. because in it some

account is given of losses, and the restitution of them. That this book is of divine inspiration, and to be reckoned in the canon of the sacred writings, is sufficiently evident to all that believe the New Testament; since there are so many quotations out of it there by Christ, and his apostles; particularly see Mark xii. 26. and that it was wrote by Moses is not to be doubted, but when is not certain; it must be after the setting up of the tabernacle in the wilderness; the greatest part of what is contained in it, he was an eye and ear witness of; it plainly points out the accomplishment of the promises and prophecies delivered to Abraham, that his posterity would be very numerous, that they would

^a Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 425.

^b Shalshalet Hakabala, fol. 4. 1. & T. Bab. Sotah, fol. 13. 2.

^c Annales Vet. Test. A. M. 2369.

^d Euterpe, sive, l. 2. c. 86, 91.

^e Descriptio Africæ, l. 8. p. 722.

^a Patricides, p. 24. apud Hottinger. Smegma Oriental. c. 8. p. 379.

^b T. Bab. Sotah, c. 1. fol. 13. 1.

^c Sepher Hujaschar, p. 118. apud Wagenseil Sotah, p. 360.

^d In T. Bab. Sotah, ut supra.

^e Lexic. Talmud. col. 1325.

be afflicted in a land not theirs, and in the fourth generation come out of it with great substance. It treats of the afflictions of the Israelites in Egypt, after the death of Joseph, until their deliverance by Moses; of his birth, calling, and mission to Pharaoh, to demand of him to let the children of Israel go; of the ten plagues upon him and his people, for refusing to dismiss them; of the departure of Israel from Egypt, and the institution of the passover on that account; of their passage through the Red sea into the wilderness, and of the various exercises and afflictions, supplies and supports they met with there; of the giving of a body

of laws unto them, moral, ceremonial, and judicial; and of the building of the tabernacle, and all things appertaining to it; and throughout the whole, as there is a figure and representation of the passage of the people of God out of spiritual Egypt, through the wilderness of this world, to the heavenly Canaan, and of various things they must meet with in their passage, so there are many types of Christ, his person, office, and grace, and of his church, his word, and ordinances, which are very edifying and instructing. The book contains a history of about 145 years, from the death of Joseph, to the erection of the tabernacle.

C H A P. I.

THIS chapter begins with an account of the names and number of the children of Israel that came into Egypt with Jacob, ver. 1—5. and relates that increase of them after the death of Joseph, and the generation that went down to Egypt, ver. 6, 7, 8. and what methods the Egyptians took to diminish them, but to no purpose, as by obliging to cruel bondage and hard service; and yet the more they were afflicted, the more they increased, ver. 9—14. by ordering the midwives of the Hebrew women to slay every son they laid them of; but they fearing God, did not obey the order of the king of Egypt, which when he expostulated with them about, they excused, and so the people multiplied, ver. 15—21. and lastly, by ordering every male child to be cast into the river, ver. 22. and which is the leading step to the account of the birth of Moses, which follows in the next chapter.

Ver. 1. *Now these are the names of the children of Israel which came down into Egypt, &c.*] Of the twelve patriarchs, the sons of Jacob, who were heads of the twelve tribes, whose names are here given; since the historian is about to give an account of their coming out of Egypt, and that it might be observed how greatly they increased in it, and how exactly the promise to Abraham, of the multiplication of his seed, was fulfilled: or, *and these are the names^b, &c.* this book being connected with the former by the copulative *and*; and when this was wrote, it is highly probable there was no division of the books made, but the history proceeded in one continued account: *every man and his household came with Jacob*; into Egypt, all excepting Joseph, and along with them their families, wives, children, and servants; though wives and servants are not reckoned into the number of the 70, only such as came out of Jacob's loins: the Targum of Jonathan is, "a man with the men of his house," as if only male children were meant, the sons of Jacob and his grandsons; and Aben Ezra observes, that women were never reckoned in Scripture as of the household or family; but certainly Dinah, and Serah, as they came into Egypt with Jacob, are reckoned among the 70 that came with him thither, ch. xlvi. 15, 17, 27.

Ver. 2. *Reuben, Simeon, Levi, and Judah.*] The first sons of Jacob by Leah.

Ver. 3. *Issachar, Zebulun, &c.*] The other two sons of Jacob, by Leah: *Benjamin*; the youngest of all Jacob's sons is placed here, being his son by his beloved wife Rachel. Joseph is not put into the account, because he did not go into Egypt with Jacob.

Ver. 4. *Dan, and Naphtali, Gad, and Asher.*] Who are last mentioned, being sons of the concubine-wives.

Ver. 5. *And all the souls that came out of the loins of Jacob were seventy souls, &c.*] *Souls* are put for persons; of the number 70, and how reckoned, see the note on Gen. xlvi. 27. This was but a small number that went down to Egypt, when compared with that which went out of it; and that it should be compared with it is the design of its being mentioned, see Exod. xii. 37: *for Joseph was in Egypt* already; and is the reason why he is not reckoned among the sons of Jacob, that came thither with him; though rather it may be better rendered, *with Joseph who was in Egypt*; for he must be reckoned, and indeed his two sons also, to make up the number 70; therefore Jonathan rightly supplies it, "with Joseph and his sons who were in Egypt," see the note on Gen. xlvi. 27.

Ver. 6. *And Joseph died, and all his brethren, &c.*] It is a notion of the Jews, that Joseph died before any of his brethren, see the note on Gen. l. 26. and they gather it from these words; but it does not necessarily follow from hence, they might die some before him and some after him; and as they were all born in about 7 years' time, excepting Benjamin, they might all die within a little time of each other: according to the Jewish writers^d, the dates of their death were these, "Reuben lived 124 years, and died 2 years after Joseph; Simeon lived 120 years, and died the year after Joseph; Levi lived 137 years, and died 24 years after Joseph; Judah lived 119 years, Issachar 122, Zebulun 124, and died 2 years after Joseph; Dan lived 127 years, Asher 123 years, Benjamin 111 years, and died 26 years before Levi; Gad lived 125 years, and Naphtali 133 years;" but though this account of the Jews, of their times, and of the times of their

^b ואלה הן שמות בני ישראל, Pagninus, Montanus, Drusius.

^c ואלה הן שמות בני ישראל, cum Josepho qui erat in Ægypto, Junius & Tremellius, Ains-

worth, Noldius, No. 1197. p. 273. so the Arabic version, Kimchi, and Ben Melech.

^d R. Bechai apud Shalshalet Hakabala, fol. 3. 2. & 4. 1.

death, is not to be depended upon, yet it is certain they all died in Egypt, though they were not buried there; but as Stephen says, Acts vii. 16. they were carried over to Sichem and interred there, either quickly after their decease, or, however, were taken along with the bones of Joseph by the children of Israel, when they departed out of Egypt: and it is also evident that they all died before the affliction and oppression of the children of Israel in Egypt began; and this account seems to be given on purpose to point this out unto us, being placed in the order it is. Levi lived the longest of them all, and the affliction did not begin till after his death; and the Jewish chronologers say^c, that from his death to the children of Israel's going out of Egypt were 116 years; and they further observe^f, that it could not last more than 116 years, and not less than 87, according to the years of Miriam: *and all that generation*; in which Joseph and his brethren had lived. These also died, Egyptians as well as Israelites, before the oppression began.

Ver. 7. *And the children of Israel were fruitful, &c.*] In their offspring; became like fruitful trees, as the word signifies: *and increased abundantly*; like creeping things, or rather like fishes, which increase very much, see Gen. i. 20. *and multiplied*; became very numerous, whereby the promises made to Abraham, Isaac, and Jacob, were fulfilled: *and waxed exceeding mighty*; were hale, and strong, of good constitutions, able-bodied men, and so more dreaded by the Egyptians: a heap of words is here used to express the vast increase of the people of Israel in Egypt: *and the land was filled with them*; not the whole land of Egypt, but the land of Goshen: at first they were seated in a village in that country, but now they were spread throughout the towns and cities in it.

Ver. 8. *Now there arose up a new king over Egypt, &c.*] Stephen calls him another king, Acts vii. 18. one of another family, according to Josephus^g; who was not of the seed-royal, as Aben Ezra; and Sir John Marsham^h thinks this was Salatis, who, according to Manethoⁱ, was the first of the Hyci or pastor-kings that ruled in lower Egypt; but these kings seem to have reigned before that time, see the note on Gen. xlvii. 34. and Bishop Usher^k takes this king to be one of the ancient royal family, whose name was Ramesses Miamun; and gives us a succession of the Egyptian kings from the time of Joseph's going into Egypt to this king: the name of that Pharaoh that reigned when Joseph was had into Egypt, and whose dreams he interpreted, was Mephramuthosis; after him reigned Thmosis, Amenophis, and Orus; and in the reign of the last of these Joseph died, and after Orus reigned Aencches a daughter of his, then Rathotis a brother of Aencches, after him Aenccheres a son of Rathotis, then another Aenccheres, after him Armais, then Ramesses, who was succeeded by Ramesses Miamun, here called the new king, because, as the Jews^l say, new

decrees were made in his time; and this Pharaoh, under whom Moses was born, they call Talma^m, and with Artapanusⁿ his name is Palmanothos: *which knew not Joseph*; which is not to be understood of ignorance of his person, whom he could not know; nor of the history of him, and of the benefits done by him to the Egyptian nation, though, no doubt, this was among their records, and which, one would think, he could not but know; or rather, he had no regard to the memory of Joseph; and so to his family and kindred, the whole people of Israel: he acknowledged not the favours of Joseph to his nation, ungratefully neglected them, and shewed no respect to his posterity, and those in connexion with him, on his account; though, if a stranger, it is not to be wondered at.

Ver. 9. *And he said unto his people, &c.*] His princes, nobles, and courtiers about him, his principal ministers of state: *behold, the people of the children of Israel are more and mightier than we*; which could not be true in fact, but is said to stir up his nobles to attend to what he was about to say, and to work upon them to take some speedy measures for the crushing of this people; for that they were more in number, and mightier in power and wealth than the Egyptians, it was impossible; and indeed it may seem strange, that the king should tell such an untruth, which might be so easily contradicted by his courtiers; though the words will bear to be otherways rendered, as that *the children of Israel are many*^o; as they were very greatly multiplied, and became very numerous; and they might be *mightier*, that is, more robust and strong, and fitter for war than the Egyptians, and therefore were formidable, and a people to be guarded against; and it was high time to think of securing themselves from them, before they grew too mighty and powerful; or they might be more numerous and mighty in that part of the land in which they were, in Goshen, though not more and mightier than the Egyptians in general.

Ver. 10. *Come on, &c.*] Which is a word of exhortation, stirring up to a quick dispatch of business, without delay, the case requiring haste, and some speedy method to be taken, and not put off as a trivial thing, and a matter of indifference: *let us deal wisely with them*; form some wise schemes, take some crafty methods to weaken and diminish them gradually; not with open force of arms, but in a more private and secret manner, and less observed: *lest they multiply*; yet more and more, so that in time it may be a very difficult thing to keep them under, and many disadvantages to the kingdom may arise from them, next observed: *and it come to pass, that when there falleth out any war, they join also unto our enemies*; their neighbours the Arabians, and Phœnicians, and Ethiopians: with the latter the Egyptians had wars, as they had in the times of Moses, as Josephus^p relates, and Artapanus^q, an Heathen writer, also: Sir John

^c R. Gedaliah in Shalshalet, fol. 5. 1. Ganz. Tzemach David, par. 1. fol. 6. 1.

^f Seder Olam Rabba, c. 3. p. 9.

^g Antiqu. l. 2. c. 9. sect. 1.

^h Canon. Chron. Sec. 8. p. 107.

ⁱ Apud Joseph. Contr. Apion. l. 1. sect. 14.

^k Annal. Vet. Test. p. 17. 18.

^l T. Bab. Erubin. fol. 53. 1.

^m Juchasin, fol. 135. 2.

ⁿ Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 431.

^o ὁ ἄριστος, Pagninus, Montanus, Drusus, Rivet.

^p Antiqu. l. 2. c. 10.

^q Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 431.

Marsham ^a thinks these enemies were the old Egyptians, with whom the Israelites had lived long in a friendly manner, and so more likely to join with them, the Thebans who lived in upper Egypt, and between whom and the pastor-kings that reigned in lower Egypt there were frequent wars; but these had been expelled Egypt some time ago: *and fight against us, and so get them up out of the land*; take the opportunity, by joining their enemies and fighting against them, to get away from them out of Egypt into the land of Canaan, from whence they came: this, it seems, the Egyptians had some notion of, that they were meditating something of this kind, often speaking of the land of Canaan being theirs, and that they should in a short time inherit it; and though they were dreaded by the Egyptians, they did not care to part with them, being an industrious laborious people, and from whom the kingdom reaped many advantages.

Ver. 11. *Therefore they did set task-masters over them, to afflict them with their burdens, &c.*] This was the first scheme proposed and agreed on, and was carried into execution, to appoint task-masters over them; or *princes, or masters of tribute*^c, commissioners of taxes, who had power to lay heavy taxes upon them, and oblige them to pay them, which were very burdensome, and so afflictive to their minds, and tended to diminish their wealth and riches, and obliged them to harder labour in order to pay them, and so every way contributed to distress them: *and they build for Pharaoh treasure-cities, Pithom and Raamses*; these might be built with the money they collected from them by way of tribute, and so said to be built by them, since it was chiefly in husbandry, and in keeping flocks and herds, that the Israelites were employed; or they might be concerned in building these cities, some of them understanding architecture, or however the poorer or meaner sort might be made use of in the more laborious and servile part of the work: those two cities are, in the Targums of Jonathan and Jerusalem, called Tanis and Pelusium; but Tanis was the same with Zoan, and that was built but 7 years after Hebron, an ancient city, in being long before this time, see Numb. xiii. 22. Pelusium indeed may be one of them, but then it is not that which is here called Raamses, but Pithom, as Sir John Marsham ^a and others think: Pithom is by Junius thought to be the same with the Pathumus of Herodotus ^b, a town in Arabia Petrea, upon the borders of Egypt, where a ditch was dug from the Nile to the Red sea, and supposed to be the work of the Israelites: Raamses is a place different from Ramesses, Gen. xlvii. 11. and had its name from the then reigning Pharaoh, Ramesses Miamun, as Pithom is thought by some to be so called from his queen: Pliny ^c makes mention of some people called Ramisi and Patami, who probably were the inhabitants of these cities, whom he joins to the Arabians as bordering on Egypt: the Septuagint version adds a third city, *On*, which is

Heliopolis: and a learned writer ^d is of opinion that Raamses and Heliopolis are the same, and observes, that Raamses, in the Egyptian tongue, signifies the field of the sun, being consecrated to it, as Heliopolis is the city of the sun, the same with Bethshemesh, the house of the sun, Jer. xliii. 13. and he thinks these cities were not properly built by the Israelites, but repaired, ornamented, and fortified, being by them banked up against the force of the Nile, that the granaries might be safe from it, as Strabo ^e writes, particularly of Heliopolis; and the Septuagint version here calls them fortified cities; and with this agrees what Benjamin of Tudela says ^f, that he came to the fountain of *Al-shemesh*, or the sun, which is Raamses; and there are remains of the building of our fathers (the Jew says) even towers built of bricks, and Fium, he says ^g, (which was in Goshen, see the note on Gen. xlvii. 11.) is the same with Pithom; and there, he says, are to be seen some of the buildings of our fathers. Here these cities are said to be built for treasure-cities, either to lay up the riches of the kings of Egypt in, or as granaries and storehouses for corn, or magazines for warlike stores, or for all of these: some think the *pyramids* were built by the Israelites, and there is a passage in Herodotus ^h which seems to favour it; he says, the kings that built them, the Egyptians, through hatred, name them not, but call them the pyramids of the shepherd Philitis, who at that time kept sheep in those parts; which seems to point at the Israelites, the beloved people of God, who were shepherds.

Ver. 12. *But the more they afflicted them, the more they multiplied and grew, &c.*] Became more numerous, and broke out ^b, as it may be rendered, like water which breaks out and spreads itself; so the Israelites, increasing in number, spread themselves still more in the land; the Egyptians thought, by putting them to hard labour in building cities, to have weakened their strength, and made them unfit for the procreation of children; but instead of that, the more hard labour they were put unto, the more healthful and the stronger they were, and begot more children, and multiplied exceedingly: and so it is that oftentimes afflictive dispensations are multiplying and growing times to the people of God, in a spiritual sense; who grow like the palm-tree, which the more weight it has upon it the more it grows; when the church of God has been most violently persecuted, the number of converts have been greater, and saints under affliction grow in grace, in faith and love, in holiness, humility, patience, peace, and joy; see Acts xii. 1, 2, 24. Rom. v. 3, 4, 5. and they were *grieved because of the children of Israel*; because of their multiplication and increase, and because their schemes for lessening them did not succeed; they were as thorns in their eyes, as some interpret the word, as Jarchi observes.

Ver. 13. *And the Egyptians made the children of Israel to serve with rigour.*] Or with breach ^c, with

^a Ut supra.

^b פרי מסימ principes tributorum, Pagninus, Montanus, Fagius, Drusius, Cartwright; so Tigurine version.

^c Ut supra.

^d Enterpe, sive, l. 2. c. 158.

^e Nat. Hist. l. 6. c. 28.

^f Jablonski de Terra Goshen, dissert. 4. sect. 8.

^x Geograph. l. 17. p. 553.

^y Itinerar. p. 120.

^z Ib. p. 114.

^a Ut supra, c. 128.

^b Ut supra, c. 128.

^c ערמפבת, Junius & Tremellius, Drusius, Tigurine version.

^d ערמפבת in fractione, Cajetan. apud Rivet.

what might tend to break their strength; they laid heavier burdens upon them, obliged them to harder service, used them more cruelly and with greater fierceness, adding to their hard service ill words, and perhaps blows.

Ver. 14. *And they made their lives bitter with hard bondage, &c.*] So that they had no ease of body nor peace of mind; they had no comfort of life, their lives and mercies were imbittered to them: *in mortar and in brick, and in all manner of service of the field; if Pelusium was one of the cities they built, that had its name from clay, the soil about it being clayey, and where the Israelites might be employed in making brick for the building of that and other cities: Josephus^d says, they were ordered to part the river (Nile) into many canals, to build walls about cities, and raise up mounds, lest the water overflowing the banks should stagnate; and to build pyramids, obliging them to learn various arts, and inure themselves to labour: so Philo the Jew says^e, some worked in the clay, forming it into bricks, and others in carrying straw: some were appointed to build private houses, others the walls of cities, and to cut ditches and canals in the river, and obliged day and night to carry burdens, so that they had no rest, nor were they suffered to refresh themselves with sleep; and some say that they were not only employed in the fields in ploughing and sowing and the like, but in carrying of dung thither, and all manner of uncleanness: of their being employed in building of pyramids and canals, see the note on Gen. xlvii. 11. all their service wherein they made them serve was with rigour; they not only put them to hard work, but used them in a very churlish and barbarous manner, abusing them with their tongues, and beating them with their hands: Philo in the above place says, the king not only compelled them to servile works, but commanded them heavier things than they could bear, heaping labours one upon another; and if any, through weakness, withdrew himself, it was judged a capital crime, and the most merciless and cruel were set over them as task-masters.*

Ver. 15. *And the king of Egypt spake to the Hebrew midwives, &c.*] It is difficult to say who these midwives were, whether Egyptian or Hebrew women. Josephus is of opinion that they were Egyptians, and indeed those the king was most likely to succeed with; and it may seem improbable that he should offer such a thing to Hebrew women, who he could never think would ever comply with it, through promises or threatenings; and the answer they afterwards gave him, that the Hebrew women were not as the Egyptian women, looks as if they were of the latter: and yet, after all, it is more likely that these midwives were Hebrew women, their names are Hebrew; and besides, they are not said to be the midwives of Hebrew women, but Hebrew midwives; nor does it seem probable that the Hebrew women should have Egyptian midwives, and not those of their own nation; and they were such as feared the Lord; and the Targums of Jonathan and Jerusalem are express for it, and they

pretend to tell us who they were: *of which the name of the one was Shiprah, and the name of the other Puah; the one, they say, was Jochebed, the wife of Amram, and mother of Moses and Aaron, and the other Miriam their sister; and this is the sense of many of the Jewish writers^f: but whatever may be said for Jochebed, it is not credible that Miriam should be a midwife, who was but a girl, or maid, at this time, about seven years of age, as the following chapter shews, and much less one of so much repute as to be spoke to by the king. It may seem strange, that only two should be spoke to on this account, when, as Aben Ezra supposes, there might be 500 of them: to which it may be answered, that these were the most noted in their profession, and the king began with these, that if he could succeed with them, he would go on to prevail on others, or engage them to use their interest with others to do the like; or these might be the midwives of the principal ladies among the Israelites, in one of whose families, according as his magicians had told, as the Targum of Jonathan observes, should be born a son, by whom the land of Egypt would be destroyed; of which Josephus^g also takes notice; and therefore he might be chiefly solicitous to destroy the male children of such families; but Aben Ezra thinks, that these two were the chief over the rest of the midwives, and who collected and paid to the king the tribute out of their salaries, which was laid upon them, and so he had an opportunity of conversing with them on this subject.*

Ver. 16. *And he said, when ye do the office of a midwife to the Hebrew women, &c.*] Deliver them of their children: *and see them upon the stools; seats for women in labour to sit upon, and so contrived, that the midwives might do their office the more readily; but whilst they sat there, and before the birth, they could not tell whether the child was a son or a daughter; wherefore Kimchi^h thinks the word here used signifies the place to which the infant falls down from its mother's belly, at the time of labour, and is called the place of the breaking forth of children, and takes it to be the uterus itself; and says it is called Abanim, because Banim, the children, are there, and supposes A or Aleph to be an additional letter; and so the sense then is, not when ye see the women on the seats, but the children in the place of coming forth; but then he asks, if it be so, why does he say, *and see them there?* could they see them before they were entirely out of the womb? to which he answers, they know by this rule, if a son, its face was downwards, and if a daughter, its face was upwards; how true this is, must be left to those that know better; the Jewish mastersⁱ constantly and positively affirm it: he further observes, that the word is of the dual number, because of the two valves of the womb, through which the infant passes: *if it be a son, then ye shall kill him;* give it a private pinch as it comes forth, whilst under their hands, that its death might seem to be owing to the difficulty of its birth, or to something that happened in it. This was ordered, because what*

^d Antiqu. l. 2. c. 9. sect. 1.

^e De Vita Mosis, l. 1. p. 608.

^f T. Bab. Sotah, fol. 11. 2. Midrash Kohelet, fol. 74. 1. Jarchi in loc.

^g Ut supra.

^h Sopher Shorash. rad. אבן.

ⁱ T. Bab. Sotah, fol. 11. 1. Niddah, fol. 31. 2.

the king had to fear from the Israelites was only from the males, and they only could multiply their people; and because of the above information of his magicians, if there is any truth in that: *but if it be a daughter, then she shall live*; be kept alive, and preserved, and brought up to woman's estate; and this the king chose to have done, having nothing to fear from them, being of the feeble sex, and that they might serve to gratify the lust of the Egyptians, who might be fond of Hebrew women, being more beautiful than theirs; or that they might be married and incorporated into Egyptian families, there being no males of their own, if this scheme took place, to match with them, and so by degrees the whole Israelitish nation would be mixed with, and swallowed up in the Egyptian nation, which was what was aimed at.

Ver. 17. *But the midwives feared God, &c.*] And therefore durst not take away the life of an human creature, which was contrary to the express law of God, Gen. ix. 6: *and did not as the king of Egypt commanded them*; knowing it was right to obey God rather than man, though ever so great, or in so exalted a station: *but saved the men-children alive*; did not use any violence with them, by stifling them in the birth. The scheme was so barbarous and shocking, especially to the tender sex, to whom it was proposed, and so devoid of humanity, that one would think it should never enter into the heart of man.

Ver. 18. *And the king of Egypt called for the midwives, &c.*] Perceiving, by the increase of the Israelites, that they did not obey his commands: *and said unto them, why have ye done this thing, and have saved the men-children alive?* not only did not kill them, but did every thing for them that was necessary for their future preservation and health; see Ezek. xvi. 4.

Ver. 19. *And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women, &c.*] Not so tender, weak, and feeble, nor so ignorant of midwifery, and needed not the assistance of midwives, as the Egyptian women: *for they are lively*—or midwives themselves, as Kimchi* says the word signifies; and so¹ Symmachus translates the words, *for they are midwives*; or are skilful in the art of midwifery, as Jarchi interprets it; and so the Vulgate Latin version is; *for they have knowledge of midwifery*. and so could help themselves; or, *for they are as beasts*^m, as animals which need not, nor have the assistance of any in bringing forth their young; and so Jarchi observes, that their Rabbinsⁿ explain it, they are like to the beasts of the field, who have no need of a midwife; or they were so lively, hale, and strong, as our version, and others, and their infants also, through a more than common blessing of God upon them at this time, that they brought forth children as soon as they were in travail, with scarce any pain or trouble, without the help of others: nor need this seem strange, if what is reported is true, of women in Illyria, Ireland, Italy^o, and other places^p, where it is said women will go aside from their work, or from the table, and bring forth

their offspring, and return to their business or meal again; and especially in the eastern and hotter countries, women generally bring forth without much difficulty, and without the use of a midwife^q: *and are delivered ere the midwives come in unto them*; which doubtless was true in some cases, though not in all, because it is before said, they saved the men-children alive; and had it been so at all times, there would have been no proof and evidence of their fearing God, and obeying his commands, rather than the king's; and in some cases not only the strength and liveliness of the Hebrew women, and their fears also, occasioned by the orders of the king, might hasten their births before the midwives could get to them; and they might not choose to send for them, but use their own judgment, and the help of their neighbours, and do without them, knowing what the midwives were charged to do.

Ver. 20. *Wherefore God dealt well with the midwives, &c.*] He approved of their conduct upon the whole, however difficult it may be to clear them from all blame in this matter; though some think that what they said was the truth, though they might not tell all the truth; yea, that they made a glorious confession of their faith in God, and plainly told the king, that it was nothing but the immediate hand of God that the Hebrew women were so lively and strong, and therefore were resolved not to oppose it, let him command what he would; so Dr. Lightfoot^r, who takes the midwives to be Egyptians: *and the people multiplied, and waxed very mighty*; became very numerous, and strong, and robust, being the offspring of such lively women.

Ver. 21. *And it came to pass, because the midwives feared God, &c.*] And regarded his command, and not that of the king, though they risked his displeasure, and their lives: *that he made them houses*; which some understand of the Israelites making houses for them, being moved to it by the Lord, to preserve them from the insults of the Egyptians; others of Pharaoh building houses for them, in which he kept them, until the Hebrew women came to their time of delivery, who were ordered to be brought to these houses, that it might be known by others, as well as the midwives, whether they brought forth sons or daughters, neither of which is likely: but rather the sense is, that God made them houses, and hid them from Pharaoh, as Kimchi interprets it, that he might not hurt them, just as he hid Jeremiah and Baruch: though it seems best of all to understand it of his building up the families of these midwives, increasing their number, especially their substance and wealth, making them and their households prosperous in all worldly good; but because the word is in the masculine gender, some choose to interpret it either of the infants themselves, the male children the midwives preserved, and of their being built up families in Israel, or by means of whom they were built up; or of the Israelites themselves, whose houses were built up by their means: and others

* Sepher Shurash. rad. מידות חמה כי מידות חמה quia obsterices ipse, Pagninus, Montanus; so the Syriac version.

¹ Meas 749 672, Symmachus apud Drusium.

^m In T. Bab. Sotah, fol. 11. 1. Chronicon Mosis, fol. 9. 1.

ⁿ Vid. Bagenseil. Sotah, p. 249. & Varro & Gataker in ib.

^q Pusionian and Strabo. Geograph. l. 3. p. 113.

^r See Harle's History of the Life of Gustavus Adolphus, vol. 1. p. 233.

^s Ludolph. Etiope. l. 1. c. 14.

^t Works, vol. 1. p. 799.

are of opinion that material houses or buildings are meant, built for the Israelites, that the midwives might know where to find them and their wives, when ready to lie in, who before lived up and down in fields and tents: but the sense of God's building up the families of the midwives is to be preferred, there being an enallage or change of the gender, which is not unusual; see ch. xv. 21.

Ver. 22. *And Pharaoh charged all his people, &c.*] Finding he could not carry his point with the mid-

wives, he gave a general order to all his people everywhere: *saying, every son that is born ye shall cast into the river*: the river Nile; not every son born in his kingdom, for this would have ruined it in time; but that was born to the Jews, as the Targums of Onkelos and Jonathan; and it is added in the Septuagint version, to the Hebrews: *and every daughter ye shall save alive*; for the reasons given in the note on ver. 16. which see.

C H A P. II.

THIS chapter relates the birth of Moses, and his preservation in an ark of bulrushes, ver. 1, 2, 3. his being found by Pharaoh's daughter, took up, and put out to nurse by her, and adopted for her son, ver. 4—10. some exploits of his when grown up, taking the part of an Hebrew against an Egyptian whom he slew, and endeavouring to reconcile two Hebrews at variance, when one of them reproached him with slaying the Egyptian, ver. 11—14. which thing being known to Pharaoh, he sought to slay Moses, and this obliged him to flee to Midian, ver. 15. where he met with the daughters of Reuel, and defended them against the shepherds, and watered their flocks for them, ver. 16, 17. which Reuel being informed of, sent for him, and he lived with him, and married his daughter Zipporah, by whom he had a son, ver. 18—22. and the chapter is concluded with the death of the king of Egypt, and the sore bondage of the Israelites, and their cries and groans, which God had a respect unto, ver. 23, 24, 25.

Ver. 1. *And there went a man of the house of Levi, &c.*] This man was Amram, the son of Kohath, and grandson of Levi, as appears from ch. vi. 18. 20. *and took to wife a daughter of Levi*: one of the same house, family, or tribe; which was proper, that the tribes might be kept distinct: this was Jochebed, said to be his father's sister, ch. vi. 20. see the note there: her name in Josephus^a is Jochebel, which seems to be no other than a corruption of Jochebed, but in the Targum in 1 Chron. iv. 18. she is called Jehuditha.

Ver. 2. *And the woman conceived, and bare a son, &c.*] Which was not her first child, nor indeed her first son, for she had both Aaron and Miriam before this: this son, which was Moses, was born, as the Jews say^b, in the 37th year after the death of Levi, A. M. 2365, (or, as others, 2368,) on a Wednesday, the 7th of the month Adar, in the 3d hour of the day: some say it was on the 24th of Nisan; but, according to Bishop Usher^c, he was born 41 years after the death of Levi, A. M. 2433, and in the year before Christ 1571, *and when she saw him that he was a goodly child*; exceeding fair and beautiful, as Stephen expresses it, Acts vii. 20. the Jews say^d, his form was like an angel of God, and Trogus^e, an Heathen writer, says his beautiful

form recommended him: this engaged the affections of his parents to him, and who, from hence, might promise themselves that he would be a very eminent and useful person, could his life be preserved: *she hid him three months*; in her bedchamber, some Jewish writers say^f; others^g, in a house under ground, that is, in the cellar; however, it was in his father's house, Acts vii. 20.

Ver. 3. *And when she could no longer hide him, &c.*] Because of her neighbours, who might hear the crying of the child, or because of the diligent search made by Pharaoh's officers, which some think was made every 3 months: the Jews^h have a notion that his mother was delivered of him at 6 months' end, and therefore when the other three months were up women usually go with-child, she could hide him no longer, a birth of a child being then expected, and would be inquired about: *she took for him an ark of bulrushes*: the word, according to Kimchiⁱ, signifies a kind of wood exceeding light, so Gersom and Ben Melech; an Arabic writer^j calls it an ark of wood; it is generally taken to be the *papyrus* or reed of Egypt, which grew upon the banks of the Nile, and of which, many writers say, small vessels or little ships were made, see the note on Isa. xviii. 2. *and daubed it with slime and with pitch*; with pitch without and slime within, as Jarchi observes; which being of a glutinous nature, made the rushes or reeds stick close together, and so kept out the water: *and put the child therein*; committing it to the care and providence of God, hoping and believing that by some means or another it would be preserved; for this, no doubt, was done in faith, as was the hiding him 3 months, to which the apostle ascribes that, Heb. xi. 23. *and she laid it in the flags by the river's brink*; among the sedge, weeds, and rushes, that grew upon the banks of the river Nile; there she laid it, that it might not be carried away with the stream of the river, and that it might be seen and taken up by somebody that would have compassion on it, and take care of it: the Arabic writers^k say, that Jochebed made an ark of the papyrus, though in the law it is said to be of cork, and pitched within and without, and put the child into it, and laid it on

¹ Antiqu. l. 2. c. 9. sect. 4.

² Shalshalet Hakabala, fol. 5. 2. Tzemach David, par. 1. fol. 7. 1.

³ Annal. Vet. Test. p. 18.

⁴ Pirke Eliezer, c. 48. fol. 57. 2.

⁵ Justin e Trogo, l. 36. c. 2.

⁶ Chronicon Moisis, fol. 3. 2.

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⁷ Pirke Eliezer, ut supra.

⁸ Targum Jon. & Jarchi in loc.

⁹ Sepher Shorash. rnd. MD.1.

¹⁰ Elmaccinus apud Hottinger. p. 402.

¹¹ Patricides, p. 25. Elmaccinus, p. 46. apud Hottinger. Smegma, c. 8. p. 490.

the bank of the Nile, where the water was not so deep, by the city Tzan (or Zoan, that is, Tanis), which was the metropolis of the Tanitic nome; but very wrongly adds, that it might be killed by the dashing of the waves, and she might not see its death.

Ver. 4. *And his sister stood afar off, &c.*] This was Miriam, as the Targum of Jonathan expresses it; who is supposed to be about 10 or 12 years of age, others say 7: she was placed^g, as the word may be rendered, by her parents, or, *she placed herself^h*, by their instruction, at some distance from the place where the ark was, that she might not be observed and be thought to belong to it, and yet so near as to observe what became of it, which was the intent of her standing there, as follows: *to wit what would be done to him*; to know, take notice, and observe, what should happen to it, if any one took it up, and what they did with it, and where they carried it, for, *to wit* is an old English word, which signifies *to know*, and is the sense of the Hebrew word to which it answers, see 2 Cor. viii. 1.

Ver. 5. *And the daughter of Pharaoh came down to wash herself at the river, &c.*] Her name, in Josephus^g, is called Thermuthis, and by Artapanus^h, an Heathen writer, Merrhis, perhaps from Miriam, and frequently by the Jewish writersⁱ, Bithiah, which is the name of a daughter of another Pharaoh, 1 Chron. iv. 18. from whence they seem to have taken it: she came down from the palace of her father, the gardens of which might lead to the Nile; for Zoan or Tanis, near to which, the Arabiac writers say, as before observed, the ark was laid, was situated on the banks of the river Nile, and was the royal seat of the kings of Egypt; though perhaps the royal seat at this time was either Heliopolis, as Apion testifies^k, that it was a tradition of the Egyptians that Moses was a Heliopolitan, or else Memphis, which was not far from it; for Artapanus, another Heathen writer, says^l, that when he fled, after he had killed the Egyptian, from Memphis, he passed over the Nile to go into Arabia: however, no doubt a bath was there provided for the use of the royal family; for it can hardly be thought that she should go down and wash herself in the open river: here she came to wash either on a religious account, or for pleasure: the Jews^m say it was an extraordinary hot season throughout Egypt, so that the flesh of men was burnt with the heat of the sun, and therefore to cool her she came to the river to bathe in it: othersⁿ of them say, that they were smitten with burning ulcers, and she also, that she could not wash in hot water, but came to the river: *and her maidens walked along by the river's side*; whilst she washed herself; though it is highly probable she was not left alone: these seem to be the maids of honour, there might be others that might attend her of a meaner rank, and more fit to do for her what was necessary; yet these saw not the ark, it lying lower among the flags, and being nearer the bath where Pharaoh's daughter was,

she spied it from thence as follows: *and when she saw the ark among the flags, she sent her maid to fetch it*; the maid that waited on her whilst the rest were taking their walks; her she sent from the bath among the flags to take up the ark: the Targums of Onkelos and Jonathan, and R. Eliezer^o, render it, "she stretched out her arm and hand, and took it;" the same word, being differently pointed, so signifying; but this is disapproved of, by the Jewish commentators.

Ver. 6. *And when she had opened it, &c.*] The ark for it was shut or covered over, though doubtless there were some apertures for respiration: *she saw the child* in it, *and, behold, the babe wept*; and which was a circumstance, it is highly probable, greatly affected the king's daughter, and moved her compassion to it though an Arabic writer says^p, she heard the crying of the child in the ark, and therefore sent for it: *and she had compassion on him, and said, this is one of the Hebrews' children*; which she might conclude from it being thus exposed, knowing her father's edict, and partly from the form and beauty of it, Hebrew children not being swarthy and tawny as Egyptian ones the Jewish writers^q say, she knew it by its being circumcised, the Egyptians not yet using circumcision.

Ver. 7. *Then said his sister to Pharaoh's daughter &c.*] Miriam the sister of Moses, who observing the ark taken up, and the maidens that were walking upon the bank of the river, and other women perhaps, gathering about it to see it; she made one among them and after hearing their discourse about it, propose what follows to Pharaoh's daughter: Jarchi says, the Pharaoh's daughter tried several Egyptian women to suckle it, but it would not suck of them: Josephus says the same, and it also is in the Talmud^r; and that if true, gave Miriam a fair opportunity to offer to do the following message for her: *shall I go and call for thee a nurse of the Hebrew women, that she may nurse the child for thee?* for she perceived that she was desirous of having the child brought up as her own.

Ver. 8. *And Pharaoh's daughter said unto her, &c.*] She fell in at once with the proposal, being no doubt, overruled, by the providence of God, to agree to have such a person called: *and the maid we and called the child's mother*; and her own, who name was Jochebed the wife of Amram, as observed in ver. 1.

Ver. 9. *And Pharaoh's daughter said unto her, &c.* Being come, having made all possible haste: *take the child away, and nurse it for me, and I will give thee wages*; by which means she had not only the nursing of her own child, but was paid for it: according to Jewish writer^s, Pharaoh's daughter agreed with her for 2 pieces of silver a day.

Ver. 10. *And the child grew, &c.*] In stature and strength, thriving under the care of its mother a nurse, through the blessing of God: *and she brought him unto Pharaoh's daughter*; when grown up a

^g חֲתוּבָה collocata fuerat, Vatablus.

^h Stiterat sese, Junius & Tremellius, stitit sese, Piscator, Drusius.

ⁱ Antiqu. l. 2. c. 9. sect. 5.

^j Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 432.

^k T. Bab. Megillah, fol. 13. 1. Derech Eretz, fol. 19. 1. Pirke

Eliezer, c. 48. Sha'shalet Hakabala, fol. 5. 2.

^l Apud Joseph. Contr. Apion. l. 2. sect. 2.

^m Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 433.

ⁿ Chronicon Mosis, fol. 3. 2. Ed. Gaulmia.

^o Targum Jon. in loc. Pirke Eliezer, ut supra.

^p Ibid. Vid. T. Bab. Sotah, fol. 12. 1.

^q Patricides apud Hottinger. p. 401.

^r T. Bab. Sotah, fol. 12. 2. Aben Ezra in loc.

^s Antiqu. l. 2. c. 9. sect. 5.

^t T. Bab. Sotah, ut supra.

^u Dibre Hayamim, sive Chronicon Mosis, fol. 4. 1.

weaned, and needed a nurse no longer: a Jewish chronologer^a says, this was 2 years after his birth; and another says^b, that when he was 3 years old, Pharaoh sitting at table, and his queen was at his right hand, and his daughter, with Moses, at his left, and his mother before him, when Moses in the sight of them all took the crown from Pharaoh's head: *and he became her son*; by adoption, for though she was a married woman, as some say, yet had no children, though very desirous of them, which accounts the more for her readiness in taking notice and care of Moses; so Philo the Jew says^c, that she had been married a long time, but never with-child, though she was very desirous of children, and especially a son, that might succeed her father in the kingdom, or otherwise it must go into another family: yea, he further says, that she feigned herself with-child, that Moses might be thought to be her own son: and Artapanus^d, an Heathen writer, says that the daughter of Pharaoh was married to one Chenephres, who reigned over the country above Memphis, for at that time many reigned in Egypt; and she being barren, took a son of one of the Jews, whom she called Moyses, and being grown up to a man's estate, was, by the Greeks, called Musæus: *and she called his name Moses, and she said, because I drew him out of the water*; by which it appears, that this word is derived from the Hebrew word מִשָּׁה, *Mashah*, which signifies to draw out, and is only used of drawing out of water, 2 Sam. xxii. 17. Psal. xviii. 16. which Pharaoh's daughter gave him, he being an Hebrew child, and which language she may very well be thought to understand; since there were such a large number of Hebrews dwelt in Egypt, and she was particularly conversant with Jochebed her Hebrew nurse; and besides, there was a great affinity between the Hebrew and the Egyptian language, and therefore there is no need to derive the word from the latter, as Philo^e and Josephus^f do; who observe that *Mo* in the Egyptian language signifies *water*, and *Yses*, *saved*; besides, the Egyptian name of Moses, according to A ben Ezra, who had it from a book of agriculture in that language, is *Momos*: the Jewish writers^g give to Moses many names, which he had from different persons, no less than ten: and Artapanus^h says, that by the Egyptian priests he was called *Hermes* or *Mercury*, and probably was the *Hermes* of that people; he is called by Orpheusⁱ *ωδωγός*, born in water, because drawn out of it.

Ver. 11. *And it came to pass in those days, when Moses was grown, &c.*] To man's estate; some of the Jewish writers say he was 18, others 29 years of age^k, but Stephen, who is most to be credited, says he was full 40 years of age, Acts vii. 23. *that he went out unto his brethren the Hebrews*; whom he knew to be his brethren, either by divine revelation, or by conversing with his nurse, who was his mother; who, doubtless, instructed him whilst he was with her, as far as he was capable of being informed of things, and who might

frequently visit her afterwards, by which means he became apprised that he was an Hebrew and not an Egyptian, though he went for the son of Pharaoh's daughter, which he refused to be called when he knew his parentage, Heb. xi. 24. now he went out from Pharaoh's palace, which in a short time he entirely relinquished, to visit his brethren, and converse with them, and understood their case and circumstances: *and looked on their burdens*; which they were obliged to carry, and were very heavy, and with which they were pressed; he looked at them with grief and concern, and considered in his mind how to relieve them, if possible: *and he spied an Egyptian smiting an Hebrew, one of his brethren*; the Egyptian was, according to Jarchi, a principal of the task-masters of Israel, who was beating the Hebrew for not doing his work as he required, and the Hebrew, according to him, was the husband of Shelomith, daughter of Dibri, Lev. xxiv. 11. though others say it was Dathan^l.

Ver. 12. *And he looked this way, and that way, &c.*] All around, to observe if there were any within sight who could see what he did; which did not arise from any consciousness of any evil he was about to commit, but for his own preservation, lest if seen he should be accused to Pharaoh, and suffer for it: *and when he saw that there was no man*; near at hand, that could see what he did, and be a witness against him: *he slew the Egyptian, and hid him in the sand*; in a sandy desert place hard by, where having slain him with his sword, he dug a hole, and put him into it; see the note on Acts vii. 24. Of the slaughter of the Egyptian, and the following controversy about it, Demetrius^m, an Heathen writer, treats of in perfect agreement with the sacred Scriptures.

Ver. 13. *And when he went out the second day, &c.*] The day following: *behold, two men of the Hebrews strove together*; which the Jewish writersⁿ take to be Dathan and Abiram: *and he said to him that did the wrong*; who was the aggressor, and acted the wicked part in abusing his brother: *wherefore smitest thou thy fellow?* friend and companion; signifying, that it was very unbecoming, unkind, and unnatural, and that brethren and friends ought to live together in love, and not strive with, and smite one another, and especially at such a time as this, when they were so oppressed by, and suffered so much from their enemies; see the note on Acts vii. 26.

Ver. 14. *And he said, who made thee a prince and a judge over us? &c.*] God had designed him for one, and so he appeared to be afterwards; but this man's meaning is, that he was not appointed by Pharaoh's order then, and so had nothing to do to interfere in their differences and quarrels; though Moses did not take upon him to act in an authoritative way, but to exhort and persuade them to peace and love, as they were brethren: *intendest thou to kill me, as thou killedst the Egyptian?* if this was Dathan, or however the same

^a Shalshalet Hakabala, fol. 5. 2.

^b Chronicon. ib. Shalshal. ib.

^c De Vita Mosis, c. 1. p. 604, 605.

^d Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 432.

^e Ut supra.

^f Ut supra, sect. 6.

^g Vajikra Rabba, sect. 1. fol. 146. 3. Shalshalet Hakabala, fol. 5. 2. Chronicon Mosis, fol. 4. 1.

^h Apud Euseb. ut supra.

ⁱ De Deo, v. 23.

^j Shalshalet Hakabala, fol. 5. 2.

^k Ibid.

^l Apud Euseb. Præpar. Evangel. l. 9. c. 19. p. 439

^m Targum Jon. & Jarchi in loc. Shemoth Rabba, sect. 1. fol. 91. 4. Shalshalet Hakabala, fol. 5. 2. Pirke Eliezer, c. 46.

Hebrew that he had defended and rescued from the Egyptian, it was very ungenerous in him to upbraid him with it; or if that Hebrew had made him his confident, and acquainted him with that affair, as it was unfaithful to betray it, since it was in favour of one of his own people, it was ungrateful to reproach him with it: *and Moses feared*; lest the thing should be discovered and be told to Pharaoh, and he should suffer for it: this fear that possessed Moses was before he fled from Egypt, and went to Midian, not when he forsook it, and never returned more, at the departure of the children of Israel, to which the apostle refers, Heb. xi. 27. and is no contradiction to this: *and said, surely this thing is known*; he said this within himself, he concluded from this speech, that either somebody had seen him commit the fact he was not aware of, or the Hebrew, whose part he took, had through weakness told it to another, from whom this man had it, or to himself; for by this it seems that he was not the same Hebrew, on whose account Moses had slain the Egyptian, for then the thing would have been still a secret between them as before; only the other Hebrew this was now contending with must hereby come to the knowledge of it, and so Moses might fear, that getting into more hands it would come out, as it did; see the notes on Acts vii. 27, 28, 29.

Ver. 15. *Now when Pharaoh heard this thing, he sought to slay Moses, &c.*] Both for his killing the Egyptian, which by the laws of Egypt¹ was death, whether bond or free; and for his taking part with the Hebrews against the Egyptians, and knowing him to be a wise and valiant man, might fear he would put himself at the head of the Hebrews, and cause a revolt of them; and if there was any thing in his dream, or if he had such an one, and had the interpretation of it given by his magicians, that an Hebrew child should be born, by whom Egypt would be destroyed, see the note on ch. i. 15. he might call it to mind; and be affected with it, and fear the time was coming on, and Moses was the person by whom it should be done; and he might be stirred up by his courtiers to take this step, who doubtless envied the growing interest of Moses in his court: *but Moses fled from the face of Pharaoh*; not through want of courage, but through prudence, to avoid danger, and preserve his life for future usefulness; and no doubt under a divine impulse, and by the direction of divine Providence, the time for him to be the deliverer of Israel not being yet come: *and dwelt in the land of Midian*; a country so called from Midian, one of Abraham's sons by Keturah, Gen. xxv. 2. Jerom² calls it a city, and says it was on the other side of Arabia, to the south, in the desert of the Saracens, to the east of the Red sea, from whence the country was called Midian; and Philo³ says, that Moses went into neighbouring Arabia; and which is confirmed by Artapanus⁴ the Heathen historian, who says, that from Memphis, crossing the river Nile, he went into Arabia; and this country was

sometimes called Cush or Ethiopia; hence Moses's wife is called an Ethiopian woman, Numb. xii. 1. *and he sat down by a well*; weary, thoughtful, and pensive. It may be observed, that it was usual with persons in such-like circumstances, being strangers and not knowing well to whom to apply for assistance or direction, to place themselves at a well of water, to which there was frequent resort, both for the use of families and of flocks; see Gen. xxiv. 11, 13, and xxix. 2. This well is now called, as some say, Eyoun el Kaseb, fourteen hours and a half from Magare Chouaib, or *the grot of Jethro*⁵; but if this was so far from Jethro's house, his daughters had a long way to go with their flock: but some other travellers⁶ speak of a very neat and pleasant village, called Hattin, where they were shewn the grave of Jethro, Moses's father-in-law; and in the neighbourhood of that place is a cistern, now called Omar, and is said to be the watering-place where Moses met with the daughters of the priest of Midian. A late learned man⁷ thinks, that Sharma, which is about a day and a half's journey south-east from Mount Sinai, is the place where Jethro lived. The Arabic geographer⁸ says, at the shore of the Red sea lies the city Madian, greater than Tabuc, and in it is a well, out of which Moses watered the flocks of Scioaib, that is, Raguel.

Ver. 16. *Now the priest of Midian had seven daughters, &c.*] Who being a descendant of Abraham might have retained the knowledge of the true God, and might be a priest of his, as Melchizedek was, or otherwise it may be thought improbable that Moses would have married his daughter, as he afterward did; and so Aben Ezra says, he was a priest of God though the word is sometimes used of a prince, ruler, and governor; and is so rendered here by the Tar gums of Onkelos and Jonathan; and Artapanus⁹, a Heathen writer, expressly calls him *αεζωω*, a prince of those places, that is, of Arabia; he might be both prince and priest, as Melchizedek before mentioned was, and as has been the usage of many countries *and they came and drew water, and filled the troughs to water their father's flock*; which is no contradiction to their being daughters either of a priest or a prince, which were both high titles and characters; since it was usual in those early times, and in those countries for the sons and daughters of considerable persons to be employed in such services; see the note on Gen. xxix. 9.

Ver. 17. *And the shepherds came and drove the away, &c.*] The daughters of the priest of Midian and their flock likewise; these were shepherds: some neighbouring princes or great men, who were so rude and slothful, and to save themselves a little trouble of drawing water, brought up their flocks to drink of the water those virgins had drawn, and to this forced them and their flocks away: *but Moses stood up and helped them, and watered their flock*; moved to see such rude and uncivil treatment of the weak

¹ Diodor. Sicul. Bibliothec. l. 1. p. 70.

² De locis Heb. fol. 93. A. B.

³ De Vita Moisi, l. 1. p. 609.

⁴ Apud Euseb. Prepar. Evangel. l. 9. c. 27. p. 433.

⁵ See a Journey from Grand Cairo to Mecca, in Ray's Travels, vol. 2. p. 468.

⁶ Egmont and Heyman's Travels, vol. 2. p. 29.

⁷ See the Origin of Hieroglyphics, at the end of a Journal from Cairo to Mount Sinai, p. 55. Ed. 2.

⁸ Climat. 3. par. 5.

⁹ Ut supra, p. 434.

sex, rose up from the ground on which he sat, and took their parts, and obliged the shepherds to give way, and brought up their flock to the troughs, and drew water for them, and gave them it; either he did this alone, or together with the servants that waited upon the priest's daughters, perhaps alone; and if it be considered that shepherds being usually not of a very martial spirit, and these also in a wrong cause, and Moses a man of an heroic disposition, and had doubtless the appearance of a man of some eminence and authority, they were the more easily intimidated and overcome.

Ver. 18. *And when they came to Reuel their father, &c.*] Or Ragouel, as the Septuagint; and so Artapanus^a calls him. The Targum of Jonathan has it, their father's father; and so Aben Ezra says he was; and is the sense of others, induced thereto by Numb. x. 29. but it does not follow from thence: *he said, how is it that you are come so soon to-day?* it being not only sooner than they were wont to come, but perhaps their business was done in so short a time, that it was marvellous to him that it could be done in it, so quick a dispatch had Moses made, and they through his assistance; and especially it might be more strange, if it was usual, as it seems it was, to be molested by the shepherds.

Ver. 19. *And they said, an Egyptian delivered us out of the hand of the shepherds, &c.*] A man, who by his habit and by his speech appeared to them to be an Egyptian, and upon their inquiry he might tell them so, being born in Egypt, though of Hebrew parents: *and also drew water enough for us; or in drawing drew;* drew it readily, quickly and in abundance: *and watered the flock;* by which means their business was done, and they returned home earlier than usual.

Ver. 20. *And he said unto his daughters, and where is he? &c.*] By the account Reuel's daughters gave of Moses, of his courage and humanity, he was very desirous of seeing him: *why is it that ye have left the man?* behind them at the well, and had not brought him along with them; he seemed to be displeased, and chides them, and tacitly suggests that they were rude and ungrateful not to ask a stranger, and one that had been so kind to them, to come with them and refresh himself: *call him, that he may eat bread; take meat with them, bread being put for all provisions.*

Ver. 21. *And Moses was content to dwell with the man, &c.*] After he had been called and brought into the house, and had had some refreshment, and after some conversation had passed between them, and perhaps after some days' stay in Reuel's house; Reuel having observed his disposition and behaviour, and being delighted therewith, proposed to him to take up his residence with him, with which motion Moses was well pleased, and accepted of it: *and he gave Moses Zipporah his daughter;* to be his wife. It is not to be supposed that this was done directly; though both Philo^b and Josephus^c intimate as if it was done at first meeting together; but it is not likely that Reuel would

dispose of his daughter so suddenly to a stranger, though he might at once entertain an high opinion of him; nor would Moses marry a woman directly he had so slender an acquaintance with, so little knowledge of her disposition, endowments of mind and religion. The Targum of Jonathan says it was at the end of ten years; and indeed forty years after this a son of his seems to have been young, having not till then been circumcised, ch. iv. 22—26. 'The author of the Life of Moses says^d, that he was seventy-seven years of age when he married Zipporah, which was but three years before he returned to Egypt. This circumstance of Moses's marrying Reuel's daughter is confirmed by Artapanus^e, an Heathen historian; and also by Demetrius^f, and expressly calls her Sapphira, who he says was a daughter of Jother or Jethro; and likewise by Ezekiel the tragedian^g.

Ver. 22. *And she bare him a son, and he called his name Gershom, &c.*] Which signifies a *desolate stranger*; partly on his own account, he being in a foreign country, a stranger and sojourner; but not by way of complaint, but rather of thankfulness to God for providing so well for him in it; and partly on his son's account, that when he came to years of maturity and knowledge, he might learn, and in which Moses no doubt instructed him, that he was not to look upon Midian as his proper country, but that he was to be heir of the land of Canaan, and which he might be reminded of by his name: *for he said, I have been a stranger in a strange land;* so Midian was to him, who was born in Egypt, and being an Hebrew, was entitled to the land of Canaan; this looks as if he had been at this time some years in Midian.

Ver. 23. *And it came to pass in process of time that the king of Egypt died, &c.*] According to Eusebius, Orus reigned in Egypt when Moses fled from thence, and that two more reigned after him, Achenches and Achoris, who both died before the deliverance of the children of Israel; but according to Bishop Usher^h, this was the same king of Egypt under whom Moses was born, and from whose face he fled, who died in the 67th year of his reign, Moses being now 60 years of age, and having been in the land of Midian 20 years; and it was about 20 years after this that he was called from hence, to be the deliverer of his people; for things are often put close together in Scripture, which were done at a considerable distance. And the intention of this notice of the death of the king of Egypt is chiefly to shew that it made no alteration in the afflictions of the children of Israel for the better, but rather the worse: *and the children of Israel sighed by reason of the bondage;* the severity of it, and its long duration, and seeing no way for their escape out of it: *and they cried, and their cry came up unto God;* they not only sighed and groaned inwardly, but so great was their oppression, that they could not forbear crying out aloud; and such was the greatness and vehemency of their cry, that it reached up to heaven, and came into the ears of the Almighty, as vehement cries

^a Ut supra.

^b חַיִּי הָיִי הַאֲרִיבֵנוּ הַאֲרִיבֵנוּ, Pagninus, Montanus, Piscator.

^c De Vita Mosis, l. 1. p. 611.

^d Antiqu. l. 2. c. 11. sect. 2.

^e Chronicon Mosis, fol. 9. 1.

^f Apud Euseb. Evangel. Præpar. l. 9. c. 27. p. 434.

^g Ib. c. 29. p. 439.

^h Ib. c. 28.

ⁱ Annual Vet. Test. p. 19. A. M. 2494.

are said to do, whether sinful or religious; see Gen. xviii. 20, 21. Psal. xviii. 6. *by reason of the bondage*; which may either be connected with their cry, that that was because of their bondage; or with the coming of it unto God, he was pleased to admit and regard their cry, because their bondage was so very oppressive and intolerable.

Ver. 24. *And God heard their groaning, &c.*] The petitions they put up to him with groans and cries: *and God remembered his covenant with Abraham, with Isaac, and with Jacob*; that he would bring their seed out of a land not theirs, in which they were strangers, and

were afflicted, into the land of Canaan, for an everlasting possession.

Ver. 25. *And God looked upon the children of Israel, &c.*] With an eye of pity and compassion, and saw all the hardships they laboured under, and all the injuries that were done unto them: *and God had respect unto them*; had a favourable regard to them; or *knew*^b not only them, the Israelites, and loved them, and approved of them, and owned them as his own, all which words of knowledge sometimes signify; but he knew their sorrows and sufferings, and took notice of what was done to them secretly; see ch. iii. 7.

C H A P. III.

IN this chapter we are informed how that the Lord appeared to Moses in a bush on fire, but not consumed, ver. 1—6. declared unto him that he had seen and observed the afflictions of the children of Israel, and was determined to deliver them, ver. 7, 8, 9. that he gave him a call to be the deliverer of them, answered his objections to it, and instructed him what he should say, both to the elders of Israel and to Pharaoh, ver. 10—18. and assured him, that though at first Pharaoh would refuse to let them go, yet after many miracles wrought, he would be willing to dismiss them, when they should depart with great substance, ver. 19—22.

Ver. 1. *Now Moses kept the flock of Jethro his father-in-law, the priest of Midian, &c.*] Who was either the same with Reuel or Raguel, spoken of in the preceding chapter; or, as others think, a son of his, the father being now dead; seeing it was now 40 years since Moses came into Midian, Acts vii. 30. Demetrius^c, an Heathen writer, expressly says that Jothor a son of Raguel, and Zipporah or Sepphora, as he calls her, was his daughter, whom Moses married: now this was the business Moses was chiefly concerned in during his stay in Midian; keeping the sheep of his father-in-law, in which great personages have have employed, and who have afterwards been called to the kingly office, as David; and this was an emblem of his feeding and ruling the people of Israel, and in it he was an eminent type of Christ, the great shepherd and bishop of souls: no doubt there were other things besides this in which Moses exercised himself in this course of time, and improved himself in the knowledge of things, natural, civil, and religious, and which the more qualified him for the important work he was designed for: it is thought that in this interval he wrote the book of Genesis, and also the book of Job: *and he led the flock to the back-side of the desert*; of Sinai or Arabia, on the back part of which, it seems, were goodly pastures; and hither he led his flock to feed, which was about 3 days' journey from Egypt, ch. v. 3. or rather *into the desert*^d, for Horeb or Sinai was not behind the desert, but in it: *and came to the mountain of God, even to Horeb*; so called either because of the appearance of

God at this time, after related, or because of his giving the law and making the covenant with the people of Israel there; and it should be observed that that transaction was past when Moses wrote this book. Hither he led the sheep, they delighting in mountains, hence sometimes mountainous places are called οἰκωλα^e, because sheep delight to feed upon them^f.

Ver. 2. *And the Angel of the Lord appeared unto him, &c.*] Not a created angel, but the Angel of God's presence and covenant, the eternal Word and Son of God; since he is afterwards expressly called Jehovah, and calls himself the God of Abraham, Isaac, and Jacob, which a created angel would never do: the appearance was, *in a flame of fire, out of the midst of a bush*; not in a tall, lofty, spreading oak or cedar, but in a low thorny bramble-bush, which it might have been thought would have been consumed in an instant of time: *and he looked, and, behold, the bush burned with fire, and the bush was not consumed*; this was not imaginary, but a real thing; there was such a bush, and Jehovah appeared in it in this manner, and though it was all on fire yet was not consumed, but remained entire after it: reference is frequently had to it as a matter of fact, Deut. xxxiii. 16. Mark xii. 26. Acts vii. 30, 35. Artapanus^g, an Heathen writer, had got some hint of it; his account is this, that while Moses was praying to God, and entreating the afflictions of his people might cease, he was propitious to him, and on a sudden fire broke out of the earth and burned, when there was no matter nor any thing of a woody sort in the place: nor need this account Moses gives be thought incredible, when so many things similar to it are affirmed by Heathen writers, who speak of a whole forest in flames without fire, and of a spear that burned for two hours, and yet nothing of it consumed; and of a servant's coat all on fire, and yet after it was extinguished no trace or mark of the flames were to be seen on it; and several other things of the like kind are related by Huetius^h out of various authors: as to the mystica signification of this bush, some make it to be a type of Christ, and of his manifestation in the flesh; of the union of the two natures in him, and of their distinct

^b ויָרָא et cognovit, Pagninus, Montanus, Junius & Tremellius, Piscator.

^c Apud Euseb. Præpar. Evangel. l. 9. c. 29. p. 439.

^d אַחַר הַמִּדְבָּר אֶת הַר הַמִּיטָה, Sept. in desertum, Syr. Samar, so Noldius, p. 11. No. 76.

^e Homer. Odys. 11. προφ. sinem.

^f Ἐν ὑψέτι μαλα νομαίον, Theocrit. Idyll. 3.

^g Apud Euseb. ib. c. 27. p. 434.

^h Alnetan. Quest. l. 2. c. 12. sect. 10. p. 193, 194.

tion of the glory of the one, and of the meanness of the other; of his sustaining the wrath of God, and remaining fearless and unhurt by it; and of his delivering and preserving his people from it: the Jews commonly interpret it of the people of Israel, in the furnace of affliction in Egypt, and yet not consumed; nay, the more they were afflicted the more they grew; and it may be a symbol of the church and people of God, in all ages, under affliction and distress: they are like to a thorn-bush both for their small quantity, being few, and for their quality, in themselves weak and strengthless, mean and low; have about them the thorns of corruptions and temptations, and who are often in the fire of afflictions and persecutions, yet are not consumed; which is owing to the person, presence, power, and grace of Christ being among them; see the note on Acts vii. 30.

Ver. 3. *And Moses said, I will now turn aside, &c.*] From the place where he was, and the flock he was feeding, and get nearer to the bush, which seems to have been on one side of him and not directly before him: *and see this great sight, why the bush is not burnt*; inquire into, and find out, if he could, the reason of this strange and amazing sight; how it could be that a bush should be on fire and yet not burnt up, which might have been expected would have been destroyed at once; for what is a thorn or bramble-bush to devouring flames of fire, as these appeared to be?

Ver. 4. *And when the Lord saw that he turned aside to see, &c.*] Who is before called the Angel of the Lord, here Jehovah, the omniscient and omnipresent Being, who observing Moses turning aside and going onward to gratify his curiosity, by examining more narrowly this strange phenomenon: *God called unto him out of the midst of the bush*; with an articulate voice, being the eternal Word: *and said, Moses, Moses*; for the Lord knows his people distinctly, and can call them by name; and the repetition of his name not only shews familiarity and a strong vehement affection for him, but haste to stop him, that he might proceed no further; and this was done in order to stir him up to hearken to what would be said to him: *and he said, here am I*; readily to hear what shall be said, and to obey whatever is commanded.

Ver. 5. *And he said, draw not nigh hither, &c.*] Keep a proper distance: *put off thy shoes from off thy feet*; dust and dirt cleaving to shoes, and these being ordered to be put off from the feet, the instrument of walking, shew that those that draw nigh to God, and are worshippers of him, ought to be of pure and holy lives and conversations: *for the place whereon thou standest is holy ground*; not that there was any inherent holiness in this spot of ground more than in any other, which ground is not capable of; but a relative holiness on account of the presence of God here at this time, and was not permanent, only whilst a pure and holy God was there: hence, in after-times, the temple being the place of the divine residence, the priests there per-

formed their services barefooted, nor might a common person enter into the temple with his shoes on^k; and to this day the Jews go to their synagogues barefooted on the day of atonement^l, to which Juvenal^m seems to have respect; and from hence came the Nudipedalia among the Heathens, and that known symbol of Pythagorasⁿ, “sacrifice and worship with naked feet:” in this manner the priests of Diana sacrificed to her among the Cretians and other people^o; and so the priests of Hercules did the same^p; the Brahmans among the Indians never go into their temples without plucking off their shoes^q; so the Ethiopian Christians, imitating Jews and Gentiles, never go into their places of public worship but with naked feet^r, and the same superstition the Turks and Mahometans observe^s.

Ver. 6. *Moreover he said, I am the God of thy fathers, &c.*] Of every one of his fathers next mentioned: *the God of Abraham, the God of Isaac, and the God of Jacob*; with whom the covenant respecting the land of Canaan, and the promise of the blessed seed the Messiah, was made: this again shews that the Angel of the Lord that now appeared was God himself, Jehovah the son of God. Our Lord makes use of this text to prove the resurrection of the dead against the Sadducees, God being not the God of the dead, but of the living; Mark xii. 26. 27. *and Moses hid his face*; wrapped it in his mantle or cloak, as Elijah did, 1 Kings xix. 13. because of the glory of the divine Majesty now present, and conscious of his own sinfulness and unworthiness: *for he was afraid to look upon God*; even upon this outward appearance and representation of him in a flame of fire; otherwise the essence of God is not to be looked upon and seen at all, God is invisible; but even this external token and symbol of him was terrible to behold; the thought that God was there filled him with fear, considering the greatness and awfulness of his majesty, and what a poor, weak, and sinful creature he was.

Ver. 7. *And the Lord said, I have surely seen the affliction of my people which are in Egypt, &c.*] Or, *in seeing I have seen*, which not only denotes the certainty of it, as we express it; but the clear, distinct, and full sight he had of it, with sympathy towards them, an affectionate concern for them, and a fixed, settled, determination in his mind to deliver them; he had long took notice of, and had thoroughly observed their affliction, and was afflicted with them in it, and was bent upon their deliverance out of it: *and have heard their cry, by reason of their task-masters*; who were set over them to see that they did their work, and to lay heavy burdens on them, and afflict them by all manner of ways and methods they could devise; and who abused and beat them for not doing what was not to be done, which made them cry out because of their barbarous usage of them, and cry unto God for help and deliverance: *for I know their sorrows*; the pains of body they were put unto, and the inward grief and trouble of their minds on account of them.

^k Misn. Beracot, c. 9. sect. 5.

^l Buxtorf. Jud. 5, usugog. c. 30. p. 571.

^m Observant ubi. *Et sic merito Sab'ata reges.* Satyr. 6.

ⁿ Jamblichus de Vita Pythagor. Symbol. 3.

^o Salm. Polynistor. c. 16. Strabo, l. 12. p. 379.

^p Silius de Belle Punic. l. 3.

^q Rogerius de Relig. Brachman. l. 2. c. 10. apud Braunium de vest. sacerdot. l. 1. c. 3. p. 66.

^r Damianus a Goes apud Rivet. in loc.

^s Pitts's Account of the Relig. and Manners of the Mahometans, c. 6. p. 39. 81. Georgieviz de Turc. Moribus, c. 1. p. 11. Sionita de Urb. Oriental. & Relig. c. 7. p. 18. c. 10. p. 34.

Ver. 8. *And I am come down to deliver them out of the hand of the Egyptians, &c.*] Which must be understood consistent with the omnipresence of God, who is everywhere, and strictly speaking cannot be said to remove from place to place, or to descend; but such a way of speaking is used, when he gives some eminent display of his power or goodness, as here in a wonderful manner he appeared in a burning bush, and manifested himself in a way of grace and kindness to his people, signifying that he would shortly save them: so Christ in our nature came down from heaven to earth, to save his spiritual Israel out of the hands of all their enemies: *and to bring them out of that land*; the land of Egypt, where they were in bondage, and greatly oppressed: *unto a good land, and a large*; the land of Canaan, which was not only a good land, but a large one in comparison of Goshen, where the Israelites were pent up and straitened for room through their great increase; and though it was but a small country in itself, and when compared with some others, being but 160 miles from Dan to Beer-sheba, and but 46 from Joppa to Bethlehem, and but 60 from Joppa to Jordan, yet, for so small a country, it had a great deal of good land in it; for Hecateus¹, an Heathen writer, says it had in it 300 myriads of acres of the best and most fruitful land: *unto a land flowing with milk and honey*; which is not to be restrained merely to the abundance of cattle fed here, and the plenty of milk they produced, or the number of bees that swarmed here, and the quantity of honey they made; for the land abounded with other good things, and excellent fruits, as corn, and wine, and oil, and with figs, pomegranates, palm-trees, &c. but this is a proverbial and hyperbolic expression, setting forth the great affluence of all sorts of good things in it, for the necessity and delight of human life: *unto the place of the Canaanites*; who are mentioned first, as being the general name for the inhabitants of the land, as *Aben Ezra* suggests, though they are often spoken of as a distinct nation or tribe from the rest, and a principal one, denominated from Canaan the son of Ham: *and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites*; the Hittites and Amorites had their names from Heth and Emor, sons of Canaan; the Perizzites, *Aben Ezra* says, are the same with Sidon, who was the first-born of Canaan: *and the Hivites and Jebusites* were the descendants also of sons of Canaan, *Gen. xv. 16, 17.* the Girgashites are not here mentioned, either because they were a lesser people than the rest, as *Aben Ezra* thinks; or their land was not a land flowing with milk and honey, as *Abendana* observes; or they were gone out of the land before Israel went into it, according to other Jewish writers, or immediately yielded to Joshua, without fighting against him.

Ver. 9. *Now therefore, behold, the cry of the children of Israel is come unto me, &c.*] See *ch. ii. 23*: *and I have also seen the oppression wherewith the Egyptians oppress them*; which is repeated to observe the great notice he took of it; and the reason of his descent and appearance in this wonderful manner, as well as of

the urgent necessity of Moses's going to deliver the people from their oppression.

Ver. 10. *Come now therefore, &c.*] Leave thy flock, thy family, and the land of Midian: *and I will send thee unto Pharaoh*: this Pharaoh, according to *Eusebius*, was *Cenchres*, the successor of *Achoris*; but according to *Bishop Usher*², his name was *Amenophis*, who immediately succeeded *Ramesses Miamun*, under whom Moses was born. *Clemens of Alexandria*³ relates from *Apion*, and he from *Ptolemy Mendesium*, that it was in the times of *Amosis* that Moses led the children of Israel out of Egypt; but *Tacitus*⁴ says, the name of this king was *Bocchoris*, who obliged them to go out, being advised by an oracle to do so; and so says *Lysimachus*⁵: *that thou mayest bring forth my people the children of Israel out of Egypt*; and conduct them through the wilderness to the land of Canaan, and so be their deliverer, guide, and governor under God, who now gave him a commission to act for him.

Ver. 11. *And Moses said unto God, who am I, that I should go unto Pharaoh, &c.*] A private person, an exile in a foreign country, a poor shepherd, unknown to Pharaoh, and had no interest in him; and he a great king, and possessed of numerous forces to defend his country, and prevent the Israelites' departure out of it: time was when he was known to a Pharaoh, dwelt in his court, and made a figure there, and had great interest and authority there, being the adopted son of the king's daughter; but now it was otherwise with him: *and that I should bring forth the children of Israel out of Egypt*: who though a people numerous, yet unarmed, and held in great bondage; and he might remember how he had been repulsed and rejected by some of them 40 years ago, which might be discouraging to him.

Ver. 12. *And he said, certainly I will be with thee, &c.*] To encourage and strengthen him; to protect, defend, and preserve him, and to succeed and prosper him; to give him credit and respect with the people of Israel, and influence over Pharaoh to prevail upon him at length to let Israel go: *and this shall be a token unto thee that I have sent thee*; not the promise now made, nor the vision he had seen, but what follows: *when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain*: *Mount Horeb* or *Sinai*, as they did at the time of the giving of the law on it, when an altar was built upon a hill, and they offered burnt-offerings and peace-offerings, *Exod. xxiv. 4, 5.* and this was a sign, *à posteriori*, confirming the divine mission of Moses; and besides the promise of this, on which Moses might depend, being made by the Lord, assured him of success, that he should bring the children of Israel out of Egypt, since he and they would serve the Lord together at this mountain, and from whence he might conclude he had a mission and commission from God. Of a like kind is the sign or token given of the deliverance of Jerusalem from the army of *Sennacherib*, *Isa. xxxvii. 30.*

Ver. 13. *And Moses said unto God, &c.*] Having received full satisfaction to his objection, taken from

¹ Apud Joseph. contr. Apion. l. 1. c. 23.

² Annal. Vet. Test. p. 19.

³ Stromat. l. 1. p. 320.

⁴ Hist. l. 5. c. 3.

⁵ Apud Joseph. contr. Apion. l. 1. c. 24.

his own unfitness for such a service, and willing to have his way quite clear unto him, and his commission appear firm and valid to his people, he proceeds to observe another difficulty that might possibly arise: when *I come unto the children of Israel: out of Midian into Egypt; and shall say unto them, the God of your fathers hath sent me unto you; with a message to them to receive him as his ambassador and their deliverer: and they shall say unto me, what is his name?* a question it was probable they would ask, not through ignorance, since in their distress they had called upon the name of the Lord, and cried unto him for help and deliverance; but either to try Moses, and what knowledge he had of God: or there being many names by which he had made himself known; and especially was wont to make use of a new name or title when he made a new appearance, or any eminent discovery of himself, they might be desirous of knowing what was the present name he took: *what shall I say unto them? what name shall I make mention of?*

Ver. 14. *And God said unto Moses, I am that I am, &c.*] This signifies the real being of God, his self-existence, and that he is the Being of beings; as also it denotes his eternity and immutability, and his constancy and faithfulness in fulfilling his promises, for it includes all time, past, present, and to come; and the sense is, not only I am what I am at present, but I am what I have been, and I am what I shall be, and shall be what I am. The Platonists and Pythagoreans seem to have borrowed their $\tau\omega\ \omega\upsilon$ from hence, which expresses with them the eternal and invariable Being; and so the Septuagint version here is $\omega\ \omega\upsilon$: it is said^a, that the temple of Minerva at Sais, a city of Egypt, had this inscription on it, "I am all that exists, is, and shall be." And on the temple of Apollo at Delphos was written $\epsilon\iota$, the contraction of $\epsilon\upsilon\mu\iota$, I am^a. Our Lord seems to refer to this name, John viii. 58. and indeed is the person that now appeared; and the words may be rendered, *I shall be what I shall be*^b, the incarnate God, God manifest in the flesh: *thus shalt thou say unto the children of Israel, I AM hath sent me unto you; or as the Targum of Jonathan has it, "I am he that is, and that shall be."* This is the name Ehjeh, or Jehovah, Moses is empowered to make use of, and to declare, as the name of the Great God by whom he was sent; and which might serve both to encourage him, and strengthen the faith of the Israelites, that they should be delivered by him.

Ver. 15. *And God said moreover unto Moses, &c.*] As a further explanation of the above name, and of the design and use of it: *thus shalt thou say unto the children of Israel: for their further instruction in the said name, and for the confirmation of the mission of Moses, and the success of it: the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; he who is Jehovah, and the covenant-God of the ancestors of the people of Israel, and of them, so he is called, ver. 6: this is my name for ever; meaning either Ehjeh, I am, in the preceding verse, or, which is the same, Jehovah in this, and so both of them, and*

including also the name of the God of Abraham, &c. which he was always to be known by: *and this is my memorial unto all generations: the name by which he should be made mention of both by himself and others, and by which he would be called to remembrance by his people, and what he had promised unto them, and done for them.*

Ver. 16. *Go and gather the elders of Israel together, &c.*] Not all the ancient men among them, nor the judges of the people of Israel; for it does not appear there were such among them in Egypt, until they came into the land of Canaan, but the heads of tribes or families: *and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me; in a flame of fire in the midst of a bush at Horeb: saying, I have surely visited you, and seen that which is done to you in Egypt; inspected into their state and circumstances, took notice of their afflictions and oppressions, and determined to deliver them out of them, as follows.*

Ver. 17. *And I have said, &c.*] Within himself, resolved in his own mind, and had declared it to Moses: *I will bring you up out of the affliction of Egypt; with which they were afflicted in Egypt, and by the Egyptians; this he both purposed and promised to bring them out of: unto the land of the Canaanites, &c. then in the possession of the Canaanites, and others after named; see the note on ver. 8.*

Ver. 18. *And they shall hearken to thy voice, &c.*] The elders of Israel, who would give credit to his commission, attend to what he said, and obey his orders, and follow the directions that he should give them, and not slight and reject him, as some had done before: *and thou shalt come, thou, and the elders of Israel, unto the king of Egypt; the elders of Israel in a body, and Moses at the head of them; though we don't read of their approaching to Pharaoh, and addressing him in such a manner, only of Moses and Aaron applying to him: and you shall say unto him, the Lord God of the Hebrews hath met with us; with one of them, who had reported to the rest what he had said; the children of Israel are here called Hebrews, because that seems to be a name the Egyptians most commonly called them, and by which they were best known to them, see Gen. xxxix. 14, 17, and xliii. 32. Exod. i. 19. and ii. 6, 11, 13: and now let us go, we beseech thee, three days' journey into the wilderness; the wilderness of Sinai and Arabia, and to Mount Horeb in it; which from the borders of Egypt was three days' journey going the direct road, but the Israelites going somewhat about, and stopping by the way, did not get to it until the third month of their going out of Egypt, ch. xix. 1: that we may sacrifice to the Lord God; in the place where he had appeared to a principal man among them, and where they would be in no danger of being insulted and molested by the Egyptians. Some think the reason of this request they were directed to make, to sacrifice out of the land of Egypt, was, because what they sacrificed the Egyptians worshipped as gods, and therefore would be enraged at such sacrifices; but for this there is no suffi-*

^a Plutarch. de Iside & Osir.

^b Plato in Timæo.

^b אֱלֹהֵי אֲשֶׁר אֱלֹהֵי עֶרֶוּ עֶרֶוּ עֶרֶוּ, Pagninus, Montanus, Fagius, Vatablus.

cient foundation; see the note on Gen. xlvi. 34. rather the design was under this pretence to get quite away from them, they being no subjects of the king of Egypt, nor had he a right to detain them; nor were they obliged to acquaint him with the whole of their intentions, and especially as they were directed of God himself to say this, and no more, and which being so reasonable, made Pharaoh's refusal the more inexcusable.

Ver. 19. *And I am sure that the king of Egypt will not let you go, &c.*] Or but^e *I am sure, &c.* though so reasonable a request was made him, yet it would not be granted; this is observed to them, that they might not be discouraged when he should refuse to dismiss them, which the omniscient God knew beforehand, and acquaints them with it, that, when it came to pass, they might be induced to believe that the mission of Moses was of God, rather than the contrary: *no, not by a mighty hand*; the mighty power of God displayed once and again, even in nine plagues inflicted on him, until the tenth and last came upon him; or *unless by a mighty hand*^d, even the almighty hand of God; prayers, entreaties, persuasions, and arguments, will signify nothing, unless the mighty power of God is exerted upon him.

Ver. 20. *And I will stretch out my hand, &c.*] Or *therefore*^e he would stretch out his mighty hand, exert his almighty power; and for this purpose was Pharaoh raised up, and his heart hardened, that God might shew his power in him, and on him: *and smite Egypt with all my wonders, which I will do in the midst thereof*: with those wondrous plagues, the amazing effects of his almighty power, which were wrought by him in the midst of Egypt, by which their land, their rivers, their persons, and their cattle, were smitten: *and after that he will let you go*; this is said for their encouragement, that their faith and patience might hold out, who otherwise seeing him so obstinate and inflexible, might be ready to despair of ever succeeding.

Ver. 21. *And I will give this people favour in the sight of the Egyptians, &c.*] That is, give the Israelites favour in their sight, a little before their departure, who should be ready to do any thing for them, or bestow any thing upon them; or however lend them what they would desire, being glad to be at peace with them, or get rid of them, for whose sakes they would perceive all those sore calamities came upon them, they were distressed with: *and it shall come to pass, that when ye go, ye shall not go empty*; destitute of what was necessary for them, but even with great substance, as was foretold by Abraham they should, and which prophecy was now about to be fulfilled, Gen. xv. 14.

Ver. 22. *But every woman shall borrow of her neighbour, and of her that sojourneth in her house, &c.*] Or *shall ask*^f, desire them to give or lend, what follows; and by this it appears, that the Israelites by reason of their great increase were spread about, and mixed with the Egyptians; and hence it was that there was such a mixed multitude that went up with them out of Egypt, who either were in connexion with them in civil things, or were proselyted by them: *jewels of silver, and jewels of gold*; that is, jewels set in silver and in gold; or *vessels of silver, and vessels of gold*^g, plate of both sorts, cups, dishes, &c: *and raiment*; rich and goodly apparel, which they might borrow to appear in at their feast and sacrifices in the wilderness, whither they asked leave to go to: *and ye shall put them upon your sons, and upon your daughters*; and so deck and ornament them with them at the time of their departure: *and ye shall spoil the Egyptians*; and very justly, for the hard service they put them to; for which all this was but their wages due unto them, and which they would stand in need of in their travels to Canaan's land, and for the erection of the tabernacle, and providing things appertaining to it in the wilderness.

C H A P. IV.

THIS chapter is a continuation of the discourse that passed between God and Moses; and here Moses makes other objections to his mission; one is taken from the unbelief of the people of Israel, which is removed by giving him power to work miracles, by turning the rod in his hand into a serpent, and then into a rod again; and by putting his hand into his bosom at one time, when it became leprous, and again into the same place, when it became sound and whole, and by turning the water of the river into blood, ver. 1—9. another objection is formed from his want of eloquence, which is answered with an assurance, that God, that made man's mouth, would be with his mouth, and teach him what to say; and besides, Aaron his brother, who was an eloquent man, should be his

spokesman, ver. 10—17. upon which he returned to Midian, and having obtained leave of his father-in-law to depart from thence, he took his wife and his sons, and returned to Egypt, ver. 18—20. at which time he received some fresh instructions from the Lord what he should do before Pharaoh, and what he should say unto him, ver. 21—23. then follows an account of what befell him by the way, because of the circumcision of his son, ver. 24—26. and the chapter is closed with an account of the meeting of Moses and Aaron, and of their gathering the elders of Israel together, to whom the commission of Moses was opened, and signs done before them, to which they gave credit, and expressed their joy and thankfulness, ver. 27—31.

Ver. 1. *And Moses answered and said, &c.*] In re-

^e *ego autem, Junius & Tremellius, Piscator; sed ego, V. L.*

^d *נשׂי לך מן, Sept. nisi, V. L. Pagninus, Vatablus; so Noldius, p. 344. No. 1246.*

^f *ידעו, propterea, Noldius, p. 279.*

^g *כסף וזהב, Sept. postulat, V. L. Pagninus, Montanus, Tigurine version, Drusius; petet, Junius & Tremellius.*

^h *וְיָסֹבֵב, V. L. Pagninus, Montanus, Piscator, Tigurine version, Drusius.*

ference to what Jehovah had declared to him in the latter end of the preceding chapter: *but, behold, they will not believe me, nor hearken to my voice*; this seems to contradict what God had said to him, ch. iii. 18. that they would hearken to his voice; but it can hardly be thought, that so good a man, and so great a prophet as Moses was, would directly fly in the face of God, and expressly contradict what he had said. To reconcile this it may be observed, that what the Lord says respects only the elders of Israel, this all the people; or Jehovah's meaning may be, and so this of Moses, that neither the one nor the other would regard his bare word, without some sign or miracle being wrought; for as his call was extraordinary, so it required something extraordinary to be done that it might be credited: *for they will say, the Lord hath not appeared unto me*: in the bush, as he would affirm he did, and might do it with the greatest assurance; yet the thing being so marvellous, and they not eye-witnesses of it, might distrust the truth of it, or be backward to receive it on his bare word; and this Moses might rather fear would be the case, from the experience he had had of them 40 years ago, when it was more likely for him to have been a deliverer of them.

Ver. 2. *And the Lord said unto him, &c.*] Not reproving him for contradicting him, or shewing any diffidence of what he had said; but rather as approving the hint he gave of having some sign or miracle wrought, to command from the Israelites an assent unto him, as commissioned of God to deliver them: *what is that in thine hand?* which question is put, not as being ignorant of what it was, but to lead on to what he had further to say, and to the working of the miracle: *and he said, a rod*; or staff, such as shepherds use in the management of their flocks, for Moses was now feeding the flock of his father-in-law; but Aben Ezra seems rather to think it was a walking-staff, such as ancient men lean upon, since Moses did not go to Pharaoh after the manner of a shepherd; yea, it may be added, he went with the authority of a prince or ruler of Israel, and even with the authority of the ambassador of the King of kings.

Ver. 3. *And he said, cast it on the ground, &c.*] That is, the rod or staff: *and he cast it on the ground, and it became a serpent*; not in appearance only, but in reality, it was changed into a real living serpent; for God, who is the author of nature, can change the nature of things as he pleases; nor is it to be supposed that he would only make it look to the sight as if it was one, by working upon the fancy and imagination to think it was one, when it was not; no doubt but it was as really turned into a true serpent, as the water was turned really and truly into wine by our Lord; this was the first miracle that ever was wrought, that we know of. Dr. Lightfoot^b observes, that as a serpent was the fittest emblem of the devil, Gen. iii. 1. Rev. xii. 9. so was it a sign that Moses did not these miracles by the power of the devil, but had a power over and beyond him, when he could thus deal with the serpent at his pleasure, as to make his rod a serpent, and the serpent a rod, as he saw good: *and*

Moses fled from before it; the Jews sayⁱ it was a fiery serpent, but for this they have no warrant: however, without supposing that it might be terrible and frightful, inasmuch as a common serpent is very disagreeable to men, and such an uncommon and extraordinary one must be very surprising, to see a staff become a serpent, a living one, crawling and leaping about, and perhaps turning itself towards Moses, whose staff it had been. Philo the Jew^k says, it was a dragon, an exceeding large one.

Ver. 4. *And the Lord said to Moses, put forth thy hand, and take it by the tail, &c.*] Which to do might seem most dangerous, since it might turn upon him and bite him; this was ordered, partly that Moses might be assured it was really a serpent, and not in appearance only; and partly to try his courage, and it suggested to him, that he need not be afraid of it, it would not hurt him: the above learned doctor observes^l, that he is commanded to take it by the tail; for to meddle with the serpent's head belonged not to Moses, but to Christ that spake to him out of the bush: *and he put forth his hand, and caught it, and it became a rod in his hand*; as it was before. Some think this refers to the threefold state of the Israelites, first to their flourishing estate under Joseph, when they were as a rod or staff, then to their dejected state, by this rod cast to the ground, and become a serpent, and lastly to their restoration and liberty, by its becoming a rod again: others refer it to Christ, who is the power of God, and the rod of his strength, and who in his state of humiliation was like this rod, cast to the ground and became a serpent, of which the brazen serpent was a type, and who by his resurrection from the dead regained his former power; but perhaps they may be rightest who think it refers to the service and ministry of Moses, which seemed terrible to him at first, like a hurtful serpent, from which he fled; but after he was confirmed by the word of God, he readily undertook it.

Ver. 5. *That they may believe, &c.*] The elders and people of Israel; for this miracle was wrought not for the confirmation of Moses's faith; for, as Aben Ezra observes, the sign of the burning bush was given to him to confirm his faith, that it was God that appeared to him, and called him to this work; but this was wrought to confirm the faith of the Israelites in his divine mission: *that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee*; see the note on ch. iii. 6.

Ver. 6. *And the Lord said furthermore unto him, &c.*] Continued his discourse, and gave him another sign: *put now thine hand into thy bosom. And he put his hand into his bosom*; within his coat, under that part of the garment next to his breast: *and when he took it out, behold, his hand was leprous as snow*; that is, white as snow, as the Targums of Onkelos and Jonathan, through the leprosy that was upon it; it was a leprosy of the white sort, and which is reckoned the worst and most difficult to be cured, see Lev. xiii. 3, 4. Numb. xii. 10. It is highly probable that this gave rise to

^b Works, vol. 1. p. 704.

ⁱ Pirke Eliezer, c. 40.

^k De Vita Mosi, l. 1. 614.

^l Ibid.

the story told by several Heathen writers, as Manetho^m, Lysimachusⁿ, Trogus^o, and Tacitus^p, that Moses and the Israelites were drove out of Egypt by the advice of an oracle, because they had the leprosy, itch, and other impure diseases upon them.

Ver. 7. *And he said, put thine hand into thy bosom again, &c.*] With the leprosy on it: *and he put his hand into his bosom again, and plucked it out of his bosom*: quickly after he had put it in: *and, behold, it was turned again as his other flesh*; it was cured of the leprosy, and recovered its colour, and was as sound as before, and as any other part of his body. This was a very astonishing miracle, that he should be at once smote with a leprosy; that this should be only in his hand, and not in any other part of his body; and that it should be cured immediately, without the use of any means; and by this miracle Moses, and the Israelites, might be instructed and confirmed in the power of God, that he that could so suddenly inflict such a disease, and so easily cure it, was able to deliver them out of captivity, which was as death; and that however unfit Moses might be in himself to be a deliverer of the people, signified by his weak and leprous hand, yet being quickened and strengthened by the Lord, would be able to answer to the character; though, after all, the deliverance must be imputed not to his hand and power, but to the mighty hand and power of God.

Ver. 8. *And it shall come to pass, if they will not believe thee, &c.*] Will not give credit to the commission he had from God, but question the truth of it: *neither hearken to the voice of the first sign*; which miracle wrought, spoke plain enough that he that wrought it, or for whose sake it was wrought, must be one come from God, or such a miracle would never be wrought by him or for him; but should any of the Israelites be still incredulous, it is supposed, *that they will believe the voice of the latter sign*; which had a voice in it commanding belief that he was a messenger of God; the first sign respects his rod, the other his hand.

Ver. 9. *And it shall come to pass, if they will not believe also these two signs, &c.*] Performed before their eyes; for these were done over again when Moses came into Egypt to the Israelites, and yet some of them might still remain unbelievers to his commission, and so to the voice of these signs, which loudly called for their faith: *neither hearken unto thy voice*; affirming he came from God, and was sent to be the deliverer of them: *that thou shalt take of the water of the river*; of the river Nile, when he should come into Egypt; wherefore Josephus^q is mistaken when he intimates that this was done at the same time with the other signs; and was water he took near at hand and poured on the ground: but Philo^r truly refers this to Egypt, where it was done, as it ought to be: *and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land*; by which it would appear how easily the Lord could destroy the land of Egypt, and make it a barren land, whose fertility was owing to the overflow of the river Nile as a means; and

this would be a specimen also of what he would do hereafter, in turning the waters of the river into blood, thereby avenging the blood of innocent babes drowned there by the Egyptians.

Ver. 10. *And Moses said unto the Lord, &c.*] Notwithstanding the above miracles, he seems unwilling to go on the Lord's errand to Pharaoh and to the Israelites, and therefore invents a new objection after all his other objections had been sufficiently answered: *I am not eloquent*; or *a man of words*^s, that has words at command, that can speak well readily, and gracefully; such an one, he intimates, was proper to be sent to a king's court, that was an orator, that could make fine speeches, and handsome addresses, for which he was not qualified: *neither heretofore, nor since thou hast spoken to thy servant*; neither in his younger years had he ever been an eloquent man, nor was there any alteration in him in that respect, since God had given him this call: *but I am slow of speech, and of a slow tongue*; had some impediment in his speech, could not freely and easily bring out his words, or rightly pronounce them; so Lucian^t the Heathen calls Moses slow-tongued, or one slow of speech, and uses the same word the Septuagint does here, which version perhaps he had seen, and from thence took it.

Ver. 11. *And the Lord said unto him, who hath made man's mouth? &c.*] Made that itself, and put in it the power and faculty of speech, even into the mouth of the first man, Adam, as the Targum of Jonathan; and so of every other man, did not the Lord do it? none else could, and therefore he that made it, and made it capable of speaking, could remove any impediments in it, and cause it to speak freely and fluently: *or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord?* as all the senses, and the perfection of them, are from him, so all the imperfections in them are according to his good pleasure; what he suffers to be, and can remedy when he thinks fit: it is he that gives the seeing eye and hearing ear, can and does make blind and deaf, that gives also the speaking mouth, and makes that dumb, and can open it again as he pleases! and what is it that he cannot do?

Ver. 12. *Now therefore go, and I will be with thy mouth, &c.*] And put words into it, and cause it to speak readily and powerfully; and so it appears that he was *mighty in words*, as well as in deeds, Acts vii. 22: *and teach thee what thou shalt say*: to Pharaoh, to the Israelites, and to Aaron, that was to speak for him, as is hereafter observed.

Ver. 13. *And he said, O my Lord, &c.*] Acknowledging his dominion, his sovereignty, his power to do the above things: *or on me, O Lord*^u, be the blame for making such objections; or on me let this work be devolved, since it is thy pleasure: *send, I pray thee, by the hand of him whom thou wilt send*. Many of the ancient Christian fathers understand it of the Messiah that was to be sent, and as if Moses thought this was a fit time for the sending of him: and so Cocceius is of

^m Apud Joseph. contr. Apion. l. 1. c. 26.

ⁿ Apud ib. c. 34.

^o Justin e Trogo, l. 36. c. 2.

^p Hist. l. 5. c. 3.

^q Antiqu. l. 2. c. 12. sect. 3.

^r De Vita Mosia, l. 1. p. 614.

^s אִישׁ דְּבָרִים vir verborum, Pagninus, Montanus, Piscator, Ainsworth.

^t In Philopatride.

^u מִי אֲרָנִי in me, Oleaster.

opinion, that nothing better can be understood, than that Moses desired that God would rather send him, whom Israel expected to be sent, even the Angel that should go before them; of whose mission see ch. xxiii. 20. but no particular person is intended, unless himself; and the common interpretation is, that God would send a more fit and proper person than he was; and that he would rather send any one but him, and entreats to be excused; but I see not why this may not be understood of Moses assenting to his mission, and acquiescing in the will of God; as if he should say, since it must be so, the will of the Lord be done, let him send by whom he will, and since it is his pleasure to send by me, I submit; what may seem to contradict this is, the Lord's anger and resentment expressed in the following words; but that might be notwithstanding, since Moses had been so backward and reluctant, and made so many objections before he consented.

Ver. 14. *And the anger of the Lord was kindled against Moses, &c.*] For the objections, excuses, and delays he made with respect to his mission. In what way this anger was expressed is not easy to say, whether by not removing the impediment of his speech, or not giving him the priesthood, which Jarchi thinks he otherwise would have had, and Aaron been only a Levite, as he is called in the next clause; or whether it was by joining Aaron to him, and so lessening his honour in this embassy, though that seems to be done to encourage him; or by not suffering him to lead the children of Israel into the land of Canaan, which yet is ascribed to another cause. However, though the Lord was angry with Moses, yet without any change of affection to him, he still retained and expressed a great regard to him; did not reject him from his service as he might have done, but employed him, and preferred him to his elder brother. Moses shews himself to be a faithful historian in recording his own weaknesses, and the displeasure of God at them: *and he said, is not Aaron the Levite thy brother*; he was, and his elder brother, he was born three years before him, ch. vii. 7. though Justin¹, an Heathen writer, says he was his son, and calls his name Aruas, and speaks of him as an Egyptian priest, and that he was made king after Moses's death; hence, he says, was the custom with the Jews for the same persons to be kings and priests; in all which he is mistaken. But Artapanus², another Heathen writer, calls him the brother of Moses, and by his right name, Aarón; and says it was by his advice Moses fled into Arabia, and speaks of his meeting him afterwards, when he was sent to the king of Egypt. Aaron is called the Levite, because he was a descendant of Levi, and yet so was Moses; perhaps this is added here, to distinguish him from others of the same name in other families, as Aben Ezra thinks; for as for what Jarchi suggests, as before, is without any foundation; and it is much more likely that Moses added this title to him, in his account of this affair, because he was the first of the tribe of Levi that was employed in the priestly office:

I know that he can speak well; or *in speaking speak*, speak very freely, fluently, in an eloquent manner; in which he was an eminent type of Christ, who is our advocate with the father, and has the tongue of the learned to speak a word in season; and does speak and plead for the conversion of his people, for the comfort of them, for the discoveries of pardoning grace and mercy to them; and for the carrying on the work of grace in them, and their perseverance to the end, and for their eternal glorification. The 17th chapter of John is a specimen of this: *and also, behold, he cometh forth to meet thee*; having had an intimation from God of Moses's call to come into Egypt, and deliver his people from their bondage, he immediately set out to meet him, whereby he shewed more faith, zeal, and courage, than Moses did; and this is said to animate him, and was a new sign, and would be a fresh confirmation of his faith, when he should see it accomplished, as he did: *and when he seeth thee, he will be glad in his heart*; sincerely glad, and not only secretly so, but would express his cordial joy with his lips; not only because of his having a sight of his brother once more, whom he had not seen for 40 years past, but because of his coming on such an errand from God, to deliver the people of Israel; and therefore, as he would express such gladness on this occasion, it became Moses to engage in this work with the utmost pleasure and cheerfulness.

Ver. 15. *And thou shalt speak unto him, and put words in his mouth, &c.*] Or *things*², the matter and substance of what he should say, who being a man of words, an eloquent man, and a good spokesman, would put them into proper language, and express them pertinently: *and I will be with thy mouth, and with his mouth, and will teach you what ye shall do*; or speak what Moses should say to Aaron, and what Aaron should say to Pharaoh, and to the people of Israel; so that as Aaron was under Moses, and at his direction, they were both dependent on the Lord, and under his direction; and the one, as well as the other, needed his assistance, even Aaron that could speak well. Moses furnished him with matter, he put it into words, and both were instructed and influenced by the Lord what they should say and do.

Ver. 16. *And he shall be thy spokesman unto the people, &c.*] And open to them Moses's commission from God, and the end of his mission into Egypt, and to them, and declare what signs had been, and would be done, in confirmation of it: *and he shall be, even he shall be to thee instead of a mouth*; or an interpreter, as all the Targums explain it, and so Jarchi; as he was an orator and master of language, he should speak to the people for Moses, and explain his sense and meaning, and put it into plain, proper, easy language, to be understood by the people; and this may be done where a different language is not spoken, but the same in plainer words, in more pertinent expressions, and better pronounced, and this is repeated for the certainty of it: *and thou shalt be to him instead of God*; Aaron was to stand between Moses and the

¹ E Trogo, l. 36. c. 9.

² Apud Euseb. Prepar. Evangel. l. 9. c. 27. p. 433, 434.

¹ יָדַבֵּר דָּבַר loquendo loquatur, Pagninus, Montanus, Vatablus, Drusius.

² אֵת הַדְּבָרִים.

people, and speak for him; and Moses was to stand between God and Aaron, and in God's stead, and tell him what orders he had received from him, and which he should communicate; and so some Jewish writers^a interpret it of his being to him instead of a master or teacher, one that received doctrine from the Lord, and instructed him in it, and taught him the mind and will of God: or, as Onkelos paraphrases it, *for a prince*, and so Jarchi, a civil magistrate, one that had the power of life and death; the administration of civil affairs belonged to Moses, and Aaron, though the elder brother, was subject to him; and in this sense Moses was a god to him; and so in after-times, the judges of Israel, they that sat in Moses's chair, were called gods, Psal. lxxxii. 1, 6.

Ver. 17. *And thou shalt take this rod in thine hand, &c.]* Which he ther had in his hand, and was no other than his shepherd's staff: *wherewith thou shalt do signs*; wondrous things, meaning the ten plagues inflicted on Egypt.

Ver. 18. *And Moses went and returned to Jethro his father-in-law, &c.]* With his flock of sheep he kept, ch. iii. 1: *and said unto him, let me go, I pray thee, and return to my brethren which are in Egypt*: the Israelites, who were so by nation and religion; as Jethro had been kind and beneficent to him, he did not choose to leave him without his knowledge and consent, and especially to take away his wife and children without it: *and see whether they be yet alive*; it seems by this that Moses had heard nothing of them during the 40 years he lived in Midian, which may be thought strange, since it was not very far from Egypt; and besides the Midianites traded in Egypt, as we learn from Gen. xxxvii. 28, 36. but this must be ascribed to the providence of God, that so ordered it, that there should be no intercourse between him and his brethren, that so no step might be taken by them for their deliverance until the set time was come. Moses did not acquaint his father-in-law with the principal reason of his request, nor of his chief end in going into Egypt, which it might not be proper to acquaint him with, he being of another nation, though a good man; and lest he should use any arguments to dissuade Moses from going, who now having got clear of his diffidence and distrust, was determined upon it: though some ascribe this to his modesty in not telling Jethro of the glorious and wonderful appearance of God to him, and of the honour he had conferred on him to be the deliverer and governor of the people of Israel: *and Jethro said to Moses, go in peace*; he judged his request reasonable, and gave his full consent to it, and wished him health and prosperity in his journey.

Ver. 19. *And the Lord said unto Moses in Midian, &c.]* After he had obtained leave of his father-in-law to quit Midian, but before he left it; *go, return into Egypt*: that is, directly, immediately; before he had only given him a commission at large to go thither, but had not fixed the time when he should go; but now he orders him to set forward at once: *for all the men are dead which sought thy life*: to take it away, the king of Egypt, and his ministers, and the friends of the Egyptian Moses had slain; and this is said to en-

courage him to go; and though Moses had never expressed his fear on this account, or made it an objection, yet it might lie secretly in his heart, and be one reason of his backwardness to go into Egypt, and which was now removed.

Ver. 20. *And Moses took his wife, and his sons, &c.]* Gershom and Eliezer; by which it appears that he intended to stay in Egypt, and that he believed that God would work deliverance by him: *and set them upon an ass*; which though with us a mean creature, yet in those times and countries were rode upon by great personages; and these, as Aben Ezra says, were reckoned in Egypt more honourable than mules. It may be the singular is put for the plural, and that each of them was set upon an ass, with servants to take care of them: *and he returned to the land of Egypt*: that is, he set forward to go thither; for before he got thither, various things are related which befell him: *and Moses took the rod of God in his hand*: his shepherd's staff, so called, because God ordered him to take it; and besides, he had wrought signs and wonders by it already, and would do many more.

Ver. 21. *And the Lord said unto Moses, &c.]* At the same time he appeared to him in Midian, and ordered him to go into Egypt, even before his departure thither: *when thou goest to return into Egypt*; and when got thither; for before the thing directed to in the next clause could not be done: *see that thou do all these wonders before Pharaoh which I have put in thine hand*; not the three signs or wonders, related in the preceding part of the chapter, for they were to be done not before Pharaoh, but before the children of Israel; but these are the wonders he was to do in the sight of Pharaoh, by inflicting the various plagues on him and his people, for refusing to let Israel go, and which God had put in the power of Moses to perform, and that by means of the rod in his hand he ordered him to take with him, ver. 17: *but I will harden his heart, that he shall not let the people go*; that is, not directly, not for some time, not until all the wonders are wrought, and plagues inflicted to bring him to it: he first hardening his own heart against God, and all remonstrances made unto him, it was but a righteous thing in God to give him up to the hardness of his heart, to deny him his grace, which only could soften it, and to leave him to the corruptions of his nature, and the temptations of Satan; and by leaving him to strong delusions, to believe the lying miracles of his magicians: this the Lord thought fit to acquaint Moses with, lest he should be discouraged by his refusal to dismiss Israel.

Ver. 22. *And thou shalt say unto Pharaoh, &c.]* When arrived in Egypt, and in his presence: *thus saith the Lord*; he was to declare to him that he came in his name, and by his orders, and, as an ambassador of his, required the dismissal of the children of Israel out of Egypt: *Israel is my son, even my first-born*; as dear to him as a man's first-born is, or as his only son: adoption is one of the privileges peculiar to Israel after the flesh, even national adoption, with all the external privileges appertaining to it, Rom. ix. 4, 5.

Ver. 23. *And I say unto thee, let my son go, that he*

^a Targum Jon. Jerus. & Abendana in loc.

reason of her calling him a bloody husband, because of the circumcision, and partly because of her great joy on occasion of her husband's restoration to her by this means.

Ver. 27. *And the Lord said unto Aaron, &c.*] He appeared to him in a dream or vision, and to this reference is had in 1 Sam. ii. 27. *go into the wilderness to meet Moses*; in the wilderness of Arabia, through which Moses was to pass into Egypt, and who was now set out on his journey thitherward: *and he went*; immediately, being obedient to the heavenly vision: *and met him in the mount of God*; in Horeb, where the Lord had appeared to Moses, and therefore called the *mount of God*, and where afterwards the law was given, and the covenant made with the people of Israel; and so the Targum of Jonathan paraphrases it, "in the mount on which the glory of God was revealed;" *and kissed him*: as relations and intimate friends used to do at meeting or parting, to testify affection and respect; and Aaron must on all accounts be glad to meet Moses, both as he was his brother, whom he had not seen for many years, and as he was come to be a deliverer of the people of Israel. And it is observed, that it was but two days' journey from the land of Midian, where Jethro lived, from whence Moses set out; and that a common traveller cannot conveniently make the journey from Ramesses, or Grand Cairo (from whence it may be supposed Aaron set out), to Mount Horeb, in less than a fortnight, though he be carried on the back of a camel^b; and yet Aaron reached this place by the time that Moses did, which shews that either he delayed setting out on his journey, or was detained long at the inn on the road, on account of what happened there.

Ver. 28. *And Moses told Aaron all the words of the Lord, who had sent him, &c.*] He declared his mission and commission from God, and gave him the particu-

lars of what was to be said both to the people of Israel and to the king of Egypt; and this he did, because Aaron was to be his spokesman unto them: *and all the signs which he had commanded him*; to do, first before the children of Israel, and then before Pharaoh; before the one to obtain credit of them, as being sent of God, and before the other to get leave of him for the departure of Israel out of Egypt.

Ver. 29. *And Moses and Aaron went, &c.*] Set forward for Egypt: *and being come thither, gathered together all the elders of the children of Israel*; the heads of tribes and families, as many as they could conveniently get together in one place; probably in the metropolis of the kingdom, where Pharaoh's palace was, since we quickly hear of their going in to him.

Ver. 30. *And Aaron spake all the words which the Lord had spoken unto Moses, &c.*] As Moses had related to him, being his mouth and spokesman: *and did the signs in the sight of the people*; not Aaron, but Moses, and these were the turning of his rod into a serpent, and the serpent into a rod again; putting his hand into and out of his bosom, when it was leprous, and then doing the same when it was well again; and taking water out of the river, and changing it into blood, which he did for the confirmation of his mission.

Ver. 31. *And the people believed, &c.*] That Moses was sent of God, and would be the deliverer of them: *and when they heard that the Lord had visited the children of Israel*; in a way of grace and mercy, by raising such a redeemer and deliverer in the midst of them: *and that he had looked upon their affliction*; with an eye of pity and compassion: *then they bowed their heads, and worshipped*; adoring the goodness of God, and expressing their thankfulness for the notice he took of them, and signifying their readiness to obey all instructions and directions that should be given them.

C H A P. V.

Moses and Aaron go in to Pharaoh, and desire leave for the children of Israel to go into the wilderness three days' journey, to sacrifice to the Lord, and are answered in a very churlish and atheistical manner, and are charged with making the people idle, the consequence of which was, the task-masters had orders to make their work more heavy and toilsome, ver. 1—9. which orders were executed with severity by them, ver. 10—13. upon which the officers of the children of Israel complained to Pharaoh, but to no purpose, ver. 14—19. and meeting with Moses and Aaron, lay the blame upon them, ver. 20, 21. which sends Moses to the Lord to expostulate with him about it, ver. 22, 23.

Ver. 1. *And afterwards, Moses and Aaron went in, and told Pharaoh, &c.*] Whose name, some say, was Cenchres, others Amenophis, according to Manetho and Chæremont^b; see the note on ch. iii. 10. went into Pharaoh's palace, and being introduced by the proper officer at court for that purpose, addressed him in the

following manner: *thus saith the Lord God of Israel*; as ambassadors of him, who is King of kings, and Lord of lords; and so Artapanus^a, the Heathen, says that the Egyptian king, hearing that Moses was come, sent for him to know wherefore he was come, who told him, that the Lord of the world commanded him to let the Jews go, as it follows here: *let my people go, that they may hold a feast unto me in the wilderness*; in the wilderness of Sinai or Arabia, at Horeb there, where they might keep it more freely and safely, without being disturbed by the Egyptians, and without giving any offence to them; and the demand is just; they were the people of God, and therefore he claims them, and service from them was due to him; and Pharaoh had no right to detain them, and what is required was but their reasonable service they owed to their God. This feast was to be held, not for themselves, but to God, which chiefly consisted in offering sacrifice, as is after explained; the entire dismissal of them is not at once demanded, only to go a little

^a Clayton's Chronology of the Hebrew Bible, p. 221.

^b Apud Joseph. contr. Apion. l. 1. c. 26. 32.

^a Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 344.

while into the wilderness, and keep a feast there to the Lord; though it was not intended they should return, but it was put in this form to try Pharaoh, and that he might be the more inexcusable in refusing to grant what was so reasonable.

Ver. 2. *And Pharaoh said, who is the Lord, &c.*] Jehovah, they made mention of, which, whether he took it for the name of a deity, or of a king, whose ambassadors they declared themselves to be, was a name he had never heard of before; and this being expressed and pronounced, shews that this name is not ineffable, or uniaffable to be pronounced, as say the Jews: *that I should obey his voice, to let Israel go?* he knew of no superior monarch to him, whose orders he was obliged to obey in any respect, and particularly in this, the dismissal of the people of Israel out of his land, though it was but for a short time: *I know not the Lord;* who this Jehovah is, that made this demand, and required Israel's dismissal. The Targum of Jonathan paraphrases it, "I have not found the name of Jehovah written in the book of angels, I am not afraid of him." An Egyptian book, in which, the paraphrast supposes, were written the names of gods and of angels; and no such name being there, he was the more bold and insolent: *neither will I let Israel go;* determining he would pay no regard to such an unknown Deity, or King, be he who he would.

Ver. 3. *And they said, the God of the Hebrews hath met with us, &c.*] Perceiving that the name Jehovah was unknown to him, and treated by him in a scornful manner, they leave it out, and only say, *the God of the Hebrews:* a people that dwelt in his country, and he well knew by this name, and could not be ignorant that their God was different from his; and it was he that had met Moses and Aaron; they did not seek to him to be sent on this errand, but he appeared to them as he did to Moses at Horeb, and to Aaron in Egypt. Some render it, *the God of the Hebrews is called upon us*^f; his name was called upon them, or they were called by his name; they were his servants and worshippers, and therefore under obligation to attend to what he enjoined them: *let us go, we pray thee, three days' journey into the desert;* a request which was made in a very humble and modest manner, and not at all extravagant, nor any thing dangerous and disadvantageous to him; for now they speak as of themselves, and therefore humbly entreat him; they don't ask to be wholly and for ever set free, only to go for 3 days; they don't propose to meet and have their rendezvous in any part of his country, much less in his metropolis, where he might fear they would rise in a body, and seize upon his person and treasure, only to go into the wilderness, to Mount Sinai there. And hence it appears, that the distance between Egypt and Mount Sinai was 3 days' journey, to go the straightest way, as Aben Ezra observes: *and sacrifice unto the Lord our God;* which is what was meant by keeping a feast; some sacrifices the people, as well as the priests, feasted on; this was not a civil, but a religious concern: *lest he fall upon us with pestilence, or with the sword;* this

they urge as a reason to have their request granted, taken from the danger they should be exposed unto, should they not be allowed to go and offer sacrifice to God; though by this they might suggest both loss and danger to Pharaoh, in order to stir him up the more to listen to their request; for should they be smitten with pestilence, or the sword, he would lose the benefit of their bond-service, which would be a considerable sink in his revenues; and besides, if God would be so displeased with the Israelites for not going, and not sacrificing, when they were detained, how much more displeased would he be with Pharaoh and the Egyptians for hindering them?

Ver. 4. *And the king of Egypt said to them, &c.*] For he was not struck dumb, as Artapanus^g, a forecited writer, says: *wherefore do ye, Moses and Aaron, let the people from their works?* as they did when they gathered them together, and wrought signs before them; which Pharaoh it seems had heard of, and had got their names very readily: *get you unto your burdens;* meaning not Moses and Aaron, ordering them to go about their private and family business, but the people they represented, and on whose account they came; and it is highly probable the elders of the people, at least some of them, were with them, to whom these words^h might be more particularly directed. See ch. iii. 18.

Ver. 5. *And Pharaoh said, behold, the people of the land now are many, &c.*] So that if some were taken off, as suggested, there were enough of them to do business, and so he cared not; but if allowed to go, they might mutiny and rebel, and give a great deal of trouble to quell them; or it may be, the sense is, they were very numerous, and too numerous already, and if they were, took off their work, and allowed to go a-feasting, they would be more so, which agrees with the next clause: *and you make them rest from their burdens;* which was the way to make them more numerous still, and to frustrate the design of laying burdens upon them, which was originally intended to hinder the multiplication of them, ch. i. 9—14.

Ver. 6. *And Pharaoh commanded the same day the task-masters of the people, &c.*] Who were Egyptians, and whom Pharaoh sent for the same day, to give them orders to oppress them yet more and more, so far was he from complying with their request: *and their officers;* who were Israelites, and were under the task-masters, and accountable to them for each man's work that they had the inspection and care of: *saying,* as follows.

Ver. 7. *Ye shall no more give the people straw to make brick, &c.*] Whether this was given and used to mix with the clay, as is done in some placesⁱ, that the bricks made thereof might be firmer and stronger, or to burn them with in the furnaces, or to cover them from the heat of the sun, that they might not dry too soon and crack, is not easy to determine; though it is said that the unburnt bricks of Egypt formerly were, and still are made of clay mixed with straw. The Egyptian pyramid of unburnt brick, Dr. Pococke^l

^f קרא עלינו est invocatus super nos, Montanus. So some in Vatinius, Drusius.
^g Ut supra.

^h Vide Vitruvium de Architectura, l. 2. c. 3. p. 46. & Philander in ib.

^l Observations on Egypt, p. 53.

observes, seems to be made of the earth brought by the Nile, being of a sandy black earth, with some pebbles and shells in it; it is mixed up with chopped straw, in order to bind the clay together, as they now make unburnt bricks in Egypt, and many other eastern parts, which they use very much in their buildings. He says he found some of these bricks (of the pyramid) 13 inches and a half long, 6 inches and a half broad, and 4 inches thick; and others 15 inches long, 7 broad, and 4 inches 3 quarters thick. But be the straw for what use it will, it had been dealt out to them by proper persons to be used in one way or another; but now it was forbidden to be given them, *as heretofore it had been done: let them go and gather straw for themselves*; out of the fields where it lay, after the corn had been reaped and gathered in, or in barns, where it had been threshed; to do which must take up a good deal of their time, and especially if the straw lay at any distance, or was hard to be come at.

Ver. 8. *And the tale of the bricks, which they did make heretofore, you shall lay upon them, &c.*] Oblige them to make and bring in the same number of bricks they used to do, when straw was brought to them and given them; by which it appears, that their daily task was such a number of bricks: *you shall not diminish ought thereof*; not make any abatement of the number of bricks, in consideration of their loss of time and their labour in going to fetch straw from other places: *for they be idle*; and want to be indulged in a lazy disposition, which ought by no means to be connived at: *therefore they cry, let us go and sacrifice to our God*; suggesting, that this request and cry of theirs did not proceed from a religious principle, or the great veneration they had for their God, but from the sloth and idleness they were addicted to.

Ver. 9. *Let there more work be laid upon the men, &c.*] Instead of lessening it, let it be increased, or be heavy^k upon them, that it may oppress and afflict them and keep them down, and weaken their strength and their spirits, and diminish them: *that they may labour therein*; and have no leisure time to spend in idleness and sloth: *and let them not regard vain words*; or words of falsehood^l and lies, such as were spoken by Moses and Aaron, promising them liberty and deliverance from their bondage, which he was determined never to grant, and so eventually make such words to appear to be vain and empty, falsehood and lies.

Ver. 10. *And the task-masters of the people went out, &c.*] From the presence of Pharaoh, out of his court, to the respective places where they were set to see that the Israelites did their work: *and their officers*; the officers of the Israelites, who were under the task-masters, and answerable to them for the work of the people, and their tale of bricks: *and they spake to the people, saying, thus saith Pharaoh, I will not give you straw*; that is, any longer, as he had used to do.

Ver. 11. *Go ye, get ye straw, where you can find it, &c.*] Before it was provided by the king, and brought to the brick-kilns, but now they are bid to go and fetch it themselves, and get it where they could, whether in

fields or barns; and if they were obliged to pay for it out of their labour, it was a greater oppression still: *yet not ought of your work shall be diminished*; they were to do the same work, and make the same number of bricks, as when straw was brought and given them; and no allowance made for waste of time in seeking, or expenses in procuring straw, which was very hard upon them.

Ver. 12. *So the people were scattered abroad throughout all the land of Egypt, &c.*] That part of it where they dwelt: *to gather stubble instead of straw*; straw not being easy to come at, they were obliged to gather stubble that was left in the fields, after the corn was gathered in. Ben Melech observes, that the word signifies small straw, or small sticks of wood, and so Kimchi^m, and if so, this must be to burn the bricks with in the furnaces.

Ver. 13. *And the task-masters hastened them, &c.*] Kept them tight and close to their work, and were urgent on them to make quick dispatch of it: *saying, fulfil your works, your daily tasks, as when there was straw*; they insisted upon it, that they did the same business at the brick-kilns, made the same number of bricks every day, as they used to do when they had straw at hand. See ver. 11.

Ver. 14. *And the officers of the children of Israel, which Pharaoh's task-masters had set over them, &c.*] This makes it clear, not only that the task-masters and officers were different persons, but that the one were Egyptians appointed by Pharaoh, and the other were Israelites, of the better sort of them, who were set over the poorer sort by the task-masters, to look after them, and take an account of their work, and the tale of their bricks, and give it in to the task-masters; now these were *beaten* by the task-masters, either with a cane, stick, or cudgel, or with whips and scourges, because there was a deficiency in their accounts, and the full tale of bricks was not given in: *and demanded, wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?* the first day they were deficient they took no notice of it, did not call them to an account for it, but this being the case the second day, they not only expostulated with them about it, but beat them for it, which was hard usage. They had no need to ask them the reason of it, which they knew very well, and must be sensible that the men could not do the same work, and be obliged to spend part of their time in going about for straw or stubble; or the same number of men make the same tale of bricks, when some of them were employed to get straw for the rest, and to beat those officers for a deficiency through such means was cruel.

Ver. 15. *Then the officers of the children of Israel came and cried unto Pharaoh, &c.*] Made their complaints to him, perhaps with tears in their eyes, being used so very ill. They little thought it was by Pharaoh's orders; they supposed he knew nothing of it, and therefore hoped to have their grievances redressed by him, but were mistaken: *saying, wherefore dealest thou thus with thy servants?* so they call themselves,

^k תכבד aggravetur, Pagninus, Montanus, &c.
^l בדברי in verbis mendacii, Pagninus, Montanus, Vatablus. Verbis falsis, Junius & Tremellius, Piscator.

^m Sepher Shorash, rad. קשש.

they living in his country, and being under his jurisdiction, though not properly his subjects; however, he had made them his slaves, and so indeed even bond-servants.

Ver. 16. *There is no straw given unto thy servants, &c.*] As used to be, which they supposed Pharaoh knew nothing of, and by which it appears that the order given by Pharaoh, ver. 6, 7, was not given in the hearing of the officers, only to the task-masters, and by them to be made known to the officers, though indeed both are there mentioned, and both represent this to the people, ver. 10. *and they say to us, make brick*, though they had no straw to make or burn it with: *and, behold, thy servants are beaten*: because the same number of bricks is not made as heretofore: *but the fault is in thine own people*: the task-masters, who sent the people abroad to get straw or stubble themselves, and therefore could not make the same bricks as before; or *thy people sin*ⁿ, the guilt is theirs: or by thy people are meant the Israelites, whom they call Pharaoh's people to gain favour with him; and then the sense is, either *sin* is imputed to *thy people*^o, the blame is laid upon them, or punishment is inflicted on them without cause, sin being often put for punishment; they are wrongfully charged with a fault, and wrongfully punished.

Ver. 17. *But he said, ye are idle, ye are idle, &c.*] Instead of expressing indignation at the task-masters, and relieving the officers and the people, he insults them in a flouting sarcastic way, charging them with sloth and idleness; and which, for the certainty of it, or, however, to shew how strongly persuaded and fully assured he was of the truth of it, repeats it, and gives the following as a proof of it, *therefore ye say, let us go and do sacrifice to the Lord*; suggesting that it was not so much the service and honour of God they regarded, as that they might have a leisure day from work and labour.

Ver. 18. *Go therefore now, and work, &c.*] Go about your business, attend to your work, even you officers, as well as your people; work yourselves, as well as see that your people do theirs, and don't trouble me with such impertinent applications: *for there shall no straw be given you, yet shall ye deliver the tale of bricks*; the usual number of bricks, as the Vulgate Latin version has it; though in ver. 8. it is rendered in that version *the measure of bricks*, and so another word is translated by them, ver. 14. and perhaps both may be intended, both number and measure; that is, that it was expected and insisted on that they delivered the full number of bricks they used to make, and these of full measure; for bricks were made of different measures, as Vitruvius^p observes; some among the bricks were of 2 hands' breadth, others of 4, and a 3d sort of 5. See the note on ver. 7.

Ver. 19. *And the officers of the children of Israel did ee that they were in evil case, &c.*] In a bad condition and circumstances, and that there was no likelihood of their getting out of them, since Pharaoh reated them after this manner; they saw not only that

the common people were in a bad condition, in great bondage, misery, and distress, to be obliged to get straw to make brick, and carry in their full tale as before; but that they themselves were in a bad situation, since for the deficiency in their people they were like to be beaten for it from time to time: *after it was said, ye shall not minish ought from your bricks of your daily task*; after this had been said and confirmed by Pharaoh, they had no hope of things being better with them, but looked upon their unhappy lot as irremediable.

Ver. 20. *And they met Moses and Aaron, &c.*] The officers of the children of Israel, who had been with their complaints to Pharaoh: *who stood in the way as they came forth from Pharaoh*; they had placed themselves in a proper situation, that they might meet them when they came out, and know what success they had, and which they were extremely desirous of hearing; by which they might judge in what temper Pharaoh was, and what they might for the future expect from him in consequence of their embassy.

Ver. 21. *And they said unto them, the Lord look upon you and judge, &c.*] Or, *will look upon you and judge*^q; and so it is either a prediction of what would be done to them, or an imprecation on them that God would take notice of their conduct, and punish them, or at least chastise them for acting the part they had, if not wickedly, yet imprudently: *because you have made our savour to be abhorred in the eyes of Pharaoh*; or to *stink*^r; they were become vile, abominable, and hateful to him, he could not bear the sight of them, and treated them as the filth and off-scouring of all things; they had lost their good name, credit, and reputation with him; for leave being asked for them to go 3 days' journey into the wilderness, to offer sacrifice, and keep a feast, they were looked upon as a parcel of idle slothful fellows: *and in the eyes of his servants*; not the task-masters only, but his nobles, counsellors, and courtiers: *to put a sword in their hands to slay us*; a proverbial expression, signifying that they by their conduct had exposed them to the utmost danger, and had given their enemies an occasion against them, and an opportunity of destroying their whole nation, under a pretence of disobedience and disloyalty.

Ver. 22. *And Moses returned unto the Lord, &c.*] Bishop Patrick thinks, that this not only intimates that the Lord had appeared to Moses since he came into Egypt, but that there was some settled place where he appeared, and where he might resort to him on all occasions, and therefore is said to return to him; though it may signify no more, than that, instead of staying to give an answer to the officers, which he might be at a loss to do, he went to God, to the throne of grace, by prayer, as he was wont to do in cases of difficulty: *and said, Lord, wherefore hast thou so evil entreated this people?* or afflicted them, and suffered them to be thus afflicted; which to ascribe to God was right, whatever were the means or instruments; for all afflictions are of him, and who has always wise reasons for what he does, as he now had; to try the faith and patience of his people; to make the Egyptians more odious to

ⁿ עֲמַךְ וְהַשָּׂמַיִם & peccat populus tuus, Montanus, Drusius, Cart-right.

^o So Vatablus, Piscator, and some in Munster, Paguinus.

^p Ut supra.

^q וַיִּשְׁפֹּט יְהוָה וִידִבֵּיט וְיִשְׁפֹּט וִידִבֵּיט, Rivet.

^r הַבְּשָׂמַיִם fecisti fetere, V. L. Paguinus, Montanus, Tigurine version, Drusius.

them, and so take them off from following their manners, customs, rites, and superstitions, and make them more desirous of departing from thence to the land of Canaan, nor seek a return to Egypt again; and that his vengeance on the Egyptians for such cruelty and inhumanity might appear the more just, and his power might be seen in the plagues he inflicted on them, and in the deliverance of his people when reduced to the utmost extremity: *why is it that thou hast sent me?* he seems to wish he had never been sent, and could be glad to be recalled, something of the same disposition still remaining in him as when first called; since no end was answered by his mission, no deliverance wrought, yea, the people were more afflicted and oppressed than before; and therefore he was at a loss how to account for it that he should be sent at all, seeing nothing came of it to the good of the people.

Ver. 23. *For since I came to Pharaoh to speak in thy name, &c.*] Had he come in his own name, it needed not be wondered at if he should not succeed, but coming in the name of God, it might have been expected he would, and that Pharaoh would have been

prevailed upon or obliged to use the people well, and let them go; but instead of that, *he hath done evil to this people*; afflicted and oppressed them more than ever: see ver. 7, &c. *neither hast thou delivered thy people at all*: there was not the least thing done towards their deliverance, their affliction was not at all mitigated, but increased: Moses expected that God would have made a beginning as soon as he had delivered his message to Pharaoh; that his mind would have been disposed in favour of the people, and he would have made their bondage lighter and easier, if he did not dismiss them at once; but, instead of that, more work was laid upon them, and their burdens were heavier: now this was a stumbling and a temptation to Moses, to wish he had never been sent; but if he had called to mind, which he seems to have forgotten, that Pharaoh would not let the people go at first, until all the wonders were wrought he had given him power to do, ch. iv. 2. it would have relieved him, and removed his objections, and put a stop to his expostulation with God, who gives an answer to them in the following chapter, without expressing any displeasure at them.

C H A P. VI.

THE Lord encourages Moses to hope for success from his name Jehovah, and the covenant he had made with the fathers of his people, ver. 1—5. orders him to assure the children of Israel that he would deliver them from their bondage and burdens, and bring them into the land of Canaan; but through their distress and anguish they hearkened not to him, ver. 6—9. but Moses is sent again to Pharaoh to demand the dismissal of Israel, to which he seems unwilling, and both he and Aaron are charged both to go to the children of Israel, and to Pharaoh, ver. 10—13. next follows a genealogy of the tribes of Reuben, Simeon, and Levi, which seems to be given for the sake of Moses and Aaron, and to shew their descent, ver. 14—25. who were the persons appointed of God to be the instruments of bringing the children of Israel out of Egypt, ver. 26—30.

Ver. 1. *Then the Lord said unto Moses, &c.*] In answer to the questions put to him, and the expostulations made with him: *now shalt thou see what I will do to Pharaoh*; in inflicting punishments on him: *for with a strong hand shall he let them go*; being forced to it by the mighty hand of God upon him; and it is by some rendered, *because of a strong hand*¹; so Jarchi; for this is not to be understood of the hand of Pharaoh, but of the hand of God: *and with a strong hand shall he drive them out of his land*; not only be willing that they should go, but be urgent upon them to be gone, ch. xii. 33.

Ver. 2. *And God spake unto Moses, and said unto him, I am the Lord.*] Or Jehovah, the self-existent Being, the Being of beings, the everlasting I am, the unchangeable Jehovah, true, firm, and constant to his promises, ever to be believed, and always to be depended on.

Ver. 3. *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, &c.*] Able to fulfil all his purposes, promises, and covenant, with whom nothing is impossible; or El-shaddai, God all-sufficient, who has a sufficiency of happiness in himself, and every thing to supply the wants of his creatures in things temporal and spiritual, see Gen. xvii. 1: *but by my name Jehovah was I not known to them*; which he had in the preceding verse called himself by. This is not to be understood absolutely; for it is certain that he had made himself known by this name, and this name was known unto Abraham, Isaac, and Jacob, Gen. xv. 6, 7, 8. and xxvi. 2, 24. and xxviii. 13. but comparatively, as some think; that is, he was not so much made known to them by the one name as the other; though it may be questioned whether the one was more used in speaking to them than the other; wherefore others think, as Saadiah Gaon, that the word *only* is to be supplied, as in Gen. xxxii. 28. and the sense to be, that by his name Jehovah he was not only made known to them, but by his name El-shaddai, and others also; and others reconcile the difficulty thus, that though the name Jehovah itself was known to the patriarchs, by which they were assured that God is eternal, immutable, and faithful to his promises; yet he was not known as to the efficacy of this name, or with respect to the actual performance of his promise, as he now would be by delivering the children of Israel out of Egypt, and bringing them into the land of Canaan; though perhaps, by reading the words with an interrogation, the clause will appear more plain. *and by my name Jehovah was I not known to them*? verily I was. Josephus² says, this name was not before made known to men, and that it was not

¹ חזקה ביד propter manum validam; so some in Drusius.
² Vid. Noldium, No. 789.

² Antiqu. l. 2. c. 12. sect. 4.

lawful for a man to speak it; and this is the common notion of the Jews, that it is ineffable, and not lawful to be pronounced, and therefore they put Adonai and Elohim in the room of it, and the vowel-points of these words to it, which is a false and superstitious notion: this name was known among the Heathens; it is the same with *Iao* in the oracle of Apollo^w; and Diodorus Siculus^x says, that with the Jews Moses is said to give laws from a God called IAO, and is the same which in Philo Byblius^y is called Jevo; and both are no other than a corruption of Jah or Jehovah; and perhaps the *ἱεραπολις* of the Pythagoreans^z, by which they swore, is the same with the tetragrammaton, or this word of four letters, with the Jews.

Ver. 4. *And I have also established my covenant with them, &c.*] With Abraham, Isaac, and Jacob, and with their posterity, so that it is sure and firm, and shall never be made null and void: *to give them the land of Canaan*; or to their children, which were as themselves: *the land of their pilgrimage, wherein they were strangers*; not being in actual possession of any part of it, but lived as pilgrims and strangers in it, as their posterity now did in another land not theirs; see Heb. xi. 9, 13.

Ver. 5. *And I have also heard the groaning of the children of Israel, &c.*] For the Lord is not only the eternal and immutable Being in his purposes and promises, and a covenant-keeping God; but he is compassionate and merciful, and sympathizes with his people in all their afflictions; he takes notice of their sighs and groans, as he now did those of his people in Egypt: *whom the Egyptians keep in bondage*; and which was the reason of their groaning; their bondage being so hard and rigorous, in which they were detained by Pharaoh, who refused to let them go, though Moses in the name of the Lord had required him to do it: *and I have remembered my covenant*; concerning bringing them out of Egypt into the land of Canaan, which he would quickly do, and thereby make it appear he was mindful of his covenant, which is indeed never forgotten by him, though it may seem to be.

Ver. 6. *Wherefore say unto the children of Israel, I am the Lord, &c.*] Eternal in his being, immutable in his counsels, faithful to his covenant, and able to fulfil it; *and I will bring you out from under the burdens of the Egyptians*; which lay heavy on them, and made them sigh and groan: *and I will rid you out of their bondage*; in which they were kept, and by which their lives were made bitter: *and I will redeem you with a stretched-out arm*; with an arm stretched out from heaven to earth, as Aben Ezra expresses it; even by the exertion of his almighty power, openly and manifestly displayed in the lighting down of his arm upon the enemies of his people, and in delivering them out of their hands: *and with great judgments*; upon the Egyptians, by many and sore plagues and punishments inflicted on them.

Ver. 7. *And I will take you to me for a people, &c.*] Out of the hands of the Egyptians, and out of their

country, to be in a political sense his kingdom and subjects; and in a religious sense a holy people to himself, to fear, serve, worship, and glorify him, by walking according to laws and rules given them by him; and this he did by setting up and establishing a civil and ecclesiastical polity among them: *and I will be to you a God*; their King and their God to rule over them, protect and defend them, they being a theocracy; and their covenant-God and Father, giving them various spiritual privileges, the adoption, the glory, the covenant, the law, service, and promises: *and ye shall know that I am the Lord your God*; by the promises fulfilled, the favours granted, and the deliverances wrought for them: *which bringeth you out from under the burdens of the Egyptians*; see the preceding verse.

Ver. 8. *And I will bring you in unto the land, &c.*] The land of Canaan: *concerning the which I did swear; or lift up my hand*^a, which was a gesture used in swearing, Gen. xiv. 22. *to give it to Abraham, to Isaac, and to Jacob*; see ver. 4: *and I will give it you for an heritage*; to be possessed as an inheritance by them, so long as they were obedient to his will, or until the Messiah came: *I am the Lord*; whose counsels of old are faithfulness and truth; whose promises are yea and amen; whose gifts and calling are without repentance; and who is able also to perform whatever he has said he will do.

Ver. 9. *And Moses spake so unto the children of Israel, &c.*] After this manner, and in the above words, declaring all that the Lord made known to him, and promised to do for them; which one would have thought would have revived their spirits, and refreshed and comforted their hearts under their troubles, and encouraged a lively exercise of faith and hope of deliverance: *but they hearkened not unto Moses*; being disappointed of deliverance by him, and their afflictions being increased, and lying heavy upon them, they were heartless and hopeless; *for anguish of spirit*; trouble of mind and grief of heart, with which they were swallowed up; or *for shortness of breath*^b, being so pressed that they could hardly breathe, and so were incapable of attending to what was spoken to them: *and for cruel bondage*; under which they laboured, and from which they had scarce any respite, and saw no way of deliverance from it.

Ver. 10. *And the Lord spake unto Moses, &c.*] At another time, and renewed his orders to him to go again to Pharaoh, and require their dismissal: *saying*; as follows:

Ver. 11. *Go in, &c.*] Into Pharaoh's palace, and into his presence, to whom access seems not to be very difficult; and perhaps access to princes was not attended with so much ceremony then as it now is: *spake unto Pharaoh king of Egypt*; though a king, and a king of so large a country as Egypt, yet don't be afraid to speak to him; speak to him plainly and boldly, not in a supplicatory, but in an authoritative way, in the name of the King of kings: *that he let the children of Israel go out of his land*; this demand had

^w Cornelius Labeo de oraculo Apoll. Clarus apud Macrobi. Saturnal. l. 1. c. 13.

^x Bibliothec. l. 1. p. 84.

^y Apud Euseb. Præpar. Evangeli. l. 1. c. 9. p. 31.

^a Carmin. Aurea Pythagor. l. 47. & Hierocles in lib. p. 225, 277. Porphy. de Vita Pythagor. p. 189.

^b *לֵבָאֵי מָנָם לֵבָאֵי מָנָם* levavi manum meam, Pagninus, Montanus, Munster.

^c *לֵבָאֵי מָנָם* ob brevem anhelitum, Munster.

been made before, but was rejected with an haughty air, and now it is repeated, before the Lord proceeds to punish him for his disobedience, that his judgments upon him might appear more manifestly to be just and right.

Ver. 12. *And Moses spake before the Lord, &c.*]

Who appeared in a visible form, and had spoke to him with an articulate voice, and before whom Moses stood, and made the following reply: *saying, behold, the children of Israel have not hearkened unto me; even though he brought a comfortable message to them from the Lord, and delivered many gracious promises of his to them, assuring them of deliverance out of Egypt, and of their possession of the land of Canaan: how then shall Pharaoh hear me?* making a demand upon him to part with a people, from whose labour he receives so much advantage, and has such an addition to his revenues, and who is a mighty king, and haughty monarch. And this is further enforced from his own weakness and unfitness to speak to Pharaoh: *who am of uncircumcised lips?* had an impediment in his speech, could not speak freely and readily, but with difficulty; perhaps stammered, and so uttered superfluous syllables, repeated them before he could fully pronounce what he aimed at; or in other words, he was not eloquent, which was his old objection, and had been fully answered before: and by this it appears that there was no alteration in the speech of Moses since God spoke with him at Mount Horeb. Some think Moses expected to have had this impediment removed, and tacitly hints at it here, not being so well satisfied with Aaron's being joined with him as his mouth and spokesman, which seemed to carry in it some reflection upon him.

Ver. 13. *And the Lord spake unto Moses and unto Aaron, &c.*] No notice is taken of the objection of Moses, having been sufficiently answered before, and Aaron is joined with him in the following charge: *and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt;* that is, to go to the children of Israel and comfort them, and direct them what they should do, and how they should behave under their present circumstances; assuring them of deliverance, and to go to Pharaoh, and to make a fresh demand upon him to let Israel go; and in this work they had a solemn charge from God to continue, and not to desist from it, until they had finished it: *to bring the children of Israel out of the land of Egypt;* which they were to be the instruments of: and that it might be known clearly from whom they descended, who had such a charge given them, and such honour put upon them, the following genealogy is recorded.

Ver. 14. *These be the heads of their father's houses, &c.*] Not of the families of Moses and Aaron, but of the children of Israel, though only the heads of three tribes are mentioned; and some think that these three are taken notice of, to shew that they were not rejected of God, though they seem to be rather cursed than blessed by Jacob; and that though they were guilty of very great crimes, as Reuben of incest, and

Simeon and Levi of murder, yet they truly repented, and obtained mercy of God, and were honoured in their offspring, of whom an account is here given; but the two first seem to be taken notice of for the sake of the third, and that order might be observed, and that it might plainly appear that the deliverers of Israel were Israelites: *the sons of Reuben, the first-born of Israel, Hanoch, and Pallu, Hezron, and Carmi;* whose names, and the order in which they are put, are the same as in Gen. xvi. 9: *these be the families of Reuben;* the heads of them, or from whence they sprung.

Ver. 15. *And the sons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman, &c.*] See the note on Gen. xvi. 10: *these are the families of Simeon;* who gave rise and name to the several families of that tribe now in Egypt.

Ver. 16. *And these are the names of the sons of Levi, according to their generations, &c.*] Whose sons, according to the order of their birth, were as follow: *Gershom, and Kohath, and Merari;* see Gen. xvi. 11: *and the years of the life of Levi were 137 years;* and exactly the same number of years is assigned him by Polyhistor from Demetrius^c, an Heathen writer. Jarchi says, that the reason why the years of the life of Levi are reckoned is to shew how long the bondage lasted; for there was no servitude as long as any of the tribes (or of the sons of Jacob) remained, according to Exod. i. 6, 8, and the Jewish chronologers^d affirm that Levi was the last of the patriarchs that died; and that he died in the year of the world 3339, and lived in Egypt 94 years; and from his time, to the going out of Egypt, were only 116 years; and they further say the bondage could not last longer than 116 years, nor shorter than 87. Bishop Usher^e places his death in A. M. 2385, and before Christ 1619: according to the Targum of Jonathan, he lived to see Moses and Aaron the deliverers of Israel; but that is false, since Joseph and all his brethren died before Moses was born, Exod. i. 6.

Ver. 17. *And the sons of Gershom, Libni, and Shimi, according to their families.*] He had only two sons, from whom came the families of the Libnites and Shimites; see Numb. iii. 21.

Ver. 18. *And the sons of Kohath, Amram, and Izhar, and Hebron, and Uzziel, &c.*] So they are reckoned in 1 Chron. vi. 18. though only the family of the Hebronites are mentioned in Numb. xxvi. 58: *and the years of the life of Kohath were 133 years.* A Jewish chronologer says^f he died 100 years before the going out of Egypt: just the same number of years is ascribed to him by Polyhistor from Demetrius, an Heathen historian^g.

Ver. 19. *And the sons of Merari, Mahali, and Mushi, &c.*] From whence sprung the families of the Mahalites, and Mushites, Numb. iii. 33: *these are the families of Levi, according to their generations:* the families that descended from him and his sons, according to the order of their birth.

^a Apud Euseb. Præpar. Evangel. l. 9. c. 21. p. 425.

^b Shalshalet Hakabala, fol. 5. 1. Tzemach David, par. 1, fol. 6. 2. & 7. 1. Seder Olam Rabba, c. 3. p. 9.

^c Annales Vet. Test. p. 17.

^d Shalshalet, ut supra.

^e Apud Euseb. ut supra.

Ver. 20. *And Amram took him Jochebed his father's sister to wife, &c.*] This Amram was the first son of Kohath, and the father of Moses, as after related, and so must be the same with the man of the house of Levi, and his wife the daughter of Levi, as in ch. ii. 1. and though such a marriage was afterwards prohibited, Moses does not conceal it, though it may seem to reflect some dishonour on him and his family; he writing not for his own glory, but for the sake of truth, and the good of mankind, and especially the church and people of God. ¹ Indeed the Vulgate Latin version, and the Septuagint, Samaritan, and Syriac versions, make her to be his cousin-german, the daughter of his father's brother, his uncle's daughter: and so does Polyhistor from Demetrius ^h; but in Numb. xxvi. 59. she is expressly said to be a daughter of Levi, born to him in Egypt, and therefore must be his father's sister: *and she bare him Aaron and Moses*; and Miriam also, though not mentioned, it being for the sake of these two that the genealogy is made: *and the years of the life of Amram were 137 years*; just the age of his grandfather Levi, ver. 16. A Jewish chronologer ⁱ says he died in the 30th year of Moses: but the Arabic writers ^k say in the 56th or 57th, and at the end of A. M. 3810. Polyhistor ^l from Demetrius makes his age to be 136, and him to be the father of Moses and Aaron, and Aaron to be three years older than Moses, exactly according to the Scripture account.

Ver. 21. *And the sons of Izhar, Korah, and Nepheg, and Zichri.*] These seem to be mentioned for the sake of Korah, concerning whom is a remarkable history in the following book; for the other two are nowhere else spoken of.

Ver. 22. *And the sons of Uzziel, Mishaël, and Elzaphan, and Zichri.*] The two first of these were the men that were ordered by Moses to carry out of the camp the two sons of Aaron, who were killed by lightning for offering strange fire, Lev. x. 4.

Ver. 23. *And Aaron took him Elisheba, &c.*] The same name we pronounce Elizabeth; and of this name was the wife of Zacharias, the father of John the Baptist, Luke i. 5. this woman Aaron took was the *daughter of Amminadab, the sister of Naashon*; a prince of the tribe of Judah, Numb. vii. 12. her he took *to wife*: or married; for though intermarriages with the several tribes were not allowed, nor used in after-times, that they might be kept distinct, and the inheritances also, yet the tribe of Levi often took wives of other tribes, because they had no inheritance, and were to have none in the land of Canaan, so that confusion in tribes and inheritance was not made hereby; and it is observable, that these marriages were frequently with the tribe of Judah, as signifying the union of the kingly and priestly offices in Christ, who sprung from the tribe of Judah: *and she bare him Nadab, and Abihu, Eleazar, and Ithamar*; the two first of these died by fire from heaven in their father's life-time, for offering strange fire to the Lord, Lev. x. 1, 2. Eleazar succeeded his father in the priesthood, Numb. xx. 26. and of the

sons of Ithamar executing the priest's office, see 1 Chron. xxiv. 2.

Ver. 24. *And the sons of Korah, &c.*] The eldest son of Izhar, who, though he proved a bad man, yet many of his posterity were good men, and are often mentioned in general in the titles of some of the psalms of David: the immediate sons of Korah were *Assir, and Elkanah, and Abiasaph*. Aben Ezra says, that Samuel the prophet was of the sons of Korah; perhaps what might lead him to it was, because his father's name was Elkanah, the name of one of these sons of Korah, but can't be this Elkanah: *these are the families of the Korhites*; the heads of them, or from whom they descended.

Ver. 25. *And Eleazar Aaron's son took him one of the daughters of Putiel to wife, &c.*] This was Aaron's eldest son. The person, whose daughter he married, Dr. Lightfoot ^m conjectures was an Egyptian convert, perhaps of the posterity of Potipherah, among whom Joseph had sowed the seeds of true religion, and supposes that the Egyptians used the name of Puti or Poti, either in memorial of their uncle Put, Gen. x. 6. or in reverence of some deity of that name; but the Targum of Jonathan makes Putiel to be the same with Jethro; and so does Jarchi; but Aben Ezra seems to be rightest, who takes him to be of the children of Israel, though the reason of his name is not known, and the daughter of such an one it is most likely a son of Aaron would marry: *and she bore him Phinehas*; of whom see Numb. xxv. 11.: *these are the heads of the Levites, according to their families*; from whence the Levites sprung, and their several families. It may be observed, that Moses says nothing of his own offspring, only of his brother Aaron's, partly out of modesty and humility, and partly because the priesthood was successive in the family of Aaron, but not the civil government in the family of Moses; and that he proceeds no further to give the genealogy of the remaining tribes, his chief view being to shew the descent of Aaron and himself, that it might be with certainty known in after-times who they were that were instruments of Israel's deliverance out of Egypt, which would be matter of inquiry, and very desirable to be known.

Ver. 26. *These are that Aaron and Moses, &c.*] Aaron is set before Moses, because he was the eldest, and because he prophesied in Egypt before Moses, as Aben Ezra observes; though Moses was greater in dignity than he, and therefore the true reason may be the modesty of Moses; though in a following verse Moses is set before Aaron, to shew that they were equal, as Jarchi thinks; and perhaps the thing was quite an indifference to the historian, and done without any care and intention; however these words are emphatically expressed, on purpose to point out the persons to future ages: *to whom the Lord said, bring out the children of Israel from the land of Egypt*; which is the charge he gave them both, ver. 13. and the account of which is returned to again, after an interruption by the genealogy before recorded: Israel

^h Apud Euseb. ut supra.

ⁱ Shalsheet, ut supra.

^k Patricides, p. 26. Elmacinus, p. 46. apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 392.

^l Apud Euseb. ut supra.

^m Works, vol. 1. p. 704, 705.

were to be brought out, *according to their armies*; denoting their numbers, and the order in which they were to march out of Egypt, as they did, not by flight, nor in confusion, but in a formidable manner, and in great composure and order, with these two men, Moses and Aaron, as their generals at the head of them.

Ver. 27. *These are they which spoke to Pharaoh king of Egypt, &c.*] In the name of the Lord of hosts; and demanded the dismissal of Israel, in order to bring the children of Israel from Egypt; nor did they desist making application to him, until they had prevailed upon him to let them go: *these are that Moses and Aaron*: which is repeated, that it may be observed who were the deliverers of Israel, what their names, of what tribe they were, and from whom they descended, and who sprung from them, at least from Aaron.

Ver. 28. *And it came to pass on the day when the Lord spake unto Moses in the land of Egypt.*] This

verse depends upon the following for the sense of it, which shews what it was the Lord said to Moses in the day he spake to him in Egypt, when he was come thither, which is as follows:

Ver. 29. *And the Lord spake unto Moses, saying, I am the Lord, &c.*] See ver. 2, 6, 8: *Speak thou unto Pharaoh king of Egypt all that I say unto thee*; that he let Israel go; and that in case of refusal, that he would punish him and his people with this and the other plague, one after another, and at last slay him and their first-born.

Ver. 30. *And Moses said before the Lord, behold, I am of uncircumcised lips, &c.*] As he had done, ver. 13. and this is only a repetition of what is there said, in order to lead on to what is related in the following chapter: *how shall Pharaoh hearken unto me?* so mean a person, and so poor a speaker, and he a mighty king, surrounded with wise counsellors and eloquent orators.

C H A P. VII.

MOSES and Aaron are ordered to go to Pharaoh, and require the dismissal of the people of Israel, but they are told before-hand that Pharaoh's heart would be hardened, and would refuse to let them go, until the hand of the Lord was stretched out, and great judgments were brought down upon Egypt, and then they should come forth, ver. 1—5. which orders Moses and Aaron obeyed, and their age is observed, when this was done, ver. 6, 7. and they are bid to work a miracle, when Pharaoh should demand one, by turning a rod into a serpent, which they did; but Pharaoh's magicians doing the same in appearance, his heart was hardened, ver. 8—14. and then they are directed to meet him at the river, and require the same as before; and if he refused, to smite the waters of the river with the rod, and turn them into blood, which they did, ver. 15—21. but Pharaoh's magicians doing the same by enchantments, he did not regard it, though the plague lasted seven days, ver. 22—25.

Ver. 1. *And the Lord said unto Moses, &c.*] In answer to his objection, taken from his own meanness, and the majesty of Pharaoh, and from his want of readiness and freedom of expression: *see*: take notice of, observe what I am about to say: *I have made thee a god to Pharaoh*; not a god by nature, but made so; he was so by commission and office, clothed with power and authority from God to act under him in all things he should direct; not for ever, as angels are gods, but for a time; not in an ordinary way, as magistrates are gods, but in an extraordinary manner; and not to any other but to Pharaoh, being an ambassador of God to him, and as in his room and stead to rule over him, though so great a monarch; to command him what he should do, and controul him when he did wrong, and punish him for his disobedience, and inflict such plagues upon him, and do such miracles before him, as no mere man of himself, and none but God can do; and even exercise the power of life and death, as in the slaying of the first-born, that Pharaoh

should stand in as much fear of him, as if he was a deity, and apply to him to remove the plagues upon him, as if he was one: *and Aaron thy brother shall be thy prophet*; to declare the will of God revealed to him by Moses from the Lord; so that this seems to be more than to be the mouth and spokesman of Moses and interpreter and explainer of his words, or to be acting the part of an orator for him; for Moses in this affair being God's vicegerent, and furnished with a knowledge of the mind and will of God respecting it, as well as with power to work miracles, and inflict plagues, was made a god to both Pharaoh and Aaron; see ch. iv. 6. to Pharaoh in the sense before explained, and to Aaron, he being his prophet, to whom he communicated the secrets of God, and his will and pleasure, in order to make the same known to Pharaoh. Thus highly honoured was Moses to be a god to a sovereign prince, and to have Aaron to be his prophet.

Ver. 2. *Thou shalt speak all that I command thee, &c.*] That is, to Aaron his prophet, whatever the Lord made known to him in a private manner as his will to be done: *and Aaron thy brother shall speak unto Pharaoh*: whatsoever should be told him by Moses, as from the Lord: *that he send the children of Israel out of his land*; this was the principal thing to be insisted upon; and all that was said or done to him was to bring about this end, the dismissal of the children of Israel out of Egypt.

Ver. 3. *And I will harden Pharaoh's heart, &c.*] See the note on ch. iv. 21: *and multiply my signs and my wonders in the land of Egypt*; work one miracle and wonderful sign after another, until they are all wrought intended to be wrought; and which he had given Moses power to do, and until the end should be answered and obtained, the letting go of the children of Israel.

Ver. 4. *But Pharaoh shall not hearken unto you, &c.*] Regard not what they said, nor answer the demand

they made, or obey the command of God delivered by them to him: this the Lord apprised them of, that they might not be discouraged, and conclude their labour would be in vain, their attempts fruitless, and they should never gain their point, but spend their time, and expose themselves to danger to no purpose: *that I may lay mine hand upon Egypt*; the inhabitants of Egypt, smiting them with one plague after another, and particularly with the last, slaying their first-born; every plague was a stroke of his hand, and an effect of his mighty power and vengeance, and more especially that: *and bring forth mine armies*; the children of Israel consisting of 600,000 men, besides women and children, ch. xii. 37. which, divided into 12 tribes, made 12 fine armies, 50,000 men in a tribe or army upon an average: *and my people the children of Israel out of the land of Egypt*: the word *and* need not be supplied; if any supplement is necessary, the word *even* would be better, since this clause is added by way of explanation, shewing who are meant by the armies of the Lord, his people to be brought out: *by great judgments*; inflicted upon the Egyptians.

Ver. 5. *And the Egyptians shall know that I am the Lord, &c.*] Jehovah, the one only true and living God; this they should know by the judgments executed upon them, and be obliged to acknowledge it: *when I stretch forth mine hand upon Egypt*; especially the last time, to destroy the first-born: *and bring out the children of Israel from among them*; by which it would appear that he was mightier than they, and obtained the end for which the plagues were inflicted on them.

Ver. 6. *And Moses and Aaron did as the Lord commanded them, &c.*] After this they never shewed any reluctance, or made any objection to any message they were sent with, or any work they were ordered to do, but went about it at once, and performed it with all readiness and cheerfulness: *so did they*; which is not a superfluous and redundant expression, but very emphatical, shewing with what care and diligence they did every thing, and how exactly they conformed in all things to the divine will.

Ver. 7. *And Moses was 80 years old, &c.*] At this time, which is observed partly to shew how long Israel had been afflicted in Egypt; for their great troubles and miseries began about the time of the birth of Moses, or a little before, as appears from the above history; and partly to shew the patience and forbearance of God with the Egyptians, and how just and righteous were his judgments on them; with this perfectly agrees Stephen's account of the age of Moses, Acts vii. 23, 30. *and Aaron 83 years old, when they spake unto Pharaoh*; so that they were men that had had a large experience of things, and had been long training up for the service designed to be done by them; they were men of wisdom and prudence, of sedate and composed countenances, and fit to appear before a king, whose age and venerable aspect might command attention to them. Aben Ezra observes, that "in " all the Scripture there is no mention of any pro-

phets that prophesied in their old age but these, because their excellency was greater than all the prophets." By this it appears that Aaron was three years older than Moses. A Jewish chronologer says^a, that it is affirmed in an exposition of theirs, that Aaron prophesied to the Israelites in Egypt 80 years, which is making him to be a very young prophet when he first entered into the office. The Arabic writers^b say, Miriam was at this time 87, so was 7 years older than Moses, and 4 years older than Aaron; see ch. ii. 4.

Ver. 8. *And the Lord spake unto Moses and unto Aaron, &c.*] After he had given them their commission, and instructions to go to Pharaoh, and a little before they went in to him: *saying*, as follows.

Ver. 9. *When Pharaoh shall speak unto you, saying, shew a miracle for you, &c.*] To prove that they came from God, the Jehovah they said they did, and that they were his ambassadors, and came in his name, and made the demand for him; which when he seriously reflected on things, he would be ready to require, hoping they would not be able to shew any, and then he should have somewhat against them, and treat them as impostors: *then thou shalt say unto Aaron, take thy rod*; the same that Moses had in his hand at Horeb, and brought with him to Egypt; this he had delivered into the hand of Aaron, who was to be his agent, and with this rod do signs and wonders as he did, and on account of them it is sometimes called the rod of God: *and cast it before Pharaoh, and it shall become a serpent*; as it became one before at Horeb, when Moses by the order of God cast it on the ground, and afterwards became a rod again, as it now was, ch. iv. 2, 3, 4. Hence Mercury, the messenger of the gods with the Heathens, is represented as having a *caduceus*, a rod or wand twisted about with snakes^c.

Ver. 10. *And Moses and Aaron went in unto Pharaoh, &c.*] Into the palace of Pharaoh boldly, and with intrepidity, clothed with such power and authority, and assured of success; *and they did as the Lord had commanded*; they demanded in his name the dismissal of the children of Israel, and upon his requiring a miracle to confirm their mission, wrought one as follows: *and Aaron cast down his rod before Pharaoh, and it became a serpent*; or a dragon, as the Septuagint version; this word is sometimes used of great whales, Gen. i. 21. and of the crocodile, Ezek. xxix. 3. and it is very likely the crocodile is meant here, as Dr. Lightfoot^d thinks; since this was frequent in the Nile, the river of Egypt, where the Hebrew infants had been cast, and into whose devouring jaws they fell, and which also was an Egyptian deity^e. Though no mention is made of Pharaoh's demanding a miracle, yet no doubt he did, as the Lord had intimated he would, and without which it can hardly be thought it would be done; and Artapanus^f, an Heathen writer, expressly asserts it; for he says, "when the king required of Moses to do " some sign or wonder, the rod which he had he " cast down, and it became a serpent, to the amaze- " ment of all, and then took it by its tail and it be-

^a Shalshalet Hakobala, fol. 7. 1.

^b Patricides, p. 26. apud Hottinger. p. 415.

^c Vid. Chartar. de Imag. Deorum, p. 136. imag. 40.

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^d Works, vol. 1. p. 702.

^e Crocodylem adorant, Juvenal, Sat. 15.

^f Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 425.

"came a rod again," which is a testimony from an Heathen of the truth of this miracle.

Ver. 11. *Then Pharaoh also called the wise men and the sorcerers, &c.*] The cunning men and wizards, a sort of jugglers and deceivers, who pretended to great knowledge of things, to discover secrets, tell fortunes, and predict things to come, and by legerdemain tricks, and casting a mist before people's eyes, pretended to do very wonderful and amazing things; and therefore Pharaoh sent for these, to exercise their art and cunning, and see if they could not vie with Moses and Aaron: *now the magicians of Egypt, they also did in like manner with their enchantments; or by their secret wiles and juggles, making things seem to appear to the sight when they did not really, but by dazzling the eyes of men by their wicked and diabolical art, they fancied they saw things which they did not; for the word has the signification of flames of fire, or of a flaming sword, or lance, which being brandished to and fro dazzles the sight.* The Targum of Jonathan gives the names of two of these magicians, whom he calls Jannes and Lambres, as does the apostle in 2 Tim. iii. 8. see the note there. Josephus¹ calls these magicians of Egypt priests, and Artapanus² says, they were priests that lived about Memphis. According to the Arabs³, the name of the place where they lived was Ausana, a city very ancient and pleasant, called the city of the magicians, which lay to the east of the Nile: their name in the Hebrew language is either from a word which signifies a style, or graving-tool, as Fuller⁴ thinks, because in their enchantments they used superstitious characters and figures; or, as Saadiah Gaon⁵, from two words, the one signifying a *hole*, and the other *stopped*: because they bored a hole in a tree to put withcrafts into it, and stopped it up, and then declared what should be, or they had to say.

Ver. 12. *For they cast down every man his rod, and they became serpents, &c.*] That is, they seemed to be so, as Josephus² expresses it, but not really, in which he is followed by many; though some think that the devil assisted in this affair, and in an instant, as soon as the rods were cast down, removed them and put real serpents in their room: *but Aaron's rod swallowed up their rods*: that is, the serpent that Aaron's rod was turned into, swallowed up the rods of the magicians, which never were otherwise than rods only in appearance; or if real serpents were put in the room of them, these were devoured by his serpent called his rod, because it was before turned into a serpent, as Aben Ezra observes; though the Targums of Jonathan, Jarchi, and R. Jeshua, suppose this was done after the serpent became a rod again; which makes the miracle the greater and more wonderful, that a rod should devour other rods; and supposing them real serpents, this was what the magicians could not make their rods do, and in which they were outdone by Aaron.

Ver. 13. *And he hardened Pharaoh's heart, &c.*] Or,

notwithstanding the heart of Pharaoh was hardened¹; though he saw the rods of his magicians devoured by Aaron's rod; or therefore² his heart was hardened, because he saw that the rods of his magicians became serpents as well as Aaron's; in which there was a deception of sight, and which was suffered for the hardening of his heart, there being other wonders and miracles to be wrought, for shewing forth the divine power, before Israel must be let go: that he hearkened not unto them; to Moses and Aaron, and comply with their demand, to dismiss the people of Israel: as the Lord had said; or foretold he would not.

Ver. 14. *And the Lord said unto Moses, Pharaoh's heart is hardened, &c.*] Or *heavy³, dull and stupid, stiff and inflexible, can't lift up his heart, or find in his heart to obey the will of God: he refuseth to let the people go; which was an instance and proof of the hardness and heaviness of his heart, on which the above miracle had made no impression, to regard what God by his ambassadors had required of him.*

Ver. 15. *Get thee unto Pharaoh in the morning, &c.*] The next morning, a time in which the mind is most composed and sedate, and fit to attend to what may be suggested: *lo, he goeth out unto the water; the river Nile, either to take his morning's walk, and to refresh himself at the water-side, as the Jerusalem Targum; or to observe divinations upon the water, as a magician, as the Targum of Jonathan.* So in the Talmud⁴ it is said, that the Pharaoh in the days of Moses was a magician. Or rather, as Aben Ezra thinks, which he says is a custom of the kings of Egypt to this day, to go out in the months of Tammuz and Ab, *i. e.* June and July, when the river increases, to observe how many degrees it has ascended, by which the fruitfulness of the ensuing season was judged of. See the note on Amos viii. 8. Or else he went to worship the rising sun, or the Nile, to pay his morning devotions to it: for not only Jarchi, and other Jewish writers, say it was their chief god, but Plutarch⁵ also affirms, that nothing was so much honoured with the Egyptians as the Nile; and both Theodoret on this place, and Athanasius⁶ elsewhere says, that they reckoned it a god, and worshipped it as such; and it has been usual with other nations to worship rivers, as Ælianus⁷ reports: *and thou shalt stand by the river's brink against he come: over-against the brink of the river Nile, in order to meet him: and the rod which was turned to a serpent shalt thou take in thine hand; as a terror to Pharaoh, on sight of which he might be put in mind of what had been done, and by means of which he might fear other wonders would be wrought; by this it appears, that after the rod had been turned into a serpent, it became a rod again, as it did at Horeb, ch. iv. 4. Moses having previous notice of all this, shews the prescience of God, and his certain knowledge of future contingent events.*

Ver. 16. *And thou shalt say unto him, &c.*] Upon meeting him: *the Lord God of the Hebrews hath sent*

¹ Antiqu. l. 2. c. 13. sect. 3.

² Apud Euseb. ut supra.

³ Arab. Geograph. Climat. 2. par. 4. lin. 21.

⁴ Miscell. Sacr. l. 5. c. 11.

⁵ Comment. in Dan. i. 20.

⁶ Antiqu. ut supra.

⁷ אֲתָמֵן attamen obfirmatum est, Junius & Tremellius.

^b Itaque, Piscator.

^c כְּבֵד grave, Montanus, Drusius. So Ainsworth.

^d T. Bab. Moed. Katon, fol 18. 1.

^e De Iside & Osir. Vide Philo de Vita Mosis, l. 1. p. 617.

^f Contr. Gentil. p. 20. & de Incarnatione, p. 73.

^g Var. Hist. l. 2. c. 33.

me unto thee; still appearing in the character of the ambassador of Jehovah, the God of the children of Israel: saying, let my people go, that they may serve me in the wilderness; the demand is once more renewed, before any punishment is inflicted for refusal, that the patience and forbearance of God might be the more visible, and his judgments appear the more righteous when inflicted, as well as Pharaoh be left more inexcusable. The reason of the demand is observed, that they may serve me; keep a feast, and sacrifice to him, as is before expressed, and the place where is pointed at: in the wilderness; at Sinai, in Arabia, where were the mountains of Sinai and Horeb; but the time of their service is not here expressed, as elsewhere, namely, 3 days: and, behold, hitherto thou wouldst not hear; and obey the voice of the Lord, upbraiding him with his disobedience, and the hardness of his heart; but signifying it was not now too late, though it was advisable to be quick, or the blow would be given, and the plagues inflicted.

Ver. 17. Thus saith the Lord, in this thou shalt know that I am the Lord, &c.] By the following instance of his power and vengeance: behold, I will smite with the rod that is in my hand; which though in the hand of Moses, ver. 18. yet he being his ambassador, and representing him, is said to be in the hand of the Lord; and with this he threatens to smite upon the waters which are in the river; the river Nile, and the canals thereof: and they shall be turned to blood; and if this river was their god, it would abundantly appear that the God of the Hebrews was Jehovah, and above all gods, and particularly above theirs.

Ver. 18. And the fish that is in the river shall die, &c.] Their element being changed, and they not able to live in any other but water: and the river shall stink; with the blood, into which it should be congealed, and with the putrefied bodies of fishes floating in it: and the Egyptians shall loath to drink of the water of the river; the very colour of it, looking like blood, would set them against it, and create a nausea in them; or shall be weary^b, tired of drinking it in a little time, through the loathsomeness of it; or be weary in digging about it, ver. 24. to get some clear water to drink of; or in seeking to find out ways and methods to cure the waters, that so they might be fit to drink of, as Jarchi interprets it.

Ver. 19. And the Lord spake unto Moses, &c.] Pharaoh still being obstinate, and refusing to let the people go: say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt; upon all of them in general, what were in the river Nile, or derived from it, as follows: upon their streams; the seven streams of the river Nile, Isa. xi. 15. see the note there: upon their rivers; the canals that were cut out of the river Nile, for the watering of their fields and gardens, for they had no other river: and upon their ponds, and upon all their pools of waters; which were dug near the river, or to which pipes were laid to convey the water thither: that they may become blood; and so not fit to drink: and that there may be blood throughout all the land of

Egypt, both in vessels of wood, and in vessels of stone; in which water were kept in private houses, fetched from the river for the use of families; all which were to be turned into blood everywhere, in all parts of the land, and in all places mentioned, immediately upon Aaron's taking his rod, and smiting the waters with it in that part of the river that was before him.

Ver. 20. And Moses and Aaron did so, as the Lord commanded, &c.] Moses delivered the rod to Aaron, who took it and went to the water-side: and he lift up the rod, and smote the waters that were in the river: or in that river¹, the river Nile, on the brink of which Pharaoh then stood: in the sight of Pharaoh, and in the sight of his servants; his nobles and courtiers who attended him in his walk to the water; for this was done before he returned to his palace: and all the waters that were in the river were turned into blood; not only the face of the waters looked like blood, but they were really turned into it; and not only the superficies of the water, but all the water that was in the river, wherever it flowed, and as far as it flowed in the land of Egypt.

Ver. 21. And the fish that was in the river died, &c.] Which was a full proof that the conversion of it into blood was real; for had it been only in appearance, or the water of the river had only the colour of blood, and looked like it, but was not really so, it would not have affected the fishes, they would have lived as well as before; and this plague was the greater affliction to the Egyptians, not as it affected their drink but their food, fish being what the common people chiefly lived upon, Numb. xi. 5. see Isa. xix. 8. and the note there: and the river stunk; the blood into which it was turned being corrupted through the heat of the sun, and the dead fishes swimming upon it being putrefied: and the Egyptians could not drink of the water of the river; and they had no other water to drink of; for rain seldom fell in Egypt, though sometimes it did in some places, see the note on Zech. xiv. 18. The water of the river Nile was not only their common drink, but it was exceeding pleasant, and therefore the loss of it was the greater; it was so remarkable for the sweetness and delicacy of its taste, that in the time of Pescennius Niger, when his soldiers murmured for want of wine, he is reported to have answered them, "what! crave you wine, and have the water of the Nile to drink?" which Mr. Maillet, who lived 16 years consul for the French nation at Grand Cairo, confirms, and says, that it is grown to be a common proverb, that whoever has once tasted it will ever after pine for it!; with this compare Jer. ii. 18: and there was blood throughout all the land of Egypt; in the river, wherever it flowed, in all its streams and channels, and wherever any water was collected out of it, or fetched from it, let it be in what reservoir it would. This is the first plague executed on the Egyptians, and a very righteous one by the law of retaliation for shedding the blood of innocent babes, through casting them into this river; and this will be the second and third vials of God's wrath, which will be poured on antichrist, or mystical Egypt, who

^a נִלְאָן delassabuntur, Tigurine version, Vatablus. Defatigabuntur, Cartwright.
¹ בְּיַרְדֵּן אוֹ טַוּ שְׂפֵרַתָּא, Sept. in eo rivo, Junius and Tremellius, Piscator.

^b Vid. Plin. Nat. Hist. l. 6. c. 29.

¹ See the Bishop of Clogher's Chronology of the Hebrew Bible, p. 287.

will have blood given to drink because worthy, see Rev. xvi. 3, 4, 5, 6. Artapanus^m, an Heathen writer, bears testimony to this miracle, though he does not so fully and clearly express it as it was; he says, "a little after, " that is, after the former miracle of the rod turned " into a serpent, the Nile, that river whose swelling " waves overflow all Egypt, was smitten with the rod; " and the water being gathered and stagnated, boiled " up, and not only the fishes were destroyed, but the " people perished through thirst."

Ver. 22. *And the magicians of Egypt did so with their enchantments, &c.*] Who were either in company with Pharaoh and his nobles, or were immediately sent for to try their art, and confront Moses and Aaron with it; and who very probably got a little water in a vessel, and by some juggling trick imposing upon, and deceiving the sight of Pharaoh and his servants, made it look like blood; and the devil might help them to a sufficient quantity of blood, and discolour the water with it, and make it appear as if it was blood, and which was a poor business; had they turned the bloody river into water again, they would have equalled the miracle of Moses and Aaron, and done some service to their country; but to deceive the sight of people, or to spoil a small quantity of water that was good, by mixing it with blood, was but a mean and unworthy action. Should it be asked from whence they had this water, when all was turned into blood? it may be answered, either from Goshen, as the Targum of Jonathan, the waters of the Hebrews not being affected with this plague: though Aben Ezra thinks they were; or from the sea, as Theodoret; but both these places were too far distant to fetch water from, in the time that Pharaoh stayed here before his return home: rather therefore this water was had from some habitation of the Israelites in the city near at hand, where Pharaoh lived, or was dug for immediately by the magicians, as in ver. 24. or it may be that all the waters were not immediately turned into blood, but successively and gradually, first the river, and then its streams, &c. so that there might be near at hand a pool of water, not yet turned into blood, and a vessel of water might be fetched from it, on which they exercised their juggling art: *and Pharaoh's heart was hardened*: by seeing his magicians do what was similar to what Moses and Aaron had done; and therefore concluded that it was not by the hand of God, but owing to a magic art they were masters of, as his magicians were: *neither did he hearken unto them*; to Moses

and Aaron, and what they said to him, to let the people go: *as the Lord had said*; had before told he would not hearken to them, ver. 4.

Ver. 23. *And Pharaoh turned, and went into his house, &c.*] Turned away from Moses and Aaron, and turned back from the river to which he came, and went to his palace in the city; it being perhaps now about dinner-time, when all before related had passed: *neither did he set his heart to this also*: had no regard to this miracle of turning the waters into blood, as well as he had none to the rod being turned into a serpent, and devouring the rods of the magicians; he neither considered the one nor the other, or seriously and closely thought of this, any more than of the other.

Ver. 24. *And all the Egyptians digged round about the river, &c.*] On each side of it, in order to get clear water; and Aben Ezra thinks the Hebrews also, who were affected with this, and the two following plagues, the frogs and lice: but it is much more reasonable to conclude that they were free from them all. This they did *for water to drink*: for there was none in the river, streams, ponds and pools, or in vessels, in which they used to reserve it, and therefore could come at none but by digging; and whether they obtained any in that way is not said: *for they could not drink of the waters of the river*: it being turned into blood, and stunk so exceedingly; and though they might strain it, and make it in some measure drinkable, and might make use of the juice of herbs, and other things, to extinguish their thirst, and the better sort might have a stock of wine, yet multitudes must be greatly distressed, and many perish, as Philoⁿ the Jew says they did.

Ver. 25. *And seven days were fulfilled, &c.*] On there were full seven days, a whole week: *after that the Lord had smitten the river*: and turned it into blood; here the miracle is ascribed to him; Moses and Aaron, and the rod they used, were only instruments nothing short of almighty power could do such a miracle; it seems this lasted seven days at least. It began, as Bishop Usher^o computes it, on the 18th day of the 6th month, or Adar, part of February and part of March, and ended the 25th of the same. It is not said that Pharaoh requested to have it removed though Philo^p says he did; his stubborn heart not being humbled enough as yet to ask such a favour, and therefore perhaps it was taken off without asking for it, to make way for another.

C H A P. VIII.

IN this chapter Pharaoh is threatened with the plague of frogs, in case he refused to let Israel go, which accordingly was brought upon him, ver. 1—6. and though the magicians did something similar to it, yet these were so troublesome to Pharaoh, that he promised to let the people go, and sacrifice to God, if they removed; and a time being fixed for the removal

of them, it was accordingly done at the entreaty of Moses and Aaron, ver. 7—14. but there being a respite, Pharaoh's heart was hardened, and the plague of lice is ordered, and which was executed; and though this the magicians essayed to do, and could not, but owned it to be the finger of God, yet Pharaoh's heart was hardened, ver. 15—19. wherefore he is threaten-

^m Apud Euseb. Præpar. l. vii. c. 27. p. 435.

ⁿ De Vita Mosæ, l. 1. p. 617.

^o Annal. Vet. Test. p. 20.

^p Ut supra.

some few, as a proof of their art and skill, and to shew that Moses and Aaron did but what they could do; but what they did either were only in appearance, deceiving the sight of Pharaoh and his people, or real frogs were brought to them by the help of devils, but not in such numbers: and besides, this was adding to the plague, and not diminishing it; had they done any thing to the purpose, they should have removed it at once, or destroyed the frogs; but that they could not do, of which Pharaoh being sensible, he therefore entreated for the removal of them by Moses and Aaron. To this plague there seems to be some reference at the pouring out of the sixth vial, Rev. xvi. 13, 14.

Ver. 8. *Then Pharaoh called for Moses and Aaron, &c.*] He sent for them: and said, *entreat the Lord, that he may take away the frogs from me and from my people*; he begins now to know the Lord, whom he knew not before, by the judgments he executed on him, to acknowledge his hand in those judgments, and tacitly to own that none else could remove them; and his proud heart was so far humbled, as to beg the favour of Moses and Aaron to intercede with the Lord to cause this plague to cease, which was intolerable: and it may be observed from other instances in history, somewhat similar to this, that whole cities and countries have been deserted by their inhabitants on a like occasion, as those of Pæonia and Dardania, in the account above given; and Justin reports^u of the Abderites, a people of Thrace, that because of the multitude of frogs and mice, were obliged to leave their native country, and seek new habitations; and Diodorus Siculus^w and Ælianus^x relate much the same of a people called Autariatæ; and Varro^y affirms, that in a city in France, the inhabitants of it were drove away by frogs; which instances, as they shew how very distressing such a calamity is, so they serve to illustrate and confirm the truth of the divine history, cavilled at by infidels, when any thing is related in it exceeding the common and ordinary course of things: *and I will let the people go, that they may do sacrifice unto the Lord*; as had been frequently required of him, ch. v. 1, 3, and vii. 16. and viii. 1.

Ver. 9. *And Moses said unto Pharaoh, glory over me, &c.*] If thou canst; take every advantage against me of lessening my glory, and increasing thine own; or vaunt or boast thyself against me, as the phrase is rendered, Judg. vii. 2. Isa. x. 15. or take this honour and glory to thyself over me, by commanding me, and fixing a time to pray for thee, and I'll obey thy orders; which agrees with the Septuagint, Syriac, and Vulgate Latin versions, and the paraphrase of Onkelos, *appoint, or order for me*; that is, when I shall pray for thee; or do me this honour, to believe me in the sight of the people, to declare before them that thou dost believe that upon my prayer for thee this plague shall be removed: *when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in this river only?* Moses agreed to entreat the Lord for him as he desired, but

leaves it with him to fix the time for doing it; and thus he did, that it might appear that the removal of the frogs, as well as the bringing of them, would not be owing to chance or to any natural cause, but to the Lord himself; and though Moses had no direction from the Lord for this, that is recorded, yet he might presume upon it, since he was made a god to Pharaoh and had power to do as he pleased; and also he knew the mind and will of God, and might have now a secret impulse upon his spirit, signifying it to him: and besides, he had the faith of miracles, and strongly believed that God would work this by him, and at what soever time should be fixed.

Ver. 10. *And he said, to-morrow, &c.*] Which according to Bishop Usher was the 26th day of Adar, or February. It may seem strange that Pharaoh, and his people, being so greatly distressed with this plague should not desire that the Lord would be entreated to do it immediately, and not put it off to another day two reasons are usually given: one is, he might hope that it would by that time go off of itself, and then he should not be beholden to the Lord, nor to Moses; and the other is, that he thought an affair of this kind could not be done immediately, but that it required time for making the intercession, and performing rites and ceremonies, which he supposed might be used, as were by his magicians; and it might be now the evening of the day, and therefore deferred it till to-morrow: *and he said, be it according to thy word*, as if he had said, shall be done as thou hast desired, and at the time fixed: *that thou mayest know that there is none like unto the Lord our God*; that can send plagues, and remove them at his pleasure, which the deities he worshipped and the magicians he employed, could not do.

Ver. 11. *And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people, &c.*] Signifying there should be a full and clear riddance of them: *they shall remain in the river only*; the river Nile.

Ver. 12. *And Moses and Aaron went from Pharaoh, &c.*] To the place where they used to pray to the Lord, and meet with him, and receive messages from him; this they did the same day the plague was inflicted, the day before the morrow came when the frogs were to be removed: *and Moses cried unto the Lord* prayed unto him with great fervency, and with a loud voice, most fervently entreating that the frogs might be removed on the morrow, as he had promised, that he might not be covered with shame and confusion before Pharaoh; his faith of the miracle being wrought did not hinder the use of prayer to God for it: *because of the frogs which he had brought against Pharaoh as an army*: or *put upon*^z him, as a judgment on him or rather the sense is, as it may be rendered, *because of the business of the frogs, which he had proposed or promised to Pharaoh*^a; that is, for the taking of the away, he had proposed to Pharaoh to fix the time when he should entreat the Lord for the removal of them; and he having fixed on the morrow, Moses pr

^u E Trogo, l. 15. c. 2.

^w Bibliothec. l. 3. p. 164.

^x De Animal. l. 17. c. 41.

^y Apud Plin. Nat. Hist. l. 8. c. 29.

^z לפרעה שם posuit Parhoni, Pagninus, Montanus; imposuer Junius & Tremellius.

^a Super causa rei negotio ranarum quod proposuerat Pharaoh Fagius.

vised it should be done according to his word; and now he is importunate with the Lord, that it may be done as he had promised.

Ver. 13. *And the Lord did according to the word of Moses, &c.*] He heard his prayers, and fulfilled what he had promised Pharaoh: *and the frogs died out of the houses, and out of the villages, and out of the fields; the word for villages signifies courts*^b, and may be so rendered here; and the sense is, that they not only died out of their dwelling-houses, but out of their court-yards, and even out of their gardens, orchards, and fields, so that there were none near them to give any manner of trouble and offence. And their dying, and remaining dead upon the spot, were clear proofs that they were real frogs that were produced, and not in appearance only, as the frogs of the magicians might be; God could have caused them to return to the river from whence they came, or have annihilated them, or removed them out of sight in an instant; but the killing of them, and letting them lie dead, proved the truth of the miracle, and gave apparent evidence of it both ways, both in the bringing and removing them.

Ver. 14. *And they gathered them together upon heaps, &c.*] Swept them up, and laid them in heaps out of the way: *and the land stank*; with the stench of the dead frogs, which was another proof and evidence of the reality of the miracle; and that dead frogs will cause such an ill smell appears from the above account of what befell the inhabitants of Pæonia and Dardania, unless that should be the same with this, only the names of places and some circumstances altered; see the note on ver. 16.

Ver. 15. *But when Pharaoh saw that there was respite, &c.*] From his affliction, as the Targum of Jonathan adds; the plague was removed, and he found himself and his people at ease: or there was a *breathing*^c; before he and his people were so oppressed, that they could scarce breathe, but now being delivered from the judgment on them with which they were straitened, were enlarged and at liberty, and in easy circumstances: *he hardened his heart*; see the note on ch. vii. 14. *and hearkened not unto them*; to Moses and Aaron, to let the children of Israel go, as they had required, and he had promised: *as the Lord had said*; had foretold that he would not hearken to them, nor let Israel go as yet.

Ver. 16. *And the Lord said unto Moses, &c.*] On the 27th day of the month, according to Bishop Usher, the same day the frogs were removed; no warning is given him of the next plague, at least there is no account of any: *say unto Aaron, stretch out thy rod, and smite the dust of the land*; in some one part of the land, that place nearest to him where there was a quantity of dust; for it can't be imagined that he should smite all the dust of the land in every part of it, but smiting one part served for the whole: *that it may become lice throughout all the land of Egypt*: that it may gnats, as some, nor flies, as others, but lice, though perhaps not of the common and ordinary sort, but new and extraordinary, and it may be of different sorts, suitable to different creatures.

Ver. 17. *And they did so, &c.*] As follows: *for Aaron stretched out his hand with his rod*; as directed and ordered: *and smote the dust of the earth, and it became lice in man and in beast*; which shews it was a miraculous operation, since lice do not usually spring from dust, but from the sweat of bodies, and the nastiness of them, through sloth and idleness; and moreover, this was like the creation of man at first, which was out of the dust of the earth, and alike the effect of almighty power: *all the dust of the land became lice throughout all the land of Egypt*; that is, the greatest part of it, not that every atom of dust became lice, nor was the land of Goshen, in which the Israelites dwelt, infected with this plague, unless where any of the Egyptians were; though Dr. Lightfoot^d thinks, that lice were in Goshen as in other parts of Egypt, there being no severing between Goshen and Egypt mentioned until the next plague; and since Israel had partook of many of the sins of Egypt, they must partake of some of her punishments; and he thinks this is the reason that the plague of lice is not reckoned among the plagues of Egypt in Psal. lxxviii. because it was common to Israel, and to the Egyptians, and which is the sense of Aben Ezra on ch. vii. 24. The account that Artapanus^e, the Heathen historian, gives of this plague, is this; "Moses smote the earth with a rod, and produced a certain flying animal, which greatly distressed the Egyptians, and raised ulcers in their bodies, which no physicians could cure." And so Origen^f describes this creature as "having wings and flying in the air, but so subtile and minute as to escape the eye, unless very sharp-sighted; but when it lights upon a body, it stings most bitterly, so that what a man can't see flying, he feels stinging." Both seem to design the gnat, but this sort of vermin don't stick in and abide with men or beasts, as these here are said to do, but buzz about and bite, and then are gone.

Ver. 18. *And the magicians did so with their enchantments, to bring forth lice, &c.*] They made use of their magical art, and juggling tricks they were masters of, to produce the like sort of creatures, or at least to make such appear, or seem to appear, to the eyes of men: *but they could not*; God would not suffer them to do it, to impose upon Pharaoh, and deceive him and the Egyptians any longer; and a stop is put to them, when such small and despicable creatures were produced, the more to put them to shame and confusion, and to shew that what they did before was not real, and that what they did in appearance was only by divine permission; *so there were lice upon man and upon beast*; these lay in great numbers on both, biting and distressing them in a most terrible manner; for as the magicians could not produce such creatures, it was not in their power to remove them.

Ver. 19. *Then the magicians said unto Pharaoh, this is the finger of God, &c.*] This is to be ascribed to a power superior to human, to a divine power; so long as they could do something similar, or impose upon the senses of men, and make them believe they did the like, they would not acknowledge divine omnipotence;

^b מן החצרות exatriis, Montanus, Tigurine version, Piscator.

^c הרוחה respiratio, Pagninus, Montanus, Tigurine version, Junius and Tremellius, Piscator, Drusius.

^d Works, vol. 1. p. 705, 706.

^e Apud Euseb. ut supra.

^f In Exod. Homil. 4. fol. 35. col. 2.

but when they no longer could deceive the sight of Pharaoh and the Egyptians, then they own the effects of a superior power: and this they did partly to detract from the power of Moses and Aaron, because they would not have them pass for more skilful persons in the magic art than themselves; and therefore suggest, that this was done not by virtue of any human skill and art, but by the power of the Supreme Being; and partly to detract from the honour of the God of Israel; for they don't say this is the finger of Jehovah, whom they accounted, as Dr. Lightfoot ^f observes, as a petty trivial god, but this is the finger of Elohim, the Supreme Deity. It is conjectured by some ^h, that in memory of this plague the Egyptian priests scrape their whole bodies, lest there should be a louse or any unclean thing on them when they worship their gods, as Herodotus ⁱ relates: *and Pharaoh's heart was hardened, and he hearkened not unto them*: either not unto the magicians owning the hand of God, and his divine power in the plague inflicted; or to Moses and Aaron demanding the dismissal of the people of Israel, which latter seems to be confirmed by the usual phrase, as follows, *as the Lord had said*; see ch. vii. 4.

Ver. 20. *And the Lord said unto Moses, rise up early in the morning, &c.*] Of the day following, the 28th of Adar, or February, according to Bishop Usher; this was the fittest time to meet with Pharaoh, and the most likely to make impressions on him: *and stand before Pharaoh*: meet him as he comes along, and stop him, and stand before him as having something to say to him; this was using great boldness and freedom with a king; but as Moses was ordered to do it by the King of kings, it became him to obey him: *lo, he cometh forth to the water*; see the note on ch. vii. 15. *and say unto him, thus saith the Lord, let my people go, that they may serve me*: which had often been required before, but to no purpose, and in case of refusal he is threatened as follows.

Ver. 21. *Else, if thou wilt not let my people go, &c.*] But remainest obstinate and inflexible: *behold, I will send swarms of flies upon thee*; the word used is generally thought to signify a mixture, and is interpreted by many a mixture of various creatures; the Targum of Jonathan paraphrases it a mixture of wild beasts, and so Josephus ^k understands it of all sorts of beasts, of many forms, and such as were never seen before; according to Jarchi, all sorts of evil beasts are meant, as serpents and scorpions, mixed together; and so Aben Ezra says it signifies evil beasts mixed together, as lions, wolves, bears, and leopards; but it is not likely the houses should be filled with these, or the ground covered with them, as after related: and besides, they would soon have destroyed all the inhabitants of the land, since as it follows they are said to be upon them; rather a mixture of insects is intended; the Septuagint version renders it the *dog-fly*, and so Philo the Jew ^l; which, as Pliny ^m says, is very troublesome, to dogs especially, about their ears, and this version Bochart ⁿ

approves of: *and upon thy servants, and upon thy people, and into thy houses*; they should be sent unto and settle first on his own person, and also on his ministers and courtiers, and upon all his subjects in general, and get into their houses, and be very troublesome guests there: *and the houses of the Egyptians shall be full of the swarms of flies, and also the ground whereon they are*; their number would be so very great.

Ver. 22. *And I will sever in that day the land of Goshen, in which my people dwell, &c.*] Distinguish it from other parts of the land of Egypt: *that no swarms of flies shall be there*; which was a very wonderful thing, and so the word may be rendered, *I will marvellously sever or separate* ^o, and so the Targum of Jonathan, *I will do wonders or miracles in that day*: as they were to make such a difference in one part of the country from another, and so near as Goshen was to the place where Pharaoh lived, and to bound and limit such sort of creatures as flies, which move swiftly from place to place, and particularly to keep the land of Goshen clear of them; when, as Bishop Patrick observes, it was a country that abounded with cattle, whose dung is apt to breed flies: *to the end thou mayest know that I am the Lord in the midst of the earth*; he is God over all the earth, and rules as a King in the midst of it, and does whatsoever he pleases in it; see Psal. lxxiv. 12. and in the midst of the land of Goshen where his people dwelt, and over whom he was King in a peculiar manner, and took a peculiar care of them, to protect and defend them; and which must the more vex and distress the Egyptians, when they saw the Israelites clear of those plagues they were afflicted with.

Ver. 23. *And I will put a division between my people and thy people, &c.*] Or, a redemption ^p; for by distinguishing them in his providence from the Egyptians, he might be said to redeem or deliver them; thus God makes a difference between his chosen people and the rest of the world, through his son's redemption of them by his blood, out of every kindred, tongue, people, and nation: *to-morrow shall this sign be*; which, according to Bishop Usher, must be the 29th day of Adar or February.

Ver. 24. *And the Lord did so, &c.*] And this he did immediately of himself, without any means; not by the rod of Aaron, to let the Egyptians see that there was nothing in that rod, that it had no magic virtue in it, and what was done by it was from the Lord himself, who could as well inflict plagues without it as with it; see Psal. cv. 31. *and there came a grievous swarm of flies*; or a heavy ^q one, which was both very numerous, and very troublesome and distressing: *into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt*: into the palace of Pharaoh, and into the palaces of his nobles, ministers, and courtiers, and into the dwelling-places of all his subjects, throughout the whole land, excepting the land of Goshen: *the land was corrupted by reason of the swarm of flies*; Josephus ^r says, the land lay neglected and unculti-

^f Utsupra.

^h Vid. Scheuchzer. *Physica Sacra*, vol. 1. p. 132.

ⁱ Euterpe, sive, l. 2. c. 37.

^k Antiqu. l. 2. c. 14. sect. 3.

^l De Vita Mosis, l. 1. p. 622.

^m Nat. Hist. l. 11. c. 34.

^o Hierozoic. par. 2. l. 4. c. 15. col. 555.

^p מִדְּבַר הַיְיָ מִרְבִּיבֵם, V. L. miraculose agam, Fagius; marvellously sever, Ainsworth.

^q פְּדוּתֵם redemptionem, Pagninus, Montanus, &c.

^r חֲבֵרָה gravis, Montanus, gravissime, V. L.

^s Ut supra.

vated by the husbandmen; it may be, the air was infected by the flies, which produced a pestilence that took off many of the inhabitants; so among the Eleans, as Pliny¹ reports, a multitude of flies produced a pestilence; however, it is certain many of the inhabitants of Egypt perished by them; they might sting them to death, suck their blood, and poison them with their envenomed stings; see Psal. lxxviii. 45.

Ver. 25. *And Pharaoh called for Moses and for Aaron, &c.*] He and his people not being able to endure this plague of flies any longer; and we read in profane history of such creatures being so troublesome, that people have been obliged to quit their habitations, and seek for new ones; so Pausanias² relates of the inhabitants of Myus, that such a number of flies rose out of the lake, that the men were obliged to leave the city, and go to Miletus; so Ælian³ reports, that the inhabitants of Megara were drove from thence by a multitude of flies, as were the inhabitants of Phaselis by wasps, which creatures also might be in this mixture of insects: *and said, go ye, sacrifice to your God in the land;* that is, in the land of Goshen, in the place where they were; he was willing to allow them the liberty of sacrificing to their God, which it seems they had before; but then he would not consent they should go out of the land to do it.

Ver. 26. *And Moses said, it is not meet so to do, &c.*] It being the command and will of God that they should go 3 days' journey into the wilderness, and sacrifice there; and besides it was dangerous, the Egyptians might be provoked by their sacrifices to fall upon them, and kill them: *for we shall sacrifice the abomination of the Egyptians to the Lord our God;* by which Moses is not to be understood as calling the idols of Egypt an abomination, as being so to God and to all good men, that were not idolaters; for though they were, Moses would scarcely call them so before Pharaoh, when he could have made use of another word as well; but his meaning is, that the Israelites would sacrifice that, which would be an abomination, and very detestable to the Egyptians for them to do. And so the Targum of Jonathan; "for the sheep, which are the idols of the Egyptians, we shall take and offer before the Lord our God." Herodotus⁴ says, it was not accounted with the Egyptians lawful to sacrifice any creature but swine, and male oxen, and calves, such as were clean; but nevertheless, as after these times the Egyptians did offer such creatures as oxen, sheep, and goats, at least some of them did, Bishop Patrick thinks this may only refer to the rites and ceremonies of sacrificing, and to the qualities and condition of the beasts that were offered, about which the Egyptians in after-ages were very curious; however, be it which it will, something might be done which would displease the Egyptians, and therefore it was best to sacrifice out of their land: *lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? rise up in a body in great wrath, and fall upon us and slay us, by taking up stones and casting at us, or by some means or another dispatch us*

whilst offering; just as Pilate mingled the blood of the Galileans with their sacrifices, Luke xiii. 1. and the Egyptians were a people that greatly resented any indignity done to their deities, and would prosecute it with great wrath and fury; as appears from an instance which Diodorus Siculus⁵ reports he was an eye-witness of, as that a certain Roman having killed a cat, (which is an Egyptian deity,) the mob rose about his house, so that neither the princes sent by the king of Egypt to entreat them, nor the common dread of the Roman name, could deliver the man from punishment, though he did it imprudently, and not on purpose.

Ver. 27. *We will go three days' journey into the wilderness, &c.*] As was first insisted on, and from which demand they should not depart: *and sacrifice unto the Lord our God, as he shall command us;* both what sacrifices shall be offered, and the manner in which they shall be done, both which seemed for the present in a good measure undetermined and unknown; and therefore it was possible, and very probable, that in one or the other they should give offence to the Egyptians, should they sacrifice among them, being at all events resolved to do as the Lord should command them.

Ver. 28. *And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness, &c.*] He does not say 3 days, though as he allowed them to go into the wilderness and sacrifice, they could not go and come again in less time; nor would Moses have accepted of the grant, as it seems by what follows he had, if he had obliged them to less time: *only you shall not go very far away;* his meaning is, as Aben Ezra observes, that they should go no further than three days' journey; he was jealous that this was only an excuse to get entirely out of his dominions, and never return more. He might have heard of their claim to the land of Canaan, and of their talk, and hope, and expectation, of going and settling there; and so understood this motion of theirs, to have leave to go into the wilderness for 3 days, to sacrifice to the Lord, was only a pretence; that their real intention was to proceed on in their journey to Canaan; however, being in this great distress, he made as if he was willing to grant what they desired, and very importunately urged they would pray he might be delivered from this plague: *entreat for me;* the words seem to be spoken in haste, and with great eagerness and vehemence.

Ver. 29. *And Moses said, behold, I go out from thee, &c.*] Directly, immediately, to the place where he was wont to meet the Lord, and receive orders and instructions from him: *and I will entreat the Lord that the swarms of flies may depart from Pharaoh;* for as he sent them, he only could remove them, and he could do the one as easily as he did the other: *from his servants, and from his people, to-morrow;* that there might be a thorough and clear riddance of them from him and all his subjects, and out of every part of his kingdom; which should be done, and was done on the morrow,

¹ Nat. Hist. l. 10. c. 28.

² Achaica, sive l. 7. p. 400.

³ De Animal. l. 11. c. 28.

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⁴ Euterpe, sive l. 2. c. 41, 42, 45.

⁵ Bibliothec. l. 1. p. 75.

that is, on the 30th day of Adar, answering to part of our February, and part of our March, so that this must be about the middle of March: *but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord*; as in the plague of frogs, refusing to let them go when it was past; which Moses calls an illusion, a mocking of them, and dealing deceitfully, to which he here refers; see ver. 15.

Ver. 30. *And Moscs went out from Pharaoh, and entreated the Lord.*] He did as he promised he would, and prayed to the Lord to remove the flies from Pharaoh and his people.

Ver. 31. *And the Lord did according to the word of Moses, &c.*] Did as he entreated him to do, as follows: *and he removed the swarms of flies from Pharaoh, from his servants, and from his people*; by what means is not

said, whether by destroying them at once, as the frogs, or by driving them away with a wind, as the locusts afterwards: *there remained not one*; the meaning is not, not one swarm of flies, but not one fly, there was not one left; which looks as if it was in the latter way that they were removed, since, if in the former, they would have remained, though dead, as the frogs did, for a little while.

Ver. 32. *And Pharaoh hardened his heart at this time also, &c.*] As he did before, when he found the plague was removed, and the flies were gone: *neither would he let the people go*; through pride and covetousness, being loth to have the number of those under his dominion so much diminished, and to lose so large a branch of his revenues arising from the labour of these people.

C H A P. IX.

THIS chapter relates the plague of murrain upon the cattle, and which yet was not upon the cattle of the Israelites, ver. 1—7. and the plague of boils and blains on man and beast, ver. 8—11. and Pharaoh's heart being hardened, Moses is sent to him with a message from the Lord, threatening him that all his plagues should come upon him, and particularly the pestilence, if he would not let Israel go; and signifying, that to shew his power in him, and declare his name throughout the earth, had he raised him up, and a kind of amazement is expressed at his obstinacy and pride, ver. 12—17. and he is told that a terrible storm of hail should fall upon the land, and destroy all in the field; wherefore those that regarded the word of the Lord got their cattle within doors, but those that did not took no care of them, ver. 18—21. and upon Moses's stretching out his hand, when ordered by the Lord, the storm began, and destroyed every thing in the field throughout the land, excepting the land of Goshen, ver. 22—26. upon which Pharaoh sent for Moses and Aaron, acknowledged his sin, and the justice of God, begged they would entreat for him, which Moses did; but when the storm was over, Pharaoh's heart was still more hardened, and he refused to let the people go, ver. 27—35.

Ver. 1. *Then the Lord said unto Moses, &c.*] The same day the plague of the flies was removed: *go in unto Pharaoh* boldly, without any fear of him or his court: *and tell him, thus saith the Lord God of the Hebrews*: speak in the name of Jehovah, the God whom the Hebrews worship, and who owns them for his people, and has a special love for them, and takes a special care of them, and is not ashamed to be called their God, as poor and as oppressed as they be: *let my people go, that they may serve me*; this demand had been often made, and, though so reasonable, was refused.

Ver. 2. *For if thou refuse to let them go, &c.*] Continue to refuse, as he had done: *and wilt hold them*

still; in the land, and under his dominion and oppression.

Ver. 3. *Behold, the hand of the Lord, &c.*] Which was stronger than his, with which he held the Israelites: *is upon thy cattle which is in the field*: this takes in all in general, of which the particulars follow, though limited to such as were in the field, and so did not take in what were at home in their out-houses and stables: *upon the horses*: of which there was great plenty in Egypt, as appears from various places of Scripture: *upon the asses*; used for carrying burdens from place to place: *and upon the camels*; used for the like purposes, and to ride upon, and particularly to travel with through desert places for commerce, being able to proceed on without water for a considerable time: *upon the oxen, and upon the sheep*; oxen were for labour to plough with, and sheep for their wool, and all of them to trade with: there shall be a *very grievous murrain*: or *pestilence*?, a very noisome one, and which would carry off great numbers; the Targums of Onkelos and Jonathan render it a *death*, as the Jews commonly call a pestilence, whether on man or beast, because it generally sweeps away large numbers.

Ver. 4. *And the Lord shall sever between the cattle of Israel and the cattle of Egypt, &c.*] Make such a difference and distinction between them, that the murrain should not be on the one, when it was on the other, and which was a very marvellous thing; and especially in the land of Goshen, where the Egyptians had much cattle, and Pharaoh himself, see Gen. xlvii. 6. and yet, though the cattle of Israel breathed in the same air, drank of the same water, and fed in the same pastures, they had not the murrain as the cattle of Egypt had; and the word here used signifies a marvellous separation, as has been observed on ch. vii. 22: *and there shall nothing die of all that is the children's of Israel*; not an horse, nor an ass, nor an ox, nor a sheep.

Ver. 5. *And the Lord appointed a set time, &c.]* For the coming of this plague, that it might plainly appear it came from him, and was not owing to any natural cause: *saying, to-morrow the Lord shall do this thing in the land:* thus giving him time and space, as he had often done before, to consider the matter well, repent of his obstinacy, and dismiss the people of Israel, and so prevent the plague coming upon the cattle, as threatened.

Ver. 6. *And the Lord did that thing on the morrow, &c.]* Brought a murrain, or a pestilential disease on the cattle. This, according to Bishop Usher, was on the 2d day of the 7th month, which afterwards became the first month, the month Abib, which answers to part of March and part of April, and seems to be about the 17th of March: *and all the cattle of Egypt died;* not all absolutely, for we read of some afterwards, ver. 9, 10, 19, 25. but all that were in the field, ver. 3. and it may be not strictly all of them, but the greatest part of them, as Aben Ezra interprets it; some, and a great many of all sorts, in which limited sense the word *all* is frequently used in Scripture: *but of the cattle of the children of Israel died not one;* at least of the murrain, or by the hand of God, and perhaps not otherwise, which was very wonderful, since such a disorder is usually catching and spreading.

Ver. 7. *And Pharaoh sent, &c.]* Messengers to the land of Goshen, to see whether the murrain was upon the cattle of Israel or not, and whether any of them died or not. The Targum of Jonathan is, "he sent to Pelusium to see," and inquire about this matter; that is, to Raameses, for so that paraphrase calls Raameses in ch. i. 11. a city built by the Israelites, and where many of them might dwell. This Pharaoh did, not merely out of curiosity, but to know whether the divine prediction was accomplished, and that he might have wherewith to confront it, could he find the murrain was upon any of the cattle of Israel, or any died of it; and if they did not, his view might be to convert them to his own use, and make up his loss, and the loss of his people, in a good measure in this way, and perhaps this may be the reason why he so little regarded this plague: *and, behold, there was not one of the cattle of the Israelites dead:* which was very wonderful, and therefore a *behold*, a note of admiration; is prefixed to it, yet it made no impression on Pharaoh: *and the heart of Pharaoh was hardened, and he did not let the people go:* though this plague was so heavy upon him and his people, and the loss they sustained so great: in the other plagues of the water, the frogs, lice, and flies, though very troublesome and terrible, yet the loss was not very great; but here much damage was done to their property, yet this did not make his heart relent, or cause him to yield to let Israel go.

Ver. 8. *And the Lord said unto Moses and unto Aaron, &c.]* This very probably was the day following, on the third day of the month Abib, about the 18th of March, that orders were given to bring on the following plague: *take to you handfuls of ashes of the furnace;* either in which the bricks were burnt, or rather in which food was boiled, since it can scarcely be thought there should be brick-kiln furnaces so near

Pharaoh's court; though perhaps some reference may be had to them, and to the labour of the children of Israel at them, and as a just retaliation for their oppression of them in that way. These ashes were such as were blown off the coals, and though fresh, yet not so hot but that they could take and hold them in their hands: *and let Moses sprinkle it towards the heaven, in the sight of Pharaoh;* this was to be done before Pharaoh, that he might be an eye-witness of the miracle, he himself seeing with his own eyes that nothing else were cast up into the air but a few light ashes; and this was to be done towards heaven, to shew that the plague or judgment came down from heaven, from the God of heaven, whose wrath was now revealed from thence; and Moses he was to do this; he alone, as Philo^s thinks, or rather both he and Aaron, since they were both spoken to, and both filled their hands with ashes; it is most likely that both cast them up into the air, though Moses, being the principal person, is only mentioned.

Ver. 9. *And it shall become small dust in all the land of Egypt, &c.]* Which ashes, thrown up into the air, should be so multiplied and spread as to be over all the land of Egypt, and come down like showers of snow or sleet everywhere, only of a hot and scalding nature: or these handfuls of ashes were to be cast up into the air, and come down in the above manner, about Pharaoh's court, as a sign and token of what would be the case all over the kingdom: *and shall be a boil breaking forth with blains;* that is, these ashes becoming a small dust, and falling down like the dew, snow, or sleet, yet hot and burning, should produce sore boils, burning ulcers, hot carbuncles, rising up in pustules, blisters, and buboes, which last word is pretty near in sound with the Hebrew word here used: *upon man, and upon beast, throughout all the land of Egypt;* so that, as the last plague affected their property, substance, and riches, which in those times greatly lay in cattle, this, besides that, would affect their persons, and give them exceeding great pain, though it might not issue in death.

Ver. 10. *And they took ashes of the furnace, &c.]* Which was near at hand, perhaps in Pharaoh's cook-room: *and stood before Pharaoh;* not in his palace, or in any covered room, but in some place open to the heaven, a court-yard or garden adjoining to the palace: *and Moses sprinkled it up towards heaven;* cast it up in the air; this being again ascribed to Moses, seems to confirm the notion of those who think he only did it; but, for the reasons before given, both may be thought to be concerned: *and it became a boil breaking forth with blains, upon man, and upon beast;* these falling down in the manner before described, on whomsoever they lighted, whether man or beast, produced sore boils and inflammations, and raised blisters and blotches; and hence arose those lying scandalous stories of the Israelites being a scabby people, and of their being driven out of Egypt on that account, affirmed by Manetho, Lysimachus, Diodorus Siculus, Tacitus, Justin, and others; see the note on ch. iv. 6. with this plague the first vial poured forth on mystical Egypt, or anti-christ, has some agreement, Rev. xvi. 2.

^s De Vita Mosis, l. 1. p. 622.

Ver. 11. *And the magicians could not stand before Moses, because of the boils, &c.*] Which were on them as on others, and which with all their art and skill they could not keep off; and which were so sore upon them, and painful to them, that they were obliged to withdraw, and could not stand their ground, confronting Moses, contesting and litigating with him; for it seems, though they had not acted, nor attempted to act in imitation of Moses and Aaron, since the plague of the lice, yet they still continued about Pharaoh, lessening as much as in them lay the miracles wrought by them, and suggesting that they had done the most and the worst they could, and so contributing to harden the heart of Pharaoh against the people of Israel; wherefore they were righteously punished with boils for so doing, and for their contempt of the messengers and miracles of God, and for their imposition upon men, and their deception of them: *for the boil was upon the magicians, and upon all the Egyptians; but not upon Moses and Aaron, nor upon any of the Israelites, and was afterwards called peculiarly the botch of Egypt, Deut. xxviii. 27.*

Ver. 12. *And the Lord hardened the heart of Pharaoh, &c.*] He having often, and so long hardened his own heart, God gave him up to judicial hardness of heart, to his own corruptions, the temptations of Satan, and the lying magicians about him, to make an ill use of every thing that offered to him, and put a wrong construction on all that befell him, so that whatever was said to him, or inflicted on him, made no impression to any purpose: *and he hearkened not unto them; to Moses and Aaron, and to the Lord by them: as the Lord had spoken to Moses; both that he would harden his heart, and he should not hearken to them; all this was no other than what the Lord had said should be, ch. iv. 21. and vii. 4.*

Ver. 13. *And the Lord said unto Moses, rise up early in the morning, and stand before Pharaoh, &c.*] Who it seems used to rise early in the morning, and so was a fit time to meet with him, and converse with him; it might be one of the mornings in which he used to go to the water early, though not mentioned, unless that was every morning: *and say unto him, thus saith the Lord God of the Hebrews, let my people go, that they may serve me; thus had he line upon line, and precept upon precept, so that he was the more inexcusable, see ver. 1.*

Ver. 14. *For I will at this time send all my plagues upon thine heart, &c.*] Not meaning particularly the plague of the hail, which next follows, so called, because it consisted of various things, as hail, rain, lightning, and thunder, as Aben Ezra, and who observes, that Pharaoh was more terrified with this plague than with any other; but rather all the plagues yet to come, for by them are not meant all the plagues that were in the power of God to inflict, which how many and great they are none can say, but all that he had determined in his mind to bring upon him; and these should not so much affect and afflict his body,

as the boils and ulcers had the magicians, but should reach his heart, and fill him with horror and terror: *and upon thy servants, and upon thy people; even all that he intended to bring not only upon himself, but upon his subjects, both high and low: that thou mayest know, that there is none like unto me in all the earth; for the perfections of his nature, and the works of his hands, particularly his providential dealings with the sons of men, and especially with him.*

Ver. 15. *For now will I stretch out my hand, that I may smite thee and thy people with pestilence, &c.*] Which yet we never find was done; for though this by many is referred to the slaying of the first-born, yet it is not certain that this was done by the pestilence: besides, Pharaoh was not then smitten, nor his people, only their first-born; wherefore these words are to be rendered, not in the future, but in the imperfect or preterpluperfect tense, thus; *for when now I stretched out my hand, or if now I had stretched out my hand to smite thee and thy people with pestilence*^a; that is, at the time when he smote the cattle with the murrain or pestilence, when he could as well have smote him and his people with it; there was no want of power in God to do it, and had he done it, it would have been all over with him and them: *and thou shalt be cut off from the earth; or thou hadst been, or wouldest have been cut off from the earth*^b; must have perished out of it, and been no more in the land of the living.

Ver. 16. *And in very deed, for this cause have I raised thee up, &c.*] *Or but truly or verily*^c; instead of smiting thee with the pestilence, and cutting thee off out of the land of the living, *I have raised thee up*; made thee to stand^d, to continue in being; I have preserved thee from perishing by the former plagues, and have reserved thee for greater judgments and sorer punishments. It may take in all that God did to him; the constitution and appointment of him to all this in his eternal mind; his bringing him into being, and raising him up to kingly dignity; preserving him from perishing by the pestilence, boils and blains, and keeping him for future evils, and all upon this account for the following reasons: *for to shew in thee my power; in working miracles, inflicting judgments one after another, and especially in destroying him and his host in the Red sea: and that my name may be declared throughout all the earth; as it has been more by that last action than by all the rest of the plagues; though, in all, his sovereignty, wisdom, power, patience, long-suffering, and justice, are most visibly displayed and glorified.*

Ver. 17. *As yet exaltest thou thyself against my people, that thou wilt not let them go?*] And so against God himself, disobeying his commands, despising his messengers, and slighting his miracles, and hardening his heart against him, and refusing to let Israel go, after all; thereby shewing the most intolerable pride and insolence not only against the Lord's poor people, but against himself, for what is done to them he takes as done to himself; *or dost thou still tread upon my people?*

^a וְאֵלֶיךָ שְׁלַחְתִּי כִי מִדּוֹ מִנִּים עִמָּךְ אֶתְּיָדִי, Junius & Tremellius, Piscator, Drusius, vel si extendissem, Fagius, Cocceius; so Jarchi, Gesenius, Targ. Onk. & Jon.
^b וְאֵלֶיךָ שְׁלַחְתִּי כִי מִדּוֹ מִנִּים עִמָּךְ אֶתְּיָדִי, Junius & Tremellius, Piscator, Drusius, Cocceius.

^c וְאֵלֶיךָ שְׁלַחְתִּי כִי מִדּוֹ מִנִּים עִמָּךְ אֶתְּיָדִי, Junius & Tremellius, Piscator, Drusius, Fagius; so Ainsworth.

^d וְאֵלֶיךָ שְׁלַחְתִּי כִי מִדּוֹ מִנִּים עִמָּךְ אֶתְּיָדִי, Pagninus, Montanus, Vatablus.

^e וְאֵלֶיךָ שְׁלַחְתִּי כִי מִדּוֹ מִנִּים עִמָּךְ אֶתְּיָדִי, adhuc tu calcas populum meum? some in Drusius; so Jarchi.

trample them under foot, and make an highway or causeway of them.

Ver. 18. *Behold, to-morrow about this time, &c.*] It was now the 4th day of the month Abib, and the 5th when the following was inflicted: *I will cause it to rain a very grievous hail*; which should fall very thick, and the hailstones be very numerous and heavy, and the storm last long: *such as hath not been in Egypt since the foundation thereof, even until now*; not since the earth or land itself was founded, for that was founded when the rest of the world was, and the sense then would be the same as since the foundation of the world; and so the Targum of Jonathan seems to understand it, paraphrasing the words, "from the day that men were made, even until now." And a like expression is used of a storm of hail, thunder, and lightning, and earthquakes yet to come, which will be such as has not been since men were upon the earth, with which this plague may be compared, Rev. xvi. 18, 21. but here is meant since Egypt was inhabited, or rather formed into a kingdom, and founded as such, which had been many hundreds of years before this time; there was a king of Egypt in Abraham's time; the first founder of this empire, and king of it, was Mizraim, the son of Ham, from whom it had its name, by which it is usually called in Scripture. This supposes that it did sometimes rain in Egypt, contrary to a vulgar notion, or otherwise there would have been no room for the comparison; though it must be owned that rain is rare in Egypt, especially in some parts of it; see the note on Zech. xiv. 18.

Ver. 19. *Send therefore now, and gather thy cattle, and all that thou hast in the field, &c.*] The servants that were at work there: this is said to denote both the certainty of the plague, and the terribleness of it, that all, both men and beast, would perish by it, if care was not taken to get them home; and also to shew the wonderful clemency and mercy of God to such rebellious, hardened, and undeserving creatures, as Pharaoh and his people were; in the midst of wrath and judgment God remembers mercy: for upon *every man and beast which shall be found in the field, and shall not be brought home*: and there sheltered in houses, barns, and stables: *the hail shall come down upon them, and they shall die*; the hailstones that would fall would be so large and so heavy as to kill both men and beasts, like those which fell from heaven upon the Canaanites in the days of Joshua, which killed more than the sword did, Josh. x. 11.

Ver. 20. *He that feared the word of the Lord among the servants of Pharaoh, &c.*] Who, if they had not the true fear of God, and were not sincere proselytes, yet had a servile fear of him, and dreaded his word, his threatening, his denunciations of judgments and predictions of future punishments; of which they had had many instances wherein they were fulfilled, and therefore had reason to fear that this also would, even the word that had been just now spoken: *made his servants and cattle flee into the houses*; called home his servants, and drove his cattle in great haste out of the fields, and brought them home as fast as he could,

and housed them; in which he acted the wise and prudent part, and shewed a concern for his servants and his cattle, as well as believed the word of the Lord.

Ver. 21. *And he that regarded not the word of the Lord, &c.*] Or *set not his heart* into it, took no notice of it, but treated it with the utmost contempt; and of this sort it may be thought there were the far greatest number: *every one of this cast left his servants and cattle in the field*; let them remain there, and took no care of them, nor thought about them, and so took no methods to preserve them; in which he acted a foolish part, to his own detriment and loss.

Ver. 22. *And the Lord said unto Moses, &c.*] When the morrow was come, the 5th day of the month Abib: *stretch forth thine hand toward heaven*; with his rod in it, as appears from the next verse, to shew that the following plague would come from the heaven, that is, the air, and from God, who dwells in the heaven of heavens: *that there may be hail in all the land of Egypt*: not only in that spot, and near it, where Moses stood, and from that part of the heaven towards which he stretched forth his hand, but from the whole heaven all over the land of Egypt; which shews it to be an unusual and extraordinary hail, for a hail-storm seldom reaches far, a mile it may be, or some such space; but never was such an one heard of as to reach through a whole country, and so large an one as Egypt: *upon man and upon beast*; such as belonged to those who would take no warning, nor attend to the word of the Lord to fetch home their servants and cattle: *and upon every herb of the field throughout the land of Egypt*: it should fall so thick, that scarce an herb would escape it.

Ver. 23. *And Moses stretched forth his rod toward heaven, &c.*] The same which Aaron had made use of before, but was now in the hand of Moses, and whose rod it properly was: *and the Lord sent thunder and hail, and the fire ran along upon the ground*. hot thunderbolts, which struck their flocks, Psal. lxxviii. 48. and hail which fell so thick and weighty as to destroy both men and cattle, and break trees in pieces, and spoil the corn, the grass, and the tender herb; and fire, that is lightning, which descended so low, and in such quantities, as ran along the ground, and consumed all it met with. Artapanus^a, an Heathen writer, who speaks of this storm of hail, says, that Moses, besides the hail, caused earthquakes by night, so that those that escaped the earthquakes were taken away by the hail, and those that escaped the hail perished by the earthquakes, which he says overthrew all the houses, and most of the temples: *and the Lord rained hail upon the land of Egypt*; upon Egypt, where rain was not common, and on all the land of Egypt, when in some parts of it it was scarce known, and hail as thick as rain; ice, snow, and hail, are most rarely if ever seen there, the air not being cold enough for the production of them^b. This was the Lord's immediate doing, when there was no likelihood of it, nor any appearance of second causes concurring to produce it, and came at the exact time he had foretold it should; all which were very extraordinary.

^f לֹב לֹב non posuit cor suum, Pagninus, Montanus, Piscator, Fagius.

^a Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 435, 436.

^b Vid. Scheuchzer. Physica Sacra, vol. 1. p. 139.

Ver. 24. *So there was hail, and fire mingled with the hail, &c.*] Which was a miracle within a miracle, as Aben Ezra observes; and very wonderful indeed it was, that the hail did not quench the fire, nor the fire melt the hail, as Philo the Jew¹ remarks: *very grievous, such as there was none like it in all the land of Egypt, since it became a nation*; see the note on ver. 18.

Ver. 25. *And the hail smote throughout all the land of Egypt, &c.*] It was in all the land, and it smote and did mischief in all parts of it, only in Goshen, after excepted: *all that was in the field, both man and beast*; which they that neglected the word of the Lord took no care to fetch home, these were all smitten and destroyed by the hail: *and the hail smote every herb of the field*; that is, the greatest part of them, for some were left, which the locusts afterwards ate, ch. x. 15. *and brake every tree of the field*; and the vines and fig-trees, Psal. lxxviii. 47. and cv. 33.

Ver. 26. *Only in the land of Goshen, where the children of Israel were, was there no hail.*] So that such Egyptians as might dwell among them, they, their servants, their cattle, and their fruits, escaped this plague; and oftentimes do wicked men fare the better for the people of God that are among them.

Ver. 27. *And Pharaoh sent, &c.*] Not persons to observe whether there was any hail fell in the land of Goshen, though there are some² that so supply the words; but it can't be thought that Pharaoh would send, or that any would go thither amidst such a storm of thunder and hail; but he sent messengers, *and called Moses and Aaron*; who might be in his palace, at least not very far off: *and said unto them, I have sinned this time*; not but that he had sinned before, and must be conscious of it, particularly in breaking his promise so often; but now he acknowledged his sin, which he had never done before: and this confession of sin did not arise from a true sense of it, from hatred of it, and sorrow for it as committed against God; but from the fright he was in, the horror of his mind, the dread of the present plague being continued; and the terror of death that seized him, the rebounding noise of the thunder in his ears, the flashes of lightning in his face, and the hailstones beating upon the top of his house, and against the windows and sides of it, frightened him exceedingly, and forced this confession from him: *the Lord is righteous, and I and my people are wicked*; which was well spoken, had it been serious and from his heart; for God is righteous in his nature, and in all his works, and in all those judgments he had inflicted upon him; and he and his people were wicked in using the Israelites in such a cruel manner, and in detaining them when it had been promised them again and again that they should have leave to go, and especially in rebelling against God, and disobeying his commands.

Ver. 28. *Entreat the Lord, for it is enough, &c.*] Hail, thunder, and lightning enough; or pray that this may be enough, and thought sufficient, and that there may be no more; or *entreat the Lord, and much*; pray, and pray much, pray earnestly and without in-

termission until the plague ceases: *that there be no more mighty thunders and hail; or voices of God*³; for thunder is the voice of God, and these thunders or voices were very loud, the claps were very terrible to hear, and the hail was very grievous and heavy, and the whole was very amazing and frightful, and the more to Pharaoh, who perhaps had never heard the voice of thunder, or seen an hail-storm before, even a common one, these being rare in the land of Egypt: *and I will let you go, and ye shall stay no longer*; go the three-days' journey into the wilderness, directly and immediately; he would not put it off on any account, and much less refuse to let them go at all, as he had often done.

Ver. 29. *And Moses said unto him, as soon as I am gone out of the city, &c.*] Zoan or Tanis, for it was in the field of Zoan where these wonders were wrought, Psal. lxxviii. 12, 43. the reason why he went out of the city to pray, Jarchi says, was because it was full of idols; but the truer reason was, that he might be private and alone whilst he was praying to God; and perhaps he went out also to shew that he was not frightened at the storm, or afraid of being destroyed by it, and was confident of preservation in the midst of it, in the open field, by the power of God, whom he served: *I will spread abroad my hands unto the Lord*; which was a prayer-gesture directed to by the light of nature, and was used very anciently, and by the Heathens, as well as others; of which the learned Rivet has given many instances in his comment on this text: *and the thunder shall cease, neither shall there be any more hail*; this he had faith in, and full assurance of before he prayed for it; he knew the mind and will of God, and not only he knew what he could do, but what he would do, and which he tells Pharaoh of before-hand; which was full proof that he was a god to Pharaoh, as the Lord said he had made him, ch. vii. 1. *that thou mayest know how that the earth is the Lord's*; that the whole earth is his, and therefore he can do, and does in it whatever he pleases; as the heavens also are his, and therefore can cause thunder, lightning, hail, and rain, and stop them when he thinks fit; or that the land of Egypt particularly was his, and not Pharaoh's, and therefore could destroy, or save it at his pleasure; and particularly it being his, Pharaoh had no right to detain his people in it against his will, who was Lord of it.

Ver. 30. *But as for thee, and thy servants, &c.*] Notwithstanding the confession of sin he had made, and his earnest request that the Lord might be entreated to remove this plague, and though he had been assured it would be removed: *I know that ye will not yet fear the Lord God*; they had not feared him yet; the confession of sin made did not arise from the true fear of God, but from a dread of punishment, and when delivered from this plague, the goodness of God would have no such effect as to cause him and his servants to fear the Lord; or *I know, that before ye were afraid of the face of the Lord God*⁴, which Kimchi⁵ and Ben Melech interpret thus, "I know that thou and thy servants, before I

¹ De Vita. Mosis, l. 1. p. 620.

² Nibss: t qui observarent, Junius & Tremellius.

³ העתים הרבות תפלה ופחד, Rivet.

⁴ אלהים קלת אלהים, Montanus, Drusius.

⁵ נבסס: תיראון תיראון, priusquam timeretis, Tigurine version.

⁶ עֶפְרַיִם שְׂרָאשׁ, rad. פֶּרַח.

“ pray for you, are afraid of the face of the Lord God, but after I have prayed, and the thunders and rain are ceased, ye will sin again;” and so they did.

Ver. 31. *And the flax and the barley was smitten, &c.*] With the hail, thunder, and lightning, and were beat down, bruised, broken, and blasted, and destroyed; of the former there were great quantities produced in Egypt, which was famous for linnen, much was made there, and there were many that wrought in fine flax, see Isa. xix. 9. and the latter were used not only to feed their cattle, but to make a drink of, as we do, ale and strong beer; and so the Egyptians use it to this day, as Dr. Shaw^p says, both to feed their cattle, and after it is dried and parched, to make a fermented, intoxicating liquor, called *bonzah*; probably the same with the barley-wine of the ancients, and a species of the *sicar*, or strong drink of the Scriptures: for the barley was in the ear, and the flax was bolted; or in the stalk, quite grown up, and so the ears of the one were beat off, and the stalks of the other battered with the hail, and broken and destroyed.

Ver. 32. *But the wheat and the rye were not smitten, &c.*] Bruised, broken, beat down, and destroyed by hail: the word by us rendered *rye*, and by others *fitches* or *spelt*, is thought by Dr. Shaw^q to be *rice*, of which there were and still are plantations in Egypt; whereas *rye* is little, if at all known in those countries, and besides is of the quickest growth; and he observes that rice was the *olyra* of the ancient Egyptians, by which word the Septuagint render the Hebrew word here; and from Pliny^r we learn, that *olyra*, and *oryza*, or rice, are the same, and which with the Greeks is *zea*, by which some translate the word here: for they were not grown up; and so their leaves, as the same traveller observes, were at that time of so soft and yielding a nature, that the hail by meeting with no resistance, as from the flax and barley, did them no harm; and so the Septuagint and Vulgate Latin versions render it: *they were late*; and so the Targum of Jonathan and Jarchi interpret it: for the wheat-harvest with the Jews, and so with the Egyptians, was later than the barley-harvest, there being about a month's difference between them: some render the word *dark* or *hidden*^s, because, as Aben Ezra says, they were now under ground; and if this was the case, indeed the reason is strong why they were not smitten; but this was not the case, for, according to Pliny^t, there was but one

month's difference in Egypt between the barley and the wheat; but rather they are said to be so, because the ear was as yet hid, and was not come forth; it just began to spindle, or, as the above traveller explains it, they were of a dark green colour, as young corn generally is, in contradistinction to its being of a bright yellow or golden colour, when it is ripe; for, adds he, the context supposes the wheat and the rice not only to have been sown, but to have been likewise in some forwardness, as they well might be in the month of Abib, answering to our March.

Ver. 33. *And Moses went out of the city from Pharaoh, &c.*] Into the field, where, being retired from company, he could freely, and without being disturbed, pray unto God: and spread abroad his hands unto the Lord; denoting the spreading of cases before God, and expectation, hope, and readiness to receive favours from him: and the thunder and hail ceased; immediately upon the entreaty of Moses; see the power and prevalence of prayer: a like instance we have in Elijah, James v. 17, 18. and the rain was not poured upon the earth; so that there was rain as well as hail, which was restrained and entirely ceased.

Ver. 34. *And when Pharaoh saw that the rain, and the hail, and the thunders were ceased, &c.*] And there was a clear sky and a fine serene heaven, the black clouds were dispersed and gone, and he heard no more the clattering of the hailstones, and the terrible claps of thunder, and saw no more the flashes of lightning, but all was calm and composed: *he sinned yet more, and hardened his heart, he and his servants*; instead of giving glory to God, who had heard the prayers of Moses and Aaron for them, and had delivered them from their frights and fears, and the terror and horror they were in, and of letting the people of Israel go, see Rev. xvi. 21.

Ver. 35. *And the heart of Pharaoh was hardened, &c.*] Instead of being softened, as it seemed to be when under the plague, it became harder and harder when delivered from it: *neither would he let the children of Israel go*; though he had so absolutely promised it, and assured them that he would not keep them, and that they should not stay any longer: *as the Lord had spoken by Moses*; that so his heart would be hardened until the signs and wonders were multiplied upon him, God designed to perform, ch. iv. 21. and vii. 3.

C H A P. X.

THIS chapter is introduced with giving the reasons why the Lord hardened the heart of Pharaoh, ver. 1, 2. Moses and Aaron go in to him, and once more demanded in the name of the Lord the dismissal of the people of Israel, and in case of refusal, threatened him with locusts being sent into his country, which should make terrible havoc in all his coasts, ver. 3—6. the servants of Pharaoh entreat him to let them go, upon

which Moses and Aaron are brought in again, and treated with about the terms of their departure; but they, insisting upon taking all with them, men, women, and children, and flocks and herds, and Pharaoh not willing that any but men should go, they are drove from his presence in wrath, ver. 7—11. wherefore the locusts were brought on all the land, which made sad devastation in it, ver. 12—15. and this wrought on

^p Travels, tom. 2. c. 2. sect. 5. p. 407. Ed. 2.

^q Ibid.

^r Nat. Hist. l. 18. c. 7, 9.

^s חֲסִידוֹת caliginosa, Montanus, Vatablus; latuerant, Tigurine version; latentia, Junius & Tremellius, Piscator, Drusius.

^t Ut supra.

Pharaoh so far as to acknowledge his sin, pray for forgiveness, and to desire Moses and Aaron to entreat the Lord to remove the plague, which they did, and it was removed accordingly, but still Pharaoh's heart was hardened, ver. 16—20. then followed the plague of thick darkness over all the land for three days, which brought Pharaoh to yield that all should go with them excepting their flocks and herds; but Moses not only insisted that not a hoof should be left behind, but that Pharaoh should give them sacrifices and burnt-offerings, ver. 21—26. Pharaoh's heart was hardened, and he refused to comply, and Moses was bid to be gone, and take care never to see his face any more, and which Moses agreed to, ver. 27, 28, 29.

Ver. 1. *And the Lord said unto Moses, go in unto Pharaoh, for I have hardened his heart, &c.*] Or, as some render it, *though I have hardened his heart*; or otherwise it would seem rather to be a reason he should not go, than why he should; at least it would be discouraging, and he might object to what purpose should he go, it would be in vain, no end would be answered by it; though there was an end God had in view, and which was answered by hardening his heart, and the heart of his servants; whose hearts also were hardened until now; until the plague of the locusts was threatened, and then they relent; which end was as follows: *that I might shew these my signs before him*; which had been shewn already, and others that were to be done, see ch. vii. 3. or *in the midst of him*, in the midst of his land, or in his heart, see ch. ix. 14.

Ver. 2. *And that thou mayest tell in the ears of thy son, and of thy son's son, &c.*] Not of his sons and grandsons only; for Moses here, as Aben Ezra observes, was in the stead of Israel; and the sense is, that it should be told to their posterity in all succeeding ages: *what things I have wrought in Egypt*; the plagues that he inflicted on the Egyptians: *and my signs which I have done amongst them*; meaning the same things which were signs: *that ye may know how that I am the Lord*; that their God is the true Jehovah, and the one only living and true God; the Lord God omnipotent, omniscient, omnipresent, infinite, and eternal.

Ver. 3. *And Moses and Aaron came in unto Pharaoh, &c.*] As the Lord commanded them, for what is before said to Moses was designed for Aaron also, his prophet and spokesman: *and said unto him, thus saith the Lord God of the Hebrews*; as the ambassadors of the God of Israel, and in his name said: *how long wilt thou refuse to humble thyself before me?* to acknowledge his offence, lie low before God, and be subject to his will; he had humbled himself for a moment, but then this did not continue; what God expected of him, and complains of the want of, was such a continued humiliation before him, and such a subjection to him, as would issue in complying with what he had so often demanded of him, and is as follows: *let my people go, that they may serve me*; see ch. ix. 1, 13.

Ver. 4. *Else, if thou refuse to let my people go, &c.*] He threatens him with the following plague, the

plague of the locusts, which Pliny^a calls *deorum iræ pestis*: *behold, to-morrow will I bring the locusts into thy coast*; according to Bishop Usher^y this was about the 7th day of the month Abib, that this plague was threatened, and on the morrow, which was the 8th day, it was brought; but Aben Ezra relates it as an opinion of Japhet an Hebrew writer, that there were many days between the plague of the hail, and the plague of the locusts, that there might be time for the grass and plants to spring out of the field; but this seems not necessary, for these locusts only ate of what were left of the hail, as in the following verse.

Ver. 5. *And they shall cover the face of the earth, that one cannot be able to see the earth, &c.*] Or, *cover the eye of the earth*^z; either the appearance and colour of the earth, so as they could not be discerned for the multitude of the locusts on it; so the word is used in Numb. xi. 7. or the eye of man looking upon the earth, which would not be able to see it, because the locusts would be between his eye and the earth. The Targum of Onkelos is, "and shall cover the eye of the sun of the earth," so that its rays shall not reach the earth; and so Abarbinel interprets it of the sun, which is the light of the earth, when it casts forth its rays, as the eye upon the object that is seen; and the meaning is, that the locusts should be so thick between the heavens and the earth, that the eye of the earth, which is the sun, could not see or cast its rays upon it, as in ver. 15. and so Pliny^a says^t, that locusts came sometimes in such multitudes as to darken the sun: *and they shall eat the residue of that which is escaped, which remaineth unto you from the hail*; particularly the wheat and the rye, or rice, which was not grown, ch. ix. 32. and the herb or grass of the land, ver. 12. *and shall eat every tree which groweth for you out of the field*; such fruit-trees as escaped the hail, and such boughs and branches of them which were not broken off by it, ver. 15. and locusts will indeed eat trees themselves, the bark of them, and gnaw every thing, even the doors of houses, as Pliny^b relates.

Ver. 6. *They shall fill thy houses, &c.*] The king's palace and all the offices of it: *and the houses of thy servants*; the palaces of his nobles and courtiers: *and the houses of all the Egyptians*: of all the common people, not only in the metropolis, but in all the cities and towns in the kingdom; and so Dr. Shaw^c says, the locusts he saw in Barbary, in the years 1724 and 1725, climbed as they advanced over every tree or wall that was in their way; nay, they entered into our very houses and bedchambers, he says, like so many thieves: *which neither thy fathers, nor thy fathers' fathers, have seen since the day they were upon the earth unto this day*; for bigness, for numbers, and for the mischief they should do; for though they have sometimes appeared in great numbers, and have covered a large spot of ground where they have settled, and devoured all green things, yet never as to cover a whole country at once, and so large an one as Egypt, and destroy all green things in it; at least, never such a thing had been seen or known in Egypt before since it was a na-

^a *quamvis*, Piscator; so Ainsworth.

^b *in medio ejus*, Pagnanius, Drusius; in interioribus ejus, Montanus.

^c Nat. Hist. l. 11. 29.

^y *Annales Vet. Test.* p. 21.

^z *הארץ עין oculum terræ*, Montanus, Piscator; so Ainsworth.

^a *hid.*

^b *Ibid.*

^c *Travels*, p. 187, Edit. 2.

ion, though it was a country sometimes visited by scusts; for Pliny^d says, that in the country of Cyreniaca, which was near Egypt, see Acts ii. 10. there was a law made for the diminishing of them, and keeping them under, to be observed 3 times a year, first by reaking their eggs, then destroying their young, and when they were grown up: *and he turned himself, and went out from Pharaoh*; as soon as Moses had delivered his message, perceiving anger in Pharaoh's countenance, and concluding from hence and some gestures of his that he should not succeed, and perhaps might be bid to go away, though it is not recorded; or he *looked and went out from him*^e, in honour to the king, as R. Jeshuah observes, he went backward with his face to the king; he did not turn his back upon him, but went out with his face to him; and which as it was and is the manner in the eastern countries, so it is with us at this day, to go from the presence of the king, not with the back, but with the face turned toward him, so long as he is to be seen.

Ver. 7. *And Pharaoh's servants said to him, &c.*] His courtiers and counsellors, such of them as were not so hardened as others, or however now began to relent, and dreaded what would be the consequence of things, even the ruin of the whole country, the good of which they seem to have had at heart: *how long shall this man be a snare unto us?* an occasion of ruin and destruction, as birds by a snare; they speak in a contemptuous manner of Moses, calling him *this man*, the rather to ingratiate themselves into the good will of Pharaoh, and that their advice might be the better and the easier taken: *let the men go, that they may serve the Lord their God*: that is, Moses and his people, grant them their request, that the land may be preserved from ruin; for if things go on long at this rate, utter destruction must ensue: *knowest thou not yet that Egypt is destroyed?* as good as ruined, by the plagues that already were come upon it, especially by the last, by the murrain and boils upon the cattle, which destroyed great quantities, and by the hail which had smitten their flax and their barley; or, *must thou first know that Egypt is destroyed?* before thou wilt let the people go; or dost thou first wish, or is it thy pleasure, that it should be first declared to thee that Egypt is destroyed, as Aben Ezra interprets it, before thou wilt grant the dismissal of this people? The Targum of Jonathan is, "dost thou not yet know, that by his hands the land of Egypt must perish?" see the notes on ch. i. 15. and ii. 15.

Ver. 8. *And Moses and Aaron were brought again unto Pharaoh, &c.*] Upon this motion of his ministers, messengers were sent to bring them in again: *and he said, go, serve the Lord your God*; as you have often desired: but *who are they that shall go?* or, *who and who?* for Pharaoh was unwilling that they should all go, but would have some retained as pledges of their return; for he was jealous of a design to get out of his country, and never return again, which he could not bear the thoughts of, even of losing such a large number of men he had under his power, and from whom he received so much profit and advantage by their labour.

Ver. 9. *Moses said, we will go with our young and with our old, &c.*] The latter were necessary to guide, direct, and instruct in the business of sacrifice, and to perform it as heads of their respective families; and the former were to be present, that they might be trained up and inured to such religious services: *with our sons and with our daughters*; as with persons of every age, so of every sex, who had all a concern herein, especially as it was a solemn feast, which all were to partake of: *with our flocks and with our herds will we go*; which were requisite for the sacrifices, not knowing which they were to sacrifice, and with which to serve God, till they came to the place where they were to sacrifice; see ver. 26. *for we must hold a feast unto the Lord*; which required the presence of old and young, men, women, and children, to join in it, and their flocks and their herds, out of which it was to be made.

Ver. 10. *And he said unto them, let the Lord be so with you, as I will let you go, and your little ones, &c.*] Either as mocking them, let the Lord you talk of be with you if he will, and let him deliver you if he can, as I shall let you go with your children, which I never will; or as wishing them ill, that the Lord their God may be with them, as he should dismiss them on their proposal, that is, not at all; he wishes they might never have the presence of the Lord, or receive any blessing from him, till he should dismiss them, which he was determined never to do in the manner they desired; and therefore the sum of his wish or imprecation is, that they might never enjoy any benefits from the Lord; the first sense seems to be best: *look to it, for evil is before you*; which is either a charge of sin upon them, that they had an evil design upon him, and intended to raise a mutiny, make an insurrection, and form a rebellion against him; or a threatening to inflict the evil of punishment upon them, if they would not comply with his terms; and it is as if he should say, be it at your peril if you offer to go away in any other manner than it is my pleasure.

Ver. 11. *Not so, &c.*] You shall not go with your children as you propose: *go now ye that are men, and serve the Lord, for that you did desire*; suggesting that that was all they first required, that their men should go three days into the wilderness, and sacrifice unto the Lord; whereas the demand was, *let my people go*, ch. v. 1. which were not the men only, but the women and children also, and all were concerned in the service of God, and in keeping a feast to him: *and they were driven out from Pharaoh's presence*; by some of his officers, according to his orders.

Ver. 12. *And the Lord said unto Moses, stretch out thine hand over the land of Egypt, &c.*] First one way, and then another, towards every quarter, and every part of the land, to signify that the following plague would come upon the whole land: *for the locusts, that they may come up upon the land of Egypt*; the stretching out of his hand was to be the signal to them to come up and spread themselves over the land, which was brought about by the mighty power of God; for otherwise there was no such virtue in the hand or rod of Moses, to have produced so strange an event: *and*

^d Ut supra.

^e [פ] et respexit, Pagninus, et respiciens exivit, &c. Tlurgine version.

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^f וְיָמֵי וְיָמֵי qui & qui? Pagninus, Montanus; quis & quis? Vatablus.

eat every herb of the land, even all that the hail hath left: the wheat and the rye, or rice, the grass, herbs, and plants, it had beat down, but not utterly destroyed, as well as some boughs and branches of trees which were left unbroken by it.

Ver. 13. *And Moses stretched forth his rod over the land of Egypt, &c.]* His hand, with his rod in it: *and the Lord brought an east wind upon the land, all that day and all that night;* all that day after he had been driven from Pharaoh, and after he had stretched out his hand with his rod in it over Egypt, which was the seventh of the month Abib, and all the night following. This Jehovah did, who holds the winds in his fist, and brings them out of his treasures, whose will they obey, and whose word they fulfil: *and when it was morning;* the morrow was come, ver. 4. the 8th day of the month Abib: *the east wind brought the locusts;* it was usual for these creatures to be taken up and carried with the wind, and brought into countries, as Pliny^k and other writers attest. In the year 1527, a strong wind brought vast troops of locusts out of Turkey into Poland, which did much mischief; and in the year 1536 a wind from the Euxine Pontus brought such vast numbers of them into Podolia, as that for 20 miles round they devoured every thing^h. The word here used commonly signifies the east wind, and so the Jewish writers unanimously interpret it; and if those locusts were brought from the Red sea, into which they were carried, it must be by an east wind, since the Red sea was east of Egypt; but the Septuagint version renders it the *south wind*, and which is approved of by De Dieu on the place, and by Bochart^l; and the latter supposes these locusts were brought by a south wind out of Ethiopia, which lay to the south of Egypt, and where in the spring of the year, as it now was, were usually great numbers of locusts, and where were a people that lived upon them, as Diodorus Siculus^k and Strabo^l relate; who both say that at the vernal equinox, or in the spring, the west and south west winds blowing strongly brought locusts into those parts; and the south wind being warm might contribute to the production, cherishing, and increasing of these creatures, and which are sometimes brought by a south wind. Dr. Shaw says^m, the locusts he saw in Barbary, An. 1724 and 1725, were much bigger than our common grasshoppers, and had brown spotted wings, with legs and bodies of a bright yellow; their first appearance was toward the latter end of March, the wind having been for some time from the south.

Ver. 14. *And the locusts went up over all the land of Egypt, &c.]* Being raised up by the wind in the places where they were generated, they flew and spread themselves all over the land, being in a wonderful manner produced and multiplied by the power of God: *and rested in all the coasts of Egypt;* in every part of it where the Egyptians dwelt, and where there were meadows, pastures, fields, gardens, orchards; here they lighted and fed, excepting the land of Goshen, where

Israel dwelt, which must be thought to be exempted from this plague, as from the rest. *Very grievous* were they; because of the mischief that they did, and because of their multitude, for they were innumerable as the Vulgate Latin version renders it, and as it is Psal. cv. 34. *there were no such locusts as they, neither after them shall be such;* there were none before, and there would be none afterwards like them, which Moses knew by a spirit of prophecy. If this is to be understood of their bigness, they must be very large; in the year 1556, there were locusts at Milain that were span long, and had six feet, and these like the feet of rats, and there was one four times bigger than the rest which was taken and kept by a citizen, and would his like a serpent when it saw that no food was set before itⁿ; yea, Pliny^o speaks of locusts in India 3 feet long and what Moses here says is not contradicted in Joe ii. 2. because his words may be understood of the Chaldean army, of which the locusts were an emblem and besides, each may be restrained to the country in which they were, as that none ever before or since were seen in Egypt as these, though they might be in other countries; and so those in Joel's time were such as never before or since were seen in the land of Judea though they might be in other places.

Ver. 15. *For they covered the face of the whole earth &c.]* Of the whole land of Egypt; and this seems to be the instance in which these locusts differed from all others, that had been or would be, even in their numbers; for though there might have been before, and have been since, such vast numbers of them together as to darken the air and the sun, and by lighting first on one spot, and then on another, have destroyed whole countries; yet never was such an instance known as this, as that they should come in so large a body, and at once to light, and spread, and settle themselves over the whole country. Leo Africanus^p indeed speaks of a swarm of locusts, which he himself saw at Tagessa in Africa, A. D. 1510, which covered the whole surface of the ground; but then that was but in one place, but this was a whole country. It is in the original, *they covered the eye of the whole earth;* of which see the note on ver. 5. *so that the land was darkened;* the proper colour of the earth, and the green grass on it, could not be seen for them, they lay so thick upon it; and being perhaps of a brown colour, as they often are, the land seemed dark with them: *and they did eat every herb of the land, and all the fruit of the trees, which the hail had left;* for though every herb of the field is said to be smitten, and every tree of the field to be broke with it, ch. ix. 25. yet this, as has been observed, is to be understood either hyperbolically, or of the greater part thereof, but not of the whole: *and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt;* the like is said to befall the province of Carpatania, in the 9th year of Childibert, king of France; which was so wasted by locusts, that not a tree, nor a vineyard, nor a forest, nor any sort of fruit, nor any other green

^k Nat. Hist. l. 11. c. 29.

^h Frantzii Hist. Animal. Sacr. par. 5. c. 4. p. 794.

^l Hierozoic. par. 2. l. 1. c. 15. col. 101, 192, & l. 4. c. 3. col. 463. Vid. Jablonski de Terra Goshen. Dissertat. 5. sect. 5.

^k Bibliothec. l. 3. p. 162.

^l Geograph. l. 16. p. 531.

^m Travels, p. 187. Edit. 2.

ⁿ Frantzii Hist. ib. p. 800.

^o Ut supra.

^p Descriptio Africae, l. 2. p. 117.

thing remained ⁹. So Dr. Shaw ⁷ says of the locusts he saw as above related, that they let nothing escape them, eating up every thing that was green and juicy, not only the lesser kinds of vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field. But then such devastations are usually made gradually, by these creatures moving from place to place, whereas this destruction in Egypt was done in one day. Indeed we are told in history, that in one country 140 acres of land were destroyed in one day⁸; but what is this to all the land of Egypt? with this plague may be compared that of the locusts upon the sounding of the fifth trumpet, Rev. ix. 1—11.

Ver. 16. *Then Pharaoh called for Moses and Aaron in haste, &c.*] Or, *hastened to call them*¹; sent messengers in all haste to fetch them, and desire them to come as soon as possible to him. Thus he who a few hours ago drove them from his presence, in a hurry, sends for them to come to him with all speed, which the present circumstances he was in required: *and he said to Moses and Aaron*; when they were brought into his presence: *I have sinned against the Lord your God, and against you*; against the Lord by disobeying his command, in refusing to let Israel go, when he had so often required it of him; and against Moses and Aaron his ambassadors, whom he had treated with contempt, and had drove them from his presence with disgrace; and against the people of Israel, whom they personated, by retaining them, and using them so ill as he had. This confession did not arise from a true sense of sin, as committed against God, nor indeed does he in it own Jehovah to be his God, only the God of Moses and Aaron, or of the Israelites; but from the fright he was in, and fear of punishment continued upon him, to the utter ruin of him and his people.

Ver. 17. *Now therefore forgive, I pray thee, my sin, only this once, &c.*] Pretending that he would never offend any more, and if he did, he did not desire it should be forgiven him, but that due punishment should be inflicted on him. These words are directed to Moses, he being the principal person that came to him with a commission from the Lord, and who was made a god to Pharaoh; and therefore he does not ask forgiveness of the Lord, but of Moses: *and entreat the Lord your God, that he may take away from me this death only*; this deadly plague of the locusts, which devouring all the fruits of the earth, must in course produce a famine, and that the death of men. Moreover, the author of the book of Wisdom says, that the bites of the locusts killed men, ch. xvi. 9. Pharaoh was sensible that this plague came from God, and that he only could remove it; and therefore begs the prayers of Moses and Aaron to him for the removal of it, and suggests that he would never desire such another favour; but that if he offended again, and another plague

was inflicted on him, he could not desire it to be taken away; by which he would be understood, that he determined to offend no more, or give them any occasion for any other judgment to come upon him, was he once clear of this.

Ver. 18. *And he went out from Pharaoh, &c.*] *Went out* the city, as he had been wont to do: *and entreated the Lord*; prayed to him that he would remove the plague of the locusts from the land.

Ver. 19. *And the Lord turned a mighty strong west wind, &c.*] He turned the wind the contrary way it before blew; it was an east wind that brought the locusts, but now it was changed into a west wind, or a wind of the sea², of the Mediterranean sea; a wind which blew from thence, which lay to the west of Egypt, as the Red sea did to the east of it, to which the locusts were carried by the wind as follows: *which took away the locusts, and cast them into the Red sea*; and as it is usual for locusts to be brought by winds, so to be carried away with them, and to be let fall into seas, lakes, and pools, and there perish. So Pliny says³ of locusts, that being taken up and carried with the wind in flocks or swarms, they fell into seas and lakes; and Jerom observes⁴ in his time, that they had seen swarms of locusts cover the land of Judea, which upon the wind rising have been driven into the first and last seas; that is, into the Dead sea, and into the Mediterranean sea; see Joel ii. 20. This sea here called the Red sea is the same which is now called the Arabian gulf; in the original text it is the sea of Suph; that is, the sea of flags or rushes; as the word is rendered, ch. ii. 3, 5. from the great numbers of these growing on the banks of it, which are full of them, as Thevenot⁵ says; or the sea of weeds⁶, from the multitude of them in the bottom of it, or floating on it. So Columbus found in the Spanish West Indies, on the coast of Paria, a sea full of herbs, or weeds⁷, which grew so thick, that they sometimes in a manner stopped the ships. Some render Yam Suph, the sea of bushes; and some late travellers⁸ observe, that though, in the dreadful wilds along this lake, one sees neither tree, shrub, nor vegetable, except a kind of bramble, yet it is remarkable that they are found in the sea growing on its bottom, where we behold with astonishment whole groves of trees blossoming and bearing fruit, as if nature by these marine vegetables meant to compensate for the extreme sterility reigning in all the deserts of Arabia; and with this agrees the account that Pliny⁹ gives of the Red sea, that in it olives and green fruit-trees grow; yea, he says that that and all the Eastern ocean is full of woods; and adds, it is wonderful that in the Red sea woods live, especially the laurel, and the olive bearing berries. Hillerus¹⁰ thinks this sea here has the name of the sea of Suph from a city of the same name near unto it. It is often called the Red sea in profane authors as here,

¹ Frantzii Hist. Animal. Sacr. par. 5. c. 4. p. 802.

² Ut supra.

³ Frantz. ib. p. 800.

⁴ לקרא וימחר - וfestinavit ad vocandum, Montanus; festinavit accersere, Junius & Tremellius, Piscator.

⁵ וימחר וימחר ventum maris, Montanus, Drusius.

⁶ Nat. Hist. l. 11. c. 29.

⁷ Comment. in Joel, li. 20.

⁷ Travels into the Levant, B. 2. ch. 33. p. 175.

⁸ ים סוף in mare algosum, Junius & Tremellius, Piscator; in mare caretosum, Tigurine version.

⁹ P. Martyr. de Angleria, Decad. 1. l. 6. Vide Decad. 3. 5.

¹⁰ Egnout and Heynman's Travels, vol. 2. p. 158.

¹¹ Nat. Hist. l. 2. c. 103. l. 13. c. 25.

¹² Onomastic. Sacr. p. 128.

not from the coral that grew in it, or the red sand at the bottom of it, or red mountains near it; though Thevenot^c says, there are some mountains all over red on the sides of it; nor from the shade of those mountains upon it; nor from the appearance of it through the rays of the sun upon it; and much less from the natural colour of it; which, as Curtius^f observes, does not differ from others; though a late traveller says^g, that “on several parts of this sea (the Red sea) we observed abundance of reddish spots made by a weed resembling *cargaco* (or *Sargosso*) rooted in the bottom, and floating in some places: upon strict examination, it proved to be that which we found the Ethiopians call *Sufo* (as^h here *Suph*), used up and down for dyeing their stuffs and clothes of a red colour;” but the Greeks called it so from Erythras or Erythrus, a king that reigned in those parts^b, whose name signifies red; and it is highly probable the same with Esau, who is called Edom, that is, red, from the red pottage he sold his birthright for to Jacob; and this sea washing his country, Idumea or Edom, was called the Red sea from thence; and here the locusts were cast by the wind, or fixedⁱ, as a tent is fixed, as the word signifies, and there continued, and never appeared more: *there remained not one locust in all the coasts of Egypt*; so that the removal of them was as great a miracle as the bringing them at first: this was done about the 9th day of the month Abib.

Ver. 20. *But the Lord hardened Pharaoh's heart, &c.*] For as yet he had not brought all his judgments on him he designed to bring: *so that he would not let the children of Israel go*; though he had promised to do it, and that he would never offend more in this way.

Ver. 21. *And the Lord said unto Moses, &c.*] About the 11th day of the month Abib: *stretch out thine hand toward heaven*; where the luminaries are, and from whence light comes: *that there may be darkness over the land of Egypt, even darkness which may be felt*; that is, what caused it, the gross vapours and thick fogs; for otherwise darkness itself, being a privation of light, cannot be felt: Onkelos paraphrases it, “after that the darkness of the night is removed;” so Jonathan; that it might appear to be different from that, and be much grosser.

Ver. 22. *And Moses stretched forth his hand toward heaven, and there was a thick darkness over all the land of Egypt three days.*] The 11th, 12th, and 13th days of the month Abib; with this compare the 5th vial, Rev. xvi. 10.

Ver. 23. *They saw not one another, &c.*] Not only the luminaries of heaven were covered and beclouded with the darkness, so that they were of no use to them; but the fogs and vapours which occasioned it were so damp and clammy that they put out their fires, lamps, and candles, so that they could receive no benefit from them: *neither rose up any from his place for three days*: from the place of his habitation, not being able to

find the way to the door, or however not able to do any business abroad; and besides were quite amazed and confounded, supposing the course of nature was changed and all things going to a dissolution, their consciences filled with horror and terror and black despair, strange and terrible phantoms and apparitions presented to their minds, as the author of the book of Wisdom suggests, ch. xvii. 5. and which is countenanced by what the psalmist says, who instead of this plague of darkness, takes notice of evil angels being sent among them, Psal. lxxvii. 49. that is, devils in horrible shapes represented to their minds, which dreadfully distressed and terrified them, so that they durst not stir and move from the place where they were: *but all the children of Israel had light in their dwellings*; not only in the land of Goshen, but in all places where they were mixed with the Egyptians, as it is plain they were, from ch. xii. 23, 27. so that they could go about their business, and perform it as at other times, and had now a fine opportunity of packing up their goods, and getting every thing ready for their departure, without being observed by the Egyptians. Doctor Lightfoot^k thinks, that now they attended to the ordinance of circumcision, which had been generally neglected, and was necessary to their partaking of the passover, which in a few days was to be observed, and of which no uncircumcised person might eat, ch. xii. 48. and which he grounds upon Psal. cv. 28. and this time was wisely taken for it, when the Egyptians could have no opportunity or advantage against them, because of their soreness by it; it may indeed be wondered at, that they did not take the advantage of the darkness the Egyptians were in, of getting out of the land, and going their three-days' journey into the wilderness; but it was the will of God that they should not steal away privately, or go by flight as fugitives, but openly, and with the mighty hand and stretched-out arm of God; besides, the Lord had not as yet wrought all the judgments he intended. In the fabulous expedition of Bacchus against the Indians, a story is told which seems to be taken from hence, that the Indians were covered with darkness, whilst those with Bacchus were in light all around them^l.

Ver. 24. *And Pharaoh called unto Moses, &c.*] After the three days, as the Targum of Jonathan, when the darkness was over, or at least much diminished, fearing that still worse evils would befall him: *and said, go ye, serve the Lord, only let your flocks and your herds be stayed*; stopped or remained behind, as a pledge and security of their return; and these the rather he was desirous of retaining, because of the great loss of cattle he had sustained by the murrain and boils upon them, and by the hail: *let your little ones also go with you*; this he had refused before, but now consents to it, which he thought was doing them a great favour, and that upon such terms they might be content to go.

Ver. 25. *And Moses said, thou must give us also sacrifices and burnt-offerings, &c.*] Sheep, rams, and

^c Ut supra.

^f Hist. l. 8. sect. 9.

^g Hieronymo Lobo's Observations, &c. in Ray's Travels, vol. 2. p. 489.

^h Curtius ut supra. *Mela de Situ Orbis*, l. 3. c. 8. Strabo, l. 16. p. 535, 536.

^l ויתקעו & fixit eam, Montanus; so Tigurine version, Junius & Tremellius, Piscator, Drusius, Ainsworth.

^k Works, vol. 1. p. 707.

^l Vid. Huet. Quæst. Ainetan. l. 2. c. 13. sect. 12. p. 204.

goats for sacrifices, and oxen for burnt-offerings; and that of his own, as Jarchi interprets it; but rather the meaning is, that besides having their little ones with them, they must be allowed also to take their cattle for sacrifices and burnt-offerings: *that we may sacrifice unto the Lord our God*; might have where-with to offer up in sacrifice to him as he shall require.

Ver. 26. *Our cattle also shall go with us, &c.*] Of every kind, of the flocks and of the herds: *there shall not an hoof be left behind*; not a single creature that has an hoof: it is a proverbial expression, signifying that they should carry all that belonged to them with them: *for thereof must we take to serve the Lord our God*; something of every kind and sort, all they had being devoted to his service, and to be yielded to him upon demand: *and we know not with what we must serve the Lord, until we come thither*; into the wilderness; they knew not exactly and precisely what kind of creatures or how many of them, as Aben Ezra observes, they were to offer at a time; for though before this there was a known distinction between clean and unclean creatures, and the various offerings and sacrifices of the patriarchs might in a good measure direct them in the use of them; yet the special and peculiar laws about sacrifices were not given until after their deliverance, and they were got into the wilderness; so that this was not a bare pretence to get their cattle along with them, but was the true case and real matter of fact.

Ver. 27. *But the Lord hardened Pharaoh's heart, &c.*] Yet more and more: *and he would not let them go*; his heart was set against it, his will was resolute, and he was determined never to let them go.

Ver. 28. *And Pharaoh said unto him, &c.*] To Moses: *get thee from me*; be gone from my presence, I have nothing more to say to thee, or do with thee: *take heed to thyself*; lest mischief befall thee from me, or those about me: *see my face no more*; neither here nor elsewhere: *for in that day thou seest my face thou shalt die*; this was a foolish as well as a wicked speech, when he lay at the mercy of Moses, rather than Moses at his; he being made a god unto him, and had such power to inflict plagues upon him, of which he had had repeated instances.

Ver. 29. *And Moses said, thou hast spoken well, &c.*] Not that which was good, in a moral sense, for it was very wicked, but what would eventually prove true: *I will see thy face again no more*; which may be understood either conditionally, except he was sent for, and he desired to see him, he would not come of himself; or absolutely knowing by a spirit of prophecy that he should be no more sent unto him, and that Pharaoh should in a little time be drowned in the Red sea, when he would be seen no more by him nor any other; for as for what is said in the following chapter, it is thought by many to have been said at this time, as it might even before he went out of the presence of Pharaoh, which in ch. xii. 8. he is said to do in anger: and as for Pharaoh's calling for him at midnight, and bidding him rise and begone, ch. xii. 31. it might be delivered by messengers, and so he be not seen by Moses and Aaron. By this speech of Moses, it appears he was not afraid of Pharaoh and his menaces, but rather taunts at him, and it is to this fearless disposition of Moses at this time that the apostle refers in Heb. xi. 27.

C H A P. XI.

MOSSES having an intimation from the Lord that one plague more would be brought on Pharaoh, and then he would let Israel go, when they should borrow of their neighbours jewels of gold and silver, the people being in great favour with the Egyptians, ver. 1, 2, 3. he declares to Pharaoh, before he went out of his presence, the slaying of all the first-born in Egypt, which would issue in the dismission of Israel, and then he went out from him in great anger, ver. 4—8. but still Pharaoh would not hearken, and his heart was hardened, and he refused again to let Israel go, ver. 9, 10.

Ver. 1. *And the Lord said unto Moses, &c.*] Whilst in the presence of Pharaoh, by a secret impulse upon his mind; or *he had said*^m, which some refer as far back as to his appearance to him in Midian, ch. iv. 23. which is too remote; rather it refers to the last time he went to Pharaoh, being sent for by him; and the words may be rendered, *for the Lord had said*ⁿ; and so are a reason why Moses was so bold, and expressed himself with so much confidence and assurance to Pharaoh, that he would see his face no more: *yet will*

I bring one plague more upon Pharaoh, and upon Egypt; upon him and all his subjects, for the following one would affect all the families of Egypt, in which there was a son: *afterwards he will let you go hence*; out of Egypt readily, at once, and not attempt to stop or retard your going: *when he shall let you go*; declare his will, give leave and orders for it: *he shall surely thrust you out hence altogether*; absolutely, entirely, without any exception or limitation, them, their wives, their children, their flocks and herds, and whatsoever belonged to them, without any restraint upon them in any respect, and without any condition of return, or fixing any time for it, but the dismission should be general, unlimited, and unconditional; or, *in thrusting he shall thrust you out*^o, with force and vehemence, with urgency and in great haste.

Ver. 2. *Speak now in the ears of the people, &c.*] This cannot be understood of the whole body of the people being gathered together, but of some of the principal ones, who should communicate it to others, and so from one to another, until all the heads and

^m ויאמר dixerat, some in Vatablus, Ainsworth, Cartwright; so Aben Ezra.

ⁿ Dixerat enim, Junius & Tremellius, Piscator, Rivet.

^o וישלחך expellendo expellet, Pagninus, Montanus, Drusius; so Fagius, Vatablus, Cartwright.

masters of families became acquainted with it : *and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold ; to ornament themselves with at the feast they were going to keep : the Samaritan and Septuagint versions add, and clothing or raiment, and such it is certain they did borrow, ch. xii. 35. or vessels^p of different forms, made of gold and silver, such as were fit and proper to be used at sacrifices and feasts, and which will account for the vessels given by princes, Numb. vii. for the doing of which the divine authority was sufficient ; though there seems to be a reason for it in justice, that they might be paid for their hard service they had been made to serve for so many years, without having a proper reward for it : the word may be rendered, let every man ask, &c.*

Ver. 3. And the Lord gave the people favour in the sight of the Egyptians, &c.] So that they freely and willingly lent them the things they asked of them ; which seems to be said by way of anticipation, for this was not done until the following plague was inflicted, see ch. xii. 35, 36. *moreover, the man Moses was very great in the land of Egypt ; his name was famous throughout the whole land, because of the signs and wonders, and miracles wrought by him ; they took him to be a very extraordinary person, as he was, and had him in great esteem, because at his entreaty the plagues were removed from them, when they had been brought on them ; and this made them the more willing to lend the above things to the people of Israel when they asked them of them, because of their great respect to Moses, and whom, if they did not cordially love, yet they feared, and might imagine that if they did not comply with the request of his people, he might resent it, and employ his power against them ; and thus he stood, either beloved or feared, or both, in the sight of Pharaoh's servants ; his ministers, courtiers, and counsellors : and in the sight of the people ; the common people, the inhabitants of the land of Egypt.*

Ver. 4. And Moses said, &c.] To Pharaoh before he left him, when he had told him he should see his face no more ; for the three preceding verses are to be read in a parenthesis, being placed here by the historian, as giving some light to this last discourse and transaction between Moses and Pharaoh : *thus saith the Lord, about midnight will I go out into the midst of Egypt ; perhaps to the capital and metropolis of it, which might stand in the midst of it, as usually does the royal city ; or it may only signify that he would go into the very heart of it, and steer his course all around in every part and quarter of it, slaying the first-born everywhere in all towns and cities throughout the kingdom, as follows ; in order to which he is said to go out, either from the place where Moses used to go and pray to him, and where he met him and gave him his orders and instructions, or out of the land of Goshen, where he dwelt among the Israelites ; or rather it only signifies the manifestation of himself in*

some work and action of his, the exertion of his power in inflicting punishment for sin : thus God is sometimes said to go forth out of his place when he is about to exercise judgment in the earth ; for this must be understood consistent with his omnipresence, see Isa. xxvi. 21. and this was to be done *about midnight*, the middle of the night following the present day, which was the 14th of the month of Abib or Nisan ; it was in the morning of that day Moses had this discourse with Pharaoh, and in the evening of it the passover was kept, and about the middle of the night the first-born were slain, as follows.

Ver. 5. And all the first-born in the land of Egypt shall die, &c.] By the destroying angel inflicting a disease upon them, as Josephus says^q, very probably the pestilence ; however, it was sudden and immediate death, and which was universal, reaching to all the first-born that were in the families of the Egyptians in all parts of the kingdom : *from the first-born of Pharaoh that sitteth upon his throne ;* this periphrasis, *that sitteth upon his throne*, either belongs to Pharaoh, and is a description of him who now sat upon the throne of Egypt ; and the Septuagint version leaves out the pronoun *his ;* and so it is the same as if it had been said the first-born of Pharaoh, king of Egypt ; or else, to the first-born, and describes him who either already sat upon the throne with his father, as was sometimes the case, that the first-born was taken a partner in the throne, in the life-time of his father ; or who was the presumptive heir of the crown, and should succeed him, and so the Targum of Jonathan, “ who shall or “ is to sit upon the throne of his kingdom : ” *even unto the first-born of the maid-servant that is behind the mill ; or behind the two mills^r, or two mill-stones ;* for it was the custom then, as with the Arabs now, as Doctor Shaw^s relates, to grind their corn with hand-mills, which were two stones laid on one another, and in the uppermost was a handle, with which it was turned about by women, between whom the two stones were placed, and so they might be said to be behind them ; though the phrase used does not necessarily suppose that they sat behind the mill, for it may as well be rendered *by or near the mill^t ;* this is not to be understood of the first-born, as behind the mill, or at it, and grinding, as *Aben Ezra* interprets it, but of the maid-servant ; it being the business of such in early times to turn these mills, and grind corn, as it is now in Arabia, as the above traveller relates ; and so it was in Judea, in the times of Christ, *Matt. xxiv. 41.* and *Homer^u*, in his times, speaks of women grinding at the mill, see the note on *Matt. xxiv. 41.* the design of these expressions is to shew that none would escape this calamity threatened, neither the king nor his nobles, nor any of his subjects, high and low, rich and poor, bond and free : *and all the first-born of beasts ;* such as had escaped the plagues of the murrain and boils : this is added, not because they were such as were worshipped as gods, as *Jarchi* observes, but to increase their misery and aggravate their punishment,

^p כלי Sept. vasa, V. L. Pagninus, Montanus, Tigurineversion, Piscator, Drusius ; instrumenta, Junius & Tremellius.
^q Antiqu. l. 2. c. 14. sect. 6.
^r מילין post mols, Pagninus, Montanus, Vatablus, Junius & Tremellius, Piscator ; after the mill-stones, Ainsworth.

^s Travels, p. 231. Ed. 2.
^t Παρα το μύλον, Sept. ad molam, V. L. apud molas, Noldius, p. 11. No. 75.
^u Μύρον ἀνθρώπων ἄνθρωποι, &c. Homer. Odys. 7. l. 109.

C H A P. XII.

THIS chapter begins with observing, that the month in which the above wonders were wrought in Egypt, and the following ordinance appointed to the Israelites, should hereafter be reckoned the first month in the year, ver. 1, 2. on the 10th day of which a lamb here described was to be taken and kept till the 14th, and then slain, and its blood sprinkled on the posts of the houses of the Israelites, ver. 3—7. the manner of dressing and eating it is shewn, ver. 8—11. and the reason of the institution of this ordinance being given, ver. 12, 13, 14. and an order to eat unleavened bread during seven days, in which the feast was to be kept, ver. 15—20. directions are also given for the immediate observance of it, and particularly about the sprinkling of the blood of the lamb, and the use of it, ver. 21—23. and this ordinance, which they were to instruct their children in, was to be kept by them in succeeding ages for ever, ver. 24—27. about the middle of the night it was first observed, all the first-born in Egypt were slain, which made the Egyptians urgent upon the Israelites to depart in haste, ver. 28—33. and which they did with their unleavened dough, and with great riches they had borrowed of the Egyptians, ver. 34—36. the number of the children of Israel at the time of their departure, the mixed multitude and cattle that went with them, their baking their unleavened cakes, the time of their sojourning in Egypt, and of their coming out of it that night, which made it a remarkable one, are all particularly taken notice of, ver. 37—42. laws and rules are given concerning the persons that should partake of the passover, ver. 43—49. and the chapter is concluded with observing, that it was kept according to the command of God, and that it was on the same day it was first instituted and kept that Israel were brought out of Egypt, ver. 50, 51.

Ver. 1. *And the Lord spake unto Moses and Aaron in the land of Egypt, &c.*] Before they and the children of Israel came out of it, before the slaying of the first-born, yea, before Moses came from the presence of Pharaoh, and had given him notice of it; and it is very probable even before the three-days' darkness, seeing it seems necessary it should be four days before the passover, since on the 10th day the lamb was to be taken, and on the 14th slain, ver. 3, 6. and by what follows it looks as if it was at the beginning or first day of the month, and so the words may be rendered, *the Lord had spoke*^v; and the following account is deferred to this place, that there might be no interruption of the history of the plagues, and that the passover, with all its rites and ceremonies, both at the first institution and observance of it, and in after-times, might be laid together.

Ver. 2. *This month shall be unto you the beginning of months, &c.*] Not only the first, as after expressed, but the chief and principal of them, now famous for their

coming out of Egypt in it, and would be more so for the sufferings and death of the Messiah, and redemption by him from sin, Satan, and the world, law, hell, and death, for he suffered at the time of the passover. This month was called Abib, ch. xiii. 4. and xxiii. 15. which signifies an ear of corn, and at this time we find that the barley was in ear, ch. ix. 31. which clearly shews in what month the above things were transacted; afterwards it was called Nisan, which seems to be the Chaldean name for it, Nah. ii. 1. Esth. iii. 7: *it shall be the first month of the year to you*; which before was the 7th; whilst the Israelites were in Egypt they observed the same beginning of the year and course of months as the Egyptians, as Josephus² intimates; and with the Egyptians, the month Thot was the first month, which answered to Tisri with the Jews, and both to our September, or a part of it, so that the beginning of the year was then in the autumnal equinox, at which season it is thought the world was created; but now to the Israelites it was changed unto the vernal equinox, for this month of Abib or Nisan answers to part of our March and part of April; though indeed both beginnings of the year were observed by them, the one on ecclesiastic, the other on civil accounts; or, as Josephus² expresses it, the month of Nisan was the beginning with respect to things divine, but in buying and selling, and such-like things, the ancient order was observed; and so the Targum of Jonathan here paraphrases it, "from hence ye shall begin to reckon the feasts, the times, and the revolutions." Indeed the Jews had four beginnings of the year according to their Misnah³: the first of Nisan (or March) was the beginning of the year for kings and for festivals; the first of Elul (or August) for the tithing of cattle; the first of Tisri (or September) for the sabbatical years, jubilees, and planting of trees and herbs; and the first of Shebet (or January) for the tithing the fruit of trees.

Ver. 3. *Speak ye unto all the congregation of Israel, &c.*] That is, to the elders of the people, and heads of families; unless we can suppose that they had been gradually gathered, and were now gathered together in a body by the direction of Moses, by whom they were assured that their departure was at hand; and the rather it may be thought that so it was, since the following order concerned the whole and every individual: *saying, in the tenth day of this month*; the month Abib or Nisan, which shews that this direction must be given before that day, and so very probably on the first of the month, as before observed: *they shall take to them every man a lamb*; not every individual person, but every master of a family, or head of an house, as follows: *according to the house of their fathers, a lamb for an house*; if large enough to eat up a whole lamb, otherwise they were to do as next directed: the Tar-

^v יראמר alloquentes autem fuerat, Junius & Tremellius, Piscator; dixerat autem; so same in Drusius, and Ainsworth.

² Antiqu. l. 1. c. 3. sect. 3.

^a Antiqu. l. 1. c. 3. sect. 3.

^b Misn. Roshhashanah, c. 1. sect. 1.

gum of Jonathan suggests, that this direction of taking a lamb to them on the tenth day of the month was only for this time, and not for following ages; and so the Jewish doctors^c commonly understand it as being peculiar to the passover in Egypt, and not in after-times; for they^d say, "what difference is there between the passover in Egypt, and the passover in after-ages? the passover in Egypt was taken within the tenth day, and was obliged to sprinkling with a bunch of hyssop upon the lintel, and upon the two side-posts, and was eaten with haste in one night, but the passover in after-ages was kept all the 7 days." The ground and reason of this special direction for taking up a lamb on the tenth day was, that they might have a lamb ready; and that through the multiplicity of business, and the hurry they would be in at their departure, they might not forget it, and neglect it; and that they might have time enough to examine whether it had all the prerequisites and qualifications that were necessary; and that whilst they had it in view, they might be led to meditate upon, and talk of, expect and firmly believe their deliverance; yea, that their faith might be directed to a far greater deliverance by the Messiah, which this was only typical of, Heb. xi. 28. but some of these reasons would hold good in after-times, and it seems by some circumstances that this rule was attended to.

Ver. 4. *And if the household be too little for the lamb, &c.*] That they can't eat it up at once; let him and his neighbour next unto his house take it according to the number of the souls; which Josephus^e says were never fewer than 10, and were often 20, but no man might feast alone; with which agrees the Jewish canon^f, "they don't kill the passover-lamb for a single person, nor even for a society consisting of 100, that can't eat the quantity of an olive:" every man according to his eating shall make your count for the lamb: that is, a man must reckon up how many he has in his own house to eat of the lamb, and what their appetites be, by which he will be able to judge whether he can dispense with a lamb himself, or whether he must take in some of his neighbours, and how many, so as to eat up the whole lamb, for, for such persons the lamb was to be slain. The rule is, "if a man slays it for those that do not eat of it, or for those that are not counted, for the uncircumcised, and the unclean, it was wrong, and not allowed of;" The taking in his neighbours may respect the call of the Gentiles to partake of Christ with the Jews, see Eph. iii. 5, 6.

Ver. 5. *Your lamb shall be without blemish, &c.*] Without any spot or defect in it. Maimonides^g reckons no less than 50 blemishes in a creature, any one of which makes it unfit for sacrifice, see Lev. xxi. 21—24. This lamb was a type of Christ, who is therefore said to be our passover sacrificed for us, 1 Cor. v. 7. comparable to a lamb for his innocence and harmlessness, for his meekness, humility, and patience, for usefulness both for food and raiment, as well as for being fit

for sacrifice; and who is a lamb without spot and blemish, either of original sin, or actual transgression, holy in his nature, harmless in his life: a male of the first year; any one within that time, but not beyond it; denoting the strength and vigour of Christ, in the flower of his age, his short continuance among men, and his being tender and savoury food for the faith of his people: ye shall take it out from the sheep, or from the goats; it might be either a lamb, or a kid of the goats; for the most part, or generally, it was a lamb that was taken; so the Jewish canon runs^h, "he that says to his servant, go and slay for me the passover, if he slays a kid he may eat it; if he slays a lamb he may eat of it; if he slays a kid and a lamb, he may eat of the first." The goat being of an ill smell may denote Christ being made sin, and a sin-offering for his people; and the taking of a lamb from these may signify the choice of Christ from among the people in the council and covenant of God; the preordination of him to be the lamb slain from the foundation of the world; the preservation of him from the infection of sin in his incarnation, and the separation of him from sinners in his conversation.

Ver. 6. *And ye shall keep it up until the 14th day of the same month, &c.*] In their houses; this may denote the preservation of Christ in his infancy, and to the appointed time of his sufferings and death; and it is remarkable, that on this very day, the 10th of Nisan, four days before the passover, and so as many days before his sufferings and death, he made his entry into Jerusalem, near to which he was to be offered up, John xii. 1, 12; and the whole assembly of the congregation shall kill it in the evening; that is, of the 14th of Nisan; not between the two suns, as the Targum of Jonathan, between the sun-setting and the sun-rising; nor between the setting of the sun, and the entire disappearance of its rays of light reflecting in the air and clouds after it, as Aben Ezra; so it is said in the Talmud^k, after the sun is set, all the time that the face of the east is red; others say as long as a man can walk half a mile after sun-setting; and others, the twinkling of an eye; but between the two evenings^l, as it may be rendered; which respects that space of time after the sun begins to decline, and the entire setting of it; when the sun begins to decline, as it does after noon, that is the first evening, and when it is set, that is the second; and the middle space between the one and the other is about the 9th hour of the day, according to the Jewish computation, and, with us, about three o'clock in the afternoon, about which time the passover used to be killed; for they say^m, "the daily sacrifice was slain at 8 and a half, and offered at the 9th; but on the evening of the passover it was slain at 7 and a half, and offered at 8 and a half, whether on a common day, or on a sabbath; and if the evening of the passover happened to be on the evening of the sabbath, it was slain at 6 and a half, and offered up at 7 and a half, and after that the passover;" which was done, that there might be time before the

^c Ben Gerson in loc. Maimon. Korban Pesach. c. 10. sect. 15.

^d Misn. Pesach. c. 9. sect. 5.

^e De Bello Jud. l. 6. c. 9. sect. 3.

^f Misn. Pesach. c. 8. sect. 7.

^g Ibid. c. 5. sect. 3.

^h Hilehot Biath Hamikdash. c. 7. sect. 1.

ⁱ Misn. Pesach. c. 9. sect. 2.

^k T. Bab. Sabbat, fol. 34. 2.

^l בין הערבים inter duas vespas, Pagninus, Montanus, Junius & Tremellius, Piscator, Ainsworth.

^m Misn. Pesach. c. 5. sect. 1.

last evening for the slaying of the passover-lamb. Josephus² says, at the passover they slew the sacrifice from the 9th hour to the 11th; see the note on Matt. xxvi. 17. and it being at the 9th hour that our Lord was crucified, the agreement between him and the paschal lamb in this circumstance very manifestly appears, Matt. xxvii. 46. though it may also in general denote Christ's appearing in the last days, in the end of the world, to put away sin by the sacrifice of himself: the slaying of the paschal lamb is ascribed to the *whole assembly of the congregation*, because it was to be slain by their order, and in their name, for their use, and they present; and thus the crucifixion of Christ, his sufferings and death, are attributed to the men of Israel, and all the house of Israel, Acts ii. 22, 23, 30. and iii. 12—15.

Ver. 7. *And they shall take of the blood, &c.*] Of the lamb, being received into a basin, ver. 22: *and strike it on the two side-posts*: with a bunch of hyssop dipped into it: *and on the upper door-post of the houses, wherein they shall eat it*; but not on the posts of those houses, the inhabitants of which joined with their neighbours in eating it; though Levi Ben Gersom thinks they were sprinkled as the rest; but to what purpose, when there were no Israelites, and no first-born in them? the two side-posts were the posts of a folding-door, on which the two folds were hung, and the upper door-post is what is afterwards called the lintel, ver. 23. and has its name in Hebrew from looking out; for, as Aben Ezra says, there was a window over the door, as is the custom throughout the whole country of the Ishmaelites or Arabians; and so Schindler says³, which perhaps he took from him, that the word signifies either a lintel, or a little window over the door, through which it might be seen who called or knocked at the door; and adds, in Egypt, as now in Arabia, there were windows over the doors of houses. The sprinkling the blood of the paschal lamb was typical of the sprinkling of the blood of Christ upon the hearts and consciences of his people, and of their peace, safety, and security by it from the wrath of God, and the vengeance of divine justice; of the further use of this rite, see on ver. 22, 23. Aben Ezra mentions it as the opinion of some, that the sprinkling of the blood on those places was to shew that they slew the abomination of the Egyptians openly; but he himself gives a much better reason for this rite, namely, that it was to be a propitiation for every one that ate in the house, and was a sign to the destroyer, that he might look upon it in like manner, as it is said Ezek. ix. 4. *set a mark, &c.* this seems to be peculiar to the passover in Egypt, and was not used in after-times.

Ver. 8. *And they shall eat the flesh in that night, roast with fire, &c.*] The night of the 14th of Nisan; and as the Jews reckoned their days from the evening preceding, this must be the beginning of the 15th day, which being observed, will serve to reconcile some passages relating to this ordinance. The lamb was to

be roasted, not only because its flesh thereby would be more palatable and savoury, but because soonest dressed that way, their present circumstances requiring haste; but chiefly to denote the sufferings of Christ, the antitype of it, when he endured the wrath of God, poured out as fire upon him; and also to shew, that he is to be fed upon by faith, which works by love, or to be received with hearts inflamed with love to him: *and unleavened bread*; this also was to be eaten at the same time, and for seven days running, even to the 20th day of the month, ver. 15, 18. where see more concerning this: the reason of this also was, because they were then in haste, and could not stay to leaven the dough that was in their troughs; and was significative of the unleavened bread of sincerity and truth, with which the true passover-lamb is to be eaten, in opposition to the leaven of error, hypocrisy, and malice, 1 Cor. v. 7, 8: and *with bitter herbs they shall eat it*; the Vulgate Latin version renders it, *with wild lettuces*, which are very bitter; and the worst sort of which, for bitterness, Pliny says⁴, is what they call *picris*, which has its name from the bitterness of it, and is the same by which the Septuagint render the word here: the Targum of Jonathan is, "with horehound and endive they shall eat it;" and so the Targum on Cant. ii. 9. *Wild endive*; of which Pliny says⁵, there is a wild endive, which in Egypt they call cichory, and bids fair to be one of these herbs; according to the Misnah⁶, and Maimonides⁷, there were five sorts of them, and any one, or all of them, might be eaten; their names with both are these, Chazoreth, Ushin, Thamcah, Charabinah, and Maror; the four first of which may be the wild lettuce, endive, horehound, or perhaps *tansie*; and cichory the last. Maror has its name from bitterness, and is by the Misnic commentators⁸ said to be a sort of the most bitter coriander; it seems to be the same with *picris*: but whatever they were, for it is uncertain what they were, they were expressive of the bitter afflictions of the children of Israel in Egypt, with which their lives were made bitter; and of those bitter afflictions and persecutions in the world, which they that will live godly in Christ Jesus must expect to endure; as well as they may signify that as a crucified Christ must be looked upon, and lived upon by faith, so with mourning and humiliation for sin, and with true repentance for it as an evil and bitter thing, see Zech. xii. 10.

Ver. 9. *Eat not of it raw, &c.*] Not roasted enough; and so Jarchi says, that what is not sufficiently roasted, or is not thoroughly and down roasted, is in the Arabic language called *סג*⁹, the word here used; and so Maimonides¹⁰ says it signifies flesh, on which the fire begins to operate, and is roasted a little, but not enough for eating. And indeed there seems to be no necessity of a prohibition of eating the flesh quite raw: some¹¹ derive the word from a root which signifies to break, and suppose that this rule forbids the breaking or cutting it in pieces; that as it was to be roasted

² De Bello Jud. l. 6. c. 9. sect. 3.

³ Lex. Pentaglott. col. 1938.

⁴ Nat. Hist. l. 19. c. 8. & 21. 17. & 22. 22.

⁵ Ibid.

⁶ Misn. Pesach. c. 9. sect. 6.

⁷ Hilchot, Chametz Umetzah, c. 7. sect. 13.

⁸ Maimon. & Bartenora in Misn. Pesach. ut supra.

⁹ *סג* cruda fuit caro, Golius, col. 2476. Semicocta, cruda fuit caro, Castell. Lex. col. 2296. Vid. Hottinger. Smeigma Oriental. p. 169, 170.

¹⁰ Hilchot Korban Pesach. c. 8. sect. 6.

¹¹ Oleaster apud Rivet in loc. Gusset. Comment. Ehr. p. 487, 488; so some in Aben Ezra.

whole, and not a bone of it to be broken, so it was to be brought to table whole, and the whole to be eaten; but then it could not be eaten without being cut to pieces. Abarbanel^y takes the word in the usual signification of it, *now*, as if the sense was, ye shall not eat of it now, not before the evening of the 14th day; but whereas Moses had told them, ver. 6. that the lamb was to be kept up until the 14th day; it was needless to tell them that they should not eat it now or immediately; the first sense is best, and this shews that Christ, the antitype of this lamb, is not to be eaten in a carnal but spiritual manner, of which our Lord treats in John vi. *nor sodden at all with water*: the Targum of Jonathan is, “neither boiled in wine, nor in oil, nor in other liquor, nor boiled in water.” This, with respect to the antitype, shews, that Christ is not to be received in a cold lukewarm manner, and with indifference; and that nothing is to be mixed, added, and joined unto him, but he alone is to be regarded in the business of our acceptance, justification, and salvation: *but roast with fire*; for the reasons before given: the manner of roasting it, according to the Jewish canons^z, was this, they bring a spit made of the wood of pomegranate, and thrust it into its mouth quite through it, and put the thighs and entrails within it; they don’t roast the passover-lamb on an iron spit, nor on an iron grate. Maimonides^a is a little more particular and exact in his account; to the question, how do they roast it? he replies, “they transfix it through the middle of the mouth to its posteriors, with a wooden spit, and they hang it in the midst of a furnace, and the fire below:” so that it was not turned upon a spit, according to our manner of roasting, but was suspended on a hook, and roasted by the fire underneath, and so was a more exact figure of Christ suspended on the cross, and enduring the fire of divine wrath. And Justin Martyr^b is still more particular, who was by birth a Samaritan, and was well versed in Jewish affairs; he, even in conversing with Trypho the Jew, who could have contradicted him had he said what was wrong, says, the lamb was roasted in the form of a cross; one spit, he says, went through from the lower parts to the head, and again another across the shoulders, to which the hands (or rather the legs) of the lamb were fastened and hung; and so was a very lively emblem of Christ crucified: *his head, with his legs, and with the pertenance thereof; or with its inwards*^c, these were all to be roasted together, the whole lamb with all that belonged to it, with which the above canon of the Jews agrees.

Ver. 10. *And ye shall let nothing of it remain until the morning, &c.*] It was to be all ate up; a whole Christ is to be received and fed upon by faith; Christ in both his natures, divine and human, united in his person, in all his offices of prophet, priest, and King, and with all the benefits and blessings of his grace, and which come by his blood, righteousness, and sacrifice: *and that which remaineth of it until the morning, ye shall burn with fire*; what of the flesh which remaineth not ate, and what of it that could not be

eaten, as the bones, which were not broken, and the nerves and sinews, which might not be eaten; and so runs the Jewish canon^d, “the bones, and the sinews, and what remains, they shall burn on the 16th day;” and if the 16th happens on the sabbath, they shall “burn on the 17th.” The reason of this law was, that what was left might not be converted to common or superstitious uses, as also that the Israelites might not be burdened with it in their journey, nor the Egyptians have an opportunity of treating it with contempt.

Ver. 11. *And thus shall ye eat it, &c.*] After the following manner, in the habit and posture described: the Targum of Jonathan adds, “at this time, and not in ages following;” for these rites were peculiar to the passer in Egypt, and not to be observed in after-times: *with your loins girded*; that is, with their garments girt about their loins, for the better convenience in travelling; for in those countries they wore long loose garments, which reached to their feet, and unless girt up, were a great hinderance in walking; and may denote the saints being girt with the girdle of truth, and their readiness and fitness to perform every good work: *your shoes on your feet*; which used to be put off at feasts, in order to have their feet washed, which was frequently done at such times, as we learn from many instances in Scripture, which could not be done unless the shoes were off, Gen. xviii. 4. 5. Luke vii. 44. John xiii. 5. besides, it is highly propable that the Israelites in Egypt did not wear shoes in common, it being a hot country, and they in a state of poverty and bondage; but now being about to depart the land, and to take a journey, they are ordered to have their shoes on, to be ready for it; and was a token of their deliverance and freedom, and joy on that occasion; and may, in an evangeilic sense, denote the feet of the saints being shod with the preparation of the Gospel of peace, Eph. vi. 15. *and your staff in your hand*; such as travellers make use of to support and assist, protect and defend them, in their journey, and may be expressive of faith in the word and promises of God, which are the support of his people in their passage through this world, Psal. xxiii. 4. *and ye shall eat it in haste*; because upon slaying the first-born the Egyptians would be urgent upon them to depart immediately. Aquila renders it, *with fear*, and so the Targum of Jonathan; but the other sense suits best with the circumstances of the Israelites: *it is the Lord’s passover*; which he has commanded, and is a sign and token of his passing over the houses of the Israelites, when he destroyed the first-born in all the houses of the Egyptians, and which is explained in the following verse, and the reason of its name given; the act of passing was his, the ordinance was appointed by him, and it was typical of the Lord Jesus Christ, the true passover, 1 Cor. v. 7.

Ver. 12. *For I will pass through the land of Egypt this night, &c.*] Which must be understood consistent with his omnipresence, and of the manifestation of his powerful presence, or of the exertion of his mighty power in the following event: *and will smite all the*

^y So Marinus Brixianus in Arca Noe.

^z Misn. Pesach. c. 7. sect. 1, 2.

^a Hilchot Korban Pesach. c. 8. sect. 10.

^b Dialog. cum Trypho Jud. p. 259.

^c ועל קרבן & cum interioribus ejus, Pagninus, Tigurine version, so Junius & Treucllius, Piscator.

^d Misn. ut supra, sect. 10.

first-born in the land of Egypt, both man and beast; as had been declared to Pharaoh, ch. xi. 5. and against all the gods of Egypt I will execute judgment; meaning either figuratively, the nobles, princes, judges and civil magistrates, who are sometimes called Elohim, gods; but since the first-born of these, as of others, and so the judgment on them, are comprehended in the preceding clause, this is rather to be understood literally of the idols of the Egyptians, their images of gold and silver, or of whatever they were made of: the Targum of Jonathan is, "on all the idols of the Egyptians I will exercise four judgments; the molten idols shall be melted, the idols of stone shall be cut asunder, the idols of earth shall be broke to pieces, and the idols of wood shall become ashes;" see Numb. xxxiii. 4. Isa. xix. 1. and there are some traces of this in Heathen writers; Artapanus^e says, that by an earthquake most of the temples in Egypt fell; and Justin^f reports, that Moses, being the leader of the exile Israelites, stole away the sacred things of the Egyptians, i. e. their gods, which they endeavoured to regain by force of arms: I am the Lord; God Almighty, faithful and true, and therefore what was threatened should certainly be performed, and thereby the Egyptians and all others might know that he was Jehovah alone, and that there is no God beside him.

Ver. 13. *And the blood shall be to you for a token upon the houses where you are, &c.]* The blood of the passover-lamb being sprinkled on the two side-posts and upper door-posts of the houses inhabited by the Israelites, or where they were eating the passover; this should be a sign or token to them of the Lord's making good his promises to them, and so of their safety, and to the destroying angel not to enter therein, but pass by and save them: *and when I see the blood, I will pass over you; for which reason this ordinance now instituted was called the passover, because the Lord, on sight of the blood sprinkled, passed over the houses of the Israelites to those of the Egyptians; or leaped, as Jarchi says, the word signifies, skipped from one Egyptian house to another, passing by that of the Israelites: and the plague shall not be upon you, to destroy you, when I smite the land of Egypt.* the pestilence with which the first-born should be destroyed.

Ver. 14. *And this shall be unto you for a memorial, &c.]* To be remembered, and that very deservedly, for the destruction of the first-born of the Egyptians, and for the deliverance of the children of Israel out of Egypt, and as memorable a day it is, and much more so, for the redemption of the spiritual Israel by the Messiah; for it was on this self-same day that he suffered for the redemption and salvation of his people: the Jews not only having a saying, "that in the month Nisan they were redeemed, and in the month Nisan they will be redeemed^g," but they expressly say, "on the same day, the 15th of Nisan, Israel is to be redeemed, in the days of the Messiah, as they were redeemed on that day, as it

"is said, according to the days, &c. Mic. vii. 15^h:" and you shall keep it a feast to the Lord throughout your generations; as the 15th day was properly the Chagigah, or festival-day, when they made a feast both of the flock and of the herd, of both sheep and oxen, Deut. xvi. 2. you shall keep it a feast by an ordinance for ever; unto the end of the Jewish economy and church-state, until the Messiah come, the true passover, and be sacrificed for us.

Ver. 15. *Seven days shall ye eat unleavened bread, &c.]* From the evening of the 14th day to the evening of the 21st; and this was a distinct festival from what was properly called the feast of the passover, and does not respect the first passover in Egypt; for though the passover-lamb was eaten with unleavened bread, and the Israelites ate no other, not only for seven days, but for 30 days following; yet this was not only by the divine command, but through necessity, they having no other bread to eat; but in after-times they were commanded to eat a feast for seven days, in which they were not to eat leavened bread, in commemoration of their hasty departure out of Egypt, not having time to leaven the dough in their troughs, and of their distress and want of savoury bread: *even the first day ye shall put away leaven out of your houses; out of their dwelling-houses, which were to be diligently searched for that purpose, and every hole and crevice in them; and not only their lower rooms, their dining-rooms and parlours, but their upper rooms and bedchambers; because it was possible a man might sometimes go into them with a piece of bread in his hand, and drop or leave some of it behind him: yea, synagogues and schools were to be searched, since children might carry thither leavened breadⁱ; and this search was to be made by the light of a lamp or candle, not by the light of the moon, if in the night, nor by the light of the sun, if in the day, but by the light of a lamp or candle, and not by the light of a torch, or of a lump of fat, or grease, or oil, but by a lamp or candle of wax^k; and this search was to be made at the beginning of the night of the 14th of Nisan; yea, it is said that leavened bread was forbidden from the 7th hour of the day, that is, one o'clock in the afternoon and upwards, which is the middle of the day^l: the account of the Misnic doctors is^m, "R. Meir says, that they may eat leaven the whole 5th hour, i. e. 11 o'clock in the morning, and burn it the beginning of the 6th, or 12 o'clock; R. Judah says, they may eat it all the 4th hour, or 10 o'clock, and suspend it the whole 5th hour, and burn it the beginning of the 6th;" for whosoever eateth leavened bread from the first day until the seventh day; from the first of the seven days to the last of them, beginning at the night of the 14th, and ending at the night of the 21st: *that soul shall be cut off from Israel.* either from the commonwealth of Israel, and be disfranchised, and not accounted as an Israelite; or from the Israelitish church-state, and have no communion in it; or partake of the ordinances of it; or if it is to be understood of cutting off by death, it is*

^e Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 436.

^f E. Trogo, l. 36. c. 2.

^g Boshshaana^h, fol. 11. l. 2.

^h Cabaliste apud Fagium in loc.

ⁱ Lebush, par. 1. No. 433. sect. 1. s. 10. Schulcan Aruch, par. 1. No.

433. sect. 3. 10.

^k Lebush & Schulcan ib. sect. 1.

^l Lebush & Schulcan No. 431. sect. 1.

^m Misn. Pesach c. 1. sect. 4.

either by the hand of the civil magistrate, or by the immediate hand of God; and is sometimes by the Jews interpreted of a man dying either without children, or before he is 50 years of age, and some even understand it of destruction of soul and body, or of eternal damnation.

Ver. 16. *And in the first day there shall be an holy convocation, &c.*] An holy day, in which the people should be called to holy exercises, and wholly abstain from worldly business, done on other days: *and in the 7th day there shall be an holy convocation unto you*; observed in a festival way, and in the like religious manner the first day was, the day of their going out of Egypt; and the 7th was the day in which Pharaoh and his host were drowned in the Red sea, as Aben Ezra observes; for which reason those days are distinguished from the rest, and appointed to be holy convocations, and which appear from the journeying of the children of Israel, as computed by Junius: they came to Succoth on the 15th, to Etham the 17th, to Pihahiroth the 18th, where they were ordered to stay, and wait the coming of their enemies, on the 20th the army of Pharaoh came up to them, and the night following the Israelites passed through the sea and the Egyptians were drowned: *no manner of work shall be done in them*; as used to be done on other days, and as were on the other five days of this festival: the Jewish canons are, "it is forbidden to do any work on the evening of the passover, from the middle of the day and onward, and whoever does work from the middle of the day and onward, they excommunicate him; even though he does it for nothing, it is forbidden": R. Meir says, whatever work any one begins before the 14th (of Nisan) he may finish it on the 14th, but he may not begin it on the beginning of the 14th, though he could finish it: the wise men say, three workmen may work on the evening of the passover unto the middle of the day, and they are these, tailors, barbers, and fullers: R. Jose bar Judah says, "also shoemakers"; but in the text no exception is made but the following: *save that which every man must eat, that only may be done of you*; so that kindling fire and preparing food might be done on those days, which might not be done on sabbath-days; and the prohibition of work was not so strict on those days as on that.

Ver. 17. *And ye shall observe the feast of unleavened bread, &c.*] Which was a distinct feast from the passover-feast; for though at that unleavened bread was eaten, it was kept but one night, this seven days; and it is repeated that it might be taken notice of, and the rather, as it was to be observed in all ages as long as the Jewish economy lasted; the reason of which follows: *for in this self-same day have I brought your armies out of the land of Egypt*; which, though not already done, was just on doing, and was certain; and besides, it respects the day when it should come about another year: by their *armies* are meant the tribes of Israel, not so much for their military force, for as yet they were an unarmed people, but for their numbers, which were sufficient to make several considerable armies, and

for their order and ease, and their being without any fear of the enemy, in which they marched out of Egypt: *therefore shall ye observe this day in your generations by an ordinance for ever*; according to the rules given, with the same exactness, strictness, and constancy, as the first of the passover, and as long as that continued; see the note on ver. 14.

Ver. 18. *In the first month, &c.*] As it was now ordered to be reckoned, the month Abib or Nisan: *the 14th day of the month at even, ye shall eat unleavened bread*; that is, at the evening following, the 14th of Nisan, and which was the beginning of the 15th day, the Jews beginning their day from the evening: hence the Targum of Jonathan is, "on the 14th of Nisan ye shall slay the passover, in the evening of the 15th ye shall eat unleavened bread:" *unto the 20th day of the month at even*; which would make just seven days; the above Targum adds, "on the evening of the 22d ye shall eat leavened bread," which was the evening following the 21st day. This long abstinence from leaven denotes, that the whole lives of those who are Israelites indeed should be without guile, hypocrisy, and malice, and should be spent in sincerity and truth.

Ver. 19. *Seven days there shall be no leaven found in your houses, &c.*] Wherefore, on the 14th day the most diligent search was made, and whatever was found was burnt, or cast into the sea, or dispersed with the wind; about which the traditionary writers of the Jews give many rules and canons, see the note on ver. 15. *for whoso eateth that which is leavened, even that soul shall be cut off from the congregation of Israel*; which is repeated to deter them from the breach of this ordinance; see the note on ver. 15. and it is added for further explanation, of whom it concerns: *whether he be a stranger, or born in the land*; by a *stranger* is meant, not a mere Heathen, who was not bound by this law, but a proselyte; and not a proselyte of the gate, one that was only a sojourner among them, and observed the commandments of the sons of Noah; but a proselyte of righteousness, who professed the Jewish religion, and proposed to conform to it in all respects, and therefore was obliged to observe this as other precepts: and by *one born in the land*, is intended a native of the land of Canaan, whither they were now going in order to possess it, or a real Israelite, such as were born of Israelitish parents, and proper inhabitants of Canaan, which they would be put into the possession of.

Ver. 20. *Ye shall eat nothing leavened, &c.*] Bread or any thing else that had any leaven in it: *in all your habitations shall ye eat unleavened bread*; that is, if they eat any bread at all, it must be such; otherwise they might eat cakes of almonds or of eggs mixed with sugar, provided there was no leaven used, and this the Jews call the rich unleavened bread^p: this is repeated over and over, that they might be the more careful of observing this precept; but as this was limited for a certain time, it plainly appears to be a mistake of Tacitus^q the Roman historian, who represents unleavened bread as the bread the Jews eat of in common.

Ver. 21. *Then Moses called for all the elders of*

^p T. Eubush, par. 1. No. 46s sect. 1. Schuilcan Aruch, par. 1. No. 46s. sect. 1.

^q Min. Pesach. c. 4. sect. 6.

^p See Leo Modena's History of the Rites, &c. of the Jews, par. 3. c. 3 sect. 5.

^q Hist. l. 5. c. 4.

Israel, &c.] Not in age but in office, who were either heads of families, or at least principal men in the tribes; which explains in what manner he was to speak to the congregation of Israel, and convey to them the will of God concerning the observation of these feasts, ver. 3. *and said unto them, draw out*; a lamb or a kid, out of their flocks on the tenth day of the month, and keep it up until the 14th, as in ver. 3, 6, *and take you a lamb, according to your families*; or *take ye of the flock*¹; whether a lamb or a kid; a lamb for every family, if there was a sufficient number in it to eat it up; if not, two or more families were to join and keep the feast together: *and kill the passover*; the lamb for the passover, which was to be done on the 14th day of the month; and before the priesthood was established in the family of Aaron, and before the Israelites were possessed of the land of Canaan, and the temple was built at Jerusalem, the passover was killed by the heads of families, and in their own houses, but afterwards it was killed only by the priests, and at Jerusalem and in the temple there, see Deut. xvi. 5.

Ver. 22. *And ye shall take a bunch of hyssop, &c.*] Which some take to be *mint*, others *origanum* or *marjoram*, as *Kimchi*², others *rosemary*, as *Piscator*, *Rivet*, and many more; and indeed this seems to be fitter to strike or sprinkle with than hyssop; but it is more generally understood of hyssop, because the Hebrew word *ezob* is so near in sound to it; though whether it means the same herb we call hyssop is uncertain: *Jarchi* says, three stalks of it are called a bunch, and so the *Misnic canon* runs³, “the command concerning hyssop is three stalks (which *Maimonides* on the place interprets roots), and in them three branches;” which some have allegorically applied to the Trinity, by whom the hearts of God’s people are sprinkled with the blood of the true paschal Lamb, and are purged from dead works: the Heathens in their sacrifices used sometimes branches of laurel, and sometimes branches of the olive, to sprinkle with⁴: *and dip it in the blood that is in the basin*: which, according to the *Targum of Jonathan*, was an earthen vessel, into which the blood of the lamb was received when slain, and into this the bunch of hyssop was dipped; so it was usual with the Heathens to receive the blood of the sacrifice in cups or basins⁵: the blood being received into a basin, and not spilled on the ground and trampled on, may denote the preciousness of the blood of Christ, the true passover-lamb, which is for its worth and excellent efficacy to be highly prized and esteemed, and not to be counted as a common or unholy thing; and the dipping the bunch of hyssop into the blood of the lamb may signify the exercise of faith on the blood of Christ, which is a low and humble grace, excludes boasting in the creature, deals alone with the blood of Jesus for peace, pardon, and cleansing, and by which the heart is purified, as it deals with that blood: *and strike the lintel and the two side-posts with the blood that is in the basin*: an emblem of the sprinkling of the hearts and consciences of believers with the blood of Christ, and cleansing them from all sin by it: *and none of you shall go out at the*

door of his house until the morning: that they might not be in the way of the destroyer; and though the destroying angel knew an Israelite from an Egyptian, yet this was to be the ordinance of protection to them, abiding in their houses, marked with the blood of the passover-lamb; signifying that their safety was in their being under that blood, as the safety of believers lies in their being justified by the blood of Christ; for to that it is owing that they are saved from wrath to come: this is the purple covering under which they pass safely through this world to the heavenly glory, Rom. v. 9. Cant. iii. 10. this circumstance was peculiar to the passover in Egypt; in after-times there was not the like danger.

Ver. 23. *For the Lord will pass through to smite the Egyptians, &c.*] All the first-born in the several families, in all the towns and cities in Egypt: *and when he seeth the blood upon the lintel, and upon the two side-posts*; which must be understood of his taking notice of it with a special view to the good of those within the house; otherwise every thing is seen by his all-seeing eye: and thus Christ, the Lamb of God, is in the midst of the throne, as though he had been slain, and is always in the view of God and his divine justice; and his blood, righteousness, and sacrifice, are always looked unto by him with pleasure, delight, and satisfaction, to the advantage of his people, as applied unto them, who are hereby accepted with him, justified in his sight, and secure from condemnation and wrath: *the Lord will pass over the door*; and the house where this blood is sprinkled, and go to the next, or where Egyptians dwell; and thus justice passes over, and passes by, acquits and discharges them who are interested in the blood and sacrifice of Christ: *and will not suffer the destroyer to come in unto your houses to smite you*; the destroying angel, as the *Targum of Jonathan*; for he seems to be distinct from the Lord, who is said to pass through and pass over, being an attendant and minister of his, to execute vengeance upon the Egyptians; and whether a good or a bad angel, it matters not, since God can make use of either to inflict judgments on men; but it may be more probably the former, even such an one as was employed in destroying the whole host of the Assyrians in one night, 2 Kings xix. 35. and answers better in the antitype or emblem to the justice of God taking vengeance on ungodly sinners, when it is not suffered to do the saints any harm.

Ver. 24. *And ye shall observe this thing for an ordinance to thee and thy sons for ever.*] Not this last thing of sprinkling the blood, which was peculiar to the passover in Egypt; but the whole before observed relating to the feast of the passover, and the feast of unleavened bread, and all the rites appertaining to them, which were to be observed until the coming of Christ.

Ver. 25. *And it shall come to pass, when ye be come to the land, &c.*] To the land of Canaan, towards which they were just about to set forward on their journey, and in a few years would be in the possession of: *which the Lord will give you according as he hath promised*; to their fathers, Abraham, Isaac, and Jacob,

¹ *Isy de filiis gregis, Onk. & Jon.*

² *Sepher Shorash. rad. 218.*

³ *Misn. Parah, c. 11. sect. 9.*

⁴ *Vid. Kipping. Rom. Antiqu. p. 241. Virgil. Æneid. 6. Ovid. Fast. l. 5.*

⁵ *tepidunqre croreum*

Succipiunt pateris

Virgil. Æneid. 6.

and to them: *that ye shall keep this service*; enjoined them, respecting the passover-lamb, and leavened bread, with all the rites and ceremonies relative thereto, excepting such as were peculiar to the first passover in Egypt.

Ver. 26. *And it shall come to pass, when your children shall say unto you, what mean ye by this service?* Of killing and roasting a lamb, and eating it with bitter herbs, and of abstaining from leavened bread.

Ver. 27. *That ye shall say, it is the sacrifice of the Lord's passover, &c.*] This lamb is a sacrifice, both eucharistical, or by way of thanksgiving for their safety, when the first-born of the Egyptians were slain, and for their deliverance out of Egypt; and also propitiatory, the blood of this lamb being a propitiation or atonement for all within the house where it was sprinkled, as before observed from Aben Ezra; and typical of the atoning sacrifice of Christ our passover, 1 Cor. v. 7. and this was commanded by the Lord, and approved of and accepted by him, and therefore called his sacrifice as well as passover, for the following reason: *who passed over the houses of the children of Israel, when he smote the Egyptians, and delivered our houses: their families, not suffering the destroying angel to enter into them, which was a very distinguishing mercy, and worthy of remembrance.* Now in this they were to instruct their children in successive generations, that the memory of it might be kept up, and a sense of the goodness of God continued, and his name glorified. Maimonides' says, "it is a command to make this known to children, even though they do not ask it, as it is said, *and thou shalt shew thy son, Exod. xiii. 8.* According to the son's knowledge, his father teaches him; how if he is a little one or foolish? he says to him, my son, all of us were servants, as this handmaid, or this servant, in Egypt; and on this night the holy blessed God redeemed us, and brought us into liberty: and if the son is grown up, and a wise man, he makes known to him what happened to us in Egypt, and the wonders which were done for us by the hand of Moses our master, all according to the capacity of his son; and it is necessary to make a repetition on this night, that the children may see, and ask, and say, how different is this night from all other nights! until he replies and says to them, so and so it happened, and thus and thus it was:" *and the people bowed the head and worshipped*; signifying the deep sense they had of the mercy shewn them, their thankfulness for it, and their readiness to observe the ordinance now instituted.

Ver. 28. *And the children of Israel went away, &c.*] The elders of the people, ver. 21. they departed to their several tribes and families at Goshen and elsewhere: *and did as the Lord commanded Moses and Aaron, so did they*; they took a lamb on the 10th day, and kept it till the 14th, on which day they slew it, and roasted it with fire, and ate it with unleavened bread and bitter herbs.

Ver. 29. *And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, &c.*] The midnight of the 15th of Nisan, as the Targum of Jonathan, when fast asleep, and thoughtless of any

danger; and it being at such a time must strike with a greater horror and terror, when sensible of the blow, which might be attended with a great noise, that might awaken the rest: *from the first-born of Pharaoh that sat on his throne*; the heir to his crown, who was to have sat upon his throne, or already did, being taken a partner with him in it: *unto the first-born of the captive that was in the dungeon*; or prison, that was grinding at the mill there, ch. xi. 5. which was the work and business the prisoners were often put to, as appears from the case of Samson, Judg. xvi. 21. *and all the first-born of cattle*; which were left of the other plagues, which had consumed great numbers of them.

Ver. 30. *And Pharaoh rose up in the night, &c.*] Being awakened by the uncommon noise he heard: *he and all his servants, and all the Egyptians*; he and his nobles, and ministers of state, courtiers, and counsellors, and his subjects in common, perhaps everywhere in his kingdom, but particularly in the metropolis: *and there was a great cry in Egypt*; throughout the whole land, the first-born being everywhere slain, which caused a most dreadful lamentation of parents for their eldest son, of brethren and sisters for their elder brother, and of servants and maidens for the principal and heir of the family; a cry so loud and general as perhaps was never heard before or since, and under which distress they could have no relief, or any to be their comforter, since all were in the same circumstances: *for there was not a house wherein there was not one dead*; for if there was no first-born in it, as it can hardly be thought there should be in every house, though some have been of opinion that it was so ordered in Providence that there should; yet the principal or most considerable person in the family, that is next to the master, might be called the first-born, as Jarchi notes from Psal. lxxxix. 27. Though this may be taken as an hyperbolical expression, or, as Aben Ezra observes, it being usual with the Scripture to say that of all, which is true of the greatest part.

Ver. 31. *And he called for Moses and Aaron by night, &c.*] Not that Pharaoh went in person, but he sent his servants to call them; for they never saw his face more after he had drove them from his presence; but now was fulfilled what Moses told him, that his servants should come to him in a very suppliant manner, and entreat him and his people to get away in all haste, ch. x. 28, 29. and xi. 8. Where Moses and Aaron now were is not certain, probably in the city, or suburbs of it, where Pharaoh's palace was, for it is not likely that they were gone to Goshen: *and said, rise up*; from their beds in which they now were, being midnight: *and get ye forth from among my people, both ye and the children of Israel*; even all of them, without any exception of women or children as before; and without limiting them to place or time, where they should go, and how long they should stay, and without obliging them to promise to return: *and go, serve the Lord, as ye have said*; as they had entreated they might, and as they had demanded in the name of the Lord that they should; to which now he gave his consent, though he afterwards repented of it.

Ver. 32. *Also take your flocks and your herds, as ye*

ber of the children of Israel when they came out of Egypt were about 600,000 on foot, that were men, besides children; and which is confirmed by the account that Chæremon² the Heathen gives, who makes the number of those drove out of Egypt, as he calls them, 250,000; and says that when they came to Pelusium, they found there 380,000 left there by Amenophis; which makes in all 630,000. And so Philo the Jew says³, they were above 600,000, besides old men, children, and women, that could not easily be numbered; and the word *about* will admit of it, since it may be used not to diminish, but to increase the number; and it is certain that in the 2d year after they were come out of Egypt, their number was 600,550 without the Levites, who were not numbered; and they that were numbered were such as were 20 years old and upward, and able to go forth to war, Numb. i. 9. and ii. 32. and such were those here, as Jarchi observes; so that if there were 600,000 men of twenty years old and upwards, able to bear arms, besides women, children, and old men, it may well be thought that in all there were no less than near two millions and a half; for, according to the ordinary proportion allowed in other nations of four to one between the number of the whole people in a nation, and those men fit to bear arms, that the number of the Israelites alone, of all ages and sexes which went out of Egypt along with Moses, will amount to two millions and 400,000 souls¹; which was a prodigious increase of 70 persons in little more than 200 years, and a most marvellous thing it was, that in so large a number of persons there was not one feeble among them, Psal. cv. 37.

Ver. 38. *And a mixed multitude went up also with them, &c.]* Some of these were Egyptians, and some of other nations that had resided in Egypt, and who, on various accounts, might choose to go along with the children of Israel; some through intermarriages with them, being loath to part with their relations, see Lev. xx. 10. others on account of religion, being proselytes of righteousness, and others through worldly interest, the land of Egypt being by the plagues a most desolate place; and such wonders being wrought for the children of Israel, they saw they were a people that were the favourites of heaven, and judged it safest and best and most for their interest to keep with them; the Targum of Jonathan computes the number of those to be 240 myriads: *and flocks and herds, even very much cattle*; the greatest part of which must be supposed to belong to the children of Israel, whose cattle were not destroyed when those of the Egyptians were; and the rest might be the cattle of such who feared and regarded the word of God, and took their cattle into their houses at the time of the plague of hail, whereby they were preserved; and, which might be an inducement to them to take their herds and their flocks, and go along with the children of Israel, see ch. ix. 20.

¹ Apud Joseph. contr. Apion, l. 1. sect. 32.

² De Vitâ Mosis, l. 1. p. 625.

³ Bp. of Clogher's Chronology of the Hebrew Bible, p. 271. See Judah Leon's Relation of memorable Things, &c. p. 2.

⁴ מצר subcineritios panes, V. L. subcineritia, Samar, ἀλεπούρας, Sept. so Munster.

Ver. 39. *And they baked unleavened cakes, &c.]* While they were at Succoth; but since that was a desert place, where could they get ovens to bake them in? they might lay them upon coals, and by frequent turning them bake them, or under hot ashes, under a pan covered with hot embers and coals, on an hearth, in which way cakes and other things are now baked with us in many places: of the quick way of dressing cakes in the eastern countries, see the note on Gen. xviii. 6. and some render the word, *cakes under ashes*¹: which were made of the dough which they brought forth out of Egypt; for it was not leavened; of the manner of their bringing it, see on ver. 34. and the reason why it was not leavened follows: *because they were thrust out of Egypt, and could not tarry*: to leaven their dough, in such haste did they go out from thence. When they are said to be *thrust out*, it is not to be understood of force and compulsion used, or of any indecent and ill behaviour towards them; but of earnest entreaties and urgent persuasions to depart; though this no doubt gave rise to the stories told by Justin², Tacitus³, and others, that they were drove and cast out of Egypt by force, because they were a filthy diseased people, infected with the scab, itch, and leprosy; whereas there was not a sick, unsound, infirm, and feeble person among them, as before observed: *neither had they prepared for themselves any victual*; they had their flocks and their herds, out of which they could take for their use, and they had dough, though unleavened and unbaked; but they had nothing ready dressed; what remained of the passover-lamb they were obliged to burn; they had nothing which was got by hunting or fishing, as the word⁴ used signifies; neither venison nor fish, of the latter of which there was great plenty in Egypt.

Ver. 40. *Now the sojourning of the children of Israel, who dwell in Egypt, &c.]* The Septuagint version adds, *and in the land of Canaan*; and the Samaritan version is, "the sojourning of the children of Israel, and of their fathers, in the land of Canaan, and in the land of Egypt." Agreeably to which are both the Talmuds: in one⁵ of them the words are, "in Egypt and in all lands," and in the other⁶, "in Egypt, and in the rest of the lands;" and in the same way Aben Ezra interprets the words. And certain it is, that Israel did not dwell in Egypt 430 years, and even not much more than 200 years; but then they and their fathers, Abraham, Isaac, and Jacob, dwelt so long in Mesopotamia, in Canaan, and in Egypt, in foreign countries, in a land not theirs, as the phrase is, Gen. xv. 13. where the place of their sojourning, and the time of it, are given by way of prophecy. The Jews reckon from the vision of God to Abraham between the pieces to the birth of Isaac 30 years, so the Targum of Jonathan; but that cannot be, though from his coming out of his own native place, Ur of the Chaldeans, to the birth of Isaac, might be so many years, since he was 75 years of age when

¹ E Trogo, l. 26. c. 2.

² Hist. l. 5. c. 3. Manetho apud Joseph. contr. Apion, l. 1. c. 15. & Chæremon apud ib. c. 32. & Lysimachus apud ib. c. 34.

³ מצר vox autem proprie sign. sciat aliquid venando captum, Piscator.

⁴ T. Hieros. Megillah, fol. 71. 4.

⁵ T. Bab. Megillah, fol. 9. 1.

he came out of Haran, Gen. xii. 4. and if he stayed at Haran 5 years, as probably he did, then there were just 30 from his coming out of Ur of the Chaldees to Isaac's birth, since he was born when he was 100 years old; and from the birth of Isaac to the birth of Jacob was 60 years, Gen. xxv. 26. and from thence to his going down to Egypt was 130, Gen. xvii. 9. and from thence to the coming of Israel out of Egypt were 210 years, as is generally computed, which make the exact sum of 430 years; of these see more in the notes on Acts vii. 6. and Gal. iii. 17.

Ver. 41. *And it came to pass at the end of 430 years, &c.*] As soon as completed: *even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt*; which was the 15th of Nisan; and Jarchi says it was on the 15th of Nisan that the decree was made known to Abraham between the pieces, concerning the affliction of his posterity 400 years in a land not theirs; but this is not to be depended on; yet it looks as if at the close of the 430 years, from the date of them, exactly to a day, the children of Israel, the armies of the Lord, came out of Egypt in great order: however, it seems certain by this that they all came out the same day, which was very wonderful that such a large number should be collected together, and that they should march out of the land on one and the same day; and it is pretty plain it was in the day-time, and very likely in the midst of the day; for they were not to stir out of their houses till morning, and then they had what remained of the passover to burn, as well as many other things to do, it is very probable, and some which they could not do; so that they did not go by night, or by stealth, but openly at noon-day; and the words will bear to be rendered, *in the strength or body of the day**, when it is at its height, as it is at noon; and so the Jews represent the Lord speaking after this manner, "If I bring out Israel by night, the Egyptians will say, now he does his work after the manner of thieves; but behold, I will bring them out in the midst of the day, in the strength of the sun, as is said, *and it was in the self-same day, &c.*"

Ver. 42. *It is a night to be much observed unto the Lord, &c.*] Or a *night of observations*†, in which many things are to be observed to the honour and glory of God, as done by him, wherein his power, wisdom, goodness, truth and faithfulness, are displayed; partly by the destruction of the Egyptian first-born, and particularly *for bringing them*, the children of Israel, *out from the land of Egypt*: with the leave, and even pressing importunity of the Egyptians, and with so much wealth and riches, having found great favour in their sight, which was from the Lord: *this is that night of the Lord to be much observed of all the children of Israel in their generations* in successive ages unto the coming of the Messiah, for the reasons before given; and the self-same night is worthy the remembrance of all the spiritual Israel of God, of all true believers in Christ; for that very night after Christ had ate the passover with his disciples, he was betrayed by one

of them; and to perpetuate the memory of this, and of his sufferings and death, an ordinance is appointed to be observed until his second coming, see 1 Cor. xi. 23—26. and the ancient Jews themselves have had some notion of the appearance of the Messiah at this time; for they not only expect his coming at the time of the passover, and speak of their redemption by him in the month of Nisan, as before observed on ver. 14. but of this very night, among the four observable things in it, the 4th they say is, *Moses shall go out of the midst of the wilderness, and the King Messiah out of Rome*; so it is said in the Jerusalem Targum on the place.

Ver. 43. *And the Lord said unto Moses and Aaron, &c.*] At the same time he acquainted them with the above things: *this is the ordinance of the passover*: as before delivered, and these the laws and rules, according to which it is to be observed, as now related, both with respect to the lamb, and to the unleavened bread; and the following is an account of the persons that were to partake of it: *there shall no stranger eat thereof*, one that is of another country, an entire Heathen, and unacquainted with, and does not profess the Jewish religion, which was the religion of God.

Ver. 44. *But every man's servant that is bought for money, &c.*] And so his own property: *when thou hast circumcised him*; as such an one ought to be, according to the covenant of circumcision given to Abraham, Gen. xvii. 13, 27. though one should think not without his consent; wherefore care was to be taken to purchase such servants as would be willing to conform to that rite, and pains were to be taken with them to instruct them in it, and persuade them to it; to which, when they had submitted, they had a right to eat the passover, but if they did not, it was not allowed: *then shall he eat thereof*; but not otherwise.

Ver. 45. *A foreigner and an hired servant shall not eat thereof.*] One of another nation, and one that was not hired by the day, week, or year; as they were not obliged to circumcision, so without it they had no right to eat of the passover, none but such as became proselytes of righteousness.

Ver. 46. *In one house shall it be eaten, &c.*] For though there might be more lambs than one eaten in a house, where there were a sufficient number to eat them; and there might be more societies than one in a house, provided they kept themselves distinct, and were large enough each of them to eat up a lamb; yet one lamb might not be eaten in different houses, a part of it in one house, and a part of it in another; which may denote the unity of the general assembly and church of the first-born, and the distinct separate congregations of the saints, and the right that each have to a whole Christ, who is not to be divided from his ministers, word, and ordinances; see the note on Matt. xxvi. 18: *thou shalt not carry forth ought of the flesh abroad out of the house*: into another house; for where there was not a sufficient number in one house to eat a lamb, their neighbours in the next house were to join with them; but then they were not to part it, and one

* בעצם היום הזה in corpore diei hujus, Pagninus, Montanus; in the body or strength of that day, Ainsworth.

* Pirke Eliezer, c. 48. fol. 58. 2.

† עשרותי; observantiarum, Münster, Fagius, Vatablus, so Drusius, Piscator, Cartwright, Ainsworth.

portion of it to be eaten in one house, and the other in another, but they were to meet together in one of their houses, and there partake of it; thus, though Christ may be fed upon by faith any where by particular believers, yet in an ordinance-way only in the church of God: *neither shall ye break a bone thereof*; any of its tender bones to get out the marrow; and so the Targum of Jonathan adds, "that ye may eat that which is in the midst of it:" this was remarkably fulfilled in Christ the antitype, John xix. 32—36.

Ver. 47. *All the congregation of Israel shall keep it.*] The passover, and the feast of unleavened bread only; for a Gentile was first to be circumcised, and be joined to the congregation, and then partake of it, and not before.

Ver. 48. *And when a stranger shall sojourn with thee, &c.*] Who by so doing became a proselyte of the gate, he observing the commands of the sons of Noah: *and will keep the passover of the Lord*; is desirous of being admitted to that ordinance: *let all his males be circumcised, and then let him come near, and keep it*; first himself, and then all his male children and male servants, and then, and not till then, he might approach to this ordinance, and observe it; for by this means he would become a proselyte of righteousness, and in all respects as an Israelite, or son of Abraham, as it follows: *and he shall be as one that is born in the land*; a native and proper inhabitant of Canaan, enjoying all the privileges and immunities of such: *for no uncircumcised person shall eat thereof*; these laws and rules concerning those persons that were to eat of the passover are such as were to be observed in all successive generations, to the coming of Christ; and were the rather necessary to be given now, because of the mixed

multitude who now came up with the children of Israel out of Egypt.

Ver. 49. *One law shall be to him that is home-born, &c.*] A proper Israelite, one that is so by descent: *and unto the stranger that sojourneth among you*; that becomes a proselyte to the true religion; these were both bound by the same law, and obliged to observe the same rites and ceremonies, and partook of the same ordinances, benefits, and privileges; this was a dawn of grace to the poor Gentiles, and presignified what would be in Gospel times, when they should be fellow-citizens with the saints, and of the household of God, be fellow-heirs of the same body, and partakers of the promises of Christ by the Gospel, Eph. ii. 19. and iii. 5, 6.

Ver. 50. *Thus did all the children of Israel, &c.*] They slew a lamb, and roasted and ate it, with unleavened bread, and bitter herbs, and took a bunch of hyssop, and dipped it in the blood, and struck the lintel and the side-posts of the doors of their houses; this they did on the night of their deliverance out of Egypt: *as the Lord commanded Moses and Aaron, so did they*; being instructed by them; which is an instance of their ready and cheerful obedience to the divine will, which they were under great obligation to perform, from a grateful sense of the wonderful mercy and favour they now were made partakers of.

Ver. 51. *And it came to pass the self-same day, &c.*] That the above ordinance was instituted and celebrated in the night: *that the Lord did bring the children of Israel out of the land of Egypt, by their armies*; by their several tribes, which were like so many armies, marching in large numbers, and with great order and regularity, see the note on ch. vii. 4.

C H A P. XIII.

THIS chapter begins with an order to sanctify or set apart the first-born of man and beast to the Lord, ver. 1, 2. and the people of Israel are charged to keep the feast of unleavened bread in its season, from year to year, when they came into the land of Canaan, the reason of which they were to acquaint their children with, ver. 3—10. and they are also directed, when come into the land of Canaan, to set apart every first-ling of a beast unto the Lord, and particularly the first-ling of an ass was to be redeemed with a lamb, or its neck to be broke, and all the first-born of men were to be redeemed also, ver. 11—13. and when their children inquired the reason of it, they were to be told it was on account of the Lord's slaying the first-born of men and beast among the Egyptians, when Pharaoh would not let Israel go, and of saving the first-born of his people, ver. 14—16. and it is observed, that when the children of Israel went out of Egypt, they were not led by the nearest way, the way of the land of the Philistines, but a round-about way, the way of the wilderness of the Red sea, when they took the bones of Joseph with them, as he had adjured them to do, ver. 17—19. and the chapter is concluded with an account of their journeying from Succoth to Etham, the

Lord going before them in a pillar of cloud by day, and in a pillar of fire by night, ver. 20—22.

Ver. 1. *And the Lord spake unto Moses, &c.*] When he and the Israelites were at Succoth: *saying*; as follows.

Ver. 2. *Sanctify unto me all the first-born, &c.*] That is, of males, as the Targum of Jonathan adds, for those, and not females, were only either sacrificed or redeemed, see ver. 12. and this sanctification of them to the Lord signifies the separation or devoting of them to the service of God; if the first-born of clean creatures they were to be sacrificed, if unclean to be redeemed with a price, and so the first-born of men, because it was not lawful to sacrifice them; and the money for the redemption of them was given to the priests, the ministers of the Lord, and so to him; who these first-born were is further explained: *whatsoever openeth the womb among the children of Israel, both of man and of beast*: that is, if a male; for, if a female, though it openeth the womb, was not reckoned a first-born, because not to be offered; nor even a male after the birth of a female, because that openeth not the womb; and so if a man married a widow, and she had had children by her former husband, though she should

bring him a son, which was his first-born, yet not being her's, and not opening the womb, was not subject to this law; but if a man married several wives one after another, or together, who had never been married before, or had had no children; if each of them brought him a son at first birth, they were all of them first-born, and to be sanctified to the Lord; but the Jews say^u, if a woman at her first birth brought forth a male and a female, the father was free from this law of the redemption of the first-born, because the female might come forth first: this phrase, *among the children of Israel*, shews that this law only belonged to them, and not to the Gentiles; wherefore the Jewish doctors say^w, if a man buys cattle of a Heathen, and sells to him, or is in partnership with him, and gives and takes of him, he is free from the law of the first-born; for it is said *among the Israelites*, and not among others: *it is mine*: all creatures, man and beast, are the Lord's by creation; and which he reserved to himself, to his own use and service; and the people of Israel were under great obligation to devote them to him, since he had spared all their first-born, when all the first-born of the Egyptians, both man and beast, were destroyed: this may denote the special and peculiar interest the Lord has in the general assembly and church of the first-born, whose names are written in heaven, through the special, particular, and eternal choice of them in Christ, and the redemption of them to him by the price of his blood; and who, on account both of their election of God, and redemption by Christ, are laid under obligation to give up themselves to God, a holy, living, and acceptable sacrifice, which is but their reasonable service.

Ver. 3. *And Moses said unto the people, &c.*] After the Lord had spoken to him, and said the above things: *remember this day in which ye came out of Egypt, out of the house of bondage; or of servants*^x, where they had been servants to the Egyptians, by whom they had been made to serve with rigour, and their lives made bitter with hard bondage; that country had been like a prison-house unto them, where they had been detained captives, and treated in a very cruel manner; but now they were come out of this place and state of servitude, even that very day, the 15th of Nisan; and which therefore it became them to remember, they and theirs, in all succeeding generations, as the Lord had directed, and which is afterwards repeated to impress it the more upon their minds and memories: *for by strength of hand the Lord brought you out of this place*; it was not by their own might and strength that they were redeemed from their state of bondage, but by the mighty hand of the Lord, who wrought such signs and wonders before Pharaoh and his servants, and inflicted such plagues upon them, which none but an omnipotent hand could do, which obliged them at last to let them go: and if the Israelites were under obligation, on account of this redemption, to remember the day when it was in this wonderful manner wrought out, much more reason have we to remember the redemption by Christ the mighty Redeemer, whose

own arm wrought salvation for us, and delivered us out of the hands of our spiritual enemies, that were stronger than we, by frequently attending the ordinance of the Lord's supper, which is instituted to bring this amazing affair to our remembrance, and which is to be continued for that purpose unto the second coming of Christ: *there shall no leavened bread be eaten*; as they then on this very day had no other but unleavened bread to eat, so they should eat no other on this day and the six days following, in successive ages unto the coming of the Messiah.

Ver. 4. *This day came ye out, &c.*] Out of Egypt, on the 15th of Nisan, as the Targum of Jonathan: *in the month Abib*; which signifies an ear of corn, because in this month barley was in the ear, see eh. ix. 31. the Syriac version renders it, *in the month of flowers*; when the flowers were rising up out of the earth, being spring-time, and a very fit time to travel in; and this is observed, not only because they might not know what month it was, in such a state of ignorance, as well as servitude, were they kept in Egypt; but as Jarchi also intimates, to point out to them the mercy and goodness of God to them, in bringing them out at such a seasonable time to travel in, when there were neither heat, nor cold, nor rain. This month answers to part of our March, and part of April.

Ver. 5. *And it shall be when the Lord shall bring thee into the land of the Canaanites, &c.*] Though the whole land was called the land of Canaan, yet there was one tribe or nation of them particularly so called as here, distinct from those that follow: *and the Hittites, and the Amorites, and the Hivites, and the Jebusites*; there were seven nations in all, but two are here omitted, the Girgashites and Perizzites, but they are added in the Septuagint version, see Deut. vii. 1. *which he sware unto thy fathers to give thee*; to Abraham, Isaac, and Jacob; so that they might be assured they would be brought into it, since they had both the word and oath of God for it; and which is the rather mentioned now for their encouragement, since they were at this time set forward in their journey thitherwards: *a land flowing with milk and honey*; see the note on ch. iii. 8. *that thou shalt keep this service in this month*; the month of Abib; that is, the following service concerning unleavened bread; it is concluded from hence by some, that those laws concerning the passover, and eating unleavened bread, and sanctifying the first-born, did not oblige the Israelites, whilst in the wilderness, only when they came into the land of Canaan; and it seems pretty clear that this was the case with respect to the two latter, but not the former, since it is certain they did keep the passover in the wilderness, and were obliged to it, Numb. ix. 1—5. but then it may be observed, that there is no mention there of their keeping the feast of unleavened bread, only of the passover, as here no mention is made of the feast of the passover, which, though they followed one another, were two distinct feasts.

Ver. 6. *Seven days shalt thou eat unleavened bread, &c.*] The Jews^y gather from this place, and from Deut. xvi. 8. that the obligation to eat unleavened

^u Mish. Bechorot, c. 8. sect. 4, 5. & Bartenora in ib.

^w Ibid. c. 2. sect. 1.

^x מִבֵּית עַבְדִּים & domo servorum, Pagninus, Montanus, Tigurine version, Junius & Tremellius, Piscator, Vatablus, & Drusius.

^y In Siphre apud Manasseh Ben Israel. Conciliat. in loc.

bread lasted no longer than the first night of the seven days, but on the rest it was enough if they abstained from leavened bread, and it was lawful for them to eat of other food as they pleased, see the note on ch. xii. 15. but the words are very express in both places, and so in the following verse, for eating unleavened bread, as well as abstaining from leavened; and, indeed, otherwise it would not be so clear and plain a commemoration of their case and circumstances, in which they were when they came out of Egypt; this bread of affliction, as it is called, Deut. xvi. 3. being what would put them in mind thereof: *and in the seventh day shall be a feast to the Lord*; an holy convocation, in which no work was to be done, except what was necessary for preparing food to eat, see ch. xii. 16.

Ver. 7. *Unleavened bread shall be eaten seven days, &c.*] From the evening of the 14th day, to the evening of the 21st, ch. xii. 18. this is very express as before, that not only they were to abstain from leaven, but that they were obliged to eat unleavened bread; and as for the cakes of eggs and sugar the Jews now use, these, as Leo Modena says^a, are for those that are dainty and of tender stomachs and such as are sick, who eat unleavened bread also; and *there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters*: see the note on ch. xii. 15. and the above-mentioned writer says^b, “they begin before the passover, with all the diligence and care they can, to put away all leaven, or any thing that hath had leaven in it, out of their houses, and out of their power; searching all their cupboards and bins, and cleansing the whole house and whiting it all over; and they provide themselves also of new utensils for their kitchen and table; or else they new-make the old again, and scour them well; or else they have a select number of vessels set apart for the use of the passover only, that so they may be certainly assured that they use not any thing during those eight days, that hath had leaven in it.” and Aben Ezra upon the place says, that the sense of it is, that the Israelites ought not to suffer any to sojourn in any place subject to them, but on this condition, that they abstain from leavened bread at the time of the passover, and this he takes to be the meaning of the phrase, in all thy quarters or borders.

Ver. 8. *And thou shalt shew thy son in that day, &c.*] On the first of the days of the feast of unleavened bread, the reason of eating it; and this is to be shewn not to a son or single child only, but by parents to all their children, sons and daughters, and even unasked, as Maimonides^b interprets it; and so Jarchi's note is, to a son that knows not how to ask or what to ask about, see the note on ch. xii. 26. *saying, this is done because of that which the Lord did unto me, when I came forth out of Egypt*; that is, this unleavened bread is eaten because of the quick and speedy deliverance of Israel out of Egypt, so that they had not time to leaven their dough.

Ver. 9. *And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, &c.*]

These are not the words of God or of Moses to the children of Israel, but of an Israelitish parent to his son, telling him that this feast of unleavened bread would serve the same purpose to refresh his memory with what God did for his people of old, as the tying of a thing on the hand, or placing it before the eye, is to a person to bring any thing to his remembrance, to which the allusion is; the like figurative phrases may be observed in Prov. i. 9. and iii. 3. the Jews understand this literally, and hence the use of phylacteries among them, which they bind upon their left hand, and place upon their foreheads between their eyes, of which see the note on Matt. xxiii. 5. but such a practice could be of no use to answer the end next mentioned: *that the Lord's law may be in thy mouth*; for surely this cannot be taken literally, but the sense is, that being instructed by the observance of the above feast, and being taught the meaning of it, they might be able to speak of it to their children, and so transmit it from age to age to their latest posterity: *for with a strong hand hath the Lord brought thee out of Egypt*; see the note on ver. 3.

Ver. 10. *Thou shalt therefore keep the ordinance in his season, &c.*] Not the ordinance of the phylacteries, as the Targum of Jonathan, but the ordinance of unleavened bread: *from year to year*; every year successively, so long as in force, even unto the coming of the Messiah. It is in the Hebrew text, *from days to days*^c; that is, either year after year, as we understand it; or else the sense is, that the feast of unleavened bread, when the season was come for keeping it, was to be observed every day for seven days running.

Ver. 11. *And it shall be when the Lord shall bring thee into the land of the Canaanites, &c.*] Put for all the rest of the nations: *as he sware unto thee, and to thy fathers, and shall give it thee*; to them as they were in their loins, and from thence might certainly conclude it would be given them.

Ver. 12. *That thou shalt set apart unto the Lord all that openeth the matrix, &c.*] Or the womb, as in ver. 2. and this phrase, *set apart*, explains the word *sanctify* there, and shews that it signifies the separating of such to the use and service of God, causing it to *pass*, as the word^d here used signifies, from a man's own power and use, to be the Lord's only: *and every firstling that cometh from a beast which thou hast*; or *even every firstling*^e, explaining what is meant by what opens the matrix or womb, even every first-born of a beast; though Jarchi interprets it of an abortion, what comes before its time, that this also should be set apart to the Lord; this must be understood of the firstlings of clean creatures, fit for food and sacrifice, such as the firstlings of cows, sheep, and goats, Numb. xviii. 17. as distinguished from unclean ones in the following verse: *the males shall be the Lord's*; which explains what sort of first-born of man and beast were to be set apart for his use, not females, though the first that opened the womb, but males.

Ver. 13. *And every firstling of an ass thou shalt redeem with a lamb, &c.*] Which was given to the priest

^a History of the Rites, &c. of the Jews, par. 3. c. 3. sect. 5.

^b Ib. sect. 4.

^c Hiehot Chamez Umetzah, c. 7. sect. 2, 3.

^d ימיוח ממימיח ממימיח ממימיח, V. L. Montanus, Munster, Vatablus, Drusius.

^d והעברת וtransire facies, Pagninus, Montanus, Fagius, Vatablus, Drusius, Cartwright; so Ainsworth.

^e וכל פטר etiam quicunque vel quicquid aperuerit, Junius & Tremellius, Piscator, Ainsworth.

for it; and according to the Jewish canon¹, it might be redeemed with that only; "not with a calf, nor with an animal (a goat or a ram, as Bartenora inter-²prets it), nor with a lamb slain, or torn to pieces." Jarchi thinks the ass only was to be redeemed, and not the firstling of any other unclean creature, but his reasons are insufficient; all unclean creatures, as horses, camels, dogs, swine, &c. are included in it, as should seem from Numb. xviii. 15. and this is the rather particularly mentioned, because there was a greater plenty of them than of horses and camels, and because they were very useful creatures; and if these were to be redeemed, then much more those of less value, and less useful. Hence might arise the story and calumny, as some have thought, of the Jews worshipping an ass's head: *and if thou wilt not redeem it, then thou shalt break its neck*: cut off its head on the back of the neck with a knife or cleaver, such as butchers use, as the Mishnah³, and its commentators, interpret it, so that the owner should have no profit by it: *and all the first-born of man amongst thy children shalt thou redeem*: with the price of five shekels of the sanctuary, and within 30 days of the birth of it, Numb. xviii. 16. and these being to be redeemed as the unclean beasts were, shews that men are by nature unclean, and even the first-born, whose names are written in heaven, the elect of God, and need redemption by the blood of the Lamb.

Ver. 14. *And it shall be when thy son asketh thee in time to come, &c.*] Or *on the morrow*⁴, the day following such a separation of the first-born of clean creatures, or such a redemption of the first-born of unclean ones, and of man, or in any after-time: *saying, what is this?* what is the meaning of this? for what reason are such things done? *that thou shalt say unto him, by strength of hand the Lord brought us out of Egypt from the house of bondage*: by laying his mighty hand upon the first-born of Egypt, and destroying them, which made the king of Egypt, and his people, willing to let Israel go: see the note on ver. 3.

Ver. 15. *And it came to pass, when Pharaoh would hardly let us go, &c.*] Shewed great reluctance to it, and with difficulty was prevailed upon to dismiss them: *that the Lord slew all the first-born in the land of Egypt, both the first-born of men, and the first-born of beast*: which he did in one night, making use of a destroying angel or angels for that purpose: *therefore I sacrifice to the Lord all that openeth the matrix, being males*: that is, the first-born of all clean creatures, as oxen, sheep, and goats: *but all the first-born of my children I redeem*: by paying five shekels apiece to the priest for them, as before observed; and this law continues to be observed with the Jews; the manner of which, as related by Leo Modena⁵, is as follows, "Thirty days being expired after the birth of the child, they call a priest to them; that is to say, one that is descended of the stock of Aaron, whom the father of the child pleaseth; and so, many people being gathered together at the time appointed, the father of the child bringeth before the priest, in

"a bowl or basin, a good quantity of gold and silver, and then they give him the child into his arms; the priest then calling the mother of it before him, saith unto her, mistress, is this your son? she answereth, yes; then, replies he, have you never had any child before, either male or female, or have miscarried any one? she saith unto him, no; then doth the priest say, this child is mine, as being the first-born; then turning himself toward the father, he asketh him, whether he will redeem it or not? who answereth him, saying, see, here is gold and silver, take your own price; then saith the priest unto him, you will redeem it then? the father answereth, I will redeem it: it shall be so then, saith the priest, this child is mine as being the first-born, as it is written, Numb. xviii. 16. I therefore take this in exchange, &c. and so he takes the sum of two French crowns, or thereabout, as he thinks good, and then delivers the child to his father and mother, and this day they make a feasting-day." This custom was used in Christ's time, and was observed with respect to him, Luke ii. 27.

Ver. 16. *And it shall be for a token upon thine head, and for frontlets between thine eyes, &c.*] These laws observed concerning the setting apart the firstlings of their beasts, the redemption of the first-born of unclean ones, and of the first-born of men, will bring the reason of it, the destruction of the first-born of Egypt, and the preservation of the first-born of Israel, as fresh to remembrance as any token upon the hand, put there to bring things to mind; and it will be as easily and as clearly discerned as any thing upon a man's forehead may be seen by another: *for by strength of hand the Lord brought us forth out of Egypt*: which is often mentioned, that it might be observed; it being the signs and wonders which the omnipotent hand of God wrought, especially the last, which worked upon Pharaoh, to let the people of Israel go; and their posterity, in all succeeding ages, would speak of this affair as if personally concerned in it, they being then in the loins of their ancestors, and represented by them, as well as they reaped and enjoyed all the benefits of that wonderful deliverance, the possession of the land of Canaan, and the blessings of it, as well as many other privileges both of a civil and religious kind. And so Maimonides⁶ says, "in every age a man is obliged to consider himself as if he in himself now went out of the bondage of Egypt, as it is said, *and he brought us forth from thence, &c.*"

Ver. 17. *And it came to pass, when Pharaoh had let the people go, &c.*] Gave them leave to depart out of Egypt, and even urged them to be gone in haste upon the death of his first-born: *that God led them not through the way of the land of the Philistines, although that was near*: the land of the Philistines was the Pentapolis, or five cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath, which lay between Egypt and Canaan; and their way through it to Canaan, out of Egypt, was the nearest they could go; and was, as Aben Ezra says, about 10 days' journey; but Philo the Jew says⁷ it

¹ Mian. Becorot, sect. 1. sect. 5.

² Ibid. sect. 7. Maimon & Bartenora in ib.

³ מורח cras, Paginus, Montanus, Tigurine version.

⁴ History of the Jews, par. 4. c. 9. sect. 2.

⁵ Hilchot Chametz Umetzah, c. 7. sect. 6.

⁷ De Vita Mosis, l. 1. p. 697.

was but three days' journey; and it seems, by the sons of Jacob going to and fro for corn, that it was no very long journey: for God said; within himself, or he declared the following reason of so doing to Moses: *lest peradventure the people repent*: which is said not as ignorant or doubtful, but, as Aben Ezra says, after the manner of men: *when they see war*: the Philistines coming out against them to hinder their passage through their country; they being a warlike people, bold and courageous, and the Israelites, through their long servitude, of a mean, timorous, and cowardly disposition; and indeed as yet unarmed, and so very unfit to engage in war, and therefore would at once be intimidated: *and they return to Egypt*; judging it more eligible to continue in their former bondage, than to fall a prey into the hands of such fierce and cruel enemies. This is the only reason mentioned for not leading them this way; but there were other secret reasons for it, which afterwards opened in Providence, as the doing that wonderful work for them, leading them through the Red sea as on dry land, and the destruction of Pharaoh and his host in it; and by being brought into a wilderness, a solitude, they would be in the fittest place to receive and attend to the body of laws given them, and where they were formed into a commonwealth and church-state, previous to their entrance into, and possession of, the land of Canaan; and here also they were humbled, tried, and proved, and had such instances of the power and goodness of God to them, as were sufficient to attach them to his service, and lay them under the greatest obligation to him, as well as would be of use to strengthen their faith and hope in him in future times of difficulty and distress.

Ver. 18. *But God led the people about, &c.*] Instead of their going to the west, or north-west, towards Gaza, &c. and the Mediterranean sea, the Lord going before them in a pillar of cloud and fire, as after related, directed them to turn off to the right, between the east and south, to the south-east: *through the way of the wilderness of the Red sea*: the wilderness of Etham, by the Red sea: *and the children of Israel went up harnessed out of the land of Egypt* or *girt*^m about the loins under the 5th rib; not with armour, as someⁿ understand it, for it is not likely that they could, or that Pharaoh would suffer them to be furnished with armour, but their garments were girt about them, and so fit for travelling; or they went up *by fives*^o, as it may be rendered, either by five in a rank, or rather in five bodies or squadrons, and so marched out, not in a disorderly and confused way, but in great order and regularity. The latter is much more reasonable to suppose, for five in a rank is too small a number for an army of 600,000 men to march in; since allowing the ranks to be but three feet asunder, and a mile to consist of 6000 yards, the front and rear of the army would be 60 miles distant from each other^p.

Ver. 19. *And Moses took the bones of Joseph with him, &c.*] And his remains might well be called bones, since at such a distance from his death the flesh must be gone, and nothing but bones left; of the place where Joseph's coffin was laid, see the note on Gen. l. 26. The Jews pretend, that Moses was informed where Joseph was buried by Sarah, the daughter of Asher, who they say was living at this time^q; and many other fables they relate concerning the manner of finding him, which are not worthy of any notice. Jarchi thinks, that the bones of all the tribes, or of the sons of Jacob, were carried with them, but that does not appear from the text; though it seems, according to Stephen's account, that they were carried over to Canaan; but then, whether immediately after their death, or at this time, and also by whom, is not certain, see Acts vii. 15, 16: *for he had straitly sworn the children of Israel*: his brethren; or *in swearing had caused them to swear*^r, had given them a very strict oath, and which they had related to their children, and so from one generation to another, and thus it became known, and Moses looked upon himself and the people of Israel as bound to observe it: *saying, God will surely visit you*: in a way of mercy and goodness, and bring you out of Egypt, and put you in possession of the land of Canaan: *and ye shall carry up my bones away hence with you*; see the note on Gen. l. 25.

Ver. 20. *And they took their journey from Succoth, &c.*] On the second day, as Jarchi observes, from their coming out of Egypt, which was the 16th of Nisan: *and encamped in Etham, in the edge of the wilderness* which had its name from it, and was called the wilderness of Etham, Numb. xxxiii. 8. Etham is said to be eight miles from Succoth^s. Josephus^t calls Succoth Latopolis, which had its name from the fish Laton, formerly worshipped there, where, he says, Babylon was built when Cambyzes destroyed Egypt, and is thought by many^u to be the same with Troglodytis, by the Red sea; and Etham is supposed to be the Buto of Herodotus^v, where were the temple of Apollo and Diana, and the oracle of Latona.

Ver. 21. *And the Lord went before them, &c.*] Who is called the Angel of the Lord, ch. xiv. 19. and xxiii. 20. not a created but the increased Angel, the Angel of Jehovah's presence, in whom his name, nature, and perfections were, even the Word and Son of God, the Lord Christ, see 1 Cor. x. 9. who went before the armies of Israel, as their King, Leader, and Commander: *by day in a pillar of a cloud, to lead them the way*: through the Red sea, and the wilderness, at the edge of which they now were, which was untrodden, and trackless, and the way through it very difficult to find; and being a sandy desert, as soon as a path was made, it was immediately covered with sand, and to be seen no more: this cloud was not an ordinary one, but extraordinary, supernatural, and miraculous; in the

^m אֲבֵי עֲזָרָה אֲבֵי עֲזָרָה, Pagninus, Vatablus, Cartwright; so Oukelos, Aben Ezra.

ⁿ Kimchi & Pen Melech.

^o Quintali, Montanus: quini, Piscator, Rivet.

^p See the Bishop of Clogher's Chronology of the Hebrew Bible, p. 273.

^q T. Bab. Sotah, fol. 13. 1.

^r אֲדִירָנִי אֲדִירָנִי אֲדִירָנִי adjurando adjuraverat, Pagninus, Montanus, Drusius.

^s Bunting's Travels, p. 81.

^t Antiqu. l. 2. c. 15. sect. 1.

^u See the Universal History, vol. 3. p. 387.

^v Euterpe, sive, l. 2. c. 59, 63, 83, 155.

superior part of it, it was in the form of a pillar, rising upwards towards heaven; in the lower part of it, it was more spread, and covered the camp of Israel; for, besides the use of it to shew the way through a trackless wilderness, it was a shelter and protection from the scorching heat of the sun in a sandy desert, where there was scarce any thing to screen them from it, to which the allusion is in Isa. iv. 5, 6. see Numb. x. 34. and xiv. 14. Psal. cv. 39. this cloud was an emblem of Christ, who has sometimes appeared clothed with a cloud, Rev. x. 1. of the obscurity of his human nature, of the fulness of grace in him, and being in the form of a pillar, of his uprightness, firmness, stability, and visibility in it; and of the use and benefit he is to his people, partly to shew them the way in which they should go, by his spirit and word, and lead them in it by his own example, whom it becomes them to follow, he being a wise, safe, and constant guide; and partly to shelter and protect them from the heat of a fiery law, from the flaming sword of justice, from the wrath of God, from the fiery darts of Satan, and from the furious persecution of wicked men, sometimes compared to the violent heat of the sun, Cant. i. 6, 7. and by night in a pillar of fire, to give them light; whenever they travelled by night, as they sometimes did, and in those hot countries it was very agreeable; and this pillar of fire gave them light when the moon shone not, and was a direction to them which way to go: sometimes it is night with the people of God, a night of darkness and desertion, of drowsiness, sleepiness, and carnal security, or of affliction and distress: Christ is the light and comfort of his people, and by his spirit and word illuminates, guides, and directs them what to do, and where and how to walk: to go by day or night; to direct them in their journey, whether by night or day: this was but one pillar, though Aben

Ezra thinks they were two; but it may be observed they are mentioned as one, and that the pillar of cloud in the night was a cloud of darkness to the Egyptians, and gave light to the Israelites, ch. xiv. 19, 20, 24. see also Numb. ix. 21. and it is easy to observe that what appears as a cloud of smoke in the day-time, looks like fire in the night: so when Alexander's army was on the march, as a signal, "fire was observed in the night, and smoke by day," as says the historian*: nor can this account of Moses seem incredible to the Heathens themselves, as Clemens of Alexandria observes², since they relate a story somewhat similar to this, which they profess to believe; as, that when Thrasylbulus brought the exile Grecians from Phyle, and willing to do it secretly, a pillar was his guide, and as he passed in the night through untrodden paths, when the moon shone not, and it was a dark winter-night, a light was seen going before him, which brought them safe to Mynichia, and then left them: indeed this was not so extraordinary and miraculous, if true, as this pillar, as Bishop Patrick observes, because it was but for a night, whereas this continued all the 40 years in the wilderness, until the Israelites came to Canaan's land as follows: the Arabic geographer² speaks of exhalations arising out of caves at the sides of mountains which in the day-time looked like smoke, and in the night-time like fire.

Ver. 22. *He took not away the pillar of the cloud by day, &c.*] It always appeared in the day-time, and was a guide and shelter: nor the pillar of fire by night from before the people; this continued till they came through the wilderness to the borders of the land of Canaan, when they needed it no longer, and then it left them; for when they passed over Jordan the ark went before them, Josh. iii. 6.

C H A P. XIV.

THIS chapter begins with directions of God to Moses, to be given to the children of Israel about the course they were to steer in their journey, with the reason thereof, ver. 1—4. which they observing, a report was brought to Pharaoh that they were fled, and this determined him and his servants to get ready and pursue after them, as they did with a great army, ver. 5—9. which when the Israelites saw, it put them in great fear, and set them to murmuring and complaining against Moses for bringing them out of Egypt, ver. 10, 11, 12. who desired them to be still and quiet, and they should see the salvation of the Lord, ver. 13, 14. and he is bid to order the people to go on in their journey, and to take his rod and stretch it over the sea and divide it, that Israel might pass through it on dry ground, and the Egyptians follow them, whereby God would be honoured and glorified, ver. 15—18. upon which the Angel of the Lord in a pillar of cloud removed from before them, and went behind them for their protection, ver. 19, 20. and Moses stretching

out his hand over the sea, and a strong east wind blowing upon it, the waters divided and the Israelites went into it, and the Egyptians followed them, but their host being troubled by the Lord, and their chariot wheels taken off, they found themselves in great danger, and were thrown into a panic, ver. 20—21. and upon Moses's stretching out his hand again over the sea, the waters returned, and Pharaoh and his host were drowned, but the Israelites passed through safely, as on dry land, ver. 26—29. which great work of the Lord being observed by them, influenced the fear of him, their faith in him and his servant Moses, ver. 30, 31.

Ver. 1. *And the Lord spake unto Moses, &c.*] Out of the pillar of the cloud in which he went before them either while they were at Etham, or when journeying from thence, and a little before they turned off to the right, as they were now directed: saying; &c. follows:

Ver. 2. *Speak unto the children of Israel, that the*

* Curtius, l. 5. c. 2.

² Idem. l. 1. p. 343.

² Climat. 3. par. 6.

turn, &c.] Not return to Egypt, or to the place, or towards the place from whence they came, but turn off, out of the road in which they were; for, as a late traveller says, "there were two roads, through which the Israelites might have been conducted from Kairo (which he supposes may be Rameses) to Pihahiroth. One of them lies through the valleys, as they are now called, of Jendily, Rumaleah, and Baideah, bounded on each side by the mountains of the lower Thebais; the other lies higher, having the northern range of these mountains (the mountains of Mocattée) running parallel with it on the right hand, and the desert of the Egyptian Arabia, which lies all the way open to the land of the Philistines, on the left, (see ch. xiii. 17.) about the middle of this range we may turn short on our right hand into the valley of Baideah, through a remarkable breach or discontinuation, in which we afterwards continued to the very banks of the Red sea; this road then, through the valley of Baideah, which is some hours longer than the other open road, which leads directly from Kairo to Suez, was in all probability the very road which the Israelites took to Pihahiroth, on the banks of the Red sea." And again he says^b, this valley ends at the sea in a small bay, made by the eastern extremities of the mountains, and is called *Tiah beni Israel*, i. e. the road of the Israelites, from a tradition of the Arabs, of their having passed through it; as it is also called Baideah from the new and unheard-of miracle that was wrought near it, by dividing the Red sea, and destroying therein Pharaoh, his chariots and horsemen: and encamp before Pihahiroth; which was 16 miles from Etham^c, and by some^d thought to be the same with the city of Heroes (or Heroopolis), on the extreme part of the Arabic gulf, or the Phagroriopolis, placed by Strabo^e near the same place: according to the above traveller^f, Pihahiroth was the mouth, or the most advanced part of the valley of Baideah to the eastward toward the Red sea; with which Jarchi in some measure agrees, who says Pihahiroth is Pithom, now so called, because the Israelites became free: they (Hahiroth) are two rocks, and the valley between them is called (Pi) the mouth of the rocks: so Dr. Shaw observes^g; the word may be deduced from חר, a hole or gullet, and by a latitude common in those cases, be rendered a narrow defile, road or passage, such as the valley of Baideah has been described: but as the Israelites were properly delivered at this place from their captivity and fear of the Egyptians, Exod. xiv. 13. we may rather suppose that Hhiroth denotes the place where they were restored to their liberty; as Hhorar and Hhiroth are words of the like sort in the Chaldee: but another very learned man^h says, that in the Egyptian language Pihahiroth signifies a place where grew great plenty of grass and herbs, and was contiguous to the Red sea, and was like that on the other shore

of the sea, the Arabian, which Diodorus Siculusⁱ speaks of as a pleasant green field: between Migdol and the sea; which signifies a tower, and might be one: there was a city of this name in Egypt, and in those parts, but whether the same with this is not certain, Jer. xlv. 1. *over-against Baal-zephon*; which the Targums of Jonathan and Jerusalem take to be an idol; and so does Jarchi, and say it was the only one left of the idols of Egypt; see ch. xii. 12. and so some Christian as well as Jewish writers suppose it to be; and that it was as a watch, or guard, or amulet, to keep fugitives from going out of the land: but by Ezekiel the tragedian^k it is called a city; and so by Josephus^l, who says they came to Baal-zephon the third day, a place situated by the Red sea; which is most likely, and it is highly probable that this and Migdol were two fortified places, which guarded the mouth of the valley, or the straits which led to the Red sea: Artapanus^m the Heathen historian agrees with Josephus in saying it was the third day when they came to the Red sea: *before it shall ye encamp by the sea*: and there wait till Pharaoh came up to them.

Ver. 3. *For Pharaoh will say of the children of Israel, &c.*] The Septuagint version adds, to his people, his ministers and courtiers, when he hears where they are: *they are entangled in the land*; have lost their way, and got into places they cannot easily get out of, and are perplexed in their minds, and do not know what way to take or course to steer: *the wilderness hath shut them in*; or, *shut up the way to them*; the wilderness between the mountains the above-mentioned traveller speaks of^o the mountains of Gewoubee; these would stop their flight or progress to the southward, as those of the Attackah would do the same towards the land of the Philistines; the Red sea likewise lay before them to the east, whilst Pharaoh (could) close up the valley behind them, with his chariots and his horsemen; and which, no doubt, appeared very advantageous and encouraging to him, as it must be very distressing to the Israelites.

Ver. 4. *And I will harden Pharaoh's heart, &c.*] Once more, as he had often done: *that he shall follow after them*; to Pihahiroth, and even into the sea after them: *and I will be honoured upon Pharaoh, and upon all his host*; in his wisdom, faithfulness, power, and justice, by the destruction of them: *that the Egyptians may know that I am the Lord*; the only Jehovah, the Lord God omnipotent; even those that feel the weight of his hand whilst troubling their host, and bringing the waters upon them; especially those that shall remain in the land, and will not be involved in the catastrophe: *and they did so*; the Israelites turned to the right to Pihahiroth, instead of going by Bishbesh and Tinah (Bubastis and Pelusium), and so along the sea-coast towards Gaza and Ascalon, and encamped there between Migdol and the sea over-against Baal-zephon, as they were ordered and directed.

^a Dr. Shaw's Travels, p. 307. Ed. 2.

^b Ib. p. 309.

^c Bunting's Travels, p. 82.

^d See the Universal History, vol. 3. p. 387.

^e Geograph. l. 17. p. 553.

^f Shaw, ib. p. 310.

^g Ut supra.

^h Jablonski de Terra Goshen, Dissert. 5. sect. 9.

ⁱ Bibliothec. c. 3. p. 175.

^k Apud Euseb. Præpar. Evangel. l. 9. c. 99. p. 444.

^l Antiqu. l. 2. c. 15. sect. 1.

^m Apud Euseb. ib. c. 27. p. 436.

ⁿ כלאוּם עליוהוּם clausit viam illis, Pagninus, præclausit sese illis, Vatablus.

^o Shaw, ut supra, p. 309.

Ver. 5. *And it was told the king of Egypt, &c.*] By some of the Egyptians, or mixed multitude that went out with Israel, but returned upon their encampment at the Red sea, or by some spies Pharaoh sent with them to observe their motions: the Targums of Jonathan and Jarchi make use of a word which Buxtorf translates military officers: and the latter says, they went out with them the three-days' journey, but the Israelites not returning to Egypt (as expected), they tell Pharaoh of it the fourth day; and on the fifth and sixth he pursued them, and in the night of the seventh went into the sea after them, and on the morning they (the Israelites) sung the song, which was the seventh of the passover: these reported to Pharaoh: *that the people fled*; that under a pretence of going three days' journey into the wilderness, to serve and sacrifice to the Lord, they were about to make their escape out of the land: *and the heart of Pharaoh and of his servants were turned against the people*; who had so much favour in their sight, not only to give them leave to go, and to hasten their departure, but to lend and give them things of great value; but now their hearts were filled with hatred of them, and with malice and revenge: *and they said, why have we done this, that we have let Israel go from serving us?* not Pharaoh only, but his servants said so, even those who had entreated him to let them go, ch. x. 7. yet now repent of it, and cannot think what reason they had to do it, when at that time they saw reason, and gave a very sufficient one, namely, the destruction of Egypt; but now the judgments and plagues of God being no more upon them, they recollect the great service of the Israelites to them, and the benefits and advantages they had reaped by it, and the loss they had sustained by parting with them, and therefore reflect upon themselves for such a piece of conduct.

Ver. 6. *And he made ready his chariot, &c.*] Which he usually rode in when he went forth to war; for this seems to be a military chariot, and not for shew or grandeur; and this was got ready not by himself, as Jarchi, but rather by his orders, as Aben Ezra: *and took his people with him*; the Greek version reads, *all his people*; not all his subjects, but his soldiers; at least a great number, and especially his cavalry.

Ver. 7. *And he took 600 chosen chariots, &c.*] The chief and best he had, war-chariots, chariots of iron; perhaps such as had iron scythes to them, to cut down men as they drove along; these were taken partly for quickness of dispatch, that they might be able the sooner to overtake the Israelites, who had got several days' marches before them; and partly for their strength and the annoyance of their enemies with them: *and all the chariots of Egypt*; as many as could in so short a time be got together: for the words are not to be taken in the utmost latitude, but to signify a great number, and all that could be conveniently come at: the Greek version is, *all the horse*, the cavalry, which better distinguishes them from the former: *and captains over every one of them*; over every one of the chariots, so that they must each of them have many in

them, to have captains over them: and perhaps the infantry, or foot-soldiers, for, quickness of expedition were put into them; for, besides these, there were horsemen: Josephus² makes the whole number of his army to be 50,000 horse, and 200,000 foot, and the same number is given by a Jewish chronologer³: but Patricides, an Arabic writer, says 'it consisted of 600,000, and Ezekiel', the tragic poet, has made it amount to a million of horse and foot: should it be asked where cattle could be had to draw the chariots, and horses for the horsemen after-mentioned, when all were destroyed by the hail, ch. ix. 25. it may be replied, that only those in the field were killed, not such as were in stables, where chariot-horses and horses for war may be supposed to be: besides, as the Targum of Jonathan intimates, these might belong to these servants of Pharaoh who feared the word of the Lord, and took their cattle home, ch. ix. 20.

Ver. 8. *And the Lord hardened the heart of Pharaoh king of Egypt, &c.*] As he said he would, ver. 4 *and he pursued after the children of Israel*; took their rout in pursuit of them: *and the children of Israel went out with an high hand*; not once dreaming they should be pursued by Pharaoh as an enemy, when they went out with his full consent, and with such pressing solicitations to be gone, and with so much favour shewn them by the Egyptians; wherefore they set out, and went on with great boldness, courage, and intrepidity; *with an uncovered head*, as the Targum Onkelos, without any fear, and with great alacrity and cheerfulness; they carried both their heads and their hands high, were fearless and thoughtless of any danger when this mighty preparation was making against them.

Ver. 9. *But the Egyptians pursued after them, &c.* When they thought nothing of it, and had no fears about it: *all the horses and chariots of Pharaoh, and his horsemen, and his army*; by the latter Aben Ezra understands the foot, as distinguished from the cavalry the horses and horsemen; and perhaps these, as before observed, might be carried in the chariots for quick dispatch: *and overtook them encamping by the sea, beside Pihahiroth, before Baal-zaphon*; where they had pitched their camp by divine appointment, ver. 2.

Ver. 10. *And when Pharaoh drew nigh, &c.*] Or *caused to draw nigh*; that is, his army, brought it very near to the camp of the Israelites: *the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them*; in great numbers, with full speed, threatening them with utter destruction: *and they were sore afraid*; being an unarmed people, though numerous and so unable to defend themselves against armed and disciplined troops; and besides, through their long time of slavery their spirits were broken, and were mean, abject, dispirited people; and especially were so on the sight of the Egyptians, whom they had so many years looked upon and served as their lords and masters: *and the children of Israel cried out unto the Lord*; had they prayed unto him in this their distress for help and assistance, protection and preservation with an holy and humble confidence in him for it, they

² Antiqu. l. 2. c. 15. sect. 3.

³ Shalshalet Hakabala, fol. 77. 4.

⁴ Apud Hottinger. Smegma, p. 404.

⁵ Ansd Euseb. ut supra.

⁶ הקריב fecit accedere, Paginius, Montanus; admovit castra, Junius & Tremellius.

had acted a right and laudable part; but their crying out to him seems to be only an outcry of the troubles they were in, and rather the effect of despair than of faith and hope; and was by way of complaint and lamentation of their miserable condition and circumstances, as appears by what follows, which shews what emper of mind they were in.

Ver. 11. *And they said unto Moses, &c.*] The Targum of Jonathan is, “the ungodly of that generation said unto Moses;” but it seems rather to be understood of the body of the people in general, and is not to be limited to some particular persons of the worse characters among them: *because there were no graves in Egypt*; as if there had been none, when there were so many; the Egyptians being more solicitous about their graves than their houses, as Diodorus Siculus reports; thus upbraiding Moses in a sarcastic way for what he had done: *hast thou taken us away to die in the wilderness?* that so there might be room and graves enough to bury them in, for nothing but death was before their eyes: *wherefore hast thou dealt thus with us, to carry us forth out of Egypt?* which was very ungrateful and disingenuous.

Ver. 12. *Is not this the word that we did tell thee in Egypt, &c.*] The thing they suggested to him, and talked with him about whilst they were in the land of Egypt, before they came out of it, particularly after their service and bondage were made more severe and cruel upon Moses and Aaron’s demanding their dismissal, see ch. v. 21. and vi. 9: *saying, let us alone, that we may serve the Egyptians?* peaceably and quietly, as we have been used to do, since there is no likelihood of being freed, and since we are more evilly treated than before: *for it had been better for us to serve the Egyptians, than that we should die in the wilderness*; of such mean spirits were they, and had so poor a notion of, and taste for liberty, and so ungrateful were they to their deliverer.

Ver. 13. *And Moses said unto the people, &c.*] Not in wrath and anger, but very coolly and sedately, agreeably to his character of the meekest man on earth; though what they had said to him was very insulting and provoking: *fear ye not*; Pharaoh and his numerous host, don’t be dismayed at them, or possess yourselves with a dread of them, and of destruction by them: *stand still*; don’t stir from the place where you are, don’t offer to run away, or to make your escape by flight (and which indeed seemed impossible), keep your place and station, and put yourselves in such a situation as to wait and observe the issue of things: *and see the salvation of the Lord, which he will shew to you to-day*; which is expressive of great faith in Moses in the midst of this extremity, who firmly believed that God would save them from this numerous and enraged army, and that very quickly, even that day; at least within 24 hours, within the compass of a day; for it was the night following that salvation was wrought for them, and their eyes beheld it: and it may be called the salvation of the Lord, for it was his own hand that only effected it, the Israelites not contributing anything in the least unto it, and was typical of the great

salvation which Christ with his own arm, and without the help of his people, has wrought out for them: *for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever*; that is, in such a posture or manner, no more armed, nor alive, and the objects of their fear and dread; for otherwise they did see them again, but then they were on the sea-shore dead; for it should be rendered, not *whom*, but *how*, or *in what manner*.*

Ver. 14. *The Lord shall fight for you, &c.*] By commanding the wind of the heavens, and the waves of the sea, and employing them against their enemies, and on their behalf; they being unarmed, and so not in a condition to fight for themselves, as well as they had no heart or spirit for it: *and ye shall hold your peace*; be still, and quiet, and easy in your minds, and forbear saying or doing any thing; *be silent*; and neither express the fear and distress of their minds, by any mournful sounds, nor their joy of faith by shouts and huzzas; as they could not draw a sword, they were not so much as to blow a trumpet, and break a pitcher, and cry the sword of the Lord, and of Israel, as they after did on another occasion, at least their posterity.

Ver. 15. *And the Lord said unto Moses, wherefore criest thou unto me? &c.*] The Targum of Jonathan is, “why standest thou and prayest before me?” and no doubt this crying is to be understood of prayer, of mental prayer, of secret ejaculations put up by Moses to the Lord without a voice, for no mention is made of any: this shews, that though Moses most firmly believed that God would work salvation for them, yet he did not neglect the use of means, prayer to God for it; nor was the Lord displeased with him on that account, only he had other work for him to do, and he had no need to pray any longer, God had heard him, and would save him and his people: *speak unto the children of Israel, that they go forward*; a little further, as Aben Ezra observes, until they were come to the sea-shore, near to which they now were; and thither they were to move in an orderly composed manner, as unconcerned and fearless of their enemies.

Ver. 16. *But lift thou up thy rod, and stretch out thine hand over the sea, and divide it, &c.*] Even the same rod with which so many wonders had been done in Egypt; and Artapanus, the Heathen, says², that Moses being bid by a divine voice to smite the sea with his rod, he hearkened to it, and touched the water with it, and so it divided, as it is said it did, ver. 21: *and the children of Israel shall go on dry ground through the midst of the sea*; and so they did, ver. 22, 29.

Ver. 17. *And I, behold, I will harden the hearts of the Egyptians, &c.*] That they shall have no sense of danger, and be fearless of it, incautious and thoughtless, hurried on with wrath and fury, malice and revenge: *and they shall follow them*: the Israelites into the sea, supposing it to be as safe for the one as the other: *and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen*: by the utter destruction of them, in just retaliation.

* Bibliothec. l. 1. p. 47.

² מִשְׁפָּחָא דְּפִשְׁתָּא, Sept. quemadmodum, Piscator; quomodo, Nolsus, p. 107. N^o. 544.

* Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 436.

ation for the many innocent infants that had been drowned by them in the river Nile.

Ver. 18. *And the Egyptians shall know that I am the Lord, &c.*] Acknowledge him to be Jehovah, the self-existent, eternal, and immutable Being, the one only living and true God, who is wise and powerful, faithful, just, and true; that is, those Egyptians that were left behind in Egypt, hearing what was done at the Red sea; for as for those that came with Pharaoh, they all perished to a man: *when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen*; by casting them into the sea, and drowning them there, thereby shewing himself to be mightier than he.

Ver. 19. *And the Angel of God which went before the camp of Israel, &c.*] The Jews say⁷ this was Michael, the great prince, who became a wall of fire between Israel and the Egyptians; and if they understood by him an increated angel, the eternal Word, the Son of God, who is always in Scripture meant by Michael, they are right: for certainly this Angel of the Lord is the same with Jehovah, who is said to go before them in a pillar of cloud and fire, ch. xiii. 21: *removed, and went behind them*; but because removing from place to place, and going forwards or backwards, cannot be properly said of a divine Person, who is omnipresent, and fills every place and space; this is to be understood of the emblem of him, the pillar of cloud, as the next clause explains it: *and the pillar of the cloud went from before their face, and stood behind them*; the Targum of Jonathan adds, "because of the Egyptians, who "cast arrows and stones, and the cloud received "them;" and so Jarchi; whereby the Israelites were protected and preserved from receiving any hurt by them: so Christ is the protection of his people from all their enemies, sin, Satan, and the world, that sin cannot damn them, nor Satan destroy them, nor the world overcome them; for his salvation is as walls and bulwarks to them, and he is indeed a wall of fire about them.

Ver. 20. *And it came between the camp of the Egyptians and the camp of Israel, &c.*] That is, the pillar of cloud, and the Angel of God, or Jehovah, in it, whereby the camp of Israel was secured from being annoyed by the camp of the Egyptians; and was an emblem of the gracious interposition of Christ between his spiritual Israel, whom he has redeemed by his blood, and their spiritual enemies, the Egyptians, the men of the world that hate them, from whose rage and malice Christ is their protection and safeguard: *and it was a cloud and darkness* to them; to the Egyptians; it cast a shade upon them, and made the darkness of the night still greater to them, so that they could not see their way, and knew not where they were: *but it gave light by night* to these; to the Israelites, so that they could see their way, and walk on in the midst of the sea, as on dry land; and such a light and guide they needed; for it was now the 21st day of the month, 7 days after the full of the moon, when the passover began, and there-

fore could have no benefit from the moon. The Targums of Jonathan and Jerusalem say, that half the cloud was light, and half darkness; and it seems plain from the account, that that side of it which was towards the Egyptians was dark, and that which was towards the Israelites was light, and so an hinderance to the one and a benefit to the other: thus Christ is set for the rising of some, and the fall of others; and his Gospel is to some the savour of death unto death, and to others the savour of life unto life; to the one it is a hidden Gospel, and lies in darkness and obscurity, and to others a great and glorious light: *so that one came not near the other all the night*; an emblem of that division and separation which the grace of God, the blood of Christ, and the light of the Gospel, make between the true Israel of God, and the men of the world; and which will continue throughout time, and to all eternity, so that they will never come near to each other; see Luke xvi. 26.

Ver. 21. *And Moses stretched out his hand over the sea, &c.*] With his rod in it, as he was directed to, ver. 16. What the poet says² of Bacchus is more true of Moses, whose rod had been lifted up upon the rivers of Egypt, and now upon the Red sea: *and the Lord caused the sea to go back by a strong east wind all that night*; and the direction of the Red sea being nearly, if not altogether, north and south, it was in a proper situation to be wrought upon and divided by an easterly wind; though the Septuagint version renders it a strong south wind. No wind of itself, without the exertion and continuance of almighty power, in a miraculous way, could have so thrown the waves of the sea on heaps, and retained them so long, that such a vast number of people should pass through it as on dry land; though this was an instrument Jehovah made use of, and that both to divide the waters of the sea, and to dry and harden the bottom of it, and make it fit for travelling, as follows: *and made the sea dry land*; or made the bottom of it dry, so that it could be trod and walked upon with ease, without sinking in, sticking fast, or slipping about, which was very extraordinary: *and the waters were divided*; or *after the waters were divided*³; for they were first divided before the sea could be made dry. The Targum of Jonathan says, the waters were divided into 12 parts, answerable to the twelve tribes of Israel, and the same is observed by other Jewish writers⁴, grounded upon a passage in Psal. cxxxvi. 13. and suppose that each tribe took its particular path.

Ver. 22. *And the children of Israel went into the midst of the sea upon the dry ground, &c.*] Some Jewish writers say⁵, that the tribe of Judah went in first, and then the other tribes followed; but it is most likely, what Josephus says⁶, that Moses first entered in, and then the Israelites, encouraged by his example, went in after him; and a very adventurous action it was, and nothing but strong faith in the almighty power and promise of God could have engaged them in it, to which the apostle ascribes it, Heb. xi. 29. It is the opinion of Aben Ezra, and some other Jewish writers,

⁷ Pirke Eliezer, c. 42.

² Tu flectis annes, tu mare barbarum.—Horat. Carmin. l. 2. Ode 19.

³ וַיִּקַּץ quum diffidisset se aqua illius, Piscator; so 1 seems to be used in ch. xvi. 20.

⁴ Pirke Eliezer, c. 42. Targum Jon. & Hieros. in Deut. i. 1. Jarchi, Kimchi, and Arama fr. Psal. cxxxvi. 13.

⁵ Pirke Eliezer, ib.

⁶ Antiqu. l. 2. c. 16. sect. 2.

that the Israelites did not pass through the Red sea to the opposite shore, only went some way into it, and took a compass in a semicircle, and came out on the same shore again, and which has been espoused by some Christian writers; and chiefly because they were in the wilderness of Etham before, and from whence they went into it, and when they came out of it, it was still the wilderness of Etham they came into, and went three days' journey into it seeking water; see ch. xiii. 20. Numb. xxxiii. 8. Though it is possible the wilderness on the opposite shore might bear the same name, because of its likeness to it; and if it was the same wilderness that went round the Arabic gulf, or Red sea, and reached on to the other side of it, and so the wilderness of Etham lay on both sides, the difficulty is removed; for it seems most agreeable to the expressions of Scripture, that the Israelites passed through it from shore to shore. Others, in order to lessen the miracle, would have it that Moses, well knowing the country, and observing the tide, took the advantage of low water, and led the Israelites through it; and this story is told by the Egyptian priests of Memphis, as Artapanus^c relates; but were the Egyptians less knowing of their country, and of the tide of the Red sea? and could Moses be sure of the exact time when they would come up to him, and the tide would serve him? Besides, the Egyptian priests at Heliopolis own the miracle, and relate it much as Moses has done; which must proceed from a conviction of the truth of it. And the above historian reports that the king (of Egypt) with a great army, and consecrated animals, pursued the Jews because of the substance they had borrowed of the Egyptians, which they took with them; but Moses being bid by a divine voice (or the voice of God, of Jehovah) to smite the sea with a rod, and hearkening to it, he touched the water with the rod, and so it divided, and his forces passed through a dry path, and the Egyptians attempting the same and pursuing, fire or lightning flashed out against them; and the sea shutting up the path again, partly by fire, and partly by the flow of the water, they all perished: and that this affair was miraculous, and could not be owing to any advantage taken from the tide, the following things have been observed; it is owned that the Red sea ebbs and flows like other seas that have a communication with the ocean, that is, the waters rise towards the shore during six hours, and having continued about a quarter of an hour at high water, ebb down again during another six hours; and it is observed by those who have examined it, that the greatest distance it falls from the place of high water is about 300 yards; and that during the time of low water, one may safely travel it, as some have actually done; so that those 300 paces, which the sea leaves uncovered during the time of low water, can continue so but for the space of half an hour at most; for during the first six hours, the sea retires only by degrees, and in less than half an hour it begins again to flow towards the shore. The most therefore that can be allowed,

both of time and space of passable ground, in a moderate computation, is about 200 paces, during 6 hours, or 150 paces, during 8 hours. Now it is further observed, that it is plain that a multitude consisting of upwards of two millions and a half of men, women, children, and slaves, encumbered besides with great quantities of cattle, household stuff, and the spoils of the Egyptians, could never perform such a march within so short a time; we may say within even double that space, though we should allow them also double the breadth of ground to do it on. This argument, 'tis added, will hold good against those who suppose they only coasted along some part of the sea, and those who maintain that they crossed the small arm or point of it which is toward the further end, near the isthmus of Suez; seeing that six or eight hours could not have sufficed for the passage of so immense a multitude, allow them what breadth of room you will; much less for Pharaoh to have entered it with his whole host^f: and for the confirmation of the Mosaic account of this affair, and as miraculous, may be observed the testimony of Diodorus Siculus, who reports^g that it is a tradition among the Ichthyophagi, who inhabit near the Red sea, or Arabic gulf, which they have received from the report of their ancestors, and is still preserved with them, that upon a great recess of the sea, every place of the gulf became dry, the sea falling to the opposite parts, the bottom appeared green, and returning back with a mighty force, was restored to its place again; which can have reference to nothing else but to this transaction in the time of Moses. And Strabo^h relates a very wonderful thing, and such as rarely happens, that on the shore between Tyre and Ptolemais, when they of Ptolemais had a battle with the Emperor Sarpedon at that place, and there being put to flight, a flow of the sea like an inundation covered those that fled, and some were carried into the sea and perished, and others were left dead in hollow places; after a reflux followed, and discovered and shewed the bodies of those that lay among the dead fishes. Now learned men have observedⁱ, that what is here said of the sea of Tyre is to be understood of the Red sea, and that Sarpedon is not a proper name, but the same with פרוין *Sarphadon*, the prince of deliverance, or of the delivered, as Moses was: *and the waters were a wall to them on their right hand and on their left*; some of the Jewish Rabbins from ch. xv. 8. have supposed that the waters were frozen as they were drove back by the east wind, and so stood up firm whilst the Israelites passed through, and then another wind thawed them, which brought them upon the Egyptians; but no doubt this was done by the wonderful interposition of divine power, and perhaps the ministry of angels was made use of, to detain and continue them in this position, until the end was answered. Adrichomius says^k, the breadth of the sea was six miles at the passage of the Israelites; but a late traveller^l tells us, that the channel betwixt Sdur (or Shur, on the opposite side) and Gibbel Gewoubee, and Attakah (which he supposes was the place of

^a Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 436.

^b Universal History, vol. 3. p. 392, 393. marg.

^c Bibliothec. l. 3. p. 174

^d Geograph. l. 16. p. 521, 522

^e Vid. Scheuchzer. Physic. Sacr. vol. 1. p. 167.

^f Theatrum Terræ, p. 123, 124.

^g Dr. Shaw's Travels, p. 314. Edit. 2.

their passage), was nine or ten miles over. Thevenot says ^m, that during the space of five days he kept along the coast of the Red sea, in going to Mount Sinai, he could not observe it to be anywhere above eight or nine miles over. A later traveller ⁿ tells us, that from the fountains of Moses may be plainly seen a wonderful aperture (Pihahiroth; see ver 2.) in the mountains on the other side of the Red sea, through and from which the children of Israel entered into it, when Pharaoh and his host were drowned; which aperture is situated W. S. W. from these fountains of Moses, and the breadth of the sea hereabouts, where the children of Israel passed it, is about four or five hours' journey. The Arabic geographer ^o calls the place Jethren, where Pharaoh and his host were drowned; and represents it as a dangerous place to sail in, and where many ships are lost, and that this rough place is about the space of six miles. A countryman ^p of ours, who had been in these parts, guesses that the breadth of the place (called by the Mahometans, Kilt el Pharown, the well or pit of Pharaoh) where the Israelites are said to pass through is about six or seven leagues; the difference between these writers may be accounted for by the different places where they suppose this passage was.

Ver. 23. *And the Egyptians pursued, &c.*] The Israelites going forwards towards the sea as they were ordered, and going into it: *and went in after them into the midst of the sea*; which if fearful of, they might conclude it was as safe for them to go in as for the Israelites; but perhaps through the darkness of the night, and the eagerness of their pursuit, they might not perceive where they were, nor the danger they were exposed unto: *even all Pharaoh's horses, his chariots, and his horsemen*; which is observed to shew, that as all that did go in perished, not one was saved, as after related, so all he brought with him, the whole of his army, went in, so that all that went out of Egypt were destroyed.

Ver. 24. *And it came to pass, that in the morning watch, &c.*] The Romans divided the night into four watches, so the Hebrews; though some say into three only. The first began at six o'clock, and lasted till nine, the second was from thence to twelve, the third from thence to three in the morning, and the last from three to six, which is here called the morning watch; so that this was some time between three and six o'clock in the morning: *the Lord looked unto the host of the Egyptians, through the pillar of fire and of the cloud*: the Angel of the Lord, and who was Jehovah himself, who was in it, he looked to the army of the Egyptians; not to know whereabouts they were, he being the omniscient God; nor in a friendly manner, but as an enemy, with indignation and wrath. The Targum of Jonathan is, "he looked through the pillar of fire, to cast upon them coals of fire, and through the pillar of cloud, to cast upon them hailstones." The Jerusalem Targum is, "pitch, fire, and hailstones;" and Josephus ^q speaks of storms and tempests, of thunder

and lightning, and of thunderbolts out of the clouds; and Artapanus ^r of fire or lightning flashing out against them, by which many perished. Perhaps the psalmist may have reference to this in Psal. xxiii. 10—15. *and troubled the host of the Egyptians*; the thunder and lightning no doubt frightened the horses, so that they broke their ranks, and horsemen and chariots might run foul on one another, and the hailstones scatter and destroy many; however, the whole must be terrible and distressing to them, especially it being in the night-season.

Ver. 25. *And took off their chariot-wheels, &c.*] The Targum of Jonathan renders it *cut or saved them off*; perhaps they might be broken off by the hailstones. Milton ^s seems to have a notion of Pharaoh's chariot-wheels being broken, when he says, *and craze (i. e. break) their chariot-wheels*; or, as Jarchi suggests, he burnt them, through the force of the fire or lightning: *that they drove them heavily*; the wheels being off, the chariots must be dragged along by the horses by mere force, which must be heavy work; or, *and made them to go, or led them heavily, or with heaviness*; and so to be ascribed to the Lord, who looked at the Egyptians, took off the wheels of their chariots, and stopped them in the fury of their career, that they could not pursue with the swiftness they had: *so that the Egyptians said, let us flee from the face of Israel*: for by this battery and flashes of fire on them, they concluded that Israel, who they thought were fleeing before them, had turned and were facing them, and the Lord at the head of them; and therefore it was high time for them to flee, as follows: *for the Lord fighteth for them against the Egyptians*; for they rightly took the thunder and lightning, the fire and hailstones, to be the artillery of heaven turned against them, and in favour of the Israelites. Jarchi interprets it, the Lord fights for them in Egypt, even in Egypt itself; but so he had done many a time before, of which they were not insensible.

Ver. 26. *And the Lord said unto Moses, &c.*] Out of the pillar of fire and of the cloud, when the Egyptians were in all the confusion before described, and about to make the best of their way back again: *Stretch out thine hand over the sea*; with his rod in it, by which all the wonders were wrought, and particularly by which the sea had been divided, and now it must be used to a different purpose: *that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen*: the waters which stood upright as a wall, on the right and left, might be no longer kept in such a position, but fall down upon the Egyptians, their chariots and horsemen, being higher than they.

Ver. 27. *And Moses stretched forth his hand over the sea, &c.*] Or towards it, as he was ordered, the rod being in his hand, as before observed: *and the sea returned to his strength when the morning appeared*; being no longer detained by a superior power, contrary to the nature of it, to stand still as an heap, and firm as a wall, its waves came down and rolled with their usual force and strength, or it returned to its usual course:

^m Travels into the Levant, B. 2. ch. 33. p. 175.

ⁿ A Journal from Grand Cairo, &c. in 1792. p. 13. Edit. 2.

^o Climat. 3. par. 3.

^p Pitts's Account of the Mahometans, p. 77.

^q Ut supra.

^r Apud Euseb. ut supra.

^s Paradise Lost, B. 12. ver. 210.

^t וַיִּהְיוּ בְּבִרְתָּהּ et deduxit eos graviter, Vatablus; & duxit eos cum gravitate, Drusius; so Ainsworth.

at the appearance of the morning in its strength; when the morning looked forth in its first light and brightness, when it was broad day: and the Egyptians fled against it; against the waves that came rolling down upon them: or at meeting it^a; for as they turned their backs on the Israelites and fled, the waters of the sea met them, as well as fell on each side of them, or rather over them, and followed after them, and closed and shut them up on all sides; so that it was in vain for them to flee, for let them go which way they would, the sea was against them: and the Lord overthrew the Egyptians in the midst of the sea: or shook them off or out^w; out of their chariots, blew them out with the wind; for as there was a wind made use of to divide the waters of the sea, and make the bottom of it dry, there was another to cause the waters to return to their former place; see ch. xv. 10. or the waves of the sea dashed them out of their chariots, or through the force of them they were overturned in it.

Ver. 28. *And the waters returned, &c.*] To their place, and so in the above tradition related by Diodorus Siculus, it is said that the sea returning with a mighty force was restored to its place again; see the note on ver. 22. and covered the chariots and the horsemen; the wall they made being much higher than a man on horseback, when they fell down, covered even those who had the advantage of horses and chariots; and much more must the infantry be covered by them, who may be meant in the next clause: and all the host of Pharaoh that came into the sea after them; the foot, that went into the sea after the chariots and horsemen, or the whole army, including the cavalry and infantry, which went into the sea after the children of Israel. Who this Pharaoh was is not agreed; according to Berosus^a his name was Cenchres, or Chenchres, whom Acherres succeeded; according to Bishop Usher^y it was Amenophis; but our English poet^z calls him Busiris; though Strabo^a says there was no king or governor of that name. Diodorus Siculus^b indeed speaks of two so called; yet he elsewhere^c says, not that there was any king of the name, only the sepulchre of Osiris was so called: there remained not so much as one of them; wherefore it must be a falsehood which is related by some, that Pharaoh himself was reserved, and afterwards reigned in Nineveh^d; since not one was saved; see Psal. cvi. 11. and so Artapanus^e the Heathen says, they all perished, and among these he said^f to be Jannes and Jambres, the magicians of Egypt mentioned in 2 Tim. iii. 8. but this is contradicted by those^g who ascribe the making of the golden calf to them.

Ver. 29. *But the children of Israel walked upon dry and in the midst of the sea, &c.*] The bottom of it becoming so through the strong east wind, which blew

all night until they came to the opposite shore, where they landed on terra firma; and so Noldius renders the phrase through the sea; that is, from shore to shore: and the waters were a wall to them on their right hand and on their left; see the note on ver. 22.

Ver. 30. *Thus the Lord saved Israel that day out of the hand of the Egyptians, &c.*] For though it was now six or seven days since they had leave to go out of Egypt, and actually did depart, yet they could not be said properly to be saved, or to be in safety, till this day, when all the Egyptians their enemies were destroyed, that pursued after them; and this was the 21st day of the month, and the 7th and last day of the passover, and was an holy convocation to the Lord; see the note on ch. xii. 16. and Israel saw the Egyptians dead on the sea-shore; all along, as a late traveller^h observes, as we may presume, from Sdur (or Shur) to Corondel, and at Corondel especially, from the assistance and termination of the current there. The word for deadⁱ is in the singular number, and joined with a plural may denote that they saw every one of the Egyptians dead, since they were all destroyed, and not one remained of them, as in ver. 28. Aben Ezra thinks the sense of the words is, not that the Egyptians were seen dead upon the sea-shore, but that the Israelites standing upon the sea-shore saw the dead bodies of the Egyptians, that is, floating on the waters of the sea; but rather the meaning is, that their dead bodies were by the force of the waters cast upon the shore, and there beheld and plundered by the Israelites. Josephus^k observes, that the day following (that night the Egyptians were drowned) the arms of the Egyptians being cast on the shore where the Hebrews encamped, through the force of the sea and wind, Moses gathered them up and armed the Hebrews with them; and this will account for it how they came to have arms, since it is highly probable they came out of Egypt unarmed; and how they could fight battles as they did in the wilderness, and when they came into the land of Canaan.

Ver. 31. *And Israel saw the great work, &c.*] Or hand^l; the hand of the Lord, the mighty power of God, and took notice of it, and seriously considered the greatness of it: which the Lord did upon the Egyptians; which mighty hand he laid upon them, and which great power he exercised on them, and which great work, the effect thereof, he wrought in destroying them in such a manner, by causing the waters, which divided for them and their safety, to return upon the Egyptians to their utter destruction: and the people feared the Lord; had an awe of his power and greatness upon their minds, and a sense of his goodness to them upon their hearts, which influenced their fear of him, and caused them to fear him with a filial and godly fear: and believed the Lord and his servant

^a בְּלִקְרֵאוֹ in occursum ejus, Pagninus, Montanus, Drusius; obviam iare, Junius & Tremellius, Piscator.

^w אֶת־הַיָּם וְיָבֵשׁוּ סֵפֶת. et excussit, Pagninus, Montanus, Drusius; c excussit, Junius & Tremellius, Piscator.

^z Antiqu. l. 5. fol. 88. 2. & 90. 2.

^a Annal. Vet. Test. p. 19.

^b — whose waves o'erthrew Busiris, and his Memphisian chivalry. Milton's Paradise Lost, B. 1. v. 306, 307.

^c Geograph. l. 17. p. 552.
^d Bibliothec. l. 1. p. 42.

^c Bibliothec. l. 1. p. 79.

^d Dibre Hayamin, fol. 13. 2.

^e Ut supra.

^f Midrash in Exod. xv. 16. & Arab. MS. apud Gregory's Notes & Observ. p. 6.

^g Shalshuict, fol. 7. 1.

^h Shaw's Travels, p. 214. Ed. 2.

ⁱ בְּכַף מוֹרְטָנִים, Montanus, Drusius.

^k Antiqu. l. 2. c. 16. sect. 6.

^l בְּיַד אֱלֹהֵי מִצְרָיִם Sept. Manum, Pagninus, Montanus, &c.

Moses; they believed the Lord to be the only Jehovah, the supreme Being, the one only living and true God, faithful to his word, able to do all things, and wise to do them in the fittest season, for his own glory and his people's good; and they believed his promises, and the fulfilment of them; and that as he had now saved them out of the hands of the Egyptians, he would bring them to the land of Canaan, which he had pro-

mised their fathers to give unto them; and they believed Moses was sent of God to be their deliverer out of Egypt, and to be their leader to the promised land; see Psal. cvi. 12. and who were now by the apostle said to be baptized unto Moses in the cloud and in the sea, 1 Cor. x. 1, 2. and of their passage through the Red sea under the direction of Moses being an emblem of baptism, see the note there.

C H A P. XV.

THIS chapter contains the song of Moses, and of the children of Israel, on the banks of the Red sea; in which they celebrate their passage through it, the destruction of Pharaoh and his host in it, and the glory of the divine perfections displayed therein, interspersed with prophetic hints of things future, ver. 1—19. which same song was sung by the women, with Miriam at the head of them, attended with timbrels and dances, ver. 20, 21. an account is given of the march of the children of Israel from the Red sea to the wilderness of Shur, and of the bitter waters found at Marah, which occasioned a murmuring, and of their being made sweet by casting a tree into them, ver. 22—25. when they were told by the Lord, that if they would yield obedience to his commandments, they should be free from the diseases the Egyptians had been afflicted with, ver. 26. and the chapter is concluded with their coming to Elim, where they found 12 wells of water, and 70 palm-trees, and there encamped, ver. 27.

Ver. 1. *Then sang Moses and the children of Israel this song unto the Lord, &c.*] Which is the first song recorded in Scripture, though no doubt before this time songs of praise were sung to the Lord; the people of God having occasion in all ages more or less to sing his praises. The Jews^a speak of ten songs, the first of which was sung by Adam, when his sins were forgiven him, and this song of Moses is the second; though sometimes they say^b, from the creation of the world to the standing of Israel by the Red sea, we don't find that ever any man sung a song but Israel; God created the first man, but he sung no song; however, this is the first on record, and is a typical one; Moses the composer of it, and who bore a principal part in it, and was the deliverer of the people of Israel, was a type of Christ, the Redeemer of his church: and Israel that joined with him in it, and were the persons delivered, were typical of the spiritual Israel of God redeemed by Christ; and the deliverance here celebrated bore a great resemblance to the redemption wrought out by him; and Christ, the Angel of the Lord, that went before the Israelites through the Red sea, and fought for them, is the principal person concerned in it, and who is meant by the Lord throughout the whole of it, and to whom it is sung; and a song upon a similar occasion to this will be sung in the latter day, upon the destruction of spiritual Egypt, or antichrist, and is called the song of Moses and the Lamb in allusion to it, Rev.

xv. 3. The Jews^c say, this shall be sung at the time when the wicked shall perish out of the world, and observe that it is not written *וַיִּשְׁרָא, then sung*, but *וַיִּשְׁרָא, then shall sing*, &c. Moses had reason to sing, since God had heard his prayer, and had done him honour before the people, and he was both an instrument of and a sharer in the salvation wrought; and the children of Israel had reason to sing, inasmuch as they were a people chosen of God, and distinguished by him; were redeemed from bondage, called out of Egypt, and now saved out of the hands of their enemies, who were all destroyed, and they brought safely through the Red sea, and landed on firm ground. And the time when they sung this song was *then*, when they had passed through the sea on dry land; and when they had seen the Egyptians their enemies dead on the sea-shore; and when they were in a proper frame of spirit to sing, when they had taken notice of and considered what great and wonderful things the Lord had done for them, and their minds were suitably impressed with a sense of them; when they were in the exercise of the graces of the fear of God, and faith in him, and which is necessary to the performance of all religious duties, and particularly this of singing the praises of God: *and spake, saying, I will sing unto the Lord*; that went before them in a pillar of cloud and fire; who had led them safely through the Red sea, and troubled and destroyed the host of the Egyptians; even the same Jehovah, who has undertook the salvation of his people, is become the author of it, and to whom the song of redeeming grace is due: *for he hath triumphed gloriously*; over Pharaoh and all the Egyptians, the enemies of Israel, as Christ has over sin, in the destruction of it by his sacrifice, and over Satan, and his principalities and powers, when he spoiled them on the cross, and over death the last enemy, and all others; over whom he has made his people more than conquerors, through himself: or, *in excelling he excels*^d; all the angels of heaven, in his name, and nature, relation, and office; and all the sons of men, even the greatest among them, being King of kings, and Lord of lords; in the wonderful things done by him, no such achievements having ever been wrought by any of them: or, *in magnifying, he is magnified*^e; appears to be what he is, great in his nature, perfections, and works; and to be magnified, or declared to be great, and extolled as such by all that know and fear him; *the horse and his*

^a Targum in Cant. i. 1.

^b Shenot Rabba, sect. 23. fol. 107. 3.

^c Tikkune Zohar, correct. 10. fol. 20. 2.

^d וַיִּשְׁרָא וַיִּשְׁרָא excellendo excelluit, Piscator.

^e Magnificando magnificatus est, Pagninus, Montanus, Vatablus.

rider hath he thrown into the sea ; the horses and horsemen of Pharaoh ; and which is not amiss allegorically applied, by Tertullian¹, to the world and the devil ; the world is the horse, and the rider the devil ; that being under his power and direction, he being the god of it, and working effectually in it ; spurring and exciting the men of it to every sinful lust and pleasure ; and may be put for all the spiritual enemies of God's people, especially their sins ; which are cast by the Lord into the midst of the sea, never to be seen and remembered any more, and which is to them matter of a song of praise and thanksgiving.

Ver. 2. The Lord is my strength and song, &c.] The strength of Moses and the children of Israel against the fears of the Egyptians, and of entrance into the Red sea ; who inspired them with courage, and strengthened their faith, neither to fear being destroyed by the one, or drowned in the other ; and so in the glory of his nature, and of his divine perfections, of his justice, holiness, faithfulness, truth, and goodness, he was the subject-matter of their song. As Christ is the strength of his spiritual Israel, the author and giver of strength unto them, the strength of their lives, their hearts, and graces ; and who strengthens them to do his will and work, to exercise every grace, withstand corruptions, resist temptations, bear afflictions, and overcome every enemy ; and who on the account of the glory of his person, the beauty, fitness, and fulness of it, and because of his offices of Mediator, Saviour, prophet, priest, and King, as well as by reason of what he has done for them, the righteousness he has brought in, and the salvation he has wrought out, is the sum and substance of their song of praise : and he is become my salvation ; the salvation of Israel in a temporal sense, having saved them out of the hands of the Egyptians their enemies ; and the salvation or Saviour of his spiritual Israel, who are saved by him with an everlasting salvation ; he is not only their Saviour, but salvation itself ; being not only the author of it, and that being in him for them, but made that itself unto them, even their all in all ; their righteousness, atonement, peace, light, life, food, health, comfort, and joy ; all their grace being in him, and from him, as well as their eternal glory and happiness : and this he is to them now, he is their salvation by impetration, having obtained it by his obedience, sufferings, and death ; and by application, they being convinced of their need of salvation by him, and the suitability of it to them, seek to him for it, desire that and no other, which is brought nigh unto them by the spirit of God, and witnessed to by him as theirs ; so that they are already saved by grace, through faith and hope in Christ ; and of their particular interest in it, they have knowledge by the same spirit, which fills them with joy unspeakable and full of glory. This and the preceding clause are words so very expressive, and contain such fulness of matter, and such interesting things, that both the psalmist David, and the church, in the times of the evangelic prophet Isaiah, have borrowed them to express their sense of the great things the Lord was to them, and had done for them, Psal. cxviii. 14. Isa. xii. 2. he is my God, and I will

prepare him an habitation ; Christ is God, truly God, as appears from the names given him, particularly Jehovah ; from the perfections ascribed to him, from the works done by him, and from the worship of him both by angels and men ; and he is his people's God, their Immanuel, God in their nature, the God in whom they believe, and in whom they have an interest ; he is the God of their salvation, the Lord their righteousness ; their Lord, head, and King ; their husband, beloved, father, brother, friend ; their God and guide, even unto death ; their portion and exceeding great reward, now and hereafter : wherefore Moses, or the people of Israel, or both, determine to prepare him an habitation, being concerned that he had no better dwelling-place among them than he had ; and seem to have some respect unto, and knowledge of an habitation hereafter to be built, the tabernacle and temple ; which were typical of the human nature of Christ, and of his church ; but then they were both of God's preparing, and not men's ; wherefore an habitation in the hearts of his people may be chiefly designed ; the preparation of which, though it is principally and efficaciously of the spirit of God, yet in some sense may be said to be prepared by the saints, when they shew a concern for grace to be in exercise ; to have duty regularly and constantly performed in a manner acceptable to him, and that no disturbance be given to occasion his departure from them. The Septuagint version is, I will glorify him ; with soul and body, which are both his ; and so much to the same purpose other versions, I will decorate or beautify¹ him ; declare his beauty and glory, and speak in praise of it : my father's God, and I will exalt him ; Christ was not only the God of Amram, the father of Moses, who was a good man ; but the God of Abraham, Isaac, and Jacob, as he declared himself to be, Exod. iii. 6. the ancestors not only of Moses, but of all the children of Israel. This shews the antiquity of Christ, that he was their fathers' God, and that he is to be trusted and depended on, as he was by their fathers, and to be regarded, and highly valued and esteemed, having been their fathers' friend, and is a reason why he should be exalted by them ; for though he cannot be raised higher than he is, being the son of the Highest, God over all, blessed for ever, whose kingdom ruleth over all, and is now as man ascended on high, and is highly exalted by his father, and at his right hand, and glorified by him with himself ; yet he may be said to be exalted and lifted up by us, when we celebrate and set forth the height of his glory and excellency, by asserting his proper deity, ascribing the same perfections, works, and worship to him, as to his father, by attributing distinct divine personality to him, confessing his eternal sonship, owning him in all his offices, and giving him the glory due unto him on account of them, and for salvation wrought out by him ; the whole honour and praise of it belong to him : he may and should be exalted in the hearts of his people, in their thoughts and affections, and with their lips in songs of praise ; and in the house of God, and the ordinances of it, where every one should speak of his glory ; the reasons are,

¹ Contr. Marcion, l. 4. c. 20.

¹ ἡδύκαλον αὐτοῦ Sept. glorificabo eum, V. L. laudabo eum, Syr. Samar. hunc decorabo, Tigurine version ; condecorabo eum, Piscator.

because he is above all in his person and perfections, is the only Mediator, Saviour, and Redeemer, and to exalt him is the way to be exalted, Prov. iv. 8.

Ver. 3. *The Lord is a man of war, &c.*] A man, which has respect to the future incarnation of Christ, for as yet he was not really man; though it was purposed, covenanted, agreed to, and prophesied of, that he should, as he after was; not a mere man, as appears by the following clause: *a man of war*; or a warrior; being engaged in war, and inured to it; having to do with very powerful enemies, Satan and his principalities and powers, the world, and the great men of it, antichrist, and all the antichristian states. A warrior well versed in all the arts of war, and abundantly qualified for it, having consummate wisdom, strength, and courage, and thoroughly furnished and accoutred for it; having on the breast-plate of righteousness, the helmet of salvation, the garment of vengeance, and cloak of zeal, and a vesture dipped in blood; and with a sword girt on his thigh, or drawn, or coming out of his mouth; and with a bow and arrows, going forth conquering, and to conquer; for he is a victorious one, who has conquered sin, Satan, and the world, and will subdue all others, and make his people more than conquerors, through him. He is not a common man of war or warrior; he is the Captain of the Lord's host, the Leader and Commander of the people, the Generalissimo of the armies in heaven and earth, and is a Prince and King at the head of them: *the Lord is his name*; or Jehovah, which proves him to be more than a man; and being so, it is no wonder that he is so mighty, powerful, and victorious.

Ver. 4. *Pharaoh's chariots and his hosts hath he cast into the sea, &c.*] Which was done by the Angel of the Lord, who was Jehovah himself, our Immanuel, and man of war, as appears from ch. xiv. 17, 24—28. an emblem of the destruction of antichrist, and all the antichristian states, of which Pharaoh and his host were types: *his chosen captains also are drowned in the Red sea*: who were appointed over his chosen chariots, which all perished in the sea together. In the carnage that will be made by Christ, the warrior and conqueror, among the followers of antichrist, the man of sin, the antitypical Pharaoh, the flesh of captains is mentioned for the fowls of heaven to feed upon, Rev. xix. 18.

Ver. 5. *The depths have covered them, &c.*] The depths of the sea covered Pharaoh and his host, so as to be seen no more; and in like manner will mystical Babylon, or antichrist, be destroyed, and be no more found and seen; as likewise the sins of God's people, being cast into the depths of the sea, and covered with the blood of Christ, will be seen no more; when they are sought for, they shall not be found: *they sunk into the bottom as a stone*; into the bottom of the sea, as a stone thrown into any body of water sinks and rises not up again; this circumstance is observed by Nehemiah, ch. ix. 11. *their persecutors thou throwest into the deep, as a stone into the mighty waters*; and thus a stone like a mill-stone being taken by an angel and cast into the sea, is made an emblem of the irrecoverable ruin and destruction of Babylon, or antichrist, Rev. xviii. 21.

Ver. 6. *Thy right hand, O Lord, is become glorious in power, &c.*] In bringing the children of Israel out

of Egypt, and through the Red sea, and in the destruction of Pharaoh and the Egyptians; and so the right hand of Christ, expressive of his power, he has in and of himself, and is the same with his father's, and is mighty, yea, almighty, is become glorious, famous, and illustrious, in the redemption and salvation of his people, by bearing their sins, and working out a righteousness for them; and in the destruction of their enemies, sin, Satan, the world, and death, as is more fully expressed in the next clause: *thy right hand, O Lord, hath dashed in pieces the enemy*; in a literal sense, Pharaoh and his host, the avowed enemies of Israel; and, in a spiritual sense, those before named, together with all the antichristian party, those enemies of Christ, and his people, whom he will break to shivers as a potter's vessel, Rev. ii. 27.

Ver. 7. *And in the greatness of thine excellency, &c.*] Christ has an excellency in him, a greatness of excellency, a superlative one; he has a more excellent name and nature than the angels, being a divine Person; and a more excellent ministry, as man and Mediator, than any of the sons of men, as prophet, priest, and King; and is superlatively excellent in his operations, has wrought out a most excellent righteousness, offered up a more excellent sacrifice than ever was offered, and obtained a great, glorious, and excellent salvation for his people; in consequence of which is what is next asserted: *thou hast overthrown them that rose up against thee*; against his person and his people, who are in such strict union with him as to be reckoned as himself; and those that rise up against them, he reckons as rising up against him, or as his enemies; and both the one and the other are overthrown by him, as were those that rose up against him in person when on earth, as Herod, Pontius Pilate, the people of the Jews, with the Gentiles, and as will be antichrist and his followers, and all the spiritual enemies of the people of God: *thou sentest forth thy wrath, which consumed them as stubble*; the wrath of the Lord God Almighty is like fire, and wicked men are as chaff and stubble; and as those cannot stand before fire, but are suddenly and quickly consumed with it; so neither can the wicked, the enemies of Christ and his people, stand before the wrath of the Lamb, when the great day of it is come, but must be presently destroyed by it; see Isa. li. 24. and xxvii. 4. Rev. vi. 17.

Ver. 8. *And with the blast of thy nostrils the waters were gathered together, &c.*] From the bottom of the sea, and divided and laid on heaps; and this by a strong east wind, called the blast of the nostrils of the Lord, because as easily brought by him as a man's breath or wind is drawn through his nostrils; and thus Christ with the breath of his mouth, and the brightness of his coming, will destroy antichrist, 2 Thess. ii. 8. Isa. xi. 4. *the floods stood upright as an heap*; though a fluid body, yet by the power of Christ were raised up and continued upright, firm and consistent; as things dry and solid may be laid and heaped up on one another, and remain firm and stable; and so did the waters of the sea, they stood like a wall, and were as firm as a rock; whilst the Israelites passed between them, they stood upright, and lift up their hands, as if they blessed them; or blessed God for the deliverance of them, or in admiration of it; see ch.

xiv. 22. Hab. iii. 10. *and the depths were congealed in the heart of the sea*; were like mountains of ice, as if they were frozen, and so stood firm and unmoved until thawed; and some have thought that they were really frozen: or this may respect the hardening of the bottom of the sea, which became dry land, and *terra firma* for the Israelites to pass upon through it.

Ver. 9. *The enemy said, &c.*] That is, Pharaoh, who repented that he had let Israel go; an emblem of Satan, who when the people of God are taken out of his hands is uneasy at it, and seeks to recover them again into his possession; or of antichrist breathing out threatening and slaughter to the saints, the reformers departed from him, and delivered out of his captivity: *I will pursue, I will overtake, I will divide the spoil*; which words being expressed without the copulative *and*, shew the passion he was in, the hastiness of his expressions, and the eagerness of his mind; and being delivered in such an absolute manner, *I will, I will, &c.* denote not only the fixed resolution and determination he had made to pursue, but the assurance he had of carrying his point; he thought as surely as he pursued he should overtake, and overtaking should conquer, and get into his hands all the riches the people of Israel went out of Egypt with: *my lust shall be satisfied upon them*; both his lust of covetousness to possess himself of the wealth the people had of their own, and which they had spoiled the Egyptians of, by borrowing of them; and also his lust of revenge and cruelty upon them; as appears from what follows: *I will draw my sword*; out of its scabbard, and sheathe it in them: *my hand shall destroy them*; which he made no doubt of, they being an unarmed people; and therefore, though numerous, were unable to engage with him, and defend themselves; see Rev. vi. 14. and vii. 14. and xix. 19, 20, 21. and with it compare Isa. x. 11, 14.

Ver. 10. *Thou didst blow with thy wind, &c.*] A strong east wind, ch. xiv. 22. which is the Lord Christ's, who has it in his treasury, holds it in his fists, sends it out as he pleases, and it fulfils his word and will: *the sea covered them*; which stood up in an heap as a wall to let Israel pass through, and fell down with all its waves and billows with great force upon the Egyptians, and covered and drowned them: *they sink as lead in the mighty waters*; which is a very heavy metal, and, being cast into the water, sinks to the bottom at once, as did the Egyptians in the Red sea, and as Babylon the great will, and never rise more, Rev. xviii. 21.

Ver. 11. *Who is like unto thee, O Lord, among the gods? &c.*] For the perfections of his nature, for the blessings of his goodness, and for the works of his hands; and especially for the greatness and excellency of his power, seen in the salvation of his people, and the ruin of their enemies: there is none like him *among the mighty ones*, as it may be rendered; among the mighty angels, who excel in strength, and are sometimes called gods; or among the mighty ones on earth: or the sons of the mighty, kings, princes, judges, and civil magistrates of every rank and order; and especially for the following things: *who is like thee, glorious in holiness?* some understand this of the holy place, either heaven, where Christ is glorious above all created beings; or the church, where he shews

himself glorious to his people: others, of holy persons, either holy angels, among whom he was at Sinai, and when he ascended on high, and will be when he comes again, in his own and his father's glory; or the saints, when he will bring them with him, and be glorified in them; but rather it is to be understood of the attribute of his holiness, which is eminently and perfectly in him; in his person, with respect to both his natures, divine and human; the glory of which is displayed in all the works he has wrought, especially in the great work of redemption, which was undertook both for the honour of the holiness and righteousness of God, and to redeem his people from sin, and make them righteous and holy: it appears in the holy doctrines he taught, and in the holy commandments and ordinances he enjoined his people, and in his judgments on his enemies; in all which it is plainly seen that he loves righteousness and hates iniquity, and there is none like him for it; there is none holy as the Lord among angels or men, 1 Sam. ii. 2. *fearful in praises*; or, in the things for which he is to be praised; as the glories and excellencies of his person, the blessings received from him, and through him, both temporal and spiritual; grace, and all the blessings of it here, now communicated, and glory and happiness promised and expected: and many things, for which he is to be praised, he is *fearful*, awful, and tremendous in them; there are some things his right hand teaches him, and it does, deserving of praise, which yet are terrible, and such were they which are here literally referred to; the plagues upon the Egyptians, and the destruction of Pharaoh and his host, called the wondrous works done in the land of Ham, and terrible things by the Red sea, Psal. cvi. 22. and yet these were matter of praise to Israel, and gave occasion for this song; and such are they, in a spiritual sense, which he has done to his and our enemies: when the year of his redeemed was come, it was a day of vengeance in his heart, and he exercised it; he made an end of sin, abolished death, destroyed him which had the power of it, and spoiled principalities and powers; and a dreadful slaughter will be made of antichrist and his followers, when the song of Moses and the Lamb will be sung on account of it; and such dispensations of Providence, and judgments on men, as on Pharaoh and antichrist, as they are terrible to wicked men, they strike an awe on the people of God, at the same time they furnish out a song of praise to them: moreover, this may respect not only the matter of praise, but the reverend manner in which it is performed by good men; who, as they have a concern that they cannot sufficiently praise the Lord, and fear they shall not perform it aright, and sensible of their weakness and imperfection, like the seraphim, cover their faces whilst they applaud his perfections, particularly that of his holiness, and declare the earth is full of his glory; so they desire to perform this, as all their other services, with a holy fear and trembling, with reverence and godly fear, since holy and reverend is his name: it follows, *doing wonders*; and for which there is none like him; wonders Christ did before his incarnate state, both in eternity, in the goings forth of his heart, in acts of love to his people, in asking for them, and betrothing them, in becoming the surety of them, in proposing

to be a sacrifice in their stead, in entering into a covenant with his father on their account, in taking the care and charge of their persons, and in being the treasury of all grace and glory for them; and likewise in time, being concerned in the wondrous works of creation, which are a wonderful display of divine wisdom, power, and goodness, and in all the affairs of Providence; for there was not any remarkable occurrence, from the beginning of the world to the time of his coming in the flesh, but he was concerned therein; as the drowning of the old world, to whom previously he preached by his spirit in Noah; the burning of Sodom and Gomorrah, the plagues of Egypt, and the destruction of Pharaoh and his host, the deliverance of the children of Israel, both out of Egypt and Babylon, and many others: and when he became incarnate, how many wonders were wrought by him? the incarnation itself was a wonderful instance of his grace and condescension, to take upon him the nature of man, be made flesh, and dwell among them; and during his incarnate state on earth many wonders were done by him; the doctrines he taught, the miracles he wrought, and especially the great work of our redemption and salvation, which will be for ever the wonder of men and angels; his raising himself from the dead, his ascension to heaven, and his appearance there for his people, as well as his second coming to judgment, are all marvellous things; and on account of all this, and more, he may well be called *wonderful*; for working wonders there is none like him.

Ver. 12. *Thou stretchedst out thy right hand, &c.*] That is, exerted his power, and gave a display and proof of it; of which the right hand is an emblem: *the earth swallowed them*; meaning Pharaoh and his host; for though they were drowned in the sea, that being a part of the terraqueous globe, they may be said to be swallowed in the earth; as Jonah, when in the depth of the sea, the earth and its bars are said to be about him, ch. ii. 6. and besides, many of Pharaoh's army might be swallowed up in the mud at the bottom of the sea: nor is it improbable that those that were cast upon the banks and sand, whom the Israelites stripped, might be afterwards swallowed up therein.

Ver. 13. *Thou in thy mercy hast led forth the people which thou hast redeemed, &c.*] From their servitude and bondage in Egypt; and so they were the Lord's people, peculiar to him, and distinct from all others: those he led forth, as out of Egypt, so through the Red sea onward towards Canaan's land; which was owing to his mercy, pity, and compassion to them in their affliction and distress: thus the spiritual Israel are a people redeemed by Christ from the bondage of sin, Satan, and the law, and are his property, special and peculiar to him, and distinguished from all others: those he leads forth out of the state of nature in which they are, which is a very uncomfortable one, dark, bewildered, and forlorn, and out of their own ways, both of sin and self-righteousness; he leads them in himself the true way to eternal life, and in the paths of faith, truth, and holiness; and he leads to himself, his blood, righteousness, and fulness, and into his father's presence, into his house and ordinances, and at

last to heaven, the city of their habitation: and though it is sometimes in a rough way he leads them thither, yet always in a right one; and this must be ascribed to his grace and mercy, and not to the merits of his people: it was owing to his mercy he engaged for them as a surety, and came into this world to be their Saviour, in his love and pity he redeemed them; and it is according to abundant mercy they are regenerated, and called, and saved: *thou hast guided them in thy strength unto thy holy habitation*; or rather, *art guiding them**; for as yet they were not brought to their rest, the land of Canaan, where God had chosen a place for his people and himself to dwell in; nor was the tabernacle as yet made, much less the temple, where Jehovah took up his residence; but as he had brought out his people Israel from Egypt with a strong hand and mighty arm, he was guiding and directing them onward in their journey, in the same greatness of his strength, which he would and did continue, until he brought them to the place he had chosen for his habitation; which was typical, both tabernacle and temple, of the human nature of Christ, in which the fulness of the Godhead dwells, and which is holy, being perfectly free from sin, and to which the people of God are guided as the new and living way to the father, and whereby they have communion with him: likewise they were an emblem of the church of God, where Jehovah, Father, Son, and Spirit, dwell, and which consists of holy persons, and where holy services are performed; and hither the Lord guides and directs his people, and where he gives them a name and a place better than that of sons and daughters; and also of heaven, where the Lord dwells, and which is the habitation of his holiness, where are holy angels, and the spirits of just men made perfect, and into which none shall enter but those that are holy; and hither the Lord guides all his people, with his counsel, and by his spirit and word, and by his almighty power brings them thither.

Ver. 14. *And the people shall hear, and be afraid, &c.*] What follows from hence to the end of the song is plainly prophetic, a prediction of future events; and this clause respects the case of all the nations of the earth, who should hear the report of the plagues brought upon the Egyptians for the sake of Israel, and of their being brought out of Egypt, and of their being led through the Red sea as on dry land, and of the destruction of Pharaoh and his host in it, which report would strike a panic in all that heard it, throughout the whole world; as well as of what the Lord would after this do for them in the wilderness, see Deut. ii. 25. *sorrow shall take hold of the inhabitants of Palestina*: which was adjoining to the land of Canaan, and through which in the common way their road lay to it.

Ver. 15. *Then the dukes of Edom shall be amazed, &c.*] Of which there were many, see Gen. xxxvi. 15—30. the land being first governed by dukes, as perhaps it was at this time, though in some few years after it had a king, Numb. xx. 14. now these, when they heard of the wonderful things that were done for Israel in Egypt, at the Red sea, and in the wilderness,

* מְנַחֵם commode ducis, Junius & Tremellius.

were astonished and surprised, and filled with fear and dread, see Deut. ii. 4. *the mighty men of Moab, trembling shall take hold upon them*: as did on Balak the king of Moab, and his people, Numb. xxii. 2, 3. where may be observed a literal accomplishment of this prophecy: *all the inhabitants of Canaan shall melt away*: as their hearts did, through fear, when they heard what God did for Israel against the Egyptians and the Amorites, and understood that they were upon the march to their land to invade it and dispossess them of it: see the fulfilment of this prediction in Josh. ii. 9, 11, 12. thus when Babylon shall be destroyed, as Pharaoh and his host were, and the people of God saved out of the midst of her, as Israel was, the kings of the earth will stand afar off for fear of her torment, and bewail and lament for her, Rev. xviii. 9, 10.

Ver. 16. *Fear and dread shall fall upon them, &c.*] On the several nations and people before mentioned, especially the Canaanites, which the Targums of Jonathan and Jerusalem interpret of the fear of death, lest the Israelites should fall upon them and destroy them, or God should fight for them, against them, and bring ruin and destruction on them: *by the greatness of thine arm they shall be as still as a stone*; awed by the power of God, visible in what he had done for the Israelites, and upon their enemies; they should be like stocks and stones, immovable, have no power to act, nor stir a foot in their own defence, and against Israel, come to invade and possess their land; nor in the least molest them, or stop them in their passage over Jordan, or dispute it with them, but stand like persons thunderstruck, and as stupid as stones, not having any spirit or courage left in them: *till thy people pass over, O Lord, till the people pass over, which thou hast purchased*; pass over the brook of Arnon, and the ford of Jabbok, according to the Targum of Jonathan; or the ford of Jabbok, and the ford of Jordan, according to the Jerusalem Targum; the river of Jordan is doubtless literally meant, at least chiefly; and the accomplishment of this prediction may be seen in Josh. iii. 15, 16, 17: and v. 1. which was an emblem of the quiet passage of Christ's purchased people, through the ford or river of death, to the Canaan of everlasting rest and happiness: Christ's people are purchased by him, who is able to make the purchase, and had a right to do it, and has actually made it, by giving his flesh, shedding his blood, laying down his life, and giving himself a ransom-price for them: these do, and must pass over Jordan, or go through the cold stream of death; it is the way of all the earth, of good men as well as others; it is a passage from one world to another; and there is no getting to the heavenly Canaan without going this way, or through this ford; and all the Lord's purchased people, like Israel, clean pass over through it, not one are left in it; their bodies are raised again, their souls are reunited to them, and both come safe to heaven and happiness: and, for the most part, they have a quiet and easy passage, the enemy is not suffered to disturb them, neither the sins and corruptions of their nature, nor an evil heart of unbelief, nor Satan with his temptations; and the terrors of death are taken away from them; so that they can sit and sing on the shores of eternity,

in the view of death and another world, saying, death, where is thy sting? grave, where is thy victory? &c. and this is to be ascribed to the greatness of Jehovah's arm, to his almighty power, on which they lean, and go on comfortably in the wilderness; and by this they are carried safely through death to glory, and it is owing to this that the enemy and the avenger are stilled.

Ver. 17. *Thou shalt bring them in, &c.*] Into the land of Canaan, which is often ascribed to the Lord, as well as his bringing them out of the land of Egypt, see Deut. viii. 8. *and plant them in the mountain of thine inheritance*; in the country which he chose for the inheritance of his people and himself; one part of which was very mountainous, called the hill-country of Judea, and especially Jerusalem, round about which mountains were; and particular respect may be had to Mount Moriah and Zion, on which the temple afterwards stood, and which was called the mountain of the Lord's house, and seems to be pointed at in the following account: here Israel is compared to a vine as elsewhere, which the Lord took out of Egypt and planted in the land of Canaan, where it took root and was settled, see Psal. lxxx. 8, 9. *in the place, O Lord, which thou hast made for thee to dwell in*; that is, which he had appointed for his habitation; for as yet neither the tabernacle nor temple were built, in which he afterwards dwelt: in this sense the word *made* is used in Prov. xvi. 4. see Mark iii. 14. *in the sanctuary, O Lord, which thy hands have established*; that is, which he intended to establish, and would, and did establish; meaning, more especially, the temple, and the holy of holies in it, which he directed Solomon to build, and was a settled dwelling-place for him, 1 Kings viii. 13. now all this may be considered as typical of the church of Christ, and of his bringing and planting his people there, which is a *mountain*, and often signified by Mount Zion; is visible and immovable, the true members of it being interested in the love of God, on the sure foundation of electing grace, secured in the everlasting covenant, and built on the rock Christ Jesus; and is the Lord's *inheritance*, chosen by him to be so, given to Christ, and possessed by him as such, and as dear to him, and more so, than a man's inheritance is to him: this is a *place* he has appointed, prepared, and made for himself to dwell in, and is the habitation of Father, Son, and Spirit; and is a *sanctuary* or holy place, consisting of holy persons established in Christ, as particular believers are, and the church in general is; and though now sometimes in an unsettled state as to outward things, yet ere long will be established on the top of the mountains: and hither the Lord brings his purchased people, as sheep into his fold, as children to his house, fitted up for them, as guests to partake of his entertainments; and this is an act of his powerful grace upon them, and of his distinguished goodness to them: and here he also plants them, for the church is a plantation, a garden, an orchard of pomegranates, with pleasant fruits; and such as are planted here are transplanted out of the world, and are first planted in Christ, and receive the ingrafted word; and though ministers may be instruments in planting, the Lord is the efficient; and those that are planted by him are choice pleasant plants, fruitful

ones, and shall never be plucked up: but as this follows the passage of the Lord's people over Jordan into Canaan land, it may rather be considered as an emblem of the heavenly state; and of the Lord's bringing and planting his people there; which, like a mountain, is an immovable and unalterable state, an inheritance incorruptible and eternal, the dwelling-place of Jehovah, a sanctuary or holy place, which his hand prepared from the foundation of the world; and which he has established as everlasting habitations for his people, where he brings their souls at death, and both souls and bodies in the resurrection-morn to dwell with him for ever; and which is a paradise, an Eden of pleasure, where he plants them as trees of righteousness, next to Christ the tree of life, and where they are always green, fruitful, flourishing, and shall never be hurt by any scorching heat or blasting wind, or be trodden under foot or plucked up.

Ver. 18. *The Lord shall reign for ever and ever.*] Even that same Lord that is spoken of throughout this song, and to whom every thing in it is ascribed, and who is no other than the Lord Jesus Christ; his reign began in eternity, when he was set up and anointed as King over God's holy hill of Zion, his church, the elect, who were a kingdom put under his care and charge, and which he will deliver up again one day, complete and perfect: he reigned throughout the whole Old-Testament dispensation, and was acknowledged as well as prophesied of as a King; in his state of humiliation he had a kingdom, though not of this world, and upon his ascension to heaven he was made and declared Lord and Christ; and thenceforward his kingdom became very visible in the Gentile world, through the ministration of his word, accompanied by his almighty power; and ever since, more or less, he has ruled by his spirit and grace in the hearts of many of the children of men, and, ere long, will take upon him his great power, and reign, in a more visible, spiritual, and glorious manner, in the midst of his churches, in the present state of things; and then he will reign with all his saints raised from the dead, for the space of a thousand years on earth, and after that will reign with them for ever in heaven, in the ultimate state of glory and happiness: the reigns of all others are but short, or, however, but for a time, but the reign of Christ is for ever and ever; the reigns of sin, and of Satan, and of death, have an end, but of the government of Christ, and the peace thereof, there will be no end; the reigns of the greatest potentates, emperors, and kings, of cruel and tyrannical princes, such as Pharaoh, are limited to a certain time, as is the reign of antichrist, which when ended, and the saints will have got the victory over him, the song of Moses and the Lamb will be sung; but Christ's kingdom is an everlasting kingdom, and his dominion is evermore: the Targum of Jonathan is, "let us set a crown on the head of our Redeemer, whose is the royal crown, and he is King of kings in this world, and whose is the kingdom in the world to come, and whose it is and will be for ever and ever;" and to the same purpose is the Jerusalem Targum.

* Seder Olam Rabba, c. 3. p. 9. Dibre Hayanim, fol. 2. 2.

Ver. 19. *For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, &c.*] Meaning not that particular and single horse on which Pharaoh was carried, but all the horses of his that drew in his chariots, and all on which his cavalry was mounted; these all went into the Red sea, following the Israelites thither: these words are either the concluding part of the song, recapitulating and reducing into a compendium the subject-matter of it; or are a reason why Moses and the children of Israel sung it; or else they are to be connected more strictly with the preceding verse, and give a reason why the Lord reigns over his people for ever; because he has destroyed their enemies, and delivered them out of their hands: and the Lord brought again the waters of the sea upon them; after he had divided them, for the Israelites to pass through them, he caused them to close again, and to fall upon the Egyptians and cover and drown them: but the children of Israel went on dry land in the midst of the sea: which was a very wonderful thing, and was a just and sufficient reason for singing the above song to the Lord, see ch. xiv. 29.

Ver. 20. *And Miriam the prophetess, the sister of Aaron, &c.*] The same, it is highly probable, that is called the sister of Moses, ch. ii. 3, 4, 7, 8. her name Miriam is the same as Mary with us, and signifies bitterness; and, as the Hebrews^γ observe, had it from the bitterness of the times, and the afflictions the Israelites endured and groaned under when she was born; which is a much more probable signification and reason of her name than what is given by others, that it is the same with Marjam, which signifies a drop of the sea; from whence, they fancy, came the story of Venus, and her name of Aphrodite, the froth of the sea: Miriam was a prophetess, and so called, not from this action of singing, here recorded of her, for so all the women that sung with her might be called prophetesses, though sometimes in Scripture prophesying intends singing; but rather from her having a gift of teaching and instructing, and even of foretelling things to come; for the Lord spoke by her as well as by Moses and Aaron, and she, with them, were the leaders of the people of Israel, sent to them of the Lord, see Numb. xii. 2. Mic. vi. 4. she is particularly called the sister of Aaron, though she was likewise the sister of Moses; the reason is, that being older than Moses, she was Aaron's sister before his, and having lived all her days with Aaron almost, and very little with Moses, was best known by being the sister of Aaron; and it is possible she might be his own sister by father and mother's side, when Moses was by another woman; however, it is said of her, she took a timbrel in her hand; and all the women went out after her with timbrels and with dances; timbrels were a sort of drums or tabrets, which being beat upon gave a musical sound, somewhat perhaps like our kettle-drums; and though dances were sometimes used in religious exercises, yet the word may signify another kind of musical instruments, as pipes or flutes^γ, as it is by some rendered; and by the Syriac and Arabic versions, *sistrums*; which were musical instruments much used by the Egyptians, and from whom the

^γ כמחלת עם fistulis, Junius & Tremellius, Piscator; cum tibiis, Drusius; so Ainsworth.

Israelitish women had these; and as they were going to keep a feast in the wilderness, they lent them to them, it is very probable, on that account; otherwise it is not easy to conceive what use the Israelites could have for them, and put them to during their hard bondage and sore affliction in Egypt: now with these they went out of the camp or tents into the open fields, or to the shore of the Red sea, and sung as Moses and the men of Israel did: to this the psalmist seems to refer in Psal. lxxviii. 25.

Ver. 21. *And Miriam answered them, &c.*] The men, for the word is masculine; that is, repeated, and sung the same song word for word after them, as they had done, of which a specimen is given by reciting the first clause of the song: *sing ye to the Lord*; which is by way of exhortation to the women to sing with her, as Moses begins the song thus: *I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea*; see the note on ver. 1. the manner of their singing, according to the Jews², was, Moses first said, *I will sing*, and they said it after him.

Ver. 22. *So Moses brought Israel from the Red sea, &c.*] Or *caused them to journey*³, which some think was done with difficulty, they being so eager and intent upon the spoil and plunder of the Egyptians cast upon the sea-shore, the harness of their horses being, as Jarchi observes, ornamented with gold and silver, and precious stones; or as others, they had some inclination to return to Egypt, and take possession of the country for themselves; the inhabitants of it, at least its military force, being destroyed, and their armour in their possession; but the truer meaning of the word is, that Moses, as their general, gave them the word of command to march, and till they had it they stayed at the Red sea refreshing themselves, taking the spoils of the enemy, and singing the praises of God; but when Moses gave them orders to set forward, they proceeded on their journey: *and they went out into the wilderness of Shur*; the same with the wilderness of Etham, as appears from Numb. xxxiii. 8. there might be, as Aben Ezra conjectures, two cities in or near this wilderness, of those two names, from whence it might be called: for, as Doctor Shaw says⁴, Shur was a particular district of the wilderness of Etham, fronting the valley (of Baideah), from which, he supposes, the children of Israel departed: and Doctor Pocock says⁵ that the wilderness of Shur might be the fourth part of the wilderness of Etham, for about six hours from the springs of Moses (where, according to the tradition of the country, the children of Israel landed, being directly over-against Clysma or Pihahiroth) is a winter-torrent, called Sedur (or Sdur), and there is a hill higher than the rest, called Kala Sedur (the fortress of Sedur), and from which this wilderness might have its name: and by another traveller⁶ this wilderness is called the wilderness of Sedur: and now it was the wilderness of Etham they were in before they went

into the Red sea, which has induced some to believe that they came out on the same shore again; for the solution of which difficulty see the note, ch. xiv. 22. *and they went three days in the wilderness, and found no water*; which must be very distressing to such a vast number of people and cattle, in a hot, sandy, desert: this doubtless gave occasion to the stories told by Heathen authors, as Tacitus⁷, and others, that the people of the Jews, under the conduct of Moses, were near perishing for want of water, when, following a flock of wild asses, which led them to a rock covered with a grove of trees, they found large fountains of water: the three days they travelled here were the 22d, 23d, and 24th of Nisan, in the beginning of April.

Ver. 23. *And when they came to Marah, &c.*] A place in the wilderness, afterwards so called from the quality of the waters found here; wherefore this name is by anticipation: *they could not drink of the waters of Marah, for they were bitter*; and they must be very bitter for people in such circumstances, having been without water for three days, not to be able to drink of them: some have thought these to be the bitter fountains Pliny⁸ speaks of, somewhere between the Nile and the Red sea, but these were in the desert of Arabia; more probably they were near, and of the same kind with those that Diodorus Siculus⁹ makes mention of, who, speaking of the Troglodytes that inhabited near the Red sea, and in the wilderness, observes, that from the city Arsinoe, as you go along the shores of the continent on the right hand, there are several rivers that gush out of the rocks into the sea, of a bitter taste: and so Strabo¹⁰ speaks of a foss or ditch, which runs out into the Red sea and Arabian gulf, and by the city Arsinoe, and flows through those lakes which are called bitter; and that those which were of old time bitter, being made a foss and mixed with the river, are changed, and now produce good fish, and abound with water-fowl: but what some late travellers have discovered seems to be nearer the truth: Doctor Shaw¹¹ thinks these waters may be properly fixed at Corondel, where there is a small rill, which, unless it be diluted by the dews and rain, still continues to be brackish: another traveller¹² tells us that, at the foot of the mountain of Hamam-El-Faron, a small but most delightful valley, a place called Garondu, in the bottom of the vale, is a rivulet that comes from the afore-mentioned mountain, the water of which is tolerably good, and in sufficient plenty, but is however not free from being somewhat bitter, though it is very clear: Doctor Pocock says there is a mountain known to this day by the name of Le-Marah; and toward the sea is a salt well called Birhammer, which is probably the same here called Marah: this Le-Marah, he says, is 16 hours south of the springs of Moses; that is, 40 miles from the landing-place of the children of Israel; from whence to the end of the wilderness were six hours' travelling, or about 15 miles; which

² T. Hieros. Sotab, fol. 20. 3. T. Bab. Sotab, fol. 20. 2.

³ *וּסְדַר* et fecit proficisci, Pagninus & Moutanus, Drusius; jussit proficisci, Junius & Tremellius, Piscator.

⁴ Travels, p. 312.

⁵ Travels, p. 156.

⁶ Journal from Cairo, &c. p. 13.

⁷ Hist. l. 5. c. 3.

⁸ Nat. Hist. l. 6. c. 29.

⁹ Bibliothec. l. 3. p. 172.

¹⁰ Geograph. l. 17. p. 553.

¹¹ Travels, p. 314.

¹² A Journal from Grand Cairo to Mount Sinai, A. D. 1722, p. 14, 15.

were their three-days' travel in the wilderness, and from thence two hours' travel, which were five miles, to a winter-torrent called Ouarden; where, it may be supposed, Moses encamped and refreshed his people, and from thence went on to Marah, about the distance of 8 hours, or 20 miles southward from the torrent of Ouarden: *therefore the name of it is called Marah*; from the bitterness of the waters, which the word Marah signifies; see Ruth i. 20.

Ver. 24. *And the people murmured against Moses, &c.*] For bringing them into a wilderness where they could find no water fit to drink; saying: *what shall we drink?* what shall we do for drink? where can we drink? this water is not drinkable, and, unless we have something to drink, we, and our wives, and children, and servants, and cattle, must all perish.

Ver. 25. *And he cried unto the Lord, &c.*] Or prayed, as all the Targums, that God would appear for them, and relieve them in their distress, or, humanly speaking, they must all perish: happy it is to have a God to go to in time of trouble, whose hand is not shortened that it cannot save, nor his ear heavy that he cannot hear! Moses knew the power of God, and trusted in his faithfulness to make good the promises to him, and the people, that he would bring them to the land he had sworn to give them: *and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet*; what this tree was is not known; if it was in its own nature sweet, as the author of Ecclesiasticus seems to intimate, when he says, ch. xxxviii. 5. *was not the water made sweet with the wood, that its virtue might be known?* yet a single tree could never of itself sweeten a flow of water, and such a quantity as was sufficient for so large a number of men and cattle; and therefore, be it what it will, it must be owing to a miraculous operation that the waters were made sweet by it: but the Hebrew writers say the tree was bitter itself, and therefore the miracle was the greater: Gorrionides¹ says it was wormwood; and both the Targums of Jonathan and Jerusalem call it the bitter tree, Ardiphne, which Cohen de Lara^m makes to be the same which botanists call Rhododaphne or rose-laurel, and which, he says, bears flowers like lilies, which are exceeding bitter, and are poison to cattle; and so says Baal Aruchⁿ; and much the same has Elias Levita^o: and this agrees well enough with the mystical and spiritual application that may be made of this; whether these bitter waters are considered as an emblem of the bitter curses of the law, for that bitter thing sin, which makes work for bitter repentance; and for which the law writes bitter things against the sinner, which, if not prevented, would issue in the bitterness of death; so that a sensible sinner can have nothing to do with it, nor can it yield him any peace or comfort: but Christ, the tree of life, being made under the law, and immersed in sufferings, the penalty of it, and made a curse, the law is fulfilled, the curse and wrath of God removed, the sinner can look upon it with pleasure and obey it with delight: or whether these may be thought to represent the afflictions of God's people, comparable to

water for their multitude, and for their overflowing and overwhelming nature, and to bitter ones, being grievous to the flesh; especially when God hides his face and they are thought to be in wrath: but these are sweetened through the presence of Christ, the shedding abroad of his love in the heart, the gracious promises he makes and applies, and especially through his bitter sufferings and death, and the fruits and effects thereof, which support, refresh, and cheer, see Heb. xii. 2, 3. *there he made a statute and an ordinance*; not that he gave them at this time any particular law or precept, whether moral or ceremonial, such as the laws of keeping the sabbath and honouring of parents, which the Targum of Jonathan mentions^p; and to which Jarchi adds that concerning the red heifer: but he gave them a general instruction and order concerning their future behaviour; that if they hearkened to his commandments, and yielded obedience to them, it would be well with them, if not they must expect to be chastised and afflicted by him, as is observed in the following verse, to which this refers: *and there he proved them*; the people of Israel; by these waters being first bitter and then sweetened, whereby he gave them a proof and specimen how it would be with them hereafter; that if they behaved ill they must expect the bitter waters of affliction, but, if otherwise, pleasant and good things: or, *there he proved him*^q: Moses, his obedience and faith, by ordering him to cast in the tree he shewed him; but the former sense seems best to agree with what follows.

Ver. 26. *And said, if thou wilt diligently hearken to the voice of the Lord thy God, &c.*] By this and the following words, they are prepared to expect a body of laws to be given unto them, as the rule of their future conduct; and though they were delivered from the rigorous laws, bondage, and oppression of the Egyptians, yet they were not to be without law to God, their King, Lord, and Governor, whose voice they were to hearken to in all things he should direct them in: *and wilt do that which is right in his sight*; which he shall see and order as fit to be done, and which was not to be disputed and contradicted by them: *and wilt give ear to his commandments, and keep all his statutes*; whether moral, ceremonial, or judicial, even all that either had been made known to them, or should be hereafter enjoined them; and this at Mount Sinai, where they received a body of laws, they promised to do; namely, both to hear and to obey, Exod. xxiv. 3, 7. Deut. v. 27. *I will put none of these diseases upon thee, which I have brought upon the Egyptians*; in any of the plagues inflicted on them, which they were witnesses of; from these they should be preserved, if obedient, but if not they must expect them, or what was similar to them, see Deut. xxviii. 27. *for I am the Lord that healeth thee*; both in body and soul; in body, by preserving from diseases, and by curing them when afflicted with them; and in soul, by pardoning their iniquities, which, in Scripture, is sometimes signified by healing, see Psal. ciii. 3. Mal. iv. 2.

Ver. 27. *And they came to Elim, &c.*] On the 25th

¹ Heb. Hist. l. 6. c. 38. p. 742.

^m Ir. David, p. 21.

ⁿ Fol. 51. 3.

^o In Methurgeman, fol. 9. 2.

^p So T. Bab. Sanhedrin, fol. 56. 2. Sedor Olam Rabba, c. 5. p. 17.

^q 17D1 tentavit eum, Pagninus, Montanus, Crusius, V. L. Figurine version; prebavit eum, Vatablus; tentavit ipsum, Junius & Tremellius, Piscator.

of Nisan; for, according to Aben Ezra, they stayed but one day at Marah. Elim, as a late traveller[†] says, was upon the northern skirts of the desert of Sin, two leagues from Tor, and near 30 from Corondel; according to Bunting[‡] it was eight miles from Marah: *where were 12 wells of water, and 70 palm-trees*; and so a very convenient, commodious, and comfortable place to abide at for a time, since here was plenty of water for themselves and cattle, and shady trees to sit under by turns; for as for the fruit of them, that was not ripe at this time of the year, as Aben Ezra observes. Thevenot[§] seems to confound the waters here with the waters of Marah; for he says, the garden of the monks of Tor is the place which in holy Scripture is called Elim, where were 70 palm-trees and 12 wells of bitter water; these wells, adds he, are still in being, being near one another, and most of them within the precinct of the garden, the rest are pretty near; they are all hot, and are returned again to their first bitterness; for I tasted says he, of one of them, where people bathe themselves, which by the Arabs is called Hammam Mouse, *i. e.* the bath of Moses; it is in a little dark cave: there is nothing in that garden but abundance of palm-trees, which yield some rent to the monks, but the 70 old palm-trees are not there now. This does not agree with an observation of the afore-mentioned Jewish writer, that palm-trees will not flourish in the ground where the waters are bitter; though they delight in watery places, as Pliny[¶] says; and yet Leo Africanus^{**} asserts, that in Numidia the dates (the fruit of palm-trees) are best in a time of drought. A later traveller[‡] tells us, he saw no more than nine of the 12 wells that are mentioned by Moses, the other three being filled up by those drifts of sand which are common in Arabia; yet this loss is amply made up by the great increase in the palm-trees, the 70 having propagated themselves into more than 2000; under the shade of these trees is the Hammam Mouse, or *bath of Moses*, particularly so called, which the inhabitants of Tor have in great veneration, acquainting us that it was here where the household of Moses was encamped. Dr. Pocock takes Elim to be the same with Corondel; about four hours or ten miles south of Marah, he says, is the winter-torrent of Corondel, in a very narrow valley, full of

tamarisk-trees, where there is tolerable water about half a mile west of the road; beyond this, he says, about half an hour, or little more than a mile, is a winter-torrent called Dieh-Salmeh; and about an hour or two further, *i. e.* about three or four miles, is the valley or torrent of Wousset, where there are several springs of water that are a little salt; and he thinks that one of them, but rather Corondel, is Elim, because it is said afterwards, *they removed from Elim, and encamped at the Red sea*; and the way to Corondei, to go to the valley of Baharum, is part of it near the sea, where he was informed there was good water, and so probably the Israelites encamped there; and Dr. Clayton[†] is of the same mind, induced by the argument he uses: a certain traveller[‡], in the beginning of the 16th century, tells us, that indeed the wells remain unto this day, but that there is not one palm-tree, only some few low shrubs; but he could never have been at the right place, or must say a falsehood, since later travellers, who are to be depended upon, say the reverse, as the above quotations shew. As to the mystical application of this passage, the Targums of Jonathan and Jerusalem make the 12 fountains answerable to the 12 tribes of Israel, and 70 palm-trees to the 70 elders of the sanhedrim; and so Jarchi: and more evangelically the 12 fountains of water may denote the abundance of grace in Christ, in whom are the wells of salvation, and the sufficiency of it for all his people; and which the doctrine of the Gospel, delivered by his 12 apostles, discovers and reveals, and leads and directs souls unto; and the 70 palm-trees may lead us to think of the 70 disciples sent out by Christ, and all other ministers of the word, who for their uprightness, fruitfulness, and usefulness, may be compared to palm-trees, as good men in Scripture are, see Psal. xcii. 12. Cant. vii. 7, 8. and *they encamped there by the waters*; where they stayed, as Aben Ezra thinks, 20 days, since, in the first verse of the following chapter, they are said to come to the wilderness of Sin on the 15th day of the second month; here being every thing agreeable to them for the refreshment of themselves and cattle, they pitched their tents and abode a while; as it is right in a spiritual sense for the people of God to abide by his word and ordinances.

C H A P. XVI.

THIS chapter begins with an account of the journeying of the children of Israel from Elim to the wilderness of Sin, where they murmured for want of bread, ver. 1—3. when the Lord told Moses that he would rain bread from heaven for them, which Moses informed them of; and withal, that the Lord took notice of their murmurings, ver. 4—12. which promise the Lord fulfilled; and a description of the bread, and the name of it, are given, ver. 13, 14, 15. and some instructions are delivered out concerning the quantity of

it to be gathered, ver. 16, 17, 18. the time of gathering and keeping it, ver. 19—21. the gathering a double quantity on the sixth day for that and the seventh day, with the reason of it, ver. 22—30. and a further description of it, ver. 31. and an order to preserve an omer of it in a pot, to be kept for generations to come, that it might be seen by them, ver. 32—34. and the chapter is concluded with observing, that this bread was ate by the Israelites 40 years, even till they came to the borders of the land of Canaan, and the quan-

[†] Shaw, *ut supra*.

[‡] Travels, p. 82.

[§] Travels into the Levant, B. 3. ch. 26. p. 166.

[¶] Nat. Hist. l. 13. c. 4.

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[¶] Descriptio Africae, l. 1. p. 89.

^{**} Dr. Shaw, *ut supra*.

[†] Chronology of the Hebrew Bible, p. 296, 297.

[‡] Baugarten. Peregrinatio, l. 1. c. 21. p. 44.

tity they ate every day is observed what it was, ver. 35, 36.

Ver. 1. *And they took: their journey from Elim, &c.]* And came again to the Red sea, as appears from Numb. xxxiii. 10. perhaps to some bay or creek of it, which ran up from it, and lay in their way, and where for a short time they encamped to look at it, and recollect what had been done for them in bringing them through it; but as their stay here was short, and nothing of any importance or consequence happened, it is here omitted, and their next station is only observed: *and all the congregation of the children of Israel came unto the wilderness of Sin*, which still bears the same name, as a late traveller ^a informs us, who passed through it, and says, we traversed these plains in nine hours, being all the way diverted with the sight of a variety of lizards and vipers, that are here in great numbers; and elsewhere ^b he says, that vipers, especially in the wilderness of Sin which might very properly be called the inheritance of dragons, were very dangerous and troublesome, not only our camels, but the Arabs who attended them, running every moment the risk of being bitten. The Red sea, or the bay of it, they came to from Elim, according to Bunting ^c was six miles, and from thence to the wilderness of Sin, 16 more. This is a different wilderness from that of Zin, which is written with a different letter, Numb. xx. 1. and was on the other side of Mount Sinai, as this was the way to it, as follows: *which is between Elim and Sinai* according to the above writer ^d, it was 22 miles from Elim the Israelites travelled, and 40 more ere they came to Sinai. Dr. Shaw ^e says, after traversing the plains in nine hours, we were near 12 hours in passing the many windings and difficult ways which lie betwixt those deserts and these of Sinai; the latter consists of a beautiful plain more than a league in breadth, and nearly three in length: *on the 15th day of the second month, after their departing out of the land of Egypt*: the month Ijar, as the Targum of Jonathan, which answers to part of April and part of May, and has its name from the beautifulness of the flowers, which appear at this time of the year: the Israelites were now come from thence a month or 30 days; for they came out the 15th of Abib or Nisan, and now it was the 15th of Ijar; and as the first day of this month, as Jarchi says, was on the first day of the week, this day must be so likewise; and yet sometimes the Jews say ^f this was a sabbath-day.

Ver. 2. *And the whole congregation of the children of Israel murmured, &c.]* For want of bread; for the Targum of Jonathan says, that day the dough ceased they brought of Egypt, on which, and the unleavened cakes, they had lived 30 days; and for a longer space of time it was not sufficient, as Josephus ^g and other Jewish writers ^h observe; and now it was all spent, and they were in the utmost distress for bread, and fall a murmuring as they were used to do, when in any distress, even the whole congregation of them, at least the far greater part; some few might be excepted, as Caleb and Joshua, and some others: and they murmured

against Moses and Aaron in the wilderness; in the wilderness of Sin, where they were, and where no corn was to be had to make bread of; and their murmuring was not only against Moses, as before when they wanted water, but against Aaron also, who were jointly concerned in bringing them out of Egypt. It is a common case, when things don't go so well as to be wished for in church or state, for people to murmur against their governors, ecclesiastic or civil, and lay all the blame to them.

Ver. 3. *And the children of Israel said unto them, &c.]* They not only inwardly murmured, and privately complained among themselves, but they spoke out their complaints, and that in a very extravagant manner: *would to God we had died by the hand of the Lord in the land of Egypt*: by one of the plagues, or some such-like plague as were inflicted on the Egyptians, which killed many of them, and particularly the hail-storm and plague on the first-born; suggesting that death, even by the hand of the Lord, whether in an ordinary or extraordinary way, was more eligible than their present circumstances: *when we sat by the flesh-pots, and when we did eat bread to the full*: which is an exaggeration of their former circumstances, and the happiness of them, in order to aggravate the misery of their present ones; for it can hardly be thought strictly true, that whilst they were in hard bondage in Egypt, they had often flesh in their pots, and leisure-time to sit and attend them, either the boiling of it in them, or the eating of it when served up in dishes at the table; which they seem to boast of, as if they had several dishes of meat at table, and sat in great splendour, and took a great deal of time to regale themselves, and when they indulged themselves to satiety, having fullness of bread and all provisions: *for ye have brought us forth into this wilderness, to kill this whole assembly with hunger*: but there was no danger of that at present, since they had so many flocks and herds with them; though indeed so large a number would soon have ate them up, and which could not so comfortably be fed upon without bread; and, besides, these they did not choose to slay, unless under great necessity, which they reserved for sacrifice, and for an increase.

Ver. 4. *Then said the Lord unto Moses, &c.]* Who no doubt had been praying to him, as was his usual manner, when the people were in distress and complained, and was heard and answered by him: *behold, I will rain bread from heaven for you*; though they were a murmuring, rebellious, and ungrateful people, the Lord dealt kindly and bountifully with them; he did not rain fire and brimstone upon them, as on Sodom and Gomorrah, nor snares and an horrible tempest, as on the wicked; but what was desirable by them, and suitable to their present circumstances, even bread, which was what they wanted, and this ready prepared; for though they did dress it in different ways, yet it might be eaten without any preparation at all; and this it was promised should be rained down upon them, there should be great plenty of it; it should come as thick and as fast as a shower of rain,

^a Shaw, p. 314.

^b Ib. p. 444.

^c Travels, p. 82.

^d Ib.

^e Travels, p. 314.

^f T. Bah. Saibat, fol. 87. 2.

^g Antiqu. l. 2. c. 15. sect. 1.

^h Seder Olam Rabba, c. 5. p. 17.

and lie around their camp ready at hand to take up; and this should not spring out of the earth as bread-corn does, but come down from heaven; and being such a wonderful thing, a *behold* is prefixed unto it, denoting the marvellousness of it, as well as exciting attention to what was said: our Lord may seem to contradict this, when he says, *Moses gave you not that bread from heaven*, John vi. 32. but the reconciliation is easy; for not to observe that it was God, and not Moses, that gave this bread, so though it came from the airy heavens, and along with the dew of it, where it was prepared perhaps by the ministry of angels, and therefore called the corn of heaven, and angels' bread, Psal. lxxviii. 24, 25. yet it came not from the heaven of heavens, the third heaven, from whence the true bread, the antitype of this, came, even our Lord Jesus Christ himself: *and the people shall go out, and gather a certain rate of it every day; or the thing of the day in its day*¹, the bread day by day; to which our Lord may be thought to allude, when he directs his disciples to pray, *give us this day our daily bread*; as this would be rained every morning, the people were to go out of the camp, and gather it up for their daily use, and which was to be done every day: *that I may prove them, whether they will walk in my law or no*; by this single instance of their obedience to his will in going out every morning to gather their bread, that should be rained for them, he proposed to try and prove their obedience to his law in all other respects; what regard would be had to it when it should be given, and what might be expected from them, and likewise whether they would depend upon his providence in this case also.

Ver. 5. *And it shall come to pass, that on the sixth day, &c.*] Of the week, and from the raining of the bread, which was on the first day of the week: *they shall prepare that which they bring in*; the Targum of Jonathan adds, to eat on the sabbath-day; what they did not consume on the sixth day was to be prepared and reserved for the seventh day; that is, it was to be baked or boiled as they thought fit to have it, or eat it as it was, which they pleased, see ver. 23. only one part of it was to be kept till the next day: *and it shall be twice as much as they gather daily*; on that day should be rained double what fell on other days, and so twice as much should be gathered up; the reason for which is not here mentioned, but afterwards given; though Moses no doubt was now made acquainted with it, or otherwise he could not have informed the princes and people of it, as he afterwards did, ver. 23, 25, 26, 29.

Ver. 6. *And Moses and Aaron said unto all the children of Israel, &c.*] That is, Aaron spoke in the name of Moses to them, he being his spokesman, appointed of God to speak for him, and both spoke to them as from the Lord: *at even, then ye shall know that the Lord hath brought you out from the land of Egypt*; that they were brought out they knew, but they make this to be an act and deed of Moses and Aaron, ver. 3. whereas it was the work of the Lord; and at evening they should have a fresh proof of it, and that they were not brought forth to be killed with hunger, as they

complained, by the quails coming up and covering their camp, whereby they would have flesh to eat, ver. 12.

Ver. 7. *And in the morning, then ye shall see the glory of the Lord, &c.*] Either as displayed in this wonderful affair, raining bread about their tents, which was in the morning, or else as it appeared in the cloud, ver. 10. the latter sense seems to be confirmed by what follows: *for that he*; the glory of the Lord, the glorious Shechinah of Jehovah, the Angel that went before them in the cloud, the eternal Word and Son of God: *heareth your murmurings against the Lord*; against Jehovah his Father; see Gen. xix. 24: *and what are we, that ye murmur against us?* either signifying that there was no reason for it, and no occasion of it, since not they, but the Lord, brought them out of Egypt, and into those circumstances; what they did was only by his command, and with a view for their good, and therefore it was both unreasonable and ungrateful in them to murmur against them; or as observing, that seeing they murmured against the Lord, it was no strange thing to them they should murmur against them, and therefore took it the more quietly and patiently.

Ver. 8. *And Moses said, this shall be, &c.*] Which supplement may be left out: *when the Lord shall give you in the evening flesh to eat*; cause the quails to come up, and fall about their tents: *and in the morning bread to the full*; by raining it from heaven all around them: *for that, or rather then*², *the Lord heareth your murmurings which ye murmur against him*; it will then appear that he has heard them, and taken notice of them, by giving them bread and flesh, they complained of the want of; and yet did not resent in a way of wrath and displeasure their murmurings, but kindly, bountifully, and in a most marvellous manner provided for them, which was acting like himself, a God gracious and merciful: *and what are we?* that we should be the objects of your resentment, and be murmured at, and complained of, who had done nothing to deserve such treatment: *your murmurings are not against us, but against the Lord*; is only against them, but against the Lord also; or not so much against them as against the Lord, whose messengers and ministers they were, and whom they represented, obeyed, and served; thus whatever is done to the ministers of Christ, he reckons as done to the father, and to himself, Luke x. 16. 1 Thess. iv. 8.

Ver. 9. *And Moses spake unto Aaron, &c.*] Who was his prophet and spokesman to the people: *say unto all the congregation of the children of Israel*; to the heads of them, to as many as could conveniently hear him, and were to report what he said to the rest: *come near before the Lord*; who was in the pillar of cloud, which from the first appearance of it never removed from them, nor the Lord from that; though some have thought, that before the tabernacle was built, there was some small tent or little tabernacle where the Shechinah was; but for this there is no foundation, there is for the other suggested: *for he hath heard your murmurings*; which is repeated again and again, to observe to them the evil of it, and what

¹ רמ דימי יום ביומי rem diei in die suo, Pagninus, Montanus, Munster, Vatablus, Fagius, Drusius.

² כִּי תִשְׁמַע testabitur se audisse, Tigurine version.

notice the Lord took of it, though he indulged them in so gracious a manner he did.

Ver. 10. *And it came to pass, as Aaron spoke to the whole congregation of the children of Israel, &c.*] Before he had well done speaking: *that they looked toward the wilderness*; they were already in the wilderness of Sin, and they looked straight forward toward that part of it which was yet before them, or to the wilderness of Sinai, which was right onward, and whither they were travelling: *and, behold, the glory of the Lord appeared in the cloud*: which went before them; there was a more than common brightness in it, an effulgence and beam of light and glory shining in it. Christ, the brightness of his father's glory, and the express image of his person, appeared in it, in some visible displays of his majesty, which made it very observable to them.

Ver. 11. *And the Lord spake unto Moses, &c.*] Out of the bright and glorious cloud: *saying*: as follows:

Ver. 12. *I have heard the murmurings of the children of Israel, &c.*] This Moses and Aaron had often affirmed, and now the Lord confirms what they had said, and lets them know that he took notice of their murmurings, and disapproved of them, and was displeased with them; though he did not think fit to resent them in an angry way, but dealt kindly and graciously with them; and since he had brought them into a wilderness, which was his own act, he would take care of them, and provide for them; which they might reasonably conclude he would, since he had done so many great and good things for them, in bringing them out of Egypt, and through the Red sea, and had slain all their enemies, and had given them water when in distress, and therefore need not have murmured nor have doubted but that he would give them bread also: *speak unto them, saying, at even ye shall eat flesh*; meaning that very evening, when the quails came up, as the following verse shews: *and in the morning ye shall be filled with bread*: the next morning, when the manna fell around their camp, so that they had bread, and fulness of it: *and ye shall know that I am the Lord your God*: good and gracious, kind and merciful, ever mindful of his covenant and promises, able to supply their wants, and provide them with every thing necessary and sufficient for them.

Ver. 13. *And it came to pass, that at even the quails came up, &c.*] From the coasts of Egypt, from the Red sea, over which they flew; and being evening, and weary with flying so long, lighted and settled where the Israelites encamped. Josephus¹ says, about the Arabian gulf there are more of this sort of birds than any other, which flying over the sea, and being weary, and coming nearer the ground than other birds, and lighting among the Hebrews, they took them with their hands as food prepared for them of God. The Targum of Jonathan calls them *pheasants*; some think they were locusts; but of this see more on Numb. xi. 31. These here seem to have come up one evening only, whereas, in the place referred to, they had them a whole month together: *and covered the camp*: their numbers were so many, as indeed such a prodigious

company of people as those were required a great number to satisfy them with. These quails, which were sent in the evening, at the close of the day, were an emblem of worldly things, which are not the portion of the saints and people of God, what they are to live upon, and take up their satisfaction in; nor are they abiding, but transitory things, which come and go, make themselves wings and fly away toward heaven: *and in the morning the dew lay round about the host*; the camp of Israel; or *a lay of dew*^m, an emblem of the grace of God, and the blessings of it, see Hos. xiv. 6.

Ver. 14. *And when the dew that lay was gone up, &c.*] Exhaled by the sun upon the rising of it: *behold, upon the face of the wilderness*; upon the surface of it, all around the camp of Israel: there lay *a small round thing, as small as the hoar frost on the ground*; which is what is in the next verse called *manna*. Before the sun rose there was nothing but a dew to be seen; when that was gone off through the force of the sun, then the manna appeared; which was but *a small thing*, and very unpromising for food, and especially for such a vast number of people; and *a round thing*, for which it is after compared to a coriander-seed, as is thought; though the Targums of Onkelos and Jonathan don't interpret the word of the round form, but rather refer to its smallness; and which is expressed in the Vulgate Latin version, "small, and as if beat with a pestle;" and for its white colour, as well as its smallness, it looked like hoar frost on the ground. Jarchi says there were two dews, within which it lay as something covered in a box, and he seems to be right; for it is certain from Numb. xi. 9. that there was a dew which fell first, and then the manna fell upon it; and from hence it is plain also, that there was a dew over the manna, which went up from it when the sun rose: and the design of this seems to be to keep this heavenly bread pure and clean for the Israelites, that it might neither partake of the dust nor sand of the wilderness where it fell, and that nothing might light upon it until the time of gathering it came. The Jews, in memory of this, will sometimes put bread upon the table between two table-clothsⁿ; and it is highly probable, that to this the allusion is of the *hidden manna* in Rev. ii. 17. by which is meant our Lord Jesus Christ, the antitype of this manna, as will be observed as we pass on, in all the circumstances of it; the manna came with the dew, and was covered with it, and hid in it; Christ is the gift of God's free grace to the sons of men, and is exhibited in the word of grace, where he lies hid to men in the glory of his person and the fulness of his grace, until revealed and made known. The figure of the manna being *round*, which is a perfect figure, may denote the perfection of Christ in his person, natures, and office; he being perfectly God and perfectly man, having all the essential-perfections both of the divine and human natures in him, as well as all fulness of grace; and being made perfect through sufferings, is become a complete Saviour, and by his blood, righteousness, and sacrifice, has perfected for ever his sanctified ones: and the

¹ Antiqu. l. 3. c. 1. sect. 5.

^m מן השלל cubatio roris, Montanus, Piscator, Cartwright; accubitus roris, Drusius; sitas vel stramentum roris, Munster.

ⁿ Vid. Fagium in loc.

manna being *small*, may signify the meanness of Christ in the eyes of men in his state of humiliation, and the unpromising appearance he made of being the Saviour and King of Israel; the white colour of it may direct to the purity of Christ, to the holiness of his natures, and the beauty of his person, being white and ruddy, the chiefest among ten thousands.

Ver. 15. *And when the children of Israel saw it, &c.]* As they could not but observe it, it being spread over the face of the wilderness; and besides, as they were told, that in the morning they should have bread to the full, they were up early to look after it: they said one to another, *it is manna*; not such as is known by that name now, which is only used in medicine; nor any thing that was then known by any such name; but so they called it, because it was, as Jarchi says, a preparation of food, or food ready prepared for them, from מנח, *manah*, which signifies to appoint, prepare, and distribute, see Dan. i. 5, 10. so Christ is appointed of God, and prepared in his purposes and decrees, and delivered out by his grace as proper food for his people, who have every one their portion in due season: for Kimchi and Ben Melech give the sense of the word, a gift and portion from God; and such is Christ, the gift of his grace, and an unspeakable one. Some think these words were spoken by the Israelites on first sight of the manna, by way of question, *Man hu, what is it?* and so Josephus⁹ says it signifies in their language; but it does not appear that the word is so used in the Hebrew tongue, though it might in the Syriac or Chaldee, which was more in use in the times of Josephus. But it can hardly be thought that the Israelites could speak in either of these dialects at this time; it is much more probable what others say, that it so signifies in the Egyptian tongue; and it is not at all to be wondered at that Israel, just come out of Egypt, should use an Egyptian word: and this best agrees with the reason that follows, *for they wist not what it was*; which contradicts our version; for if they knew not what it was, how came they to call it manna? but taking the above words as an interrogation, asking one another what it was, these come in very pertinently, and assign a reason of the question, because they were ignorant of it, having never seen any such thing before; and this sense is confirmed by what Moses says in the next clause, telling them what it was: and thus Christ is unknown to his own people, until he is revealed unto them; not by flesh and blood, by carnal reason or carnal men, but by the spirit of wisdom and revelation in the knowledge of him; and he remains always unknown to natural men, though ever so wise and prudent: *and Moses said unto them, this is the bread which the Lord hath given you to eat*: which he had promised them the day before, and which he had now rained in plenty about them; and which they had as a free gift of his, without any merit and desert of theirs, and without their labour, diligence, and industry, and which they had now power from him to eat of freely and plentifully.

Ver. 16. *This is the thing which the Lord hath com-*

manded, &c.] Respecting the gathering of it, the rule or rules he would have observed concerning that, as follows: *gather of it every man according to his eating*; according to his appetite, and according to the appetites of those that were in his family, as much as they can all eat; and that they may have enough, the particular quantity is fixed for each of them. This act of gathering, in the mystical sense, may respect the exercise of faith on Christ, laying hold of him as he is held forth in the word, receiving him, and feeding upon him with a spiritual appetite, and that freely, largely, plentifully, and encouraging others to do the same: *an omer for every man*; or *head*, or *by poll*¹⁰; they were to take the poll of their families, the number of them, and reckon to every head, or assign to every man, such a measure of the manna, and which was sufficient for a man of the keenest appetite; what this measure was, see the note on ver. 36. This must be understood not of sucking infants, and such that were sick and infirm, and of poor appetites, that could not feed upon and digest such sort of food, only of those that could: according to *the number of your persons, take ye every man for them which are in his tent*; this was to be done after it was gathered and brought in, either by certain overseers of this affair, or heads of families, who, according to the number of those that were in their tents, who were eaters of such sort of food, was to take an omer of it for every one of them.

Ver. 17. *And the children of Israel did so, &c.]* They went out of the camp in the morning when it was fallen, and gathered it; which is expressive of believers going out of the camp, leaving the world, and all behind them for Christ; and of their going out of themselves to him, and of their going in and out, and finding pasture and food for their souls in him to live upon: *and gathered some more, some less*; some that were more robust and strong, that were more active and diligent, gathered in more than others; which may denote the different degree and exercise of faith in God's people; some are strong in it, and others weak; some attain to a greater degree of knowledge of Christ, and receive more grace from him, and have more spiritual peace, joy, and comfort in believing, and others less; see Rom. xv. 1, 13.

Ver. 18. *And when they did mete it with an omer, &c.]* What was gathered in; and every one had his measure, his omer dealt out to him by those that meted or measured it: *he that gathered much had nothing over, and he that gathered little had no lack*; when their gatherings were put together in one heap, and each had his omer measured out to him; he that had gathered more than an omer had no more allotted to him, and he that gathered not so much as an omer, yet had a full one measured out to him: or he, that is, Moses, *did not cause him to abound*¹¹, that gathered much, he had no more for his share than another; nor *suffer him to want*¹² that gathered little, so that they all had alike; which shews, that though there may be different exercises of grace, yet it is the same grace in all; all have alike precious faith, and an equal interest in

⁹ Antiqu. l. 3. c. 1. sect. 6.

¹⁰ מנחל ad caput, Montanus; pro capite, Fagius, Druusius, Cartwright; so Ainsworth.

¹¹ והעריף & non abundare fecit, Montanus.

¹² לא חסרתי non minoravit, Montanus; non defuit, Tigurine version.

Christ, the object of it; all are equally redeemed by his precious blood, and justified by his righteousness, and have their sins forgiven on the foot of his atonement; all have the same Christ, and the same blessings of grace, and are entitled to the same eternal glory and happiness. The apostle quotes this passage, and applies it to that equality there should be among Christians in acts of beneficence and charity, that what is wanting in the one through poverty, may be made up by the riches of others, 2 Cor. viii. 14, 15: *they gathered every man according to his eating*; according to the number of persons he had to eat of it; there always was, upon an average, some gathering more and others less, an omer gathered and distributed to every person. Jarchi takes this to be a miracle, that nothing should ever be wanting of an omer to a man; and so Aben Ezra observes, that the ancients say this is a miracle.

Ver. 19. *And Moses said unto them, &c.*] At the same time he gave the direction to them about gathering it, and measuring out to every man an omer: *let no man leave of it until the morning*; not that every man was bound to eat up the quantity distributed to him; he might give what he could not eat to those that could eat more, if there were any such; or he might give it to his cattle, or cast it away, but he was not to reserve it until the next day for his use; which was to teach him that God would bestow this benefit and blessing on him daily, and he might expect it, whose mercies are new every morning; and to instruct him to live every day upon the providence of God for his daily food; as indeed every man ought to do so, let his circumstances be ever so affluent; and, in a more spiritual and evangelic sense, it teaches believers to live continually every day by faith on Christ, and to say day by day, *Lord, evermore give us this bread*, John vi. 34.

Ver. 20. *Notwithstanding they hearkened not unto Moses, &c.*] That is, not all of them, some of them did, and perhaps the far greater part of them: *but some of them left it until the morning*; out of distrust, for fear they should have none the next day; being men of little faith, that could not trust God for a supply for the morrow; the Targum of Jonathan says, these were Dathan and Abiram; and so Jarchi: *and it bred worms, and stank*; or by an *hysteron proteron*, and transposition of the words, the sense may be, that it stank, corrupted, and putrefied, and so produced worms, in which order the words lie, ver. 24. and this was not from the nature of the manna to breed worms so soon, but God so ordering and disposing it, that it should do so; for otherwise it would keep to another day, as what was gathered on the sixth day kept to the seventh, and there was a part of it kept for many ages, see ver. xxiv.—xxxiii. and since the manna was of the meal kind, perhaps those worms it bred might be of the weevil sort, as Scheuchzer conjectures¹: *and Moses was wroth with them*; for breaking the commandment of God.

Ver. 21. *And they gathered it every morning, &c.*] From the time the morning began, during four hours, or to the 4th hour, as the Targum of Jonathan; that

is, till ten o'clock in the morning: this was a very wonderful thing that bread should be provided and rained every morning about the camp of Israel, in such plenty as to be sufficient to feed such a vast body of people; and that for 40 years together: *every man according to his eating*; according to the number of persons he had in his family to eat of it, and as much as every one could eat; there never was any lack or scarcity of it, but every morning there it was for them, and they gathered it, an omer for every one: *and when the sun waxed hot, it melted*; and so what was left ungathered, being exhaled by the sun and laid up in the clouds, generated and increased, and became a provision to be let down the next morning; it being the will of God that it should not be trampled upon or exposed; and that the Israelites might be diligent, and not neglect the time of gathering it: and the Targum of Jonathan says, from the fourth hour, or ten o'clock and onward, the sun was hot upon it and melted it, which is the time of day when the sun is hottest: and some things, we may observe, are hardened by the sun, and others are softened, as the manna was, even to a liquefaction; though otherwise it was of so hard a nature as to be beaten in a mortar and ground in a mill, Numb. xi. 8.

Ver. 22. *And it came to pass, that on the sixth day, &c.*] Of the week, or from the first raining of the manna, which was the same: *they gathered twice as much bread*: as they had used to do on other days, a greater quantity falling, and which was more easily taken up: *two omers for one man*; or, *instead of one*, of one omer; so it turned out when they came to measure what they had gathered; otherwise they had no intention in gathering it, but lying in a great quantity, they gathered as much as they could, or could well carry, and upon measuring it so it proved; for it does not appear that Moses had as yet acquainted them what was to be, or would be gathered on this day; nor had he any orders so to do from the Lord, only he was told by him that so it would be, and accordingly it came to pass, see ver. 5. *and all the rulers of the congregation came and told Moses*; what had happened, that the people that day had gathered as much more as they had used to do on other days: these seem to be the overseers of this affair, before whom what was gathered was brought, and in whose presence it was measured, and who took care that every one should have his omer and no more: this makes it plain that the people acted without design, and knew not that they were to gather on this day double to other days; since the rulers knew nothing of it, nor of the reason of it, and it can hardly be imagined that the people should know and the rulers be ignorant.

Ver. 23. *And he said unto them, this is that which the Lord hath said, &c.*] Which he had said to Moses privately, for as yet he had said it to none else: *tomorrow is the rest of the holy sabbath unto the Lord*; according to Jarchi, the rulers asked Moses what this day was, different from other days, that double the quantity should be gathered? from whence, he says, we learn, that Moses had not as yet declared the sabbath to them; and this is indeed the first time we read of one; and though, as there was divine worship before,

¹ *Physica Sacra*, vol. 2. p. 179.

¹ לֶאֱמֹר pro uno, Tigurine version.

there must be times for it; but as there was as yet no certain place for worship, so no certain time for it, but as it was appointed by the heads of families, or as more families might agree unto and unite in: at least no day before this appears to be a day of rest from servile labour, as well as for holy use and service: *bake that which ye will bake to-day, and seethe that ye will seethe*; the phrase *to-day* is not in the text, and not necessarily supplied; the sense being plainly this, that they might take and boil what they would, and dress as much of the manna as they pleased, and eat what they would, but not that they were to bake and boil for the next day; for it is clear, by what follows, that the manna of the next day was not dressed either way, for then it would be no wonder that it did not stink; and as yet the law for not kindling a fire on the sabbath-day was not given; and therefore, for aught to the contrary, they might roast or seethe on that day, or eat it as it was, as they themselves thought fit: *and that which remaineth over*: what they did not bake, nor seethe, nor eat; *lay up for you to be kept until the morning* whereas on other days they were to leave nothing of it till the morning, but destroy it or cast it away, whatever was left uneaten.

Ver. 24. *And they laid it up until the morning, as Moses bade, &c.*] What was left of two omers a man, what they had neither baked nor boiled: *and it did not stink, neither was there any worm therein*, which was the case, when it was left or laid up on other days; and it shewed that there was an interposition of divine Providence in the keeping of it to this day, and clearly confirmed it to be the will of God that this day should henceforward be to them the rest of the holy sabbath.

Ver. 25. *And Moses said, eat that to-day, &c.*] That is, he said this on the seventh day in the morning, and bid them eat of it whether baked or seethed, or as it was, or just as they pleased; however, they had liberty to eat of it, and indeed they had no other, because none fell on this day: *for to-day is a sabbath unto the Lord*: a time of rest from labour, and to be employed in the service of the Lord: *to-day ye shall not find it in the field*: should they seek for it, which they had no occasion to do, since there was a sufficiency provided the day before; and this he said to prevent their going out to seek for it, which, if out of curiosity or for any other reason any of them should do, it would be in vain and fruitless.

Ver. 26. *Six days ye shall gather it, &c.*] Day after day, every morning, as they had done the six days past, so they should during their stay in the wilderness: *but on the seventh day, which is the sabbath*; which is repeated, being a new thing, to impress it on their minds: *in it there shall be none*; no manna; none shall fall, and so none can be gathered, and therefore it would be to no purpose to go out and seek for it; as also there would be no need of it, since they would always have a double portion on the sixth day.

Ver. 27. *And it came to pass, &c.*] Perhaps the next seventh day following: that *there went out some of the people for to gather*: to gather manna, as on other days; which they did not through want of provision or a greedy appetite, for they had bread every day, and on that day to the full, but to gratify their curiosity, or to see whether the words of Moses stood, as Aben

Elza expresses it; that is, whether what he said was true, or came to pass, that there should be none, and they should not be able to find any on that day, and so it was: *and they found none*; no manna; in the places where they used to find it in plenty on other days.

Ver. 28. *And the Lord said unto Moses, &c.*] Who had seen and taken notice of what those men had done, who went out into the field to seek for manna on the seventh day, and was displeased with it, and therefore spake to Moses out of the cloud: *how long refuse ye to keep my commandments and my laws?* this is not said merely with respect to their breach of the commandment of the sabbath, as if they had long refused to observe and keep that; whereas that was but one command, and but just given; but upon their breach of that, he takes occasion to upbraid them with their former transgressions of other laws of his, and which they had continued in, or at least were frequently committing; and which was a proof of their perverseness and rebellion against him, though he was so kind and bountiful to them.

Ver. 29. *See, for that the Lord hath given you the sabbath, &c.*] These are either the words of Jehovah, the Angel of the Lord, out of the cloud continued; or the words of Moses to the children of Israel, upon what the Lord had said to him, and would have them observe and take notice, that whereas the Lord had given them a sabbath, or enjoined them a day of rest: *therefore he giveth you on the sixth day the bread of two days*; wherefore they had no occasion to go out in search of manna, as well as it was a vain thing to do it; and especially as it was against a command of God, and being ungrateful in them, as there was such a provision made for them: *abide ye every man in his place*; in his tent for that day, giving himself up to religious exercises, to pray and praise, instruct his family, and in all things serve the Lord he was directed to: *let no man go out of his place on the seventh day*; not beyond two thousand cubits, as the Targum of Jonathan, which is the space the Jews generally fix upon for a man to walk on a sabbath-day, so far he might go and no further; and which perhaps is the same space as is called a sabbath-day's journey, Acts i. 12. see the note there.

Ver. 30. *So the people rested on the seventh day.*] Did not attempt to go out of their tents in quest of manna, as on other days, and observed it as a day of rest from labour, and so they continued to do in successive generations.

Ver. 31. *And the house of Israel called the name thereof manna, &c.*] For till now they had given it no name; which shews that the words are not to be read as we render them in ver. 15. *it is manna*, unless this is to be considered as a confirmation of that name; but rather as an interrogation, *what is it?* though, from thence, *man* being the first word they made use of on sight of it, might so call it; or as others, from its being now an appointed, prepared, portion and gift, which they every day enjoyed, see the note on ver. 15. *and it was like coriander-seed, white* that the colour of the manna was white is not only here asserted, but is plain from other passages, it being like the hoar frost, which is white, ver. 14. and its colour is the colour of *bdellium*, Num. xi. 17. or pearl, which is of a white bright colour, as the word is interpreted by the Jews; and who

say ^a, that the manna was round as a coriander-seed, and white as a pearl; but then if it is here compared to the coriander-seed on that account, some other seed than what we call coriander-seed must be meant, since that is of a darkish colour; though it is thought by most that the comparison with it is not on account of the colour, but its form being round, as a coriander-seed is, and as the manna is said to be, ver. 14. Josephus ^b thinks it is compared to the coriander-seed for its being about the bigness of that seed; though I must confess it seems to me to be compared to the coriander-seed for its colour, and therefore *Gad*, the word used, must signify something else than what we call coriander-seed; but what that is is not easy to say: Ben Gerson is of the same mind, and thinks it refers to colour, and fancies that *Gad* had his name from his whiteness, Gen. xxx. 11. Artapanus ^c, the Heathen, makes mention of this food of the Jews in the wilderness, where, he says, they were 30 years; during which time God rained upon them meal like to panic (a sort of grain like millet), in colour almost as white as snow: *and the taste of it was like wafers made with honey*; or cakes that had honey mixed in them: though in Numb. xi. 8. the taste of it is said to be as the taste of fresh oil, which Saadiah Gaon, Aben Ezra, and others, account for thus; that if a man ate of it as it came down, it was as cakes of honey, but, when dressed, it was as the taste of fresh oil; however, it was very palatable and agreeable to the taste; honey that drops from palm-trees is said to be not much different in taste from oil: the Jews ^d have a notion that there were all kinds of tastes in the manna, suited to the ages and appetites of persons, and that as they would have it, so it tasted; which notion the author of the book of Wisdom seems to give into, ch. xvi. 20, 21. Leo Africanus ^e speaks of a sort of manna found in great plenty in the deserts in Libya, which the inhabitants gather in vessels every morning to carry to market, and which being mixed with water is drank for delight, and being put into broth has a very refreshing virtue: of the round form and white colour of manna, as applicable to Christ, notice has been taken on ver. 14. and the sweetness of its taste well agrees with him the antitype: his person is so to them who have tasted that the Lord is gracious; his word or Gospel is sweeter than the honey or the honeycomb; his mouth is most sweet, the doctrines that proceed from it, and the exceeding great and precious promises of it; his fruits and the blessings of his grace, peace, pardon, righteousness, &c. are sweet to those that sit under his shadow, where faith often feeds sweetly and with delight upon him.

Ver. 32. *And Moses said, &c.*] At another time, though it is here inserted to give the account of the manna all together: *this is the thing which the Lord commandeth*: namely, what follows: *fill an omer of it to be kept for your generations*; which was the quantity allowed a man every day; this measure was to be laid up, and reserved for posterity in future generations, not to eat, nor so much as taste of, for then

it would soon have been gone, but to look at, as follows: *that they may see the bread wherewith I have fed you in the wilderness, when I brought you out of the land of Egypt*; that they might see what sort of food was provided for them, and what quantity each man had of it every day; and so have an ocular proof of the wisdom, power, and goodness of God, in providing for their support in a wilderness, where no supplies were to be had; and when they were just come out of an enemy's country: thus Christ is the food of his people, whilst they are in the wilderness of this world; and is never so until they are brought out of the state of nature's darkness and bondage, like that of the Egyptians; and who, being the food of the saints in ages past, is presented to the eye of faith, for its encouragement to look to him and believe in him, receive, embrace, and feed upon him.

Ver. 33. *And Moses said unto Aaron, take a pot, &c.*] The Targum of Jonathan calls it an earthen pot; and so Jarchi; which, if it could be supported, might be considered as an emblem of the ministers of the word, in whom, as in earthen vessels, the Gospel of Christ is put: Aben Ezra says, it was a vessel either of earth or brass, which latter is more likely for duration; since an earthen vessel can hardly be supposed to continue so long as this did, and much less a glass pot, as others take it to be: but the Septuagint version renders it a golden pot; and so it is said to be by Philo the Jew ^a, and which is confirmed by the apostle, Heb. ix. 4. and which puts the thing out of question; and this may denote the word and ordinances which retain and hold forth Christ as the bread of life, and are a memorial of him, as evidently set forth, crucified, and slain, to future ages, comparable to gold; both for the preciousness of them, being more to be desired than gold, yea, than fine gold, and for the duration of them, they being to continue until the second coming of Christ: *and put an omer full of manna therein*; the manna, and the full measure of it, according to a man's eating, was to be put into it, denoting that a full Christ, or Christ in all the fulness of his person and grace, is to be held forth in the word and ordinances to the eye of faith: *and lay it up before the Lord, to be kept for your generations*; in a place where the Lord would hereafter fix the symbol of his presence, the ark, cherubim, and mercy-seat; and may signify the presence of Christ with his father, the efficacy of his blood, righteousness, and sacrifice, his mediation and intercession; for he is not only held forth in the word, for faith to look at, but he is before the throne as though he had been slain, Rev. v. 6.

Ver. 34. *As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept.*] That is, before the ark of the testimony; when that was made, as it was in a little time after this, called the testimony, because it contained in it the law, which was a testimony or testification of the mind and will of God unto Israel, see ch. xxv. 16, 21, 22. the apostle says, the pot of manna was in the ark, Heb. ix. 4. that is, on one side of it, see the note there.

^a T. Bab. Yoma, fol. 75. 1.

^b Antiqu. l. 3 c. 1. sect. 6.

^c Apud Euseb. Præpar. Evangel. l. 9. c. 27. p. 436.

Shemot Rabba, sect. 25. fol. 108. 4. & Bemidbar Rabba, sect. 7. fol. 188.

^d Descriptio Africae, l. 7. p. 631

^e De Cong. Quær. Erud. Gratis, p. 436.

Ver. 35. *And the children of Israel did eat manna forty years; &c.*] Wanting 30 days, as Jarchi observes; reckoning from their coming out of Egypt, and the passover they kept there, to their coming to the borders of the land of Canaan to Gilgal, and keeping the passover there, when the manna ceased, were just 40 years; but then they had been out of Egypt a month before the manna fell; but the round number is given, as is common: it was on the 16th of Ijar, the second month, the manna fell; and it was in the month of Nisan, about the 16th or 17th of the month, that it ceased, see Josh. v. 10, 11, 12. *until they came to a land inhabited*: where the ground was cultivated, and corn was produced to make bread of, which could not be had in a wilderness; and therefore God graciously provided for them every day, and fed them with manna till they came to such a place: *they did eat manna until they came to the borders of the land of Canaan*; that is, Gilgal: the Targum of Jonathan is, "they ate manna forty years in the life of Moses, "until they came unto the land of habitation; they "ate manna forty days after his death, until they "passed over Jordan, and entered the extremities of "the land of Canaan:" some have thought this verse was not written by Moses, but Joshua, or some other hand after his death, since he did not live quite to the cessation of the manna; which need not be much disputed or objected to; though it may be considered that Moses led Israel to the borders of the land of Canaan, though he did not go with them so far as Gilgal, and died before the manna ceased; yet, as he was assured of it, he could write this in certain faith of it, and especially by a spirit of prophecy: this signifies that the children of God are to live by faith upon Christ, whilst they are in the wilderness of this world;

nor will this spiritual food be wanting to them whilst in it; but when they are come to Canaan's land, to the heavenly glory, they'll no more walk and live by faith, but by sight: the word and ordinances will then cease; Christ will be no more held forth to them in that way, but they shall see him as he is, and behold his glory.

Ver. 36. *Now an omer is the tenth part of an ephah.*] Frequent mention being made of this measure in the above relation, as containing the quantity of each man's share of the manna daily, during the forty-years' stay in the wilderness; an account is given by the historian how much it contained, by which it may appear what a sufficient provision was made: an ephah, according to Jarchi, contained three seahs (or pecks); a seah, six kubs; a kab, four logs; a log, six egg-shells; and the tenth part of an ephah was forty-three egg-shells, and the fifth part of one: but Dr. Cumberland^b has reduced this to our measure, and has given it more clearly and distinctly; an ephah, according to him, contained, in wine-measure, seven gallons, two quarts, and about half a pint; in corn-measure, six gallons, three pints, and three solid inches; and an omer three quarts; which being made into bread, must be more than any ordinary man could well eat; for, as Ainsworth observes, an omer was twice as much as the chænix, (a measure mentioned in Rev. vi. 6.) which was wont to be a man's allowance of bread-corn for a day; and what a vast quantity must fall every day to supply so large a number of people with such a measure; some have reckoned it at 94,466 bushels every day, and that there must be consumed in forty years 1,379,203,600 bushels^c.

C H A P. XVII.

THE children of Israel coming to Rephidim, want water, and chide with Moses about it, who, crying to the Lord, is bid to smite the rock, from whence came water for them, and he named the place from their contention with him, ver. 1—7. at this place Amalek came and fought with Israel, who, through the prayer of Moses, signified by the holding up of his hands, and by the sword of Joshua, was vanquished, ver. 8—13. for the remembrance of which it was ordered to be recorded in a book, and an altar was built with this inscription on it, *Jehonah-nissi*: it being the will of God that Amalek should be fought with in every generation until utterly destroyed, ver. 14, 15, 16.

Ver. 1. *And all the congregation of the children of Israel journeyed from the wilderness of Sin, &c.*] Where they had stayed some time, at least a week, as it should seem, from the gathering the manna there six days, and resting on the seventh: *after their journey*: first from the wilderness of Sin to Dophkah, and from Dophkah to Alush, and from Alush to Rephidim, as appears from Numb. xxxiii. 12, 13, 14. their two

stations at Dophkah and Alush are here omitted, nothing very remarkable or of any moment happening at either place: *according to the commandment*: or *mouth of the Lord*^d, who, either with an articulate voice out of the cloud, ordered when they should march, and where they should encamp; or else this was signified by the motion or rest of the pillar of cloud or fire, which always went before them, in which the Lord was: *and pitched in Rephidim*: which was a place on the western side of Mount Sinai: according to Bunting^e, Dophkah was 12 miles from the wilderness of Sin, and Alush 12 miles from Dophkah, and Rephidim 8 miles from Alush: and Jerom says^f, according to the propriety of the Syriac language, it signifies a remission of hands: and to which the Targum of Jonathan seems to have respect, adding, "the place "where their hands ceased from the precepts of the "law, wherefore the fountains were dried up;" and it follows: *and there was no water for the people to drink*; being a sandy desert place.

Ver. 2. *Wherefore the people did chide with Moses,*

^a Of Scripture Weights and Measures, ch. 3. p. 64, 86, 87. ch. 4. p. 157.

^b Vid. Scheuchzer. Physic. Saer. vol. 2. p. 177, 178.

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^d יְהוָה super ore, Montanus, ad os, Vatablus.

^e Travels, p. 82.

^f Epist. ad Fabiolam de 43 mansion. tom. 3. fol. 15. D.

&c.] Contended with him by words, expostulating with him in a very angry and indecent manner for bringing them thither; loading him with reproaches and calumnies, wrangling and quarrelling with him, and using him very ill, giving hard words and bad language: *and said, give us water, that we may drink*: directing their speech both to Moses and Aaron, as the word *give* being in the plural number shews; which was requiring that of them which only God could do, and signifying as if they were under obligation to do it for them, since they had brought them out of Egypt, and had the care of them; and having seen so many miracles wrought by them, might conclude it was in their power to get them water when they pleased: had they desired them to pray to God for them, to give them water, and exercised faith on him, that he would provide for them, they had done well; which they might reasonably conclude he would, who had brought them out of Egypt, led them through the Red sea, had sweetened the waters at Marah for them, conducted them to fountains of water at Elim, and had rained flesh and bread about their tents in the wilderness of Sin, and still continued the manna with them: *and Moses said unto them, why chide ye with me?* as if it was I that brought you hither, whereas it is the Lord that keeps before you in the pillar of cloud and fire. and as if I kept water from you, or could give it you at pleasure; how unreasonable, as well as how ungenerous is it in you to chide with me on this account! *wherefore do you tempt the Lord?* the Lord Christ, as appears from 1 Cor. x. 9. who with the Father and Spirit is the one Jehovah; him they tempted or tried; they tried whether he was present with them or no, ver. 7. they tried his power, whether he could give them water in a dry and desert land; and they tried his patience by chiding with his servants, and shewing so much distrust of his power and providence, of his goodness and faithfulness; and by their wretched ingratitude and rebellion they tempted him to work a miracle for them.

Ver. 3. *And the people thirsted there for water, &c.]* They saw there was no water when they first came thither, and therefore chid Moses for bringing them to such a place, where they could not subsist; and having stayed some little time here, and all the water they brought with them from Alush being spent, and having none to drink, began to be very thirsty: *and the people murmured against Moses*; became more impatient and enraged, and threw out their invectives against him with much acrimony and severity: *wherefore is this that thou hast brought us up out of Egypt?* where it would have been much better for us to have continued: *to kill us and our children and our cattle with thirst*: which is intolerable to any, and especially to children and cattle, which require frequent drinking: they could not suppose that Moses had such a murderous view in bringing them out of Egypt, or that this was his intention in it, but that this would be the issue and event of it.

Ver. 4. *And Moses cried unto the Lord, &c.]* Or

prayed unto him, as the Targums of Onkelos and Jonathan; which shews the distress he was thrown into, the vehemence of his prayer, and perhaps the loud and lamentable tone in which he expressed it: this was the method he always took, and the refuge he fled unto in all his times of trouble; in which he did well, and set a good example of piety and devotion to God, of faith and trust in him: *saying, what shall I do unto this people?* or, *for this people*^b: to relieve them in their present exigency; suggesting his own inability to do any thing for them: yet not despairing of relief, but rather expressing faith in the power and goodness of God to keep them, by his application to him; desiring that he would open a way for their succour, and direct him what he must do in this case for them: something, he intimates, must be done speedily for the glory of God, for his own safety, and to prevent the people sinning yet more and more, and so bring destruction upon them; for, adds he, *they be almost ready to stone me*: or, *yet a little, and they will stone me*¹; if the time of succour is protracted, if relief is not in a short time given, he had reason to believe from the menaces they had given out, the impatience they had shewed, the rage they were in, they would certainly take up stones and stone him, being in a stony and rocky place; and this they would do, not as a formal punishment of him as a false prophet, telling them they should be brought to Canaan, when they were brought into the wilderness and perishing there; which law respecting such an one was not yet in being; but this he supposed as what an enraged multitude was wont to do, and which was more ready at hand for them to do than any thing else, see ch. viii. 26.

Ver. 5. *And the Lord said unto Moses, &c.]* Out of the pillar of cloud: *go on before the people*: lead them on nearer to Mount Sinai or Horeb, within sight of which they now were. Jarchi adds, by way of explanation, “and see if they will stone thee;” fear not, go on boldly, no harm shall come to thee: *and take with thee of the elders of Israel*: some of them for a witness, as the above writer observes, that they may see that by thine hand water comes out of the rock, and may not say there were fountains there from the days of old. These were taken, because they were the principal men among the people, who, as they were men of years, so of prudence and probity, and whose veracity might be depended upon; and since so great a multitude could not all of them see the miracle, the rock being smote, and the water only flowing in one part of it, and perhaps the road to it but narrow, it was proper some persons should be singled out as witnesses of it, and who so proper as the elders of the people? *and thy rod, wherewith thou smotest the river, take in thine hand, and go*: wherewith the river Nile was smitten, and the water became blood, when Moses and Aaron first went to Pharaoh; and which, though smitten by Aaron, yet being with the rod of Moses, and by his order, is attributed to him; or else with which the Red sea was smitten by Moses, and divided; which being but a narrow channel, or an arm of the sea,

^a תנו Date, Pagninus, Montanus, &c.

^b הוה לעם הוה Pagninus, Montanus, &c.

¹ ועתה אבדתי אתכם אבדתי אתכם אבדתי אתכם V. L. parum abest, Tigurine version; adhuc modicum, Pagninus, Montanus; adhuc paulisper, Junius & Tremellius, Piscator; so Ainsworth.

might be called a river: and this circumstance is observed, as the afore-mentioned writer thinks, to let the Israelites know, that the rod was not, as they thought, only designed for inflicting punishment, as on Pharaoh and the Egyptians, but also for bringing good unto them; and when they saw this in his hand, by which so many miracles had been wrought, they might be encouraged to hope that something was going to be done in their favour, and that water would be produced for them to drink.

Ver. 6. *Behold, I will stand before thee there upon the rock in Horeb, &c.*] Or upon that rock^k, a particular rock which was pointed unto, where the Lord in the pillar of cloud would stand; not as a mere spectator of this affair, but as a director of Moses where to smite the rock; and to exert his power in producing water from it, and by his presence to encourage Moses to do it, and to expect and believe the issue of it: *and thou shalt smite the rock: or on the rock, or in it*^l; which made Jarchi fancy that the rod of Moses was something very hard, that it was a sapphire by which the rock was cleft: *and there shall come water out of it, that the people may drink.* they, their children, and their cattle, ready to die for thirst. Thus God shewed himself gracious and merciful to a murmuring and ungrateful people: *and Moses did so in the sight of the elders of Israel.* he smote the rock with his rod, and the waters gushed out in great abundance, like streams and rivers, for the refreshment of the people, and their flocks, Psal. lxxviii. 20. and cv. 41. The Heathens have preserved some footsteps of this miracle in their writings, though disguised. Pausanias^m speaks of a fountain of cold water springing out of a rock, and reports how Atalantes, coming from hunting thirsty, smote a rock with his spear, and water flowed out. This rock at Rephidim, and the apertures through which the waters flowed, are to be seen to this day, as travellers of veracity relate. Monsieur Thevenotⁿ says the rock at Rephidim is only a stone of a prodigious height and thickness, rising out of the ground: on the two sides of that stone we saw several holes, by which the water hath run, as may be easily known by the prints of the water, which hath much hollowed it, but at present no water issues out of them. A later traveller^o gives us a more distinct account of it: after we had descended the western side of this Mount (Sinai), says he, we came into the plain or wilderness of Rephidim, where we saw that extraordinary antiquity, the rock of Meribah, which was continued to this day, without the least injury from time or accidents. This is rightly called, from its hardness, Deut. viii. 15. צור דהלביש, *a rock of flint*, though, from the purple or reddish colour of it, it may be rather rendered the rock of *אחלמה* or *הלם*, amethyst, or the amethystine, or granate rock. It is about six yards square, lying tottering as it were, and loose, near the middle of the valley, and seems to have been formerly a cliff of Mount Sinai, which hangs in a variety of precipices all over this plain; the water which gushed out, and the stream

which flowed withal, Psal. lxxviii. 20. have hollowed, across one corner of this rock, a channel about two inches deep, and twenty wide, all over incrustated like the inside of a tea-kettle that has been long used. Besides several mossy productions that are still preserved by the dew, we see all over this channel a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having been formerly so many fountains. Neither could art nor chance be concerned in the contrivance, inasmuch as every circumstance points out to us a miracle; and, in the same manner with the rent in the rock of Mount Calvary at Jerusalem, never fails to produce the greatest seriousness and devotion in all who see it. The Arabs, who were our guards, were ready to stone me in attempting to break off a corner of it: and another late traveller^p informs us, that the stone called the stone of the fountains, or the solitary rock, is about 12 feet high, and about eight or ten feet broad, though it is not all of one equal breadth. It is a granate marble, of a kind of brick colour, composed of red and white spots, which are both dusky in their kind; and it stands by itself in the fore-mentioned valley (the valley of Rephidim) as if it had grown out of the earth, on the right hand of the road toward the north-east: there remains on it to this day the lively impression of the miracle then wrought; for there are still to be seen the pieces where the water gushed out, six openings towards the south-west, and six towards the north-east; and in those places where the water flowed the clefts are still to be seen in the rock, as it were with lips. The account Dr. Pocock^q gives of it is this, "it is on the foot of Mount Seriah, and is a red granate stone, 15 feet long, 10 wide, and about 12 high: on both sides of it toward the south end, and at the top of it for about the breadth of eight inches, it is discoloured as by the running of water; and all down this part, and both sides, and at top, are a sort of openings and mouths, some of which resemble the lion's mouth that is sometimes cut in stone spouts, but appear not to be the work of a tool. There are about 12 on each side, and within every one is an horizontal crack, and in some also a crack down perpendicularly. There is also a crack from one of the mouths next to the hill, that extends two or three feet to the north, and all round to the south. The Arabs call this the stone of Moses; and other late travellers^r say, that about a mile and a half, in the vale of Rephidim, is this rock; this, say they, is a vast stone, of a very compact and hard granate, and as it were projecting out of the ground; on both sides are 12 fissures, which the monk our guide applied to the 12 apostles, and possibly not amiss, had he joined the 12 tribes of Israel with them: as we were observing these fissures, out of which the water gushed, one would be tempted to think, added he, it is no longer ago than yesterday the water flowed out; and indeed there is such an appearance, that

^k super illam petram, Junius & Trenellius; super illa petra, Piscator.

^l בצור in petram, Pagninus, Montanus, in petra seu rupe; so Jarchi, and the Targums.

^m Laonic. sive, l. 2. p. 209.

^o Travels into the Levant, par. 1. B. 2. ch. 26. p. 167.

^p Dr. Shaw's Travels, p. 317. Ed. 2.

^q Journal from Cairo to Mount Sinai, A. D. 1792, ss. 36, 37. Ed. 2.

^r Travels, p. 148.

^s Egmont and Heyman's Travels, vol. 2. p. 174, 175.

“ at a distance one would think it to be a small water-fall lately dried up: and one * that travelled hither in the beginning of the 16th century says, that to this day out of one of the marks or holes there sweats a sort of moisture, which we saw and licked.” We are taught by the Apostle Paul the mystical and spiritual meaning of this rock, which he says was Christ, that is, a type of him, 1 Cor. x. 4. as it was for his external unpromising appearance among men at his birth, in his life and death; for his height, being higher than the kings of the earth, than the angels of heaven, and than the heavens themselves, and for strength, firmness, and solidity. The water that flowed from this rock was typical of the grace of Christ, and the blessings of it, which flow from him in great abundance to the refreshment and comfort of his people, and to be had freely; and of the blood of Christ, which flowed from him when stricken and smitten. And the rock being smitten with the rod of Moses, typified Christ being smitten by the rod of the law in the hand of justice, for the transgressions of his people; and how that through his having being made sin, and a curse for them, whereby the law and justice of God are satisfied, the blessings of grace flow freely to them, and follow them all the days of their lives, as the waters of the rock followed the Israelites through the wilderness.

Ver. 7. *And he called the name of the place Massah, and Meribah, &c.*] The former signifies temptation, and the latter contention: the reason of which names being given by Moses, or whoever was the namer of the place, follows: because of the chiding of the children of Israel; that was the reason why it was called by the last name, Meribah, because here the Israelites chid and contended with Moses, and used him opprobriously: and because they tempted the Lord; therefore it had the former name of Massah: saying, is the Lord among us or not? as if they should say, if we perish through thirst, the Lord is not among us, nor takes any care of us; nor was it he that brought us out of Egypt, but Moses; nor is he in the pillar of cloud and fire, as is said; but if he works a miracle, and gives us water, for us, our children, and cattle, then it will appear he is among us; and thus they tempted the Lord, though without this they had full proof, by many instances, that he was among them, and even in a very extraordinary manner.

Ver. 8. *Then came Amalek, &c.*] The Amalekites, who were not the posterity of Amalek, a son of Eliphaz, the son of Esau, by Timna the concubine of Eliphaz, Gen. xxxvi. 12. who dwelt in the desert, to the south of Judea, beyond the city Petra, as you go to Aila, as Jerom says¹; and so the Targum of Jonathan describes them as coming from the south; and Aben Ezra interprets them a nation that inhabited the southern country. Josephus² calls them the inhabitants of Gobelitis and Petra; but they were the descendants of Cush, and the same with those who were in Abraham's time long before Amalek, the descendant of Esau, was in being, Gen. xiv. 7. and who bordered eastward on the wilderness of Shur: and fought

with Israel in Rephidim; so that this was before they came from hence to Sinai, very probably as they were on the march thither, and before the rock was smitten, and they had been refreshed with water, and so whilst they were in distress for want of that, and therefore this must be a great trial and exercise to them. What should move the Amalekites to come and fight with them, is not easy to say; it is by many thought to be the old grudge of the children of Esau against the children of Israel, because of the affair of the birthright and blessing which Jacob got from Esau, who were now on their march for the land of Canaan, which came to him thereby; but it is hardly probable that these people should know any thing of those matters at this distance, and besides were not of the race of Esau; and if any thing of this kind was in remembrance, and still subsisted, it is most likely that the Edomites would have been concerned to stop them, rather than these: it is more probable, that these had heard of their coming out of Egypt with great riches, the spoils of the Egyptians; and being an unarmed, undisciplined people, though numerous, thought to have taken this advantage against them of their distress and contentious, and plundered them of their wealth; unless we can suppose them to be an ally of the Canaanites, and so bound by treaty to obstruct their passage to the land of Canaan: but be it as it may, they came out against them, and fought with them without any provocation, the Israelites not attempting to enter their country, but rather going from it; for these seem to follow them, to come upon the back of them, and fall upon their rear, as appears from Deut. xxv. 17, 18.

Ver. 9. *And Moses said unto Joshua, &c.*] The son of Nun, who was his minister, and was a man of war from his youth, trained up in the art of war, and afterwards succeeded Moses, and was captain of the armies of Israel, and fought at the head of them, and subdued the Canaanites. Moses knew he was a fit person for the present purpose, and therefore gave him the following orders: choose us out men; the stoutest and most courageous, best able to bear arms, and engage in war; for the multitude in common was not qualified for such service, nor was there any necessity of engaging them all in it: and go out; out of the camp, and meet them at some distance, that the women and children might not be terrified with the enemy: fight with Amalek; for their cause was just, Amalek was the aggressor, Israel was on the defensive part; and should it be asked where they had arms to fight with, it may be remembered that the Egyptian army that was drowned in the Red sea, and whose bodies were cast upon the shore, might furnish them with a large quantity of armour, which they stripped them of, and arrayed themselves with: to-morrow I will stand upon the top of the hill, with the rod of God in my hand: on the top of Mount Horeb or Sinai, where he might be seen by the army of Israel with that rod in his hand, lifted up as a banner, by which God had done so many wonderful things; and by which they might be encouraged to hope that victory would go on their side, and

¹ Baumgarten. Peregrinatio, l. 1. c. 24. p. 62.

² De locis Hebr. fol. 87. M.

³ Antiqu. l. 3. c. 8. sect. 1.

this he promised to do *to-morrow*, the day following ; for sooner a select body of men could not be taken out from the people, and accoutred for war, and go forth to meet the enemy.

Ver. 10. *So Joshua did as Moses had said to him, &c.*] He singled out some proper persons for the battle, and arrayed them with armour, and led them forth out of the camp, and went forth at the head of them : *and fought with Amalek* ; upon both armies meeting, a battle ensued : *and Moses, Aaron, and Hur, went up to the top of the hill* ; to the top of Mount Sinai or Horeb, not so much to see the battle fought, as to be seen by Joshua and the people of Israel, especially Moses with the rod in his hand lifted up, that they might behold it, and be encouraged through it to hope for and expect victory ; and the other two went up with him to assist him in holding up his hands with the rod, as appears by what follows. Aaron, it is well known, was his brother, but who Hur was is not so clear, though no doubt a very eminent and principal man. There was an Hur, the son of Caleb, who descended from Judah in the line of Phares and Hezron, and which Hur was the grandfather of Bezaleel, 1 Chron. ii. 5, 9, 19, 20. but whether the same with this cannot be said with certainty ; it is most likely that he was the husband of Miriam, as Josephus says *, and so the brother-in-law of Moses and Aaron ; though some Jewish writers say † that he was their sister's son, the son of Miriam.

Ver. 11. *And it came to pass, when Moses held up his hand, that Israel prevailed, &c.*] With his rod in it as a banner displayed, as some think, which inspired the Israelites with courage to fight, and they had the better of it ; though Aben Ezra rejects that notion, observing, that if that had been the case, Aaron or Hur would have lifted it up, or fixed it in a high place on the mount, that it might have been seen standing ; and therefore he thinks the sense of the ancients the rightest, that it was a prayer-gesture. And among the Heathens, Moses was famous for the efficacy of his prayers ; Numenius, the Pythagoric philosopher ‡, says of him, that he was a man very powerful in prayer with God : and so all the Targums interpret it, and particularly the Targums of Jonathan and Jerusalem paraphrase the words, “ when Moses lift up his hands in prayer, the house of Israel prevailed, but when he restrained his hands from prayer, the house of Amalek prevailed,” as it follows : *when he let down his hand, Amalek prevailed* ; so that victory seemed to go sometimes on one side, and sometimes on the other, according as the hand of Moses, with the rod in it, was held up or let down ; when it was held up, and Israel saw it, they fought valiantly, but when it was let down, and they could not see it, their hearts failed them, and they feared it portended ill to them, which caused them to give way to the enemy. The spiritual Israel of God are engaged in a warfare with spiritual enemies, some within, and some without ; and sometimes they prevail over their enemies, and sometimes their enemies prevail over them for a while ; and things go on very much as a man either

keeps up or leaves off praying, which is signified by the lifting up of holy hands without wrath and doubting, 1 Tim. ii. 8. and which when rightly performed, under the influence of the divine Spirit in faith, in sincerity, and with fervency and constancy, has great power with God and Christ, and against Satan and every spiritual enemy.

Ver. 12. *But Moses's hands were heavy, &c.*] And hung down through weariness, holding up the rod first in one hand, and then in another, for so long a time ; and thus sometimes, through infirmity, the best of men grow remiss in prayer, their hands are weak and hang down through the corruptions of their hearts, the power of unbelief, the temptations of Satan, and want of immediate answers of prayer, or through long delays of it, and then the enemy gets an advantage over them : *and they took a stone, and put it under him, and he sat thereon* ; so that it seems not only that his hands were heavy, but he could not well stand on his feet any longer, being a corpulent man as well as in years, as Ben Gersom suggests ; and therefore Aaron and Hur took a stone that lay on the mount for him to sit upon, where he might be raised as high, and be as well seen, as standing : this stone may be an emblem of Christ the stone of Israel, the foundation of his people, their prop and support, which sustains and upholds them, their Eben-ezer, or stone of help in all their times of difficulty and distress : *and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side* ; the one was on his right, and the other on his left ; and when the rod was in his right hand, he that was on that side held up that ; and when it was in his left hand, he that was on the left side supported that : these may be an emblem of Christ, and of the spirit of Christ, from whom the saints have their supports and assistance in prayer : Aaron the priest may represent Christ, from whose blood, righteousness, and sacrifice, and from whose advocacy, mediation, and intercession, the people of God receive much encouragement and strength in their addresses at the throne of grace : and Hur, who has his name from a word which signifies freedom and liberty, may be an emblem of the Holy Spirit of God ; who helps the saints in prayer under all their infirmities, and makes intercession for them, by filling their hearts and mouths with arguments, and is a free spirit to them ; by whom they are upheld, and where he is there is liberty, and a soul can come forth in prayer to God, and in the exercise of grace with freedom : *and his hands were steady until the going down of the sun* ; when the victory was decided in favour of Israel ; this may denote steadiness of faith in prayer, the constant performance of it, and continuance in it as long as a man lives.

Ver. 13. *And Joshua discomfited Amalek and his people with the edge of the sword.*] Amalek being distinguished from his people, has led some to think that Amalek was the name of the king, or general of the army, and that it was a common name to the kings of that nation, as Pharaoh was to the kings of Egypt ; but for this there is no foundation in the Scriptures :

* Antiqu. l. 3. c. 2. sect. 4.

† Pirke Eliezer, c. 45. Shalshalet Hakabala, fol. 7. 1.

‡ Apud Euseb. Præpar. Evangel. l. 9. c. 8. p. 411.

as Amalek signifies the Amalekites, his people may design the confederates and auxiliaries, the other people, as Ben Gerson expresses it, they brought with them to fight against Israel. And so Jerom^a says, by him another Canaanite dwelt, who also fought against Israel in the wilderness, of whom it is so written, and Amalek and the Canaanite dwelt in the valley, Numb. xiv. 25. and who were all, the one as the other, at least the greatest part of them, cut to pieces by the edge of the sword of Joshua and the Israelites, who obtained a complete victory over them; as the spiritual Israel of God will at last over all their spiritual enemies, sin, Satan, the world, and death.

Ver. 14. *And the Lord said unto Moses, &c.*] After the battle was over, and the Israelites had got the victory: *write this for a memorial in a book*: not in loose papers, but in a book, that it might continue; meaning that the account of this battle with Amalek should be put down in the annals or journal of Moses, in the book of the law he was writing, or was about to write, and would write, as he did, see Josh. i. 7, 8. that so it might be kept in memory, and transmitted to the latest posterity; it being on the one hand an instance of great impiety, inhumanity, and rashness, in Amalek, and on the other a display of the goodness, kindness, and power of God on the behalf of his people: *and rehearse it in the ears of Joshua*; who was a principal person concerned in this battle, and therefore, when the account was written and rehearsed, could bear witness to the truth of it, as well as he was to be the chief person that should be concerned in introducing the Israelites into the land of Canaan, and subduing the Canaanites; and therefore this, and what follows, was to be rehearsed to him, as the rule of his conduct toward them, and particularly Amalek: *for I will utterly put out the remembrance of Amalek from under heaven*; so that they shall be no more a nation, and their name never mentioned, unless with disgrace and contempt. This was fulfilled partly by Saul, 1 Sam. xv. 8. and more completely by David, 1 Sam. xxx. 17. 2 Sam. i. 1. and viii. 12. and the finishing stroke the Jews give to Mordecai and Esther, as the Targum of Jerusalem on ver. 6.

Ver. 15. *And Moses built an altar, &c.*] On Horeb, as Aben Ezra; on the top of the hill, as Ben Gerson, where sacrifices of thanksgiving were offered up for the victory obtained, or however a monument erected in memory of it: *and he called the name of it Jehovah-nissi*; which signifies either *the Lord is my miracle* who wrought a miracle for them in giving them the victory over Amalek, as well as, through smiting the rock with the rod, brought out water from thence for the refreshment of the people, their children and cat-

tle; or *the Lord is my banner*: alluding to the hands of Moses being lifted up with the rod therein, as a banner displayed, under which Joshua and Israel fought, and got the victory. This may fitly be applied to Christ, who is both altar, sacrifice, and priest, and who is the true Jehovah, and after so called; and who is lifted up as a banner, standard, or ensign in the everlasting Gospel, in order to gather souls unto him, and enlist them under him, and to prepare them for war, and encourage them in it against their spiritual enemies; and as a token of their victory over them, and a direction to them where they shall stand, when to march, and whom they shall follow; and to distinguish them from all other bands and companies, and for the protection of them from all their enemies, see Isa. xi. 10. These words were inscribed upon the altar, or the altar was called the altar of Jehovah-nissi, in memory of what was here done; from hence it has been thought^c, that Bacchus, among the Heathens, had his name of Dionysius, as if it was Jehovah-nysseus.

Ver. 16. *For he said, because the Lord hath sworn, &c.*] So some Jewish writers^b take it for an oath, as we do; or *because the hand is on the throne of the Lord*^c; which the Targum of Jonathan, Jarchi, and Aben Ezra, interpret of the hand of the Lord being lifted up, and of his swearing by the throne of his glory; but, as Drusus observes, it is not credible that God should swear by that which is prohibited by Christ, Matt. v. 21. and xxiii. 22. rather the words are to be rendered, *because the hand*, that is, the hand of Amalek, is *against the throne of the Lord*^d; against his people, among whom his throne was, and over whom he ruled, and so against himself, and the glory of his majesty; because he was the first that made war upon Israel, when the Lord brought them out of Egypt, and unprovoked fell upon their rear, and smote the hindmost, faint and weary among them: therefore *the Lord will have war with Amalek from generation to generation*; until they are utterly destroyed; and so in fact he had, and thus it was. The Targum of Jonathan is, “he by his word will make war against those that are of the house of Amalek, and destroy them to three generations, from the generation of this world, from the generation of the Messiah, and from the generation of the world to come;” and Baal Hatturim on the place observes, that this phrase, *from generation to generation*, by gematry, signifies the days of the Messiah. Amalek may be considered as a type of antichrist, whose hand is against the throne of God, his tabernacle, and his saints; who, with all the antichristian states which make war with the Lamb, will be overcome and destroyed by him.

^a Ut supra.

^b Vid. Bochart. Canaan, l. 1. c. 18. col. 440.

^c R. Sol. Urbin. fol. 95. 1.

^c על כסיוהי quia manus super thronum Domini, Pagninus, Montanus; sublati manu super solium Dei (Jero), Tigurine version.

^d Quia manus (Amaleki) fuit contra solium Jah, Junius & Tremellius, Piscator; so Ainsworth.

C H A P. XVIII.

THIS chapter gives an account of Jethro, Moses's father-in-law, with Zipporah his daughter, the wife of Moses, and her two sons, meeting him in the wilderness, who was kindly received by him, ver. 1—7. and on Moses relating the great things God had done for Israel, Jethro expressed his joy on that account, gave praise to God, offered sacrifice, and kept a feast with the elders of Israel, ver. 8—12. and observing the constant and fatiguing business Moses had on his hands from morning to evening in judging the people, ver. 13—18. he gave him advice to appoint persons under him, to receive laws and ordinances from him, he should have from God, and, according to them, judge and govern the people under them, some being rulers of thousands, others of hundreds, others of fifties, and some of tens, ver. 19—23. which counsel was acceptable to Moses, and he took it, ver. 24—26. and the chapter is concluded with their friendly parting, ver. 27.

Ver. 1. *When Jethro the priest of Midian, Moses's father-in-law, &c.*] The Targums of Onkelos and Jonathan call him the prince of Midian, and so the word ^e is rendered in some versions; whose daughter Moses had married, and so was his father-in-law, of which see more in ch. ii. *heard of all that God had done for Moses, and for Israel his people*; the miracles he had wrought for them in Egypt, the dividing of the Red sea to make a way for them, the destruction of the Egyptians, providing them with bread and water in such a miraculous manner in the wilderness, and giving them victory over Amalek, and appearing always at the head of them in a pillar of cloud and fire: and that the Lord had brought Israel out of Egypt: which was the greatest blessing of all, and for the sake of which so many wonderful things had been done to Pharaoh and the Egyptians. And now Midian being near to Egypt, it is not to be wondered at that Jethro should hear of these things, the fame of which went through all the countries round about, see ch. xv. 14, 15. though it is not improbable that Moses might send messengers to Midian to acquaint his father-in-law, his wife, and sons, of what the Lord had done for him, and by him.

Ver. 2. *Then Jethro, Moses's father-in-law, took Zipporah, Moses's wife, &c.*] When he had heard of the above things, he determined to pay Moses a visit, and congratulate him on that account; and he took his daughter, the wife of Moses, along with him, to deliver her to her husband, to share with him in his cares and troubles; as to partake with him of his honours and dignity, so to bear part with him in his burdens, so far as she was capable of: *after he had sent her back*: upon his call and mission to Egypt, he took his wife and children with him; but upon an affair which occurred in the inn by the way, he sent them back again

to his father-in-law, where they had remained ever since, see ch. iv. 24, 25. Jarchi says this was done at meeting with Aaron his brother, ver. 27. and relates a conversation between them upon it. As that Aaron should say to him, who are these? to which he replied, this is my wife, I married her in Midian, and these are my sons: he further said to him, and where art thou carrying them? he replied, to Egypt; says he, by reason of those who are before thee, we are in straits, and thou wilt add unto them; upon which he said to his wife, go back to thy father's house, and she took her sons and went thither. Kimchi^f observes, that some render the words *after her gifts*: whose sense, according to Aben Ezra, is, after she had sent gifts to her husband; but others more probably interpret it of gifts sent by him to her to engage his father-in-law to let her come to him, as well as to prevail upon her to come; perhaps it may be better rendered, *after her messenger*: that is, either after the messenger sent to her by Moses, to acquaint her and her father of what had been done for him, or after the messenger she sent to him, to let him know that she intended shortly to be with him; though perhaps, after all, nearer to our version and others, it may be rendered, *after her dismissions*^g: the dismissal or sending away of her and her sons, as before related; for this is by no means to be interpreted of a divorce of her; after which she was brought again to her husband; for there is no reason to believe that ever any thing of that kind had passed, as some have thought^h: the plain case seems to be this, that Moses finding his family would be exposed to danger, or would be too great an incumbrance upon him in the discharge of his great work he had to do in Egypt, sent them back to his father-in-law until a fit opportunity should offer of their coming to him, as now did.

Ver. 3. *And her two sons, &c.*] Those also Jethro took along with him and his daughter: *of which the name of the one was Gershom*; which seems to be his first-born, ch. ii. 22. his name signifies *a desolate stranger*, as some, or, *there I was a stranger*: the reason of which name follows agreeably thereunto: *for he said, I have been an alien in a strange land*; meaning, not the land of Egypt, where he was born, and had lived forty years; but in the land of Midian, where he was when this son of his was born; and which name was given him partly to keep up the memory of his flight to Midian, and partly to instruct his son, that Midian, though his native place, was not his proper country where he was to dwell, but another, even the land of Canaan.

Ver. 4. *And the name of the other was Eliezer, &c.*] Who seems to be his second son, and was that which was circumcised by Zipporah at the inn, and about which there was such a stir, ch. iv. 24, 25, 26. and signifies *my God is help*, or, his helper: *for the God of*

^e כָּרַח praces, Junius & Tremellius, Piscator.

^f Sepher Shomsh. and שלוח post dona vel donationes ejus; so some in Vatablus and Drusius.

^g שְׁלֹחַהּ post dimissiones ejus, Pagninus, Mentáus, Drusius.

^h Vid. Selden. Uxor. Hebr. p. 629.

my father, said he, was mine help, and delivered me from the sword of Pharaoh; who, on hearing that Moses had killed an Egyptian, was wroth with him, and sought to slay him; and perhaps drew his sword for that purpose, but was prevented: however, this, in all human probability, would have been the case, that he would have fallen by his sword either in a private or public manner, had it not been for the interposition of divine Providence, and therefore he gave this name to his child, to be a standing memorial of it.

Ver. 5. *And Jethro, Moses's father-in-law, &c.*] This is the third time he is so called in the chapter already, and many more times besides after in it; the reason of which seems to be, either to distinguish him from another of the same name, or to do him honour, that he should be in such a relation to so great and distinguished a man as Moses now was: *came with his sons and his wife unto Moses into the wilderness*; not with his own sons and wife, but with the sons and wife of Moses; Zipporah and her sons, as before related; with those he came into the wilderness of Arabia, where Moses now was, and which was not at a great distance from Midian, since about the same spot Moses, when he dwelt there, had, and fed the flock of his father-in-law, ch. iii. 1. that part of the land of Midian where Jethro lived lay somewhere eastward of Mount Sinai, and was probably situated where Sharne now stands; which, according to Dr. Pocock¹, is about a day and a half's journey from Mount Sinai, from whence the monks of Mount Sinai are chiefly supplied with fish²: it follows: *where he encamped at the mount of God*: at Horeb, where the Lord had appeared to Moses; and so the Targum of Jonathan adds, "where the glory of the Lord was revealed to Moses at the beginning;" and where, afterwards, the Lord appeared again, and gave the law, and therefore is called the Mount of God; the one as well as the other being past when Moses wrote this book, and called the mountain by this name: it is matter of question at what time Jethro came hither, whether before or after the giving of the law: it seems, by the order in which this story is here placed, as if it was immediately after the battle with Amalek; and Saadiah Gaon is of opinion it was before the giving of the law; and one would think it most reasonable and natural that Jethro would take the first opportunity of visiting Moses, and that Moses would not long defer sending for his wife and children: but *Aben Ezra* thinks he did not come till the second year after the tabernacle was set up, since, in the context, mention is made of burnt-offerings and sacrifices, and no account is given of a new altar built by Moses; and besides, he says, *I do make them know the statutes of God and his laws*, ver. 16. and it is certain from hence, that the children of Israel were removed from Rephidim, and were now encamped at the mount of God, at Horeb; but whether they had got to the other side of the mount of Sinai as yet is not so clear; though it looks as if what Moses did, by the advice of Jethro, was after the law was given on Sinai, see Deut. i. 6—16. so that, upon the whole, it seems as

if this account, according to the order of time, should be placed after Numb. x. 28. or, as *Dr. Lightfoot*¹ thinks, between the tenth and eleventh verses of that chapter, and is put here to shew that though Midian was near Amalek, as he observes, yet Jethro was exempt from the curse and destruction threatened to that, see 1 Sam. xv. 6.

Ver. 6. *And he said unto Moses, &c.*] By a messenger, as *Jarchi*: or by a written letter, as *Aben Ezra*: or, as the Septuagint version, *it was told to Moses, thy father, &c.* for as yet he was not come to him, as appears by Moses going forth to meet him: *I thy father-in-law Jethro am come to thee; or, am coming*²; for, as yet, he was not in his presence, and they were not personally present face to face: the Targum of Jonathan adds, *to become a proselyte*; but it seems that before, as well as now, he had been a worshipper of the true God, and always speaks like one that had had the fear of God before him continually: *and thy wife, and her sons with her*; this he thought fit to acquaint him of by messenger or letter, that he might be in expectation of them, and not be surprised at once with their appearance: besides, as some observe, and not amiss, after the late attack of the Amalekites upon their rear, guards or sentinels might be placed in the out-parts of the camp for its safety, and who would not easily, without order, let strangers pass into it, and therefore previous notice was necessary to get admission.

Ver. 7. *And Moses went out to meet his father-in-law, &c.*] Out of the camp, at least out of his tent: the Targum of Jonathan says, from under the cloud of glory; how far he went is not certain, nor material to know: this was an instance of his great humility and modesty, and was doing Jethro a great deal of honour; that one who was in such great dignity, at the head of such a vast body of people, and superior to him both in natural and spiritual abilities, yet condescended to go forth in person to meet him, when he might have sent a guard of his men to escort him to his camp, which would have been honour sufficient; and it is not said he went out to meet his wife and children; for *Aben Ezra* says it was not usual for honourable men so to do: *and did obeisance*: to Jethro, bowed unto him and worshipped him in a civil way, after the manner of the eastern nations, who used to make very low bows to whom they paid civil respect: *and kissed him*; not to make him a proselyte, as the above Targum, nor in token of subjection, but of affection and friendship; it being usual for relations and friends to kiss each other at meeting or parting: *and they asked each other of their welfare; or peace*³; of their prosperity and happiness, temporal and spiritual, of their peace, inward and outward, and of the bodily health of them and their families: *and they came into the tent*; the Targum of Jonathan says, "into the tabernacle of the house of doctrine," or school-room; which is not likely, since Jethro was a man well instructed in divine things, and needed not to be put to school; and if he did, it can hardly be thought that as soon as Moses met him he should set about the instruct-

¹ Travels, p. 137.

² See the Bishop of Clogher's Chronology of the Hebrew Bible, p. 214.

³ Works, vol. 1. p. 710, 711.

³ מן בנינים, Montanus.

⁴ מן בנינים ad pacem, Montanus; de pace, Munster, Fagius, Druisius, Piscator; so Ainsworth.

tion of him; but into his tent where he dwelt; that, as Aben Ezra says, which was the known tent of Moses, though it is not expressly said his tent.

Ver. 8. *And Moses told his father-in-law all that the Lord had done unto Pharaoh, &c.*] After the proper civilities had passed, and Jethro had been refreshed with food and drink, as is highly probable, they entered into a conversation about what had lately passed, which Jethro had had a general report of, and which had brought him hither, and therefore it would be very entertaining to him to have the particulars of it; and Moses begins with what the Lord had done to Pharaoh, how he had inflicted his plagues upon him one after another, and at last slew his first-born, and destroyed him and his host in the Red sea: *and to the Egyptians, for Israel's sake*: the several plagues affecting them, especially the last, the slaughter of their first-born; and who also were spoiled of their riches by the Israelites, and a numerous army of them drowned in the Red sea, and all because of the people of Israel; because they had made their lives bitter in hard bondage, had refused to let them go out of the land, and when they were departed pursued after them to fetch them back or cut them off: *and all the travail that had come upon them by the way*; to the Red sea, and at Marah, and Rephidim, and how Amalek fought with them, as the Targum of Jonathan observes; what a fright they were put into, when pursued by Pharaoh and his host behind them, the rocks on each side of them, and the sea before them; their want of water in the wilderness, not being able to drink of the waters at Marah because bitter; their hunger, having no bread nor flesh in the wilderness of Sin, and their violent thirst, and no water to allay it, in the plains of Rephidim, and where also they were attacked by an army of the Amalekites: *and how the Lord delivered them*; out of all this travail and trouble, and out of the hands of all their enemies, Egyptians and Amalekites.

Ver. 9. *And Jethro rejoiced for all the goodness which the Lord had done to Israel, &c.*] In giving them the manna and the well, as the above Targum, bread to eat when hungry, and water to drink when thirsty; to which Jarchi adds, and the law, for he supposes the meeting of Jethro and Moses was after the law was given on Mount Sinai, though here recorded; but this goodness may be extended to other things, as the saving of their first-born at the time of the Lord's passover, giving them favour in the sight of the Egyptians, of whom they borrowed or asked things of value, of gold, silver, and jewels, bringing them out of Egypt with an high hand, going before them in a pillar of cloud and fire by day and night, dividing the waters of the sea for them to pass through as on dry land, and doing for them the above things related, and giving them victory over Amalek; and it may be observed that the joy of Jethro was not merely on account of the goodness of God done to Moses, a relation of his, having married his daughter; but because of the great and good things God had done for Israel, his special and peculiar people, the worshippers of the true and living God, for whom Jethro had an affection, because they were so, and therefore rejoiced in their prosperity: *whom he had delivered out of the hand of the Egyptians*; whom he had wrought upon to give them leave to depart from

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them, and destroyed them when they pursued after them, first delivered them from their bondage, and then from their rage and wrath.

Ver. 10. *And Jethro said, &c.*] Like a truly good man, as one that knew the Lord and feared him, and was desirous of giving him the praise and glory of all the wonderful things he had done: *blessed be the Lord, who hath delivered you out of the hand of the Egyptians; and out of the hand of Pharaoh*; meaning particularly Moses and Aaron, the messengers of God, as Aben Ezra observes, who went to Pharaoh in the peril of their lives, and whom he sometimes threatened with death; but the Lord delivered them both out of his hands, and out of the hands of his ministers and people, who, doubtless, must be at times enraged at them for the plagues they brought upon them; for the persons here pointed at are manifestly distinguished from the body of the people of Israel next mentioned: *who hath delivered the people from the hand of the Egyptians*; the people of Israel, from the hard bondage and cruel slavery they were held under by the Egyptians; which, as it was the Lord's doing, Jethro gives him the glory of it, and blesses him for it, or ascribes to him, on account of it, blessing, honour, glory, and praise.

Ver. 11. *Now I know that the Lord is greater than all gods, &c.*] He knew the Lord before, and that he was the only true God, and greater than all that were so called; but now he had a fresh instance of it, a clear proof and demonstration of it, and so more plainly and fully knew it, and was assured of it, that he was greater than all the idols of the Gentiles, and particularly than the gods of the Egyptians; since he had saved his people Israel out of their hands, and when they could not protect and defend the Egyptians neither from plagues nor from destruction; nay, could not secure themselves, being all destroyed by the mighty Jehovah, see ch. xii. 12. as also that he is greater than all that are called gods, kings, princes, and civil magistrates, than Pharaoh and all his nobles, generals, and captains, who were destroyed by him: *for in the thing wherein they dealt proudly, he was above them*; the idols, the gods of the Egyptians, the evil demons, Satan and his principalities, who influenced them, presuming and boasting by their magicians what they could do; but in those things Jehovah in the wonders he wrought appeared to be above them; they were overcome by him, and obliged to acknowledge the finger of God; and this sense stands best connected with the preceding clause: or else in those things, in which the Egyptians dealt proudly with the Israelites, pursuing after them in the pride and vanity of their minds, and giving out that they should overtake them and divide the spoil, and satisfy their lust upon them, when God blew with his wind upon them, the sea covered them, and they sunk as lead in the mighty waters, see ch. xv. 9, 10, 11. and to the drowning of the Egyptians in the Red sea, the Jews commonly apply this: thus the Targum of Jonathan, "wherein the Egyptians dealt wickedly" in judging Israel, by the waters, judgment returned "upon them that they might be judged by the waters;" and to the same sense Jarchi: they suppose here was a just retaliation, that as the Egyptians drowned the Hebrew infants in the waters of the Nile, they were in righteous judgment drowned in the Red sea; this is the

very thing, or is the same way they in their pride and malice dealt with the people of Israel; God dealt with them, and shewed himself to be both *against them*^o, as it may be rendered, and above them.

Ver. 12. *And Jethro, Moses's father-in-law, took a burnt-offering and sacrifices for God, &c.*] The burnt-offering, which was either of the flock or of the herd, was wholly consumed by fire, from whence it had its name; the peace-offering for thanksgiving, which seemed to be meant by the sacrifices here, the flesh of them were to be eaten, Lev. vii. 15. and now a feast was kept, as the latter part of the verse shews: whether Jethro brought cattle along with him for such a purpose, and so *gave*^p or *offered* them for a burnt-offering and sacrifices to God; as the word for *took* may be rendered, one and the same word signifying both to give and take, see Psal. lxxviii. 18. compared with Eph. iv. 8. or whether, with the leave of Moses and the children of Israel, he took them out of their flocks and herds, it matters not, since this is only observed to shew Jethro's devotion to God, and the grateful sense he had of the divine goodness to Israel; and since he was a priest of Midian, as he is generally said to be, and a priest of the most high God, as Melchizedek was, he might offer sacrifices; for it does not appear that he delivered them to others to be offered, or that these were slain by Aaron; for, though he is after mentioned, yet not as a sacrificer, but as a guest; and perhaps this might be before he and his sons were separated to the priest's office, or, at least, before they had entered upon it; nor is this mention of a burnt-offering and sacrifices any proof of Jethro's meeting Moses after the giving of the law, since, before that, sacrifices were in use, and Jethro being a grandchild of Abraham, might have learnt the use of them from him: *and Aaron came, and all the elders of Israel, to eat bread with Moses's father-in-law, before God*: the tents of Moses being on the east side of the tabernacle, as Aben Ezra says, in which was the mercy-seat and cherubim, between which the divine Majesty was; but there is no need to suppose that the tabernacle was now built, for this tent of Moses might be placed before or near the pillar of cloud in which Jehovah was; or the sense may only be, that they ate their food in the presence of God, in the fear of the Lord, with gladness and singleness of heart, as good men do; and especially as this was an eucharistic sacrifice unto God they partook of, Aaron and the elders came out of a civil respect to Jethro, to take a meal with him, as well as to join with him in a religious action: the bread they ate was, no doubt, the manna, which Jethro, though a Midianite, yet a descendant of Abraham, and a good man, partook of, and is put for the whole repast, the flesh of the sacrifices and what else were eaten: no mention is made of Moses, nor was there any need of it, as Aben Ezra observes, it being his tent in which they were: the Targum of Jonathan adds, "Moses stood and ministered before them;" and so says Jarchi; which is not very probable, it being not agreeable to the dignity of his station and office.

Ver. 13. *And it came to pass on the morrow, &c.*]

^o עִיָּהוּ־עַ contra eos, Pagninus, Montanus; contra illos, V. L. Tigurine version; so Reubech de accent. Heb. p. 314.

The above Targum paraphrases it, "on the day after the day of atonement;" and so Jarchi observes the same, out of a book of theirs called Siphri; but rather this was either the day after the entertainment of Jethro with Aaron and the elders in the tent of Moses, or the day after Jethro's coming, as Aben Ezra: *that Moses sat to judge the people*; though his father-in-law was come to visit him, yet he did not neglect the care of his people, and the business that lay upon his hands for their good, civil and religious; but, the very day following his coming, closely applied himself to hear and judge causes; and such a vast body of people must find him work enough; and especially if we consider their quarrelsome disposition, for if they were so to one another, as they were to Moses and Aaron, they must be very litigious; however Moses bore with them, and attended to their causes, to do justice and judgment among them, being now made a prince and a judge over them by divine authority, and whom they acknowledged as such: *and the people stood by Moses, from the morning unto the evening*: not that a single cause was so long a trying, but there being so many of them in one day, that they lasted from the morning to night; so that when one cause was dispatched and the parties dismissed, another succeeded, and so continued all the day long: Moses he *sat* as judge, with great majesty, gravity, and sedateness, hearkening with all attention to what was said on both sides, and the people they *stood*, both plaintiff and defendant, as became them.

Ver. 14. *And when Moses's father-in-law saw all that he did to the people, &c.*] Or for them^q; for their information and instruction in the laws of God, and for the decision of cases brought before him, according to them; and what a deal of business was on his hands, and he went through for the good of the people: *he said, what is this thing that thou doest to the people?* this question he put, not as being ignorant what he did, he saw what he did, and understood it full well, but this he said to lead on to some conversation upon this head: *why sittest thou thyself alone?* no other judge upon the bench with him to assist him, to take it by turns, and to relieve and ease him: *and all the people stand by thee from morning unto even?* not being able to get their causes heard and tried, there being so many of them; and therefore some were obliged to wait all day long, before they could have their business done, which was both fatiguing to him and them.

Ver. 15. *And Moses said unto his father-in-law, &c.*] In answer to his question; and there were two things, as Aben Ezra observes, he did to the people, and for which they came to him; the one is observed in this verse, and the other in the next: *because the people come unto me to inquire of God*; of his mind and will in certain cases, and of his statutes and laws, as the following verse shews; what they should observe, and according to which they should conduct themselves: they came to inquire what God would have them to do; and, in doubtful cases, what was his will and pleasure, and to desire Moses to inform them; and if the things were of such a nature that he could not easily and readily do it,

^p ויקח acceptumque obtulit, Junius & Tremellius, Piscator, Fagius, Drusius.

^q לעמם propter populum Vatablus.

then to inquire of God for them, which in after-times was done by Urim and Thummim.

Ver. 16. *When they have a matter, they come unto me, &c.*] This is the other thing he did for them, as the above writer observes; which being last mentioned, he speaks of first, as follows, meaning that when there was a matter in difference between two persons or more, and they could not agree upon it among themselves, then they brought it to him to be heard and decided: *and I judge between one and another*; hear what they have to say on both sides, and then judge which is in the right and which is in the wrong, and determine what is to be done, according to the laws of God or according to the rules of justice and equity: *and I do make them know the statutes of God and his laws*; this relates to the first thing, their coming to him to inquire of God, what is his mind and will, or what he would have them do; and in order to this, and in answer to their request, he instructed them in the laws of God, both civil and religious: this is made use of by some, to prove that Jethro's coming to Moses was after the law was given: but this does not necessarily follow, because Moses, by a divine impulse, might be directed immediately to make known to the people what was the will and mind of God, with respect to any particular case they inquired about; and rather this seems to furnish out an argument to the contrary, since, if the laws and statutes of God had yet been given on Mount Sinai, the people could not have been ignorant of them, and so needed not such daily information and instruction from Moses.

Ver. 17. *And Moses's father-in-law said unto him, &c.*] Having observed what he did, and heard his answer to the question he put to him: *the thing that thou doest is not good*; not meaning that it was not morally good, or that it was morally evil; for it was certainly a good thing to inquire of the mind and will of God for the people, and to hear and decide matters in controversy between them, and do justice to both parties; but it was not good for the health of Moses; it was not commodious and convenient for him; it was not for his bodily welfare; it was too much for him, as he explains himself in the next verse.

Ver. 18. *Thou wilt surely wear away, &c.*] His natural strength and animal spirits, and so his flesh; he feared his constant application and attendance to business would impair his health, break his constitution, and bring him into a consumption. Moses was naturally of a strong and vigorous constitution; for, forty years after this, even to the time of his death, his natural force was not abated; or *fading thou wilt fade, or falling thou wilt fall*; in allusion to the leaves of trees in autumn, which fade, and wither, and fall: *both thou and this people that is with thee*: it was tiresome to the people, as well as fatiguing to Moses, who, because of the multitude of cases, were obliged to wait a long time, some of them from morning to night, and yet could not get their suit to come on, and so were obliged to attend next day, and perhaps day after day. The Targum of Jonathan is, "even

"thou also, Aaron and his sons, and the elders that are with them;" and so Jarchi; but these don't seem to have been assisting to him at all, as appears by what follows: *for this thing is too heavy for thee*; it was too great a burden upon his shoulders, what his strength was not equal to; for though his internal abilities were exceeding great, and he had a good will to the work, to serve God and his people, yet it was more, humanly speaking, than his bodily strength would admit of, or any mortal man could go through: *thou art not able to perform it thyself alone*; and this Moses was sensible of himself afterwards, and says the same thing, Deut. i. 9.

Ver. 19. *Hearken now unto my voice, I will give thee counsel, &c.*] Jethro being the elder man, and of some character and figure, being either a priest or prince of Midian, or both, might, without incurring a censure, take upon him to give advice to Moses, a younger man, and his son-in-law, though he was superior to him in office and in parts; and especially since his advice proceeded from a sincere and cordial regard for his health and welfare: *and God shall be with thee*; and succeed the advice he gave, which he persuaded himself would be agreeable to the will of God, and attending to it he would prosper, and find that the method taken would be blessed of God, and issue in his own good and the good of the people; or it may be taken prayerwise, as by some, *may God be with thee*; to direct thee to what thou shouldst do, either to take the advice, or reject it; and be it as it will, he wished him well, and that he might have his health, and that as his day was, his strength might be: *be thou for the people to God-ward*; or on the part of God, as Aben Ezra interprets it; that part of his work he advised him to retain by all means, which lay more immediately between God and the people; to be a mediator between them; to transact affairs for them with God; to inquire his mind and will in matters difficult and doubtful; to be, as Jarchi expresses it, a messenger and interpreter between them, and an inquirer of judgments of him, or what statutes and judgments he would have observed by them: *that thou mayest bring the causes unto God*; concerning which, as yet, he had given no directions as a rule to go by.

Ver. 20. *And thou shalt teach them ordinances and laws, &c.*] Both with respect to things civil and religious, which he should receive from God: *and shalt shew them the way wherein they must walk*; the path of faith and duty, the way of truth, holiness, and righteousness: *and the work that they must do*; both with respect to God, and one another, the various duties and exercises of religion, every thing relating to their moral, religious, and civil conduct.

Ver. 21. *Moreover, thou shalt provide out of all the people, &c.*] Or *look out*: from among them; see Acts vi. 3. *able men*; or *men of power*; meaning not so much men of strong and robust constitutions, who, as Aben Ezra says, are able to bear labour; but men that have strength of heart, as Ben Gersom expresses it, men of spirit and courage, and are not afraid to do justice, to repress vice, and countenance virtue; or,

¹ נבל תבול marcescendo marcesces, Moutanus; so Ainsworth; ca-
deto caedes, Pagninus.

² ויהי אתה ויהי עם פועל in loc.

³ תראה videbis, Moutanus; tu prospice, Tigarine version; tu vi-
deto, Drusius.

⁴ ויהי אתה ויהי עם פועל viros virtutis, Moutanus, Vatablus; viros fortitudinis,
Cartwright.

as Maimouides says*, have a strong heart, or courage and boldness to deliver the oppressed from the hands of the oppressor. Jarchi interprets it of rich men, of men of substance, who have no need to flatter, or play the hypocrite, and to know the faces of men: *such as fear God*; who have the fear of God before their eyes, and on their hearts, in all they do, and therefore can't do those things that others do, who are destitute of it; can't give a cause the wrong way wilfully, or pervert judgment, and are the reverse of the character of the unjust judge, that neither feared God nor regarded man, Luke xviii. 2: *men of truth*; true men, sincere, upright, and faithful men, that love truth and hate lies and falsehood, and will take some pains to get at the truth of a cause, to inquire where it lies, and pursue and encourage it where it is found, and discourage to the uttermost falsehood, lies, and perjury: *having covetousness*; in themselves and others, filthy lucre, dishonest gain, mammon of unrighteousness, and so not to be bribed and corrupted, and execute wrong judgment for the sake of money: *and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens*; meaning not courts of judicature, consisting of such a number of judges, for such a court was never known to have a thousand judges upon the bench at once; the highest court of judicature that ever was among the Jews, which was long after this time, consisted but of seventy or seventy-one: but the sense is, that each of these should have such a number of persons, or rather families, under their care, who, when they applied unto them for justice, should faithfully administer it to them; see the note on ver. 25.

Ver. 22. *And let them judge the people at all times, &c.*] In their several districts, whenever a matter of difference between man and man arises, and the case is brought before them, let them judge impartially between them, and determine what is right and wrong, and execute judgment and justice truly; which would take off a great deal of business from the hands of Moses: *and it shall be that every great matter they shall bring to thee*; any affair of great importance, and difficult of determination, and about which the judges may have some doubt in their minds, and they are not clear as to the decision of it; this, they the judges, not the people, were to bring to Moses: *but every small matter*; which is of no great importance, or is easy of decision, where the right and the wrong clearly appear, and there is no difficulty in the determination of it: *so shall it be easier for thyself*; to go through the business that would be necessarily devolved upon him, as the chief ruler and governor, supreme judge, lawgiver, leader, and commander: *and they shall bear the burden with thee*; of ruling and judging the people; they taking a share of it, it would sit the lighter and easier upon him; and the whole seems to be wise and prudent counsel.

Ver. 23. *If thou shalt do this thing, &c.*] Harken to the advice given, and put it in execution, by choosing out of the people, and placing over them, judges qualified, as directed: *and God command thee so*; for he did not desire him to follow his advice any further

than it appeared to be according to the will of God, which he doubted not he would inquire about; and if he found it was agreeable to it, and should pursue it: *then thou shalt be able to endure*; to continue in his office and post, and hold on for years to come, God granting him life and health; whereas otherwise, in all human probability, he must waste and wear away apace: *and all this people shall also go to their place in peace*; having had their cases heard and tried, and their differences adjusted to satisfaction; and quick dispatch being made, they would return to their tents or places of abode in much peace of mind, and sit down contented with the determination made, and pleased that the lawsuit was not protracted to any unreasonable length of time. Jarchi interprets all this people, of Aaron, Nadab, and Abihu, and the seventy elders that came with him, as if they by this means would be eased, and so pleased with it.

Ver. 24. *So Moses hearkened to the voice of his father-in-law, &c.*] Considered what he said, weighed it well in his mind, and judged it good advice, and determined to follow it: *and did all that he had said*; by choosing such men as he directed to, and committing the judgment of the people to them, as follows:

Ver. 25. *And Moses chose able men out of all Israel, &c.*] He looked among them, and selected the best of them, such as most answered to the qualifications it was requisite they should have; and though only one of them is here mentioned, which is the first Jethro gave, yet no doubt they were all attended to, though not expressed: *and made them heads over the people*; rulers, governors, judges, and officers; this is a general word, comprehending their several particular offices they sustained; which seem to be chiefly distinguished by the different numbers of people, or families, under them, otherwise their work and office were much the same: *rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens*; just as Jethro advised, ver. 21. According to the Targum of Jonathan, the rulers of thousands were 600, rulers of hundreds 6000, rulers of fifties 12,000, and the rulers of tens 60,000; and so Jarchi; and the like account is given in both the Talmuds*, where the whole is summed up, amounting to 78,600; which account Aben Ezra disapproves of and thinks not credible: it is built upon the number of Israel at this time, when they came out of Egypt being 600,000 men; and so if there was a ruler to every thousand men, there must be 600 of them, and so on; but these thousands may intend not individual persons, but families, that these were appointed over as the families of Israel and Judah are called the thousands, Judg. vi. 15. Mic. v. 2. and this will serve greatly to reduce the number of these judges and officers.

Ver. 26. *And they judged the people at all season, &c.*] Any day in the week, or any time in the day whenever there was any occasion for them, and case were brought before them: *the hard cases they brought unto Moses*; that is, the judges brought them to Moses when such came before them which were too hard for them, it was difficult to them to determine right about them, then they brought them to be heard and

* Hilchot Sanhedrin, c. 2. sect. 7.

* T. Hieros. Sanhedrin, fol. 19. 3. T. Bab. Sanhedrin, fol. 18. 1.

decided by him; for the judges, and not the people, best knew when a case was hard or easy to determine: *but every small matter they judged themselves*; and gave it as they saw was most agreeable to justice and equity, and did not trouble Moses with it; by which means he was eased of a great deal of business and fatigue, which was Jethro's view in giving the advice he did.

Ver. 27. *And Moses let his father-in-law depart, &c.*] After he had been with him some time, and desired leave to go into his own country, which was granted; or he *dismissed*⁷ him in an honourable way: and as he

went out to meet him when he came, if he did not attend him, when he went, some way in person, yet sent a guard along with him, both for honour and for safety: *and he went his way into his own land*; the land of Midian: the Targum of Jonathan, "he went to "proselyte all the children of his own country;" or, as Jarchi expresses it, the children of his family; and it is plain that the Kenites and Rechabites descended from him, who in after-times lived among the Jews, and were proselytes to their religion, Judg. i. 16. 1 Chron. ii. 55. Jer. xxxv. 2.

C H A P. XIX.

IN this chapter we have an account of the coming of the children of Israel to Mount Sinai, ver. 1, 2. of the covenant made with them there, the proposal on the part of God, and their acceptance of it, ver. 3—8. the previous notice God gave three days before of his appearance on the mount, the orders for their preparation to meet him, and the execution of them, ver. 9—15. the awful and tremendous appearance of God upon the mount, ver. 16—20. and the strict charge given, that neither people nor priests should come near and gaze, only Moses and Aaron with him were to come up, bounds being set to prevent the rest, ver. 21—24. and the chapter is closed with observing, that Moses went down from the mount, and delivered to the people what the Lord spoke to and by him, ver. 25.

Ver. 1. *In the third month, when the children of Israel were gone forth out of the land of Egypt, &c.*] Which was the month Sivan, and answers to part of May and part of June: *the same day came they into the wilderness of Sinai*; which had its name from the mountain situated in it, and that from the bushes which grew upon it. Justin² calls it Synan, which he says Moses occupied, and Strabo³, Sinnan. Hither they came either on the same day they came from Rephidim; which, according to Bunting^b, were eight miles from it, or on the same day of the month, as to number, that is, on the 3d day of the 3d month; and so Jerom^c and others say it was on the 47th day after their coming out of Egypt, three days after which they received the law on Mount Sinai, it being a generally received notion that the law was given 50 days after the passover; hence the feast of weeks is called from thence the feast of pentecost, or 50 days: or rather this was the first day of the month, as Jarchi and R. Moses; with which agrees the Targum of Jonathan; and so was the 45th of their coming out of Egypt, five days after which they received the law; it being a tradition with the Jews, as Aben Ezra observes, that that was given on the 6th of Sivan, and may be accounted for thus; on the first day they came to Sinai, and encamped there, on the day following Moses went up to God, ver. 3. on the third day Moses gathered the elders together, ver. 7. and declared to them the words of God, and on the 3d day after

that, which was the 6th, the law was delivered to them.

Ver. 2. *For they were departed from Rephidim, &c.*] After they had fought with Amalek, and came to the western part of the mount to Horeb, where the rock was smitten for them; and they were come from that now, and encamped at Sinai, after Jethro had paid a visit to Moses: *and were come to the desert of Sinai, and had pitched in the wilderness*; that is, of Sinai, as in the preceding verse: *and there Israel encamped before the mount*; Mount Sinai, from whence the desert or wilderness was called. This, as Jarchi says, was on the east side of the mount; Horeb and Sinai were but one and the same mountain, which had two tops. Horeb was on the western side, near to which lay the plain of Rephidim; and Sinai was on the eastern side, on which the wilderness of that name bordered: so that the children of Israel, when they came from Rephidim, came from the western side, and took a circuit about and came to the eastern; which, according to a fore-mentioned writer, was eight miles, and was the 12th station or mansion of the children of Israel. This number 12 is taken notice of by some, as having something singular and peculiar in it; there were the 12 tribes of Israel, and at their 12th mansion the law was given them; Christ had 12 apostles, and there are 12 foundations of the new Jerusalem, and 12,000 were sealed out of every tribe of Israel.

Ver. 3. *And Moses went up unto God, &c.*] Who was in the pillar of cloud upon the top of the mount; this was on the second day, according to the Targum of Jonathan: *the Lord called unto him out of the mountain*; or had called unto him, as Aben Ezra, since without his leave he could not have gone up. He called to him out of the cloud upon the top of the mountain to come up, and being come near him, he called to him, and spoke with an articulate voice, as follows: *saying, thus shalt thou say to the house of Jacob, and tell the children of Israel*; which are the same, and are described as descending from the same person, who was called by both names; the one was his name in the former and lower state of his life, the other in the latter and more prosperous one; and his posterity are called by these two names, as Bishop

⁷ וישלח & dimisit, V. L. Tigurine version, Montanus, Vatablus, Drusius, Piscator.

² E Troge, l. 36. c. 2.

^a Geograph. l. 16. p. 520.

^b Travels, p. 82.

^c Epist. Fabiolæ de 42 mansion. fol. 15. c. 1. tom. 3.

Patrick observes, to put them in mind, that they who had lately been as low as Jacob, when he went to Padan-aram, were now grown as great as God made him when he came from thence, and was called Israel.

Ver. 4. *Ye have seen what I did to the Egyptians, &c.*] The plagues he brought upon them in Egypt, and the destruction of them at the Red sea; these things they were eye-witnesses of, and needed no other proof or evidence to convince and assure them of them, and therefore must be under obligation to attend to what he was about to recommend unto them, for which reason this is observed: *and how I bore you on eagles' wings*; that is, as on eagles' wings, the note of similitude being wanting, but to be supplied; for it cannot be thought that they were literally bore on eagles' wings; but as that creature is reported to be very affectionate to its young, and careful of it, and, as is said, only to one; for, having more, it will cast away all but one, and reserve that, which it carefully nourishes; and being swift of flight, and strong of wing, it will in a remarkable manner take its young upon it, and safely and swiftly convey it where it pleases; of which see the note on Deut. xxxii. 11. The eagle excels other birds both in its strength and in the bigness of its body; and especially its pectoral muscles, by which its wings are supported; are very strong, so that it can carry its young, and other things, on its back and wings; and some such thing nature itself seems to have required, as naturalists observe^a; and there are some histories, which, if true, greatly confirm and illustrate this. *Ælianus*^c reports of *Tilgamus*, a Babylonian, and who afterwards was king of Babylon, and who seems to be the *Tilgath Pilneser* of the Scriptures, king of Assyria, that when a lad, being thrown down from the top of a tower, an eagle, which is a very quick-sighted bird, saw him, and, before he came to the ground, flew under him, took him upon its back, and carried him into a garden, and gently let him down. So it is related of *Aristomenes*^d, that as he was casting headlong into a deep ditch by the Lacedæmonians, where they used to throw condemned malefactors, an eagle flew under him, and bore him on its wings, and carried him to the bottom, without any hurt to any part of his body. *Jarchi* observes, that whereas other birds carry their young between their feet, for fear of those that fly above them, the eagle flying above all others, and so in no fear of them, carries its young upon its wings, judging it better that a dart should pierce that than its young. The *Targums* of *Jonathan* and *Jerusalem* paraphrase the words, "and I bore you on clouds, as on eagles' wings;" which covered, and protected, and sustained them, as the eagles' wings do its young; the former adds, from *Pelusium*, a city in Egypt, supposed by the *Targumist* to be the same with *Rameses*; where *Jarchi* observes the people of Israel were very swiftly gathered together as the place of their rendezvous, and were as safely brought from thence to the place where they now were. Thus the Lord shewed an affectionate concern

for Israel, took them under his care and protection, stood between them and the Egyptians in a pillar of cloud, and secured them from their arrows, and swiftly and safely removed them from the land of Egypt to the place where they now were, distinguishing them from all other nations, having chosen them to be a special people to himself: *and brought you unto myself*: to the mountain of God, where he had appeared to Moses, and given this as a sign and token of the truth of his mission, that he and Israel, when brought out of Egypt by him, should serve him on this mount; and now they were brought thither, where he was about not only to grant his presence in a very singular manner, but to deliver his law unto them, and enter into a covenant with them, and establish and settle them as his people; so that they were a people near unto the Lord, taken into covenant, and indulged with communion with him, and made partakers of various distinguished blessings of his: both the above *Targums* are, "I brought you to the doctrine of my law," to receive it at this mount.

Ver. 5. *Now therefore, &c.*] Since they had received such marks of his favour, and were laid under great obligations to him: *if ye will obey my voice indeed*; truly, sincerely, and heartily; or in *hearkening hearken*, or in *obeying obey*^e; that is, closely and attentively hearken to what he should say to them, and thoroughly and constantly yield a cheerful obedience to his commands: *and keep my covenant*; now about to be made with them, which would consist of promises of good things to be done to them on his part, and of duties to be performed by them on their part, and so would constitute a formal covenant by stipulation and restipulation: *then ye shall be a peculiar treasure unto me above all people*; be as highly valued by him, and as carefully preserved as the richest treasure among men; even as the treasure of princes, consisting of gold and silver, precious stones, pearls and jewels, and every thing that is valuable; and of this he would give such proof and demonstration, as would make it appear that they were esteemed by him above all people upon the face of the earth; being chosen for his peculiar treasure, and redeemed out of the house of bondage and slavery to be his peculiar people, and distinguished from all others by particular favours and blessings: *for all the earth is mine*; as it is, and the inhabitants of it, by creation, sustentation, preservation, and dominion, all being made, upheld, preserved, and governed by him; and therefore, as he had a right to all, could choose what part he pleased for his special use and service; or *though all the earth is mine*^h, as *Marinus* in *Aben Ezra*, which yet the latter does not seem to approve of; and then the sense is, though the whole world was his, and all that is in it, yet such was his special affection, and peculiar regard to Israel, as to choose them, and esteem them as his portion and inheritance, his jewels and peculiar treasure.

Ver. 6. *And ye shall be unto me a kingdom of priests, &c.*] Instead of being in a state of servitude and bondage, as they had been in Egypt, they should be

^a Scheuchzer. *Physica Sacra*, vol. 2. p. 186.

^b *Hist. Animal.* l. 12. c. 21.

^c *Pausaniæ Messenica*, sive, l. 4. p. 250, 251.

^d שמעון שבתאי *shbedienco obediēritis*, *Pagninus*, *Montanus*; au-

diendo audiveritis, *Drusius*; auscultando auscultabitis, *Piscator*; so *Ainsworth*.

^h כן תמצי, *Vatablus*; quamvis, *Piscator*, *Drusius*.

erected into a kingdom, become a body politic, a free state, a commonwealth governed by its own laws, and those laws of God's making; yea, they should be a kingdom to him, and he be more immediately the king of them, as he was not of others, the government of Israel being a Theocracy; and this kingdom should consist of men that were priests, who had access to God, served him, and offered sacrifice to him; or of men greatly esteemed and honoured, as priests were in those times. Jarchi interprets it, a kingdom of princes, as the word sometimes signifies: the subjects of this kingdom were princes, men of a princely spirit, and these princes, like those of the king of Babylon, who boasted they were altogether kings; and like the Roman senators, of whom the ambassador of Pyrrhus said, that he saw at Rome as many kings as he saw senators. And so here all the Targums render it, *kings and priests*: to which reference seems to be had not only in 1 Pet. ii. 9. but in Rev. i. 6. they were kings when they got the victory, as in the times of Joshua, over the several kings of Canaan, and had their kingdoms divided among them; and before the priesthood was settled in the family of Aaron, every head of a family in Israel was a priest; and they were all priests at the passover, as Philo¹ observes: and so the spiritual Israel of God are kings and priests; they are kings, having the power and riches of kings; having got through Christ the victory over sin, Satan, and the world; and being possessed of the kingdom of grace, and heirs of the kingdom of glory; and priests, being allowed to draw nigh to God, to present themselves, souls and bodies, a holy and living sacrifice, to offer to him the sacrifices of prayer and praise through Christ, by whom they become acceptable to him: *and an holy nation*: being separated from all others, and devoted to the worship and service of God, having holy laws, and holy ordinances, and a holy service, and a holy place to perform it in, and holy persons to attend unto it, as they afterwards had. In allusion to this, the spiritual Israel, or people of God, are also called so, 1 Pet. ii. 9. being chosen unto holiness, redeemed from all iniquity, called with an holy calling, sanctified by the blood of Christ, and made holy by the spirit of God, and under the influence of his grace live holy lives and conversations: *these are the words thou shalt speak unto the children of Israel*; what he would have them do, and they were bound to do in a way of duty to him, and what he in a way of grace would do for them, and they should be unto him,

Ver. 7. *And Moses came and called for the elders of the people, &c.*] After he had heard the above words from the mouth of God, he came down from the mount into the camp of Israel, and sent for the elders or principal men of the tribes and families of Israel to come to him: *and, being gathered together, laid before their faces all these words which the Lord commanded him*; expressed them in the plainest manner, set them in the clearest light to their minds and consciences; so that they thoroughly understood them, were fully

convinced of the propriety of these things God required of them, and their obligation to observe them, and saw plainly the greatness and importance of what he promised unto them.

Ver. 8. *And all the people answered together, &c.*] By their heads and representatives, the elders, summoned before Moses, to whom he declared the whole will of God; or this being communicated by them to their respective tribes and families, they were all of one mind; there was not a contradicting voice among them, they all gave the same answer, or all united in returning for answer what follows: *all that the Lord hath spoken we will do*; obey his voice in all things he directs unto, or commands to be done, and keep the covenant he should make with them, and observe whatever was required on their parts; which was well spoken, if with the heart, and if, under a consciousness of their own weakness, they had expressed their desire of dependence upon the grace of God to enable them to perform, see Deut. v. 28, 29. The Septuagint version adds, *and we will hear*, or be obedient, as in ch. xxiv. 7: *and Moses returned the words of the people unto the Lord*; not for his information, who knew very well what they had said, but for the discharge of his office as a mediator and messenger between God and them: this, according to Jarchi, was on the third day of the month.

Ver. 9. *And the Lord said unto Moses, &c.*] As the Targum of Jonathan, on the third day; though Jarchi says the fourth; which seems not so well to agree with his words on the preceding verse, since it seems to be at the same time that Moses returned the words of the people to the Lord, that he said what follows to him: *lo, I come unto thee in a thick cloud*; which was different from the pillar of cloud in which he went before the people, and now stood in it on the top of the mount; for he speaks not now of his present appearance to Moses, but of his appearance on the mount three days after; wherefore the Septuagint version wrongly renders it, *in a pillar of cloud*; there were appearances of the divine Majesty in a cloud frequently afterwards, both in the Old and New Testament, see Exod. xl. 34. 1 Kings viii. 10, 11. Matt. xvii. 5. and so Christ, the mighty Angel, is said to be clothed with a cloud, Rev. x. 1. And from such appearances as these, the Heathens have represented their deities, as Apollo², Venus¹, Juno^m, and others, coming in a cloud, or clothed with one: *that the people may hear when I speak with thee, and believe thee for ever*; they had believed Moses already, particularly at the Red sea, when they saw what was done there, but afterwards, as it seems, returned to their unbelief again; but now, as they would be eye-witnesses of the cloud in which the Lord would appear to Moses, so they would be ear-witnesses of what he said to him; for though the cloud was a thick one in which he came, so that they could not see any similitude, any likeness at all, not so much as a brightness, a shining glory, as they had seen in the pillar of cloud, see ch. xvi. 7, 10.

¹ De Vita Mosis, l. 3. p. 686.

² Nube & candentes humeros amictus

Angur Apollo.

Horat. Carmina. l. 1. ode 8.

¹ Et Venus aethereis inter dea candida nimbo

Dona ferens aderat.

Virgil. Æneid. l. 8. prope finem.

Hoc Venus obscuro faciem circumdata nimbo

Detulit.

Virgil. Æneid. l. 12.

^m Agens hyemem nimbo succincta, per auras. — Ib. Æneid. 10.

yet, the voice of God out of it was so loud, when he spoke with Moses, that this vast body of people being placed around, at the lower part of the mount, heard plainly and distinctly all that was said; so that they were sure they were not imposed upon by Moses, but that the law he delivered to them was from God, since they heard it with their own ears; and therefore they and their posterity believed it for ever, and never entertained the least distrust of the divinity and authority of it. This case was widely different from that of Numa or Mahomet, the one pretending to receive instructions from the goddess Egeria, and the other from the angel Gabriel; but all depended upon their own word, none were, nor did they pretend that any were eye or ear witnesses of what they declared; but such was the case here: *and Moses told the words of the people unto the Lord*; the same which he is said to return to him in the preceding verse, and here repeated for the confirmation of it, and to lead on to what the Lord had to say further concerning them.

Ver. 10. *And the Lord said unto Moses, &c.*] On the fourth day, according to the Targum of Jonathan; *go unto the people*; go down from the mountain, from the top of it, where he now was, to the camp of Israel, which was pitched before it: *and sanctify them to-day and to-morrow*; the fourth and fifth days of the month; that is, he was to instruct them how they were to sanctify themselves in an external way, by washing themselves, as after mentioned, their bodies and clothes, and by abstaining from all sensual pleasures, lawful or unlawful: *and let them wash their clothes*; which the Jews understood not of their garments, but of their bodies also; teaching them by these outward things the necessity of internal purity and holiness, to appear before God: these outward rites were in use before the law of Moses, as appears from Gen. xxxv. 2. and the Heathens themselves have similar notions of the cleanness of bodies and garments, as well as the purity of mind, being acceptable to their deities^a.

Ver. 11. *And be ready against the third day, &c.*] Not the third day of the month, but the third day from hence, this being the fourth, and the morrow the fifth, and the third day, the day following that, the sixth, on which day it is generally agreed by the Jews that the law was given, see the note on ver. 16. *for the third day the Lord will come down in the sight of all the people upon Mount Sinai*; which must be understood, consistent with his omnipresence, and is only expressive of some visible display of his power, and of some sensible token of his presence to the people; he was now upon it in the pillar of cloud, but then he would appear in another manner, and descend in a thick cloud and fire, which all the people would see, though they could not see the similitude of any thing in it.

Ver. 12. *And thou shalt set bounds to the people round about, &c.*] That is, round about the mountain, by drawing a line, throwing up a foss or ditch, or else by laying up heaps of stones or sand, which might be come at easily, or bushes and branches of trees, which grew thick on the mount, from whence it had its name; but be it what will that were used, these were to sig-

nify, that so far the people might go, but no further, which their curiosity might prompt them to: *saying, take heed unto yourselves that ye go not up into the mount*; so far were they from being allowed to go up to the top of it, that they were not allowed to ascend it at all, or to go any further than where the ascent or rise began; it was at their peril to ascend, and this was what they were to take heed unto, lest they incurred danger: *or touch the border of it*; it being the mountain of God, and relatively holy through his presence on it: *whosoever toucheth the mount shall be surely put to death*; which severe law was made to deter them from any attempt to go up the mountain, since it was death even to touch it, see Heb. xii. 18.

Ver. 13. *There shall not a hand touch it, &c.*] The mountain or the border of it, which is repeated that it might be taken notice of; and to shew that it would be resented if they were to stretch out their hand and only lightly touch it, much more should they set their feet upon it and attempt to ascend it: or rather, *shall not touch him*^o; that is, the man that shall touch the mountain; he shall be so detestable and abominable, whoever touches it or breaks through the bounds of it, and attempts to ascend it, that no man shall follow him to lay hold on him, in order to bring him back to justice, but shall dispatch him at once in one or other of the ways directed to: *but he shall surely be stoned, or shot through*; if near at hand, all about him shall rise upon him, and take up stones and stone him; but if he is got at a distance, then they were to shoot arrows at him; and in this way *Aben Ezra* interprets it; the words, says he, refer to the man that toucheth the mount, who is not to be followed and apprehended, but those that see him, and are near, abiding in the place where they are, are to stone him immediately, and if afar off they are to throw darts at him: though the Targum of Jonathan seems to understand it, as if punishment would be immediately inflicted upon such a person, not by the hands of men, but by the hand of God; for it says, such an one shall be stoned with hailstones, and fiery darts shall be spread upon him; or, as the Jerusalem Targum, shall be shot at him: *whether it be beast, or man, it shall not live*; that touches the mountain, and so it is explained, Heb. xii. 20. the word *beast* comprehends all kinds of beasts, wild and tame, and all sorts of cattle, of the herd or flock; as the word *man* takes in women as well as men, as *Ben Gersom* observes; *Aben Ezra* thinks fowls are not mentioned, because they cannot be taken, but fly away immediately; but then they might be shot: *when the trumpet soundeth long, they shall come up to the mount*; this, according to *Jarchi*, was a trumpet of a ram's horn; the word used in the Arabic language signifying a ram; but it is a mere fancy and fable of his, that this was of the ram of Isaac which was sacrificed in his stead; it is much more likely that there was indeed no real trumpet, only a sound was formed like the sound of one; and, it is highly probable, was formed by the ministering angels; *Aben Ezra* observes, that the sound of a trumpet was never heard until the day of the decalogue, until the day that was given; and that there was not a greater won-

^a Casta placent superis, pura cum veste venito.

Tibullus.

^o לא תגע בו non tanget eum, Vatablus, Drusius, non feriet eum, Tigurine version.

der on Mount Sinai than this: the design and use of it was to gather this vast body of people together, to come and hear what God had to say unto them; and when its sound was protracted to a great length, or was in one continued tone, and somewhat lower, as is usual when a trumpet is about to cease blowing, then the people were to take it as a token that they should approach the mountain; not to ascend it, but come to the lower and nether part of it, where bounds were set to direct them how far they might go, and no further: so the Septuagint version is, "when the voices" (or thunders) and the trumpets and the cloud departed from the mountain, they went up to the "mountain:" a certain Jewish writer^p interprets this, not of the people in general, but of Aaron and his sons, and of the seventy elders, see ver. 24.

Ver. 14. *And Moses went down from the mount unto the people, &c.*] The same day that he went up, the fourth day of the month: *and sanctified the people*; instructed them and ordered them what they should do for their sanctification, in order to their hearing the law from the mouth of the Lord: *and they washed their clothes*; as the Lord had directed Moses to enjoin them, and as he had commanded them, see the note on ver. 10.

Ver. 15. *And he said unto the people, be ready against the third day, &c.*] The third day from thence, the sixth of the month Sivan, against which day they were to prepare themselves, by washing their garments, and all other outward acts of sanctification and purity they were directed to, that they might be ready for the service of that day, to hear and receive the law from God himself: Aben Ezra has this note on the passage, "perhaps not a man slept that night, that he might hear the voice of the Lord in the morning," as was the way or custom of the high-priest on the "day of atonement;" that is, not to sleep the night before: *come not at your wives*; or, *do not draw nigh to a woman*^q, to lie with her; meaning not with a strange woman, or one that was not his wife, for that was not lawful at any time; nor with a menstruous woman who was unclean, and so forbidden, but with a man's own wife: what was lawful must now be abstained from, for the greater sanctification and solemnity of the service of this day, see 1 Cor. vii. 5. so Chæremôn^r the stoic says of the Egyptian priests, that when the time is at hand that they are to perform some very sacred and solemn service, they spend several days in preparing for it; sometimes two-and-forty, sometimes more, sometimes less, but never under seven; when they abstain from all animals, and from all kind of herbs and pulse, and especially from venereal conversation with women; and to this latter Juvenal^s the poet has respect.

Ver. 16. *And it came to pass on the third day in the morning, &c.*] The sixth of the month, according to the Targum of Jonathan, and so Jarchi; on which day, as the Jews generally say^t, the law was given, and which, they also observe, was a sabbath-day: yea, they

^p R. Samuel Ben Hophni, apud Aben Ezra, in loc.

^q תבשו אל אשה *men approbentibus uxorem*: Sept. to a woman, Ainsworth.

^r Apud Porphyry, de Abstinentiâ, l. 4. sect. 7. Vid. Clement. Alexand. Stromat. l. 1. p. 306.

^s Ille petit verian: quoties non abstinet uxore, Concubitu, sacris observanciisque diebus.

Juvenal, Satyr 6.

are sometimes so very particular as to fix the hour of the day, and say^u, it was the sixth hour of the day, or 12 o'clock at noon, that Israel received the decalogue, and at the ninth hour, at three o'clock in the afternoon, returned to their stations: *there were thunders, and lightnings, and a thick cloud upon the mount*; which were to awaken the attention of the people to what they were to hear and receive, and to strike their minds with an awe of the divine Being; and to add to the solemnity of the day, and the service of it; and to signify the obscurity and terror of the legal dispensation, and the wrath and curse that the transgressors of the law might expect, even an horrible tempest of divine vengeance, see Heb. xii. 18. *and the voice of the trumpet exceeding loud*; or, *exceeding strong*^v; being blown by the mighty angels, and by ten thousand of them, with whom the Lord now descended: *so that all the people that was in the camp trembled*. at the sound of it, it was so loud and terrible, and it so pierced their ears and their hearts: a different effect the Gospel-trumpet the jubilee-trumpet, the joyful sound of love, grace, and mercy, has upon sensible sinners, and on true believers: the law with its curses terrifies, the Gospel with its blessings comforts.

Ver. 17. *And Moses brought forth the people out of the camp, &c.*] Which was before the mountain and near it, when the above tokens were given of the divine Presence on it; as they were thrown into a panic upon the sound of the trumpet, it was, perhaps, with some difficulty that they were brought out of the camp, or persuaded to quit it; and nothing short of the presence of Moses at the head of them, to go before them, and lead them to the foot of the mountain, could have prevailed upon them to have done it: *to meet with God*; who came forth in such an awful and solemn manner, as their King and lawgiver, to deliver a body of laws to them, to be the rule of their future conduct: *and they stood at the nether part of the mount*; at the bottom of it, where bounds were set, and a fence made, that they should proceed no further, and yet near enough to hear what God said to Moses and to them.

Ver. 18. *And Mount Sinai was altogether on a smoke, &c.*] Not from nature, as volcanos, but for a reason after given; it seemed to be one large body of smoke, nothing else to be seen but smoke; an emblem of the darkness of the legal dispensation, which was full of obscure types and figures, of dark shadows and smoky sacrifices, to which the clear day of the Gospel dispensation is opposed, see 2 Cor. iii. 12—18. *because the Lord descended upon it in fire*; in flaming fire, as the Targums, which set the mountain on fire, and caused this prodigious smoke; for if he, who is a consuming fire, but toucheth the hills and mountains, they smoke, Psal. civ. 32. *and the smoke thereof ascended as the smoke of a furnace* such an one as that which Abraham in vision saw, Gen. xv. 17. *and the whole mount quaked greatly*: to which circumstance Deborah refers in her song, when she speaks of mountains melting

^u T. Bab. Sabbat, fol. 86. 2. & Yoma, fol. 4. 2. Seder Olam Rabba, c. 5. p. 18.

^v Pirke Eliezer, c. 46.

^w מטרד מן חזקתו fortis valde, Pagninus, Montanus, Vatablus; so Ainsworth.

and flowing from before the presence of the God of Israel, and particularly of Sinai, Judg. v. 4, 5. and the psalmist, who makes mention of the earth shaking, and the heavens dropping, and of Sinai being moved at his presence, Psal. lxxviii. 8. it is probable there was an earthquake at this time, which sometimes attends thunders and lightnings, see Rev. xvi. 18.

Ver. 19. *And when the voice of the trumpet sounded long, &c.*] Not in one continued tone, as before, ver. 13. where a different word is used, and when it decreased, and was about to cease, which was to summon the people to attend; but now they were come to the foot of the mount, and this sounding was a preparation to the giving of the law unto them, and was not one continued even tone: but waxed louder and louder; or, going, and exceeding strong; or, strengthening itself exceedingly²; it went on to an high pitch, until it was exceeding vehement and strong, and so sonorous as scarce to be bore: *Moses spake*; what he said is not here recorded; it is highly probable, as has been observed by some, that he uttered those words related of him in Heb. xii. 21. *I exceedingly fear and quake*; such an impression did this loud and strong voice of the trumpet make upon him: *and God answered him by a voice*: a still and gentle one, in order to encourage and comfort him; and so the Targum of Jonathan paraphrases it, "with a pleasant and audible voice, "and with delightful words."

Ver. 20. *And the Lord came down on Mount Sinai, &c.*] In the above visible tokens of his presence and power; otherwise he is the incomprehensible Jehovah, that immense and omnipotent Being, who fills heaven and earth, and cannot be contained and circumscribed in either: *on the top of the mount*; where the fire he descended in rested, and where the smoke and thick cloud were, as a token of his presence: *and the Lord called Moses up to the top of the mount*; who either was at the bottom of it with the people, or in a higher ascent of it between God and them: *and Moses went up*; to the top of it, where the Lord was, as he ordered him: a certain traveller³ tells us that the top of this mount was scarce 30 feet in circumference.

Ver. 21. *And the Lord said unto Moses, go down, &c.*] As soon as he was got to the top of the mount he was bid to go down again to the bottom, with a message to the people: *charge the people, lest they break through unto the Lord to gaze*; to see if they could observe any similitude or likeness of God, that they might have an idea of it in their minds, or make an image like unto it; to prevent which, the Lord, knowing the vanity and curiosity of their minds, ordered Moses to give them a strict charge not to transgress the bounds set them, or to break down or break through the fence of stones and sand, or hedge of bushes, brambles, and branches of trees, or whatever was placed for bounds: *and many of them perish*; or fall²; by the hand of God; either fall by death, or into some grievous calamity, as the men of Bethshemesh perished through looking into the ark, 1 Sam. vi. 19.

Ver. 22. *And let the priests also, which come near unto*

the Lord, &c.] Either the first-born, as the Jews generally interpret it, so Jarchi and Aben Ezra; who were sanctified to the Lord, and in whose stead afterwards the Levites were taken; or the sons of Aaron, who should be, and were potentially, though not actually priests, as Ben Gersom expresses it, from an ancient book of theirs called Mechilta; or rather some principal persons, as heads of families and the like, who, before the priesthood was settled in the family of Aaron, officiated as priests, and drew nigh to God, and offered up sacrifices for themselves and others, and were distinguished from others by this character, and therefore do not intend princes, as some interpret the word; for the description of them will not agree to them, but plainly points to a sort of men, to whom it was peculiar to perform that office. These Moses is bid to charge that they sanctify themselves; in the same manner as the people in general were before ordered, and keep themselves within the same bounds; not daring to transgress them, because they were persons that used to draw nigh to God in the performance of religious actions: *lest the Lord break forth upon them*; and smite them, that they die, in like manner as he made a breach on Uzzah afterwards for touching the ark of the Lord, 2 Sam. vi. 6, 7, 8.

Ver. 23. *And Moses said unto the Lord, &c.*] Upon his giving such strict orders both with respect to the people and the priests: *the people cannot come up to Mount Sinai*; suggesting as if there was no need for him to go down on that account, to give them a charge not to break through and gaze; since, as he thought, there was no probability that they ever would attempt it, seeing such a solemn charge had been given, nor any possibility of it, since such a fence was made: *for thou chargedst us, saying, set bounds about the mount, and sanctify it*; and accordingly bounds have been set, that the people may not go up it, and the place has been declared sacred, that so none will presume to do it, according to the solemn charge that has been given: some⁴ read the preceding clause by way of interrogation, *may not the people come up to Mount Sinai?* may not any of them? or, if any of them, who may? and there was the greater reason for asking such a question since the priests that drew near to God might not, and so the next words are conceived to be an answer to it.

Ver. 24. *And the Lord said unto him, away, get thee down, &c.*] And prevent the people and priests from breaking through the bounds and gazing, to which their curiosity would tempt them; as the Lord knew better than Moses, and it was high time for him to be gone, the matter required haste, the people were under great temptations of indulging their curiosity, to the peril of their lives: *and thou shalt come up, thou, and Aaron with thee*; which is thought to be an answer to the question, who might come up? only himself and Aaron, who was his prophet and spokesman, and concerned with him in his miracles, and in conducting the people of Israel; and who was to be chief priest, as Moses was to be, and was the leader and governor of the people: *but let not the priests and the people break*

¹ חַיִּים וְחַיִּים הוֹלֵךְ אַחֲרָיו וְיִשְׁרָפוּתָיו אֶפְרָה; Sept. iens & fortificans se valde, Montanus; roborans se, Vatablus; quum pergeret & invalesceret valde, Junius & Tremellius, Piscator.

² Baumgarten. Peregrinatio, l. 1. c. 24. p. 61.

³ חַיִּים וְחַיִּים, Sept. & corrumpit, Pagninus, Tigurine version; & cadat, Montanus; cadant, Junius & Tremellius, Piscator, Drusius; & Ainsworth.

⁴ So some in Vatablus.

through to come up unto the Lord, lest he break forth upon them; it required the immediate presence of Moses below, and immediate care was to be taken by him, lest the priests and people, led by a vain curiosity, should attempt to ascend the mount, and come where God was, to see if they could observe any likeness of him; which would so provoke him, that in just retaliation, as they had broke through the bounds set, he would break forth on them by inflicting sudden death upon them.

Ver. 25. *So Moses went down to the people, &c.*] As the Lord commanded him: and spake unto them: charging them to keep their distance, and not presume to pass the line he had drawn, or the foss or fence he had made: in the Jerusalem Targum it is added, "come and receive the ten words;" the decalogue or ten commands; and the Targum of Jonathan, "come and receive the law with the ten words;" the ten commandments of the law, which are delivered in the following chapter.

C H A P. XX.

IN this chapter we have an account of the giving of the law on Mount Sinai; the preface to it, ver. 1, 2. the ten commandments it consists of, ver. 3—17. the circumstances attending it, which caused the people to remove at some distance, ver. 18. when they desired of Moses, that he would speak to them and not God, who bid them not fear, since this was for the trial of them; but still they kept at a distance, whilst Moses drew nigh to God, ver. 19, 20, 21. who ordered him to caution the children of Israel against idolatry, and directed what sort of an altar he would have made whereon to offer their sacrifices, promising that where his name was recorded he would grant his presence and blessing, ver. 22—26.

Ver. 1. *And God spake all these words, &c.*] Which follow, commonly called the decalogue, or ten commands; a system or body of laws, selected and adapted to the case and circumstances of the people of Israel; striking at such sins as they were most addicted to, and they were under the greatest temptation of falling into the commission of; to prevent which, the observation of these laws was enjoined them; not but that whatsoever of them is of a moral nature, as for the most part they are, are binding on all mankind, and to be observed both by Jew and Gentile; and are the best and shortest compendium of morality that ever was delivered out, except the abridgment of them by our Lord, Matt. xxii. 36—40. the ancient Jews had a notion, and which Jarchi delivers as his own, that these words were spoken by God in one word; which is not to be understood grammatically; but that those laws are so closely compacted and united together as if they were but one word, and are not to be detached and separated from each other; hence, as the Apostle James says, *whosoever offends in one point is guilty of all*, ch. ii. 10. and if this notion was as early as the first times of the Gospel, one would be tempted to think the Apostle Paul had reference to it, Rom. xiii. 9. Gal. v. 14. though indeed he seems to have respect only to the second table of the law; these words were spoke in an authoritative way as commands, requiring not only attention but obedience to them; and they were spoken by God himself in the hearing of all the people of Israel; and were not, as Aben Ezra observes, spoken by a mediator or middle person, for as yet they had not desired one; nor by an angel or angels, as the fol-

lowing words shew, though the law is said to be spoken by angels, to be ordained by them, in the hands of a mediator, and given by the disposition of them, which perhaps was afterwards done, see Acts vii. 53. Gal. iii. 19. Heb. ii. 2. and the notes there: *saying*; as follows.

Ver. 2. *I am the Lord thy God, &c.*] This verse does not contain the first of these commands, but is a preface to them, shewing that God had a right to enact and enjoin the people of Israel laws; and that they were under obligation to attend unto them with reverence, and cheerfully obey them, since he was the Lord, the eternal and immutable Jehovah, the Being of beings, who gives being to all creatures, and gave them theirs, and therefore had a right to give them what laws he pleased; and he was their God, their covenant-God, in a special and peculiar manner, their King and their God, they being a Theocracy, and so more immediately under his government, and therefore had laws given them preferable to what any other people had: *which have brought thee out of the land of Egypt*: where they had been afflicted many years, and reduced to great distress, but were brought forth with an high hand, and with great riches, and in a very wonderful and miraculous manner; so that they were under great obligations to yield a ready and cheerful obedience to the will of God: *out of the house of bondage*: or *servants*^b; that is, where they had been servants and slaves, but now were made free, and were become a body politic, a kingdom of themselves, under their Lord, King, Lawgiver, and Saviour, Jehovah himself, and therefore to be governed by laws of his enacting; and this shews that this body of laws was delivered out to the people of Israel, and primarily belong to them; for of no other can the above things be said.

Ver. 3. *Thou shalt have no other gods before me.*] This is the first command, and is opposed to the polytheism of the Gentiles, the Egyptians, from whom Israel was just come, and whose gods some of them might have had a favourable opinion of and liking to, and had committed idolatry with; and the Canaanites, into whose land they were going; and to prevent their joining with them in the worship of other gods, this law was given, as well as to be of standing use to them in all generations; for there is but one only living

^b עבדים *servorum*, Pagninus, Moutanus, Tigurine version, Junius & Tremellius, Piscator.

and true God, the former and maker of all things, who only is to be had, owned, acknowledged, served, and worshipped as such; all others have only the name, and are not by nature gods; they are other gods than the true God is; they are not real, but fictitious deities; they are other or strange gods to the worshippers of them, that cry unto them, for they don't answer them, as Jarchi observes: and now for Israel, who knew the true God, who had appeared unto them, and made himself known to them by his name Jehovah, both by his word and works, whom he had espoused to himself as a choice virgin, to commit idolatry, which is spiritual adultery with other gods, with strange gods, that are no gods, and this before God, in the presence of him, who had took them by the hand when he brought them out of Egypt, and had been a husband to them, must be shocking impiety, monstrous ingratitude, and extremely displeasing to God, and resented by him; and is, as many observe, as if a woman should commit adultery in the presence of her husband, and so the phrase may denote the audaciousness of the action, as well as the wickedness of it; though, as Ben Melech from others observes, if it was done in secret it would be before the Lord, who is the omniscient God, and nothing can be hid from him: several Jewish commentators, as Jarchi, Kimchi, and Aben Ezra, interpret the phrase *before me*, all the time I endure, whilst I have a being, as long as I live, or am the living God, no others are to be had; that is, they are never to be had; since the true God will always exist: the Septuagint version is, *besides me*, no other were to be worshipped with him; God will have no rivals and competitors; though he was worshipped, yet if others were worshipped with him, if others were set before him and worshipped along with him, or it was pretended he was worshipped in them, and even he with a superior and they with an inferior kind of worship; yet this was what he could by no means admit of: the phrase may be rendered *against me*^c; other gods in opposition to him, against his will, contrary to the obedience due to him and his precepts: this law, though it supposes and strongly inculcates the unity of the divine Being, the only object of religious adoration, yet does not oppose the doctrine of the trinity of persons in the Godhead; nor is that any contradiction to it, since though the Father is God, the Son is God, and the Holy Spirit is God, there are not three Gods, but three Persons, and these three are one God, 1 John v. 7.

Ver. 4. *Thou shalt not make unto thee any graven image, &c.*] An image of any thing graven by art or man's device, cut out of wood or stone, and so any thing that was molten, or cast into a mold or form, engraved by men, and this in order to be worshipped; for otherwise images of things might be made for other uses and purposes, as the cherubim over the mercy-seat, and the brazen serpent, and images and impressions on coin, which we do not find the Jews themselves scrupled to make use of in Christ's time on that account; though they vehemently opposed the setting up any images of the Cæsars or emperors in their temple, because they seemed to be placed there as deities,

and had a shew of religious worship: however, any image of God was not to be made at all, since no similitude was ever seen of him, or any likeness could be conceived; and it must be a gross piece of ignorance, madness, and impudence, to pretend to make one, and great impiety to make it in order to be the object of religious worship; on which account, not any image, or the image of any thing whatever was to be made: *or any likeness of any thing that is in heaven above; any form, figure, portrait, or picture of any thing or creature whatever, whether in the supreme, starry, or airy heaven; as of angels, which some have gone into the worship of; and of the sun, moon, and stars, the host of heaven; and of any of the birds of the air, as the hawk by the Egyptians, and the dove by the Assyrians: or that is in the earth beneath; as oxen, sheep, goats, cats, dogs, &c. such as were the gods of Egypt: or that is in the water under the earth: as of fishes, such as were the crocodile of Egypt, the Dagon of the Philistines, and the Derceto of the Syrians: this is the second command, as the Targum of Jonathan expressly calls it; that is, the first part of it, which forbids the making of graven images for worship; the other part follows, which is the worship of them itself: Clemens of Alexandria^d observes, that Numa, king of the Romans, took this from Moses, and forbid the Romans to make any image of God, like to man or beast.*

Ver. 5. *Thou shalt not bow down thyself to them, &c.*] Perform any worship to them, shew any reverence of them by any gesture of the body; one being mentioned, bowing the body, and put for all others, as prostration of it to the earth, bending the knee, kissing the hand, lifting up of hands or eyes to them, or by any outward action expressing a religious esteem of them, as if there was divinity in them: *nor serve them*; in a religious manner, internally or externally, by offering sacrifice and burning incense to them; by praying to, or praising of them; by expressing love to them, faith and trust in them, hope and expectation of good things from them, and the like. The reason of this second command, relating to the making and worshipping of images, next follows: *for I the Lord thy God am a jealous God; jealous of his own honour and glory, and will not give it to another; even to graven images, nor suffer it to be given to them without resenting it; and jealousy is fierce and cruel, and breaks forth into great wrath, and issues in dreadful scenes oftentimes among men; as a man that has reason to be jealous of his wife, and especially if he takes her and the adulterer in the fact, it often costs them both their lives, being so enraged at such an insult upon him, and such a violation of the marriage-bed; and thus the great Jehovah, the God of Israel, their head and husband, is represented, in order to deter from idolatry, or spiritual adultery, than which nothing could be more provoking to him: *visiting the iniquity of the fathers upon the children*; meaning chiefly, if not solely, the iniquity of idolatry; which being such an insult on his honour, *crimen læsæ majestatis*, is treated by him as high treason is among men; not only he punishes the authors and perpetrators of it in their own persons, which is meant by *visiting*, but upon*

^c פני contra me, Noldius, No. 1801. p. 731.

^d Stromat. l. 1. p. 304.

their children also, which are parts of themselves; and whatsoever is inflicted on them is the same as on themselves, and is an addition to, and a sensible aggravation of their punishment; and especially these are visited in such a manner, when they tread in their father's steps, and fill up the measure of their iniquity. So the Targum of Jonathan, "visiting the iniquity of "ungodly fathers on rebellious children:" *unto the third and fourth generation of them that hate me*; as all idolaters must be thought to do, whatsoever love and affection they may pretend to God, by worshipping idols before him, besides him, along with him, or him in them: *the third and fourth generation* are mentioned, because sometimes parents lived to see these, and so with their eyes beheld the punishment inflicted upon their posterity for their sins, which must be distressing to them; or, however, these being but small removes from them, might impress their minds and affect them, to think what their sins would bring upon their descendants, who would quickly come after them, and share in the sad effects of their iniquities, and so be a means to deter them from them.

Ver. 6. *And shewing mercy unto thousands of them that love me, &c.*] And shew their love by worshipping God, and him only, by serving him acceptably with reverence and godly fear, by a cheerful obedience to all his commands, by all religious exercises, both internal and external, as follows: *and keep my commandments*; not only this, but all others; for keeping these from right principles, and with right views, is an instance and evidence of love to God, see John xiv. 15, 21, 23. and to such persons he shews mercy and kindness, performs acts of grace, and bestows on them blessings of goodness; and indeed it is owing to his own grace, mercy, and kindness to them, that they do love him, and from a principle of love observe his precepts; and this is shewn to thousands, to multitudes, who are blessed with such grace as to love the Lord, and keep his commandments: though rather this is to be understood of a thousand generations, and not persons, and should have been supplied, as in the preceding verse, *unto a thousand generations*, God being more abundant in shewing mercy, and exercising grace and goodness, than he is rigorous in inflicting punishment.

Ver. 7. *Thou shalt not take the name of the Lord thy God in vain, &c.*] Make use of the name Lord or God, or any other name and epithet of the divine Being, in a light and trifling way, without any shew of reverence of him, and affection to him; whereas the name of God ought never to be mentioned but in a grave and serious manner, and with an awe of the greatness of his majesty upon the mind. The Targums of Onkelos and Jonathan restrain this to swearing by the name of the Lord; and so the Jewish writers generally interpret it either of swearing lightly, rashly, or falsely; and to this it may very well be extended, though not limited; and so forbids, as all profane oaths, imprecations, and curses by the name of God, which the mouths of wicked men are full of, so swearing by it in matters trivial, and of no importance; for swearing even by the name of the Lord ought not to

be used but in matters of moment and consequence, for the confirmation of a thing, and putting an end to strife, and where a matter cannot be determined and decided without an appeal to God. And great care should be taken that a man swears to that which is true, and not false; for false swearing, or perjury, is a very grievous sin, and as it is strictly forbidden, it is severely punished by the Lord, as follows; see Lev. xix. 12. Zech. v. 4. this is the third command, and the reason enforcing it follows: *for the Lord will not hold him guiltless that taketh his name in vain*; will not look upon him, as an innocent person, and treat him as such; will not acquit and discharge him as just and righteous; but on the contrary will consider him as a guilty person, a profaner of his name, and a transgressor of his law, and will condemn and punish him, if not in this world, yet in the world to come; and so the Targum of Jonathan, by way of explanation, adds, "in the day of the great judgment;" see Mal. iii. 5.

Ver. 8. *Remember the sabbath-day, to keep it holy.*] By abstaining from all servile work and business, and from all pleasures and recreations lawful on other days, and by spending it in religious exercises, both internal and external. This the Israelites are bid to remember, by observing it in such a manner, because this command had been given them before at the first time the manna was rained about their tents, ch. xvi. 23, 25, 26. and because it was a command of positive institution, and not a part of the law of nature, and therefore more liable to be forgotten and neglected; for, as a Jewish writer^e observes, all the laws of the decalogue are according to the dictates of nature, the law and light of reason, and knowledge of men, excepting this: wherefore no other has this word *remember* prefixed to it; there being somewhat in the light of every man's reason and conscience to direct and engage him in some measure to the observation of them. In what day of the week this sabbath was to be kept next follows; for all to the end of the 11th verse belongs to this command, which is the fourth.

Ver. 9. *Six days shalt thou labour, &c.*] This is not to be taken for a precept, but a permission; not as a command enjoining men to work and labour with their hands, to provide for themselves and families things useful and necessary, and honest in the sight of God; but as a grant and allowance of so many days to employ themselves in, for their own profit and advantage, and that of their families; the Lord only reserving one day out of seven for his service, which ought to be looked upon as a singular favour, that he required no more of their time for his use, and the rest they might spend as they pleased, so that they did not indulge themselves in sin. It is required indeed of all men to labour in some sort and way or another, with their heads or with their hands; though all are not obliged to labour in the same way, or to the same degree, for he that will not work ought not to eat; but this law is not an injunction of that kind, only a toleration of labour on the six days of the week, if proper and necessary, when it is forbidden on the seventh: *and do all thy work*. which

^e Aben Ezra.

is incumbent on a man, he is called unto, and is necessary to be done for the good of him and his family; particularly care should be taken, that all should be done on the six days that could possibly be done, and nothing left to be done on the seventh.

Ver. 10. *But the seventh day is the sabbath of the Lord thy God, &c.*] Not which he rested on, and ceased from the works of creation in, though he did rest on the seventh day of the creation, and so on every other day since, as well as that; nor does it appear, nor can it be proved, that this day appointed to the Jews as a sabbath was the seventh day of the week from the creation of the world; but was either the seventh day of the week from their coming out of Egypt, or from the raining of the manna: but this is called the Lord's sabbath, or rest, because enjoined by him to the people of Israel, and not to them until they were separated from other people, and were a distinct body of men under a certain meridian; for it is impossible that one and the same day, be it the seventh, or any other, should be kept to exactness of time by all the inhabitants of the earth; it being night with one part when it is day with another, and not the same day to them all: in it *thou shalt not do any work*; of a servile nature, exercise any trade or any manufactory, or any kind of work for pleasure or profit, only works of mercy and necessity. No labour or handicraft was to be exercised, according to the Jewish canons^f, until the going out of it, or the appearance of the stars: *thou, nor thy son, nor thy daughter*; neither a man nor his children, male and female, such as were under age, and under the tuition, direction, and care of their parents, who were to instruct them in this kind, and not suffer them to work on this day, and much less oblige them to it; for as for those that were grown up, and no longer under the inspection of parents, and were heads of families themselves, they are included in the word *thou*, and are in the first place charged in this command; *thy man-servant, nor thy maid-servant*: this is to be understood, according to the Jews, not of hired servants, concerning whose rest from labour a man was not bound^g, but of such as were born in their house, and bought with their money; and of such men-servants as were circumcised, and in all things possessed to be proselytes to the Jewish religion, and to conform to it; for as for one that only received the commands of the sons of Noah, and was not circumcised, he might do work for himself on the sabbath-day, but not for his master; and no Israelite might bid him work on the sabbath-day for the necessity of an Israelite, though he was not his master^h. If a servant does work without the knowledge of his master, and it is known to all that he does it without his knowledge, there is no need to separate him from it, or take him off of itⁱ: so maid-servants, when they did things without the knowledge of their masters and mistresses, and without being bid to do it, they were free to do it: thus, for instance, they say^k, "a cheese which maids make of themselves, of milk that belongs to

an Israelite, is lawful when he does not bid them make it:" *nor thy cattle*. of any sort whatever that is used to labour, because if the cattle did not rest, servants could not, who are concerned in the care and use of them: in Deut. v. 14. the ox and the ass are particularly mentioned, because laborious creatures; the one were used in ploughing, and treading out the corn, and the other to ride upon, and carry burdens; and concerning the latter the Jews have this canon^l, "he who is going in the way, (or on a journey,) and has sanctified for himself the day, and has money with him, and has an ass; and though he has with him an idolater, he may not put his bag upon his ass; because he is commanded concerning its rest; but he may give his bag to the idolater to throw it upon it; and at the going out of the sabbath he may receive it from him, and even may not give him a reward for it;" but not only those, but all sorts of cattle were exempt from labour on this day, as horses, camels, mules, &c. which, according to the Jewish canons, as they were not to be employed in work by the Jews, so they were not to be let or lent out to an idolater^m: *nor the stranger that is within thy gates*; who was a proselyte of the gate, and not of righteousness; as for the proselyte of righteousness that was circumcised, and professed the Jewish religion, about him there could be no doubt concerning his rest on this day; but the proselyte of the gate, his case was not so clear, and therefore is particularly expressed; and by which description it should seem that he was not obliged by this law, had he not been within their gates, or a sojourner in any one of their cities; but since it was contrary to the laws and usages among whom they dwelt, and might be an offence to some, and a snare to others, and, as Grotius thinks, might be to their detriment, get their work and their gain from them, they are forbid to work; and yet, according to the Jewish writersⁿ, they might work for themselves, though not for an Israelite, as before observed.

Ver. 11. *For in six days the Lord made heaven and earth, the sea, and all that in them is, &c.*] And of which six days, and of the several things made in each of them, see the first chapter of Genesis: *and resteth the seventh day*; which does not suppose labour, attended with weariness and fatigue; for the Creator of the ends of the earth fainteth not, neither is weary, Isa. xl. 28. nor ease and refreshment from it, but only a cessation from the works of creation, they being finished and completed, though not from the works of Providence, in which he is continually concerned: now this circumstance, before recorded in the history of the creation, is wisely improved to engage an attention to this command, and to the observation of it; there being an analogy between the one and the other, that as God worked six days, and, having done his work completely, ceased from it and rested, so it was fit and proper, that as the Israelites had six days allowed them to labour in, and do all their work, they should rest on the seventh, they and all that

^f Schulchan Aruch, par. 1. Orach Chayim Hilchot Sabbat, c. 293. sect. 2, 3.

^g Lebusch, par. 1. c. 304. sect. 1.

^h Schulchan Aruch, ib. c. 304, sect. 1.

ⁱ Jebel, ib.

^k Schulchan, ib. c. 305. sect. 21.

^l Ib. c. 266. sect. 1.

^m Ib. c. 246. sect. 3.

ⁿ Maimon. Hilchot Sabbat, c. 20. sect. 14.

belonged to them, or had any connexion with them: *wherefore the Lord blessed the sabbath, and hallowed it*: he separated it from all other days of the week, and set it apart for holy use and service, by obliging his people to cease from all work on it, and to give up themselves to the exercises of religion, as hearing, reading the word, prayer, praise, &c. and he blessed it with his presence, and with the communications of his grace, as he still continues to do, whatsoever day his people make use of for his worship and service. The note of Jarchi is, "he blessed it with manna, by giving "double bread on the sixth, and sanctified it by "manna, that it might not descend on it;" so that there was a provision made for it, which was blessing it; and it was distinguished from all other days, no manna falling on it, which was the sanctification of it; and all shewed it to be a day the Lord had a particular regard to, and that it was to be a day of rest, and exemption from labour.

Ver. 12. *Honour thy father and thy mother, &c.*] Which is the fifth commandment of the decalogue, but is the first commandment with promise, as the apostle says, Eph. vi. 2. and is the first of the second table: this, though it may be extended to all ancestors in the ascending line, as father's father and mother, mother's father and mother, &c. and to all such who are in the room of parents, as step-fathers and step-mothers, guardians, nurses, &c. and to all superiors in dignity and office, to kings and governors, to masters, ministers, and magistrates; yet chiefly respects immediate parents, both father and mother, by shewing filial affection for them, and reverence and esteem of them, and by yielding obedience to them, and giving them relief and assistance in all things in which they need it; and if honour, esteem, affection, obedience, and reverence, are to be given to earthly parents, then much more to our father which is in heaven, Mal. i. 6. Heb. xii. 9. *that thy days may be long upon the land which the Lord thy God giveth thee*; that is, the land of Canaan, which he had given by promise to their fathers, and was now about to put them, their posterity, into the possession of: this further confirms the observation made, that this body of laws belonged peculiarly to the people of Israel: long life in any place or land is a blessing in itself, yet is not always enjoyed by obedient children, though disobedience to parents often brings the judgments of God on persons; so that they sometimes die an untimely or an uncommon death, as in the case of the rebellious son, for whom a law was provided in Israel, and Absalom and others, see Lev. xx. 9. Deut. xxi. 18. 2 Sam. xviii. 14. Prov. xxx. 17. Aben Ezra takes the word to be transitive, and so the words may be read, *that they may prolong thy days*; or, *cause thy days to be prolonged*; meaning either that the commandments, and keeping of them, may be the means of prolonging the days of obedient children, according to the divine promise; or that they, their father and mother, whom they honour and obey, might, by their prayers for them, be the means of obtaining long life for them; or else that they, Father, Son, and Spirit, may do it, though man's days, strictly speaking, cannot be shortened or lengthened beyond the purpose of God, see Job xiv. 5. the Septuagint version

inserts before this clause another, *that it may be well with thee*, as in Deut. v. 16. and which the apostle also has, Eph. vi. 3. and where, instead of this, the words are, *and thou mayest live long on the earth*; accommodating them the better to the Gentiles, to whom he writes.

Ver. 13. *Thou shalt not kill.*] Not meaning any sort of creatures, for there are some to be killed for the food and nourishment of men, and others for their safety and preservation; but rational creatures, men, women, and children, any of the human species, of every age, sex, condition, or nation; no man has a right to take away his own life, or the life of another; by this law are forbid suicide, or self-murder, parricide or murder of parents, homicide or the murder of man; yet killing of men in lawful war, or in defence of a man's self, when his own life is in danger, or the execution of malefactors by the hands or order of the civil magistrate, and killing a man at unawares, without any design, are not to be reckoned breaches of this law; but taking away the life of another through private malice and revenge, and even stabbing of a man's character, and so all things tending to or designed for the taking away of life, and all plots, conspiracies, and contrivances for that purpose, even all sinful anger, undue wrath and envy, rancour of mind, all malice in thought, word, or deed, are contrary to this precept, see Matt. v. 21, 22. and which, on the other hand, requires that men should do all they can for the ease, peace, and preservation of the lives of men: this is the sixth command, but, in the Septuagint, the strict order in which this and the two following precepts lie is not observed, rehearsing them thus, *thou shalt not commit adultery, thou shalt not steal, thou shalt not kill*; and so in Mark x. 19. Rom. xiii. 9. the order is inverted.

Ver. 14. *Thou shalt not commit adultery.*] Which, strictly speaking, is only that sin which is committed with another man's wife, as Jarchi observes; but Aben Ezra thinks the word here used signifies the same as another more commonly used for whoredom and fornication; and no doubt but fornication is here included, which, though it was not reckoned a crime among some Heathens, is within the reach of this law, and forbidden by it, it being an impure action, and against a man's body, as the apostle says, 1 Cor. vi. 18. as well as sins of a more enormous kind, as unnatural lusts and copulations, such as incest, sodomy, bestiality, &c. and even all unchaste thoughts, desires, and affections, obscene words, and impure motions and gestures of the body, and whatever is in itself unclean or tends to uncleanness; as it also requires that we should, as much as in us lies, do all we can to preserve our chastity, and the chastity of others, pure and inviolate, see Matt. v. 28. this is the seventh commandment.

Ver. 15. *Thou shalt not steal.*] Which is to take away another man's property by force or fraud, without the knowledge, and against the will of the owner thereof. Thefts are of various kinds; there is private theft, picking of pockets, shoplifting, burglary, or breaking into houses in the night, and carrying off goods; public theft, or robbing upon the highways; domestic theft, as when wives take away their husbands' money or goods, and conceal them, or dis-

pose of them without their knowledge and will, children rob their parents, and servants purloin their masters' effects; ecclesiastical theft or sacrilege, and personal theft, as stealing of men and making slaves of them, selling them against their wills; and Jarchi thinks that this is what the Scripture speaks of when it uses this phrase; but though this may be included, it may not be restrained to this particular, since, besides what have been observed, there are many other things that may be reduced to it and are breaches of it; as all over-reaching and circumventing in trade and commerce, unjust contracts, not making good and performing payments, detention of servants' wages, unlawful usury, unfaithfulness with respect to any thing deposited in a man's hands, advising and encouraging thieves, and receiving from them: the case of the Israelites borrowing of the Egyptians and spoiling them is not to be objected to this law, since that was by the command of God, and was only taking what was due to them for service; however, by this command God let the Israelites know that that was a peculiar case, and not to be drawn into an example, and that they were in other cases not to take away another man's property; and so the case of an hungry man's stealing to satisfy nature is not observed as lawful and laudable, but as what is connived at and indulged, Prov. vi. 30, 31. This law obliges to preserve and secure every man's property to himself, as much as in men lies: this is the eighth commandment.

Ver. 16. *Thou shalt not bear false witness against thy neighbour.*] Neither publicly in a court of judicature, by laying things to his charge that are false, and swearing to them, to his hurt and damage; nor privately, by whispering, tale-bearing, backbiting, slandering, by telling lies of him, traducing his character by innuendoes, sly insinuations, and evil suggestions, whereby he may suffer in his character, credit, and reputation, and in his trade and business; Aben Ezra thinks the words describe the character of the person that is not to bear witness in any court, and to be read thus, *thou shalt not answer who art a false witness*: or, *O thou false witness*; meaning that such an one should not be admitted an evidence in court, who had been convicted already of being a false witness; his word and oath are not to be taken, nor should any questions be put to him, or he suffered to answer to any; his depositions should have no weight with those before whom they were made, nay, even they should not be taken, nor such a person be allowed to make any; but this is to put this precept in a quite different form from all the rest, and without any necessity, since the word may as well be taken for a testimony bore, as for the person that bears it: this is the ninth commandment.

Ver. 17. *Thou shalt not covet thy neighbour's house, &c.*] This is the tenth and last commandment, and is an explanation of several of the past; shewing that the law of God not only forbids external acts of sin, but the inward and first motions of the mind to it, which are not known, and would not be thought to be sinful, were it not for this law; nor are they known by this law, until the spirit of God by it convinces men of them, in whose light they see them to be sinful; even

not only the schemes and contrivances of sin in the mind, the imaginations of it, thoughts dwelling upon it with pleasure, but even the first risings of sin in the heart; and such motions of it which are not assented unto, and unawares spring up from the corruption of nature, and are sudden craving desires after unlawful things, even these are forbidden by this law; which shews the spirituality of the law of God, and the impossibility of its being perfectly kept by fallen men. The apostle has reference to it, Rom. vii. 7. Several particulars are here mentioned not to be coveted, as instances and examples instead of others. Thus, for instance, a *neighbour's house* is not to be coveted; nor *his field*, as the Septuagint version here adds, agreeably to Deut. v. 21. a man is not secretly to wish and desire that such a man's house or land were his, since this arises from a discontent of mind with respect to his own habitation and possessions; and a man should be content with such things as he has, and not covet another's, which is not without sin: *thou shalt not covet thy neighbour's wife*: and wish she was thine, and lust after her; this is a breach of the seventh command, and serves to explain and illustrate that. This clause stands first in the Septuagint version, as it does in Deut. v. 21. *nor his man-servant, nor maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's*: which, with the first clause, serve to explain the eighth command, shewing that we are not only forbid to take away what is another man's property, any of the goods here mentioned, or any other, but we are not secretly to desire them, and wish they were in our possession; since it discovers uneasiness and dissatisfaction with our own lot and portion, and is coveting another man's property, which is coveting an evil covetousness.

Ver. 18. *And all the people saw the thunders, and the lightnings, &c.*] That is, they heard the one, and saw the other; they heard the dreadful volleys of thunder, and saw the amazing flashes of lightning, which were like lamps and torches, as the word used signifies; by a communication of senses, one sense is put for another, and the sense of sight being the principal, as Ben Melech observes, it is put for the rest, and so in the following. It is an observation of Austin's, that to see is used of all of the five senses, seeing, hearing, tasting, smelling, and feeling: *and the noise of the trumpet, and the mountain smooking*: they heard the sound of the trumpet, which made them tremble, and saw the mountain all in a smoke, which made it look very terrible. Though the words may be rendered, as they are by some, *thou perceived the thunders, &c.*^p; they had a sensible perception of them with their eyes and ears, which greatly affected them, and made strong impressions upon their minds, and filled them with fear and dread: *and when the people saw it, they removed, and stood afar off*; their minds were not only terrified and distressed, and their bodies shook with fear; but they could not stand their ground, but were obliged to retreat, who but just before were curious to draw near, and gaze and see what they could, to prevent which bounds were set; but now these were needless, what they saw and heard were sufficient to keep them at a distance, nay, obliged them to quit their

^o Confess. l. 10. c. 35.

^p וַיִּרְאוּ percipiebant, Junius & Tremellius, intelligebant; so some in Drusius.

places; they were at the lower part of the mount before, and now they removed a good way from it, even to their camp, and to their tents in it, see Deut. v. 30. The Targum of Jonathan says, they removed 12 miles; and so Jarchi, who observes, that this was according to the length of their camp.

Ver. 19. *And they said unto Moses, &c.*] Who was now come down from the mountain, and to whom the heads of the tribes and elders of the people came from the camp, and out of their tents, by whom the people said to him, as follows, see Deut. v. 23, 30: *Speak thou with us, and we will hear*; their request is, that whatsoever it was the will and pleasure of God to declare to them, that he would communicate it to Moses, and he deliver it to them, promising that they would hearken to it, and obey it, as if they had heard it from the mouth of God himself: *but let not God speak with us, lest we die*; pray to him, that he would not speak immediately, but by a mediator, which they now saw the need of; that there was no drawing nigh to God, nor hearing nor receiving any thing from him without one; that his law, as it came from him to them sinful creatures, was a killing letter, and the ministration of condemnation and death, and injected such terror into their minds, that if it was continued they must die under it: thus, as the apostle observes, when they heard the voice of words, entreated that the word should not be spoken to them any more, for they could not endure that which was commanded, Heb. xii. 19, 20.

Ver. 20. *And Moses said unto the people, &c.*] By representatives and messengers, the heads of the tribes and elders: *fear not*; be not afraid of God with a slavish fear; be not afraid of the thunders and lightnings, as if they were like one of the plagues of Egypt, which terrified Pharaoh and his people; be not afraid of being consumed by them, they will do you no hurt; be not afraid of dying by the hand of God, at his presence, and through the voice of his words spoken to you; be of good courage, for the design of God is not to destroy you, but to instruct you, and do you good: *for God is come to prove you*: whether, being now freed by him from Egyptian bondage, they would take and own him for their King, and be subject to his laws and government; whether they would abide by what they had said, *all that the Lord hath spoken will we do*, ch. xix. 8. whether they thought they had purity and righteousness enough to answer to the divine law, and whether they imagined they had strength enough to fulfil it, and whether they needed a mediator between God and them or not: some Jewish writers⁹ give a different sense of this clause, as if the coming of God to them in this grand and majestic manner was to exalt them, and make them great and honourable among the nations of the world; taking the word used to be derived from a root, which signifies to lift up, as a banner or ensign is lifted up on high; but the former sense is best; and *let his fear may be before your faces*; not a slavish fear of death, of wrath, and damnation, before dehorted from; but a reverence of the divine Majesty, an awe of his greatness and glory, a serious regard to his commands, delivered in so grand a manner, and a careful-

ness to offend him by disobeying them: *that ye sin not*: by breaking the law, and transgressing the precepts of it, which they might be deterred from, as it might be reasonably thought, when they reflected with what solemnity, and in what an awful manner it was delivered to them.

Ver. 21. *And the people stood afar off, &c.*] Still kept their distance in their camp and tents; or the heads and elders of the people having had this conversation with Moses, returned to their tents as they were bid, Deut. v. 30. and to the people in the camp, and there they continued whilst Moses went up to God with their request: *and Moses drew near to the thick darkness where God was*; the thick cloud, ch. xix. 9, 16. as Jarchi interprets it, and who observes from their doctors that there were three inclosures about the divine Majesty, darkness, a cloud, and thick darkness; and so Moses passed through the darkness, and the cloud, to the thick darkness where Jehovah was, and where he is said to dwell when the temple was built, 1 Kings viii. 12. and they have an observation that the word rendered *drew near* is transitive, and should be translated, *he was brought near or, made to draw nigh*: Michael and Gabriel being sent to him, took hold of his hands and brought him against his will unto the thick darkness; but if the word will admit of such a version, the sense is either that he was caused to draw near through the importunity of the people; or rather through the call of God to him, or an impulse of his upon his mind, which obliged him to it.

Ver. 22. *And the Lord said unto Moses, &c.*] When Moses was come near the thick darkness where God was: *thus thou shalt say unto the children of Israel*: at his return unto them, and which he was to deliver in the name of God, and as his words: *ye have seen that I have talked with you from heaven*; descending from heaven on Mount Sinai in a cloud and fire, he talked with them out of the cloud and fire, and delivered to them with an audible voice the above ten commands; the cloud and fire they saw with their eyes, and the words expressed from thence they heard with their ears; or heaven may mean the air on the top of Sinai, from whence Jehovah spoke.

Ver. 23. *Ye shall not make with me, &c.*] This is a proposition of itself, as appears by the accent Athnach placed at the end of it, which divides it from the following, and therefore *gods of silver* belong to the next clause or proposition; something seems to be wanting to complete the sense, which the Talmudists* and Jarchi after them supply thus, "ye shall not make with me as the likeness of my ministers which minister before me on high;" as the seraphim, ministering angels, &c. as the sun, moon, and stars; and so the Targum of Jonathan paraphrases the words, "ye shall not make, to worship, the likeness of the sun, and of the moon, and of the stars, and of the planets, and of the angels that minister before me:" or rather, *ye shall not make any likeness with me, or any likeness of me*; and so the words stand connected with the preceding verse, that since they only saw the cloud and fire, and perceived the voice

⁹ Jarchi in loc. Medrash apud Kimchi in Sepher Shorash. rad. נדנ & Ben Melech in loc.

* Pirke Eliezer, c. 41.

* T. Bab. Roshhashanah, fol. 24. 1. 2. Avoza Zara, fol. 43. 1. 2.

son seems to be assignable for it but the will and pleasure of God; who so appointed it, and reckoned that a pollution, and would have it so thought by others, which with men is accounted ornamental; his thoughts and judgment are not as man's: the Targum of Jonathan is, "for if thou liftest up iron, of which a sword is made, upon a stone, thou wilt profane it;" the reason which the Misnic doctors give, and Jarchi from them, is, "because iron was created to shorten the days of men, but the other was made to prolong the days of men: and therefore it cannot be just that that which shortens should be lifted up and agitated over that which prolongs:" but Maimonides gives a better reason of it, as Abarinel understands him, which was to prevent persons making images in stones*, which image-making is the thing guarded against and forbidden in the context; but still better is that of Isaac Arama, that the hands of the artificer were to abstain from the stones of the altar, lest that good which men obtain of God at the altar should be attributed to any work of their's: though, after all, it is right what Aben Ezra, says, that it does not belong to us to search after the reasons of the commands, at least not in too curious and bold a manner, and where God is silent and has not thought fit to give any.

Ver. 26. *Neither shalt thou go up by steps unto mine altar, &c.*] That is, you priests, the sons of Aaron, as the Targums of Jonathan and Jerusalem paraphrase the words; the altar of burnt-offering built when the tabernacle was seemed not to require any, being but three cubits high, Exod. xxvii. 1. but that in Solomon's temple did, being ten cubits high, 2 Chron.

iv. 1. and therefore some method must be used to ascend it, and do the business that was to be done on it: now the Jews say^b, there was what they call *Kibbesh*, a sort of a causeway made of earth thrown up, which rose gradually and led to the top of the altar, and was about 32 cubits long and 16 broad: and so the Targum of Jonathan paraphrases the words, "thou shalt not go up by steps to mine altar, but by bridges;" express mention is made of stairs to the altar in Ezekiel's vision, ch. xliii. 17. *that thy nakedness be not discovered thereon*; that part of the body which is not to be named, and ought not to be seen, and which would be exposed if there were many steps, and these at a distance from each other; which would oblige them to take large strides, and so be in danger of discovering those parts which would make them the object of contempt and ridicule with the people; since as yet breeches were not used, and the garments were long loose ones, which were easily turned aside, or the parts under them seen by those below; to prevent which, afterwards linen breeches were ordered to be made for the priests, and to be used by them in their service: Maimonides^c thinks the reason of this was, because formerly the idolatrous worship of Peor was performed by uncovering of their nakedness before it; and so by this is expressed God's detestation of such an impure and abominable practice; but this is uncertain; however, this we may be sure of, that this is the will of God, that all immodesty and indecency, and whatever tends to create impure thoughts and stir up unclean lusts, should be carefully avoided in his worship.

C H A P. XXI.

IN this, and the two following chapters, are delivered various laws and precepts, partly of a moral, and partly of a religious, but chiefly of a civil nature, respecting the commonwealth of Israel, and its political good. This chapter treats of servants, and laws relating to them; to men-servants, how long they shall serve, and what is to be done to those who are desirous of staying with their masters after their time is up, ver. 1—6. to maid-servants, and especially betrothed ones, either to a father or a son, ver. 7—11. likewise it contains laws concerning the slaughter of men, whether with design or unawares, ver. 12—14. and concerning the ill usage of parents, ver. 15, 17. and man-stealing, ver. 16. and of mischief that comes by men's quarrelling and fighting, ver. 18, 19. and by smiting a man or maid servant, ver. 20, 21, 26, 27. to a woman with-child, that is, by means of men's striving and contending with each other, ver. 22—25. and of damages that come by oxen, or to them, ver. 28—36.

Ver. 1. *Now these are the judgments, &c.*] The judicial laws respecting the civil state of the people of Israel, so called because they are founded on justice

and equity, and are according to the judgment of God, whose judgment is according to truth; and because they are such by which the commonwealth of Israel was to be judged or governed, and were to be the rule of their conduct to one another, and a rule of judgment to their judges in the execution of judgment and justice among them: *which thou shalt set before them*; besides the ten commands before delivered. They were spoken by God himself in the hearing of the people; these were delivered to Moses after he went up to the mount again, at the request of the people, to be their mediator, to be by him set before them as the rule of their behaviour, and to enjoin them the observance of them; in order to which he was not only to rehearse them, but to write them out, and set them in a plain and easy light before them: and though they did not hear these with their own ears from God himself, as the ten commands; yet, as they had the utmost reason to believe they came from him, and it was at their own request that he, and not God, might speak unto them what was further to be said, with a promise they would obey it, as if they had immediately heard it from him; it became them to re-

^a Misnah Middot, c. 3. sect. 4.

^b Apud I. Empereur in Middot, ib.

^c Apud Rivet in loc.

^b Middot, c. 3. sect. 3.

^c Ut supra.

ceive these laws as of God, and yield a cheerful obedience to them; nor do we find they ever questioned the authority of them; and as their government was a Theocracy, and God was more immediately their King than he was of any other people, it was but right, and what might be expected, that they should have their civil laws from him, and which was their privilege, and gave them the preference to all other nations, Deut. iv. 5—8.

Ver. 2. *If thou buy an Hebrew servant, &c.*] Who sells himself either through poverty, or rather is sold because of his theft, see ch. xxii. 3. and so the Targum of Jonathan paraphrases it, "when ye shall buy for his theft, a servant, a son of an Israelite;" agreeably to which Aben Ezra observes, this servant is a servant that is sold for his theft; and he says, it is a tradition with them, that a male is sold for his theft, but not a female; and the persons who had the selling of such were the civil magistrates, the sanhedrim, or court of judicature; so Jarchi, on the text, says, *if thou buy, &c.* that is, of the hand of the sanhedrim who sells him for his theft: *six years he shall serve;* and no longer; and the Jewish doctors say^d, if his master dies within the six years he must serve his son, but not his daughter, nor his brother, nor any other heirs: *and in the seventh he shall go out free for nothing;* without paying any money for his freedom, as it is explained ver. 11. nay, on the other hand, his master was not to send him away empty, but furnish him liberally out of his flock, floor, and wine-press, since his six-years' servitude was worth double that of an hired servant, Deut. xv. 13, 14, 18. and his freedom was to take place as soon as the six years were ended, and the seventh began, in which the Jewish writers agree: the Targum of Jonathan is, at the entrance of the seventh; and Aben Ezra's explanation is, at the beginning of the seventh year of his being sold; and Maimonides^e observes the same. Now as this servant, in the state of servitude, was an emblem of that state of bondage to sin, Satan, and the law, which man is brought into by his theft, his robbing God of his glory by the transgression of his precepts; so likewise, in his being made free, he was an emblem of that liberty wherewith Christ, the son of God, makes his people free from the said bondage, and who are free indeed, and made so freely without money, and without price, of pure free grace, without any merit or desert of theirs; and which freedom is attended with many bountiful and liberal blessings of grace.

Ver. 3. *If he came in by himself, he shall go out by himself, &c.*] That is, if he came into his servitude alone, as the Septuagint version has it, he should go out of it in like manner; the word for *by himself*, some interpret *with his garment*^f, or the skirt of one; and then the sense seems to be, that as he was clothed when he was sold, so he should be when made free: but rather the phrase literally is *with his body*^g; not his naked body, or as destitute of raiment, and the necessities of life; for, as before observed, his master

was to furnish him liberally with good things: but the plain meaning is, that if he was a single or unmarried man when he entered his master's service, he should go out so; or as a Jewish writer^h expresses it, as if he should say, with his body, without another body with him, who is his wife, as appears by what follows; unless his master should give him a wife whilst in his service, which is supposed in the next verse, and even then he was to go out alone, if he chose to go out at all; though Jarchi says, if he was not married at first, his master might not give him a Canaanitish woman to beget slaves of her: *if he were married, then his wife shall go with him;* that is, if he had a wife, a daughter of Israel, as the Targum of Jonathan; or an Israelitish woman, as Jarchi, and had her at his coming; for otherwise, if it was one his master after gave him, she might not go out, as appears by the following verse; but being his wife before his servitude, and an Israelitish woman, was not the master's bondmaid, nor bought with his money, and therefore might go out free with her husband.

Ver. 4. *If his master have given him a wife, &c.*] One of his slaves, a Canaanitish woman, on purpose to beget slaves on her, since all born in his house were his own; this is supposed to be after he was come into his house, and into his service: *and she have born him sons or daughters;* as she might have born him several of the one sort, or the other, if she was given to him quickly after his servitude began: *the wife and her children shall be her master's;* she being his slave, and bought with his money, he had a right unto her, and to the children belonging to her, the birth following the belly; and being born in his house, they were also his. Jarchi here observes, that the Scripture speaks of a Canaanitish woman, for an Hebrew woman went out at the sixth year, and even before the sixth, if she produced the signs, that is, of puberty: *and he shall go out by himself;* without his wife and children: if it be objected to this law, that it is contrary to the law of marriage, which is indissoluble, but by this dissolved; it may be replied, that the servant was not obliged by it to leave his wife, unless he chose it; on complying with certain conditions after mentioned, he might continue with her; besides, she was, according to Jarchi, but his secondary wife, and not only so, the marriage was not lawful, being with a Canaanitish woman, and not agreeable to the Lord; and being also her master's slave, to whom he had a right, he could retain her if he pleased, having only given her to his servant to beget slaves on for him.

Ver. 5. *And if the servant shall plainly say, &c.*] Or, *in saying shall say*ⁱ, shall express himself in plain and full terms, and repeat his words, and abide by them, signifying it as his last will and determined resolution: *I love my master, my wife, and my children, and I will not go out free;* but continue in his servitude, having a great affection for his master, and that he might enjoy his wife and children he dearly loved; and being animated with such a principle, his servitude was a pleasure to him: and when our obedience to God

^d Maimon. & Bartenora in Mien. Kiddushin, c. 1. sect. 2.

^e Hilchot Abadin, c. 2. sect. 2.

^f כְּבִישׁוֹ cum quali veste, V. L. cum veste sua; some in Vatablus & Drusius.

^g Cum corpore suo, Munster, Pagninus, Vatablus, Drusius; solus corpore suo, Junius & Tremellius; cum solo corpore suo, Piscator.

^h R. Sol. Urbin. Oluel Moed, fol. 15. 1.

ⁱ אָמַר אָמַר.

springs from love to him, and to his cause and interest, which should be as dear to us as our families, it is then acceptable to God and delightful to ourselves; in *Deut.* xv. 16. it is, *because he loveth thee, and thine house, because he is well with thee*; hence the Jewish writers say^k, understanding by *house* a family, if a servant has a wife and children and his master not, his ear is not to be bored; and if his master has a wife and children and he has not, his ear is not to be bored; if he loves his master and his master don't love him, or his master loves him and he don't love his master, or if he is sick, &c. his ear is not to be bored.

Ver. 6. *Then his master shall bring him unto the judges, &c.*] To Elohim, to God, to the judgment-seat of God, according to the Septuagint; to some person or persons to inquire of God what is to be done in such a case; but this seems needless, since it is here declared: no doubt civil magistrates or judges are meant by Elohim, or the gods, as in *Psal.* lxxxii. 1, 6. and so Jarchi interprets it of the house of judgment, or sanhedrim, the court that had convicted the servant of theft, and had sold him to him, it was proper he should acquaint them with it, have their opinion about it; and especially it was proper to have him to them, that he might before them, even in open court, declare his willingness to abide in his master's service; and from whom, as the Targum of Jonathan, he was to receive power and authority to retain him in his service: *he shall also bring him to the door, or to the door-post*; either of the gate of the city, where the judges were sitting, before whom what follows was to be done, as *Aben Ezra* suggests; or rather the door of his master, or any other man's, as *Maimonides*^l: *and his master shall bore his ear through with an awl*; or with a needle, as the Targum of Jonathan, which also says it was the right ear; and so *Jarchi*; and the upper part of it, as says *Maimonides*, who likewise observes, that that with which it is bored must be of metal; and moreover, that it is the master himself that must do it, and not his son, nor his messenger, nor a messenger of the sanhedrim^m: the ear is an hieroglyphic of obedience, and the boring of it through to the door-post denotes the strict and close obedience of such a servant to his master, and how he is, and ought to be, addicted to his service, and be constantly employed in it, and never stir from it, nor so much as go over the threshold of his master's house. This custom of boring a servant's ear continued in Syria till the times of *Juvenal*, as appears by some lines of hisⁿ: *and he shall serve him for ever*; as long as he lives^o; however, until the year of jubilee, as the Targum of Jonathan, and so *Jarchi*; if there was one before his death, for nothing else could free him; denoting freedom by Christ in his acceptable year, and day of salvation.

Ver. 7. *And if a man sell his daughter to be a maid-servant, &c.*] That is, if an Israelite, as the Targum of Jonathan, sells his little daughter, as the same Tar-

gum, and so *Jarchi* and *Aben Ezra*, one that is under age, that is not arrived to the age of twelve years and a day, and this through poverty; he not being able to support himself and his family, puts his daughter out to service, or rather sells her to be a servant: *she shall not go out as the men-servants do*; that are sold, before described; or rather, according to the Targum, "as the Canaanitish servants go out, who are made free, because of a tooth, or an eye, (the loss of them, ver. 26, 27.) but in the years of release, and with the signs (of puberty), and in the jubilee, and at the death of their masters, with redemption of silver," so *Jarchi*.

Ver. 8. *If she please not her master, &c.*] *Be evil in the eyes of her master*^p; and he has no liking of her, and love to her, not being agreeable in her person, temper, or conduct, so that he don't choose to make her his wife: *who hath betrothed her to him*; but not completed the marriage, as he promised, when he bought her, or at least gave reason to expect that he would; for, according to the Jewish canons, a Hebrew handmaid might not be sold but to one who laid himself under obligation to espouse her to himself, or his son, when she was fit to be betrothed^q; and so *Jarchi* says, he ought to espouse her, and take her to be his wife, for the money of her purchase is the money of her espousals. There is a double reading of this passage, the *Keri*, or marginal reading we follow; the *Cetib*, or written text, is, *who hath not betrothed her*, both may be taken in, *who hath not betrothed her to him*, as he said he would, or as it was expected he should; for, had she been really betrothed, what follows could not have been done: *then shall he let her be redeemed*; she being at age, and fit for marriage, and her master not caring to marry her, her father shall redeem her, as the Targum of Jonathan; it was incumbent on him to do that, as it was on her master to let her be redeemed, to admit of the redemption of her; or whether, as *Aben Ezra* says, she redeemed herself, or her father, or one of her relations, if she was near the six years (the end of them), they reckoned how many years she had served, and how many were yet to the seventh, or to the time that she is in her own power, and according to the computation was the redemption: thus, for instance, as it is by others^r put, if she was bought for 6 pounds, then one pound is the service of every year; and if she redeemed herself, her master took off of the money for the years she had served; or thus^s, if she was bought for 60 pence, and had served two years, he must pay her 40 pence, and so free her: *to sell her unto a strange nation, he shall have no power*; that is, to another man, as both the Targums of *Onkelos* and *Jonathan*, even to an Israelite that was of another family, to whom the right of redemption did not belong; for to sell an Israelite, man or woman, to a Gentile, or one of another nation, was not allowed of in any case, as *Josephus*^t observes; but the meaning is, he had no power to sell her to another, though of the

^k T. Bab. Kiddushin, fol. 99. 1. Maimon. in *Min.* Kiddushin, c. 1. sect. 2.

^l *Hilchot Abadim*, c. 3. sect. 9.

^m *Ibid.*

ⁿ ———— *Molles quod in aure fenestras*

^o *Arguerint, licet ipse nequem?*

^p *Serviet in aeternum, qui parvo nesciet uti.*

Satyr. 1.

Horat.

^q בְּעֵינֵי אֲדֹנָיָהּ מַלָּא בְּעֵינֵי, *Montanus*; *mala videbitur in oculis, Junius & Tremellius*; *mala ferit in oculis, Drusius.*

^r *Maimon. Hilchot Abadim*, c. 4. sect. 11. & in *Min.* Kiddushin, c. 1. sect. 2.

^s *Bartenora* in *Kiddush. ib.*

^t *Maimon. in ib.*

^u *Antiqu. l. 16. c. 1. sect. 1.*

same nation, to be his handmaid; this power neither her master nor her father had, as Jarchi asserts, she being redeemed, and in her own power: *seeing he hath dealt deceitfully with her*; in not fulfilling his promise made to her father when he sold her to him, or not answering the expectation he had raised in her; and especially he dealt thus with her, if he had corrupted her, and yet refused to betroth and marry her.

Ver. 9. *And if he have betrothed her unto his son, &c.]* Not caring to betroth and marry her himself, as being more suitable in age for his son than for himself: *he shall deal with her after the manner of daughters*; as if she was his daughter, and give her a dowry; or the son shall treat her after the manner the daughters of Israel are treated when married, by giving her food, raiment, and the duty of marriage, so Jarchi; or after the manner of the daughters of Israel that are virgins, and who are not sold, as Aben Ezra.

Ver. 10. *If he take him another wife, &c.]* The father takes another wife for his son, or the son takes another wife to himself after he has betrothed and married his father's maid-servant: *her food, her raiment, and her duty of marriage, shall he not diminish*: neither deny it her in whole, nor lessen it in part, but give her her full due of each. What is meant by the two former words is easy, and admits of no difficulty, the latter is differently interpreted. Some take it to signify no other than an *habitation**, that as he was to provide food and raiment for her, so an house to dwell in; but the generality of interpreters, Jewish and Christian, understand it as we do, of the conjugal duty, the use of the marriage-bed, or what the apostle calls due benevolence, 1 Cor. vii. 3. The word is thought to have the signification of a fixed time for it; and the Misnic doctors† are very particular in assigning the set times of it for different persons; and in those countries where there were, and where there still are, plurality of wives, each had, and have their turns, see Gen. xxx.15, 16.

Ver. 11. *And if he do not these three unto her, &c.]* Not the three things last mentioned; though this sense, Aben Ezra says, many of their interpreters give, which is rejected by him, so do some Christian expositors; but these three things are, espousing her to himself, or to his son, or redeeming her by the hand of her father; that is, letting her be redeemed by him, as the Targum of Jonathan; and so Jarchi, Aben Ezra, and Ben Melech: the meaning is, if one or other of these things are not done, *then shall she go out free without money*; be dismissed from her servitude, and not obliged to pay any thing for her freedom; the Targum of Jonathan adds, he shall give her a bill of divorce; that is, the son to whom she had been betrothed, and another wife taken by him, and she denied the above things; which favours the first sense.

Ver. 12. *He that smiteth a man, so that he die, &c.]* The Targum of Jonathan is, that smites a man or daughter of Israel with the sword; but there is no need to restrain the words either to persons of any certain nation, nor to any instrument with which a person may be smitten as to die; but any human person, man, woman, or child, of whatsoever nation, and

they smitten with any thing whatever, that issues in their death: *shall surely be put to death*: by the order of the civil magistrate, and by the hand of such as shall be appointed by him; for this is the original law of God, Gen. ix. 6.

Ver. 13. *And if a man lie not in wait, &c.]* For the life of another to take it away; or does not do it willingly, as the Septuagint version, does not seek after it, nor design it: *but God delivers him into his hand*; it being suffered and ordered by the providence of God, without whose knowledge and will nothing comes to pass, even what may seem to be a contingent thing, or matter of chance, to us; or it is so brought about in providence, that one man falls into the hands of another, and his life is taken away by him, though not purposely and maliciously; because, as Aben Ezra expresses it, for another sin which he has committed, and for which he must die in this way, though not intended by the person the more immediate cause of his death: *then I will appoint thee a place whither he shall flee*; and there be safe both from the avenger of blood, and the civil magistrate; which place, whilst Israel were in the wilderness, was the camp of the Levites, according to Jarchi, or the altar, as follows; but when they were come to Canaan's land, there were cities of refuge appointed for such persons, that killed a man unawares, to flee to, and where they were safe from private revenge, and falling a sacrifice to public justice.

Ver. 14. *But if a man come presumptuously upon his neighbour, to slay him with guile, &c.]* That comes with malice in his heart, with wrath in his countenance, in a bold, daring, hostile manner, using all the art, cunning, and contrivance he can, to take away the life of his neighbour; no asylum, no refuge, not any thing to screen him from justice is to be allowed him: hence, a messenger of the sanhedrim, or an executioner, one that inflicts the forty stripes, save one, or a physician, or one that chastises his son or scholar, under whose hands persons may die, do not come under this law; for though what they do they may do wilfully, yet not with guile, as Jarchi and others observe, not with an ill design, but for good: *thou shalt take him from mine altar, that he may die*: that being the place which in early times criminals had recourse unto, as Joab and others, as well as in later times, to secure them from vengeance; but a man guilty of wilful murder was not to be protected in this way; and the Targum of Jonathan is, "though he is a priest, (the Jerusalem Targum has it, an high-priest,) and ministers at mine altar, thou shalt take him from thence, and slay him with the sword," so Jarchi; but the law refers not to a person ministering in his office at the altar of the Lord, but to one that should flee there for safety, which yet he should not have.

Ver. 15. *And he that smiteth his father or his mother, &c.]* With his fist, or with a stick, or cane, or any such thing, though they died not with the blow, yet if it occasioned any wound, or caused a bruise, or made the part smitten black and blue, or left any print of the blow; for, as Jarchi says, the party was not guilty, unless by smiting there was a bruise, or weal, made, or

* *habitationem ejus*, Montanus, Junius & Tremellius; so some in Aben Ezra. Vid. Pfeiffer. *dubia vexata*, cent. 1. loc. 97.

† *Misn. Cetubot*, c. 5. sect. 6.

any mark or scar: but if so it was, then he *shall be surely put to death*; the Targum of Jonathan adds, with the suffocation of a napkin; and so Jarchi says with strangling; the manner of which was this, the person was sunk into a dunghill up to his knees, and two persons girt his neck with a napkin or towel until he expired. This crime was made capital, to shew the heinousness of it, how detestable it was to God, and in order to deter from it.

Ver. 16. *And he that stealeth a man, and selleth him, &c.*] One of the children of Israel, as the Targums of Onkelos and Jonathan, and so the Septuagint version: but though this law was given to the Israelites primarily, yet was made for men-stealers in general, as the apostle observes, who plainly has reference to it, 1 Tim. i. 9, 10: *or if he be found in his hand*; before the selling of him, as Jarchi notes, since he stole him in order to sell him, he was guilty of death, as follows: *he shall surely be put to death*: with strangling, as the same Jewish writer remarks, as on the preceding verse; and Jarchi sets it down as a rule, that all death in the law, simply expressed, is strangling.

Ver. 17. *And he that curseth his father, or his mother, &c.*] Though he don't smite them with his hand, or with any instrument in it, yet if he smites them with his tongue, reviles and reproaches them, speaks evil of them, wishes dreadful imprecations upon them, curses them by the name explained, as the Targum of Jonathan calls it, by the name Jehovah, wishing the Lord would curse them, or that his curse might light upon them, see Prov. xx. 20. and xxx. 17. *shall surely be put to death*; or be killed with casting stones on him, as the Targum of Jonathan, or with stoning; so Jarchi, who observes, that wherever it is said, *his blood be upon him*, it is meant of stoning, as it is of the man that curses his father or his mother, Lev. xx. 9. which was after this manner, the place of stoning was two cubits high, to which the malefactor with his hands bound was brought; from whence one of the witnesses against him cast him down headlong, of which, if he did not die, then they took up stones and cast on him, and if he died not through them, then all Israel came and stoned him; that is, the multitude upon the spot: this verse in the Septuagint version follows ver. 15. with which it agrees, both respecting the same persons.

Ver. 18. *And if men strive together, &c.*] Quarrel and fight, and wrestle with and box one another: *and one smite another with a stone*; which lying near him he might take up, and in his passion throw it at his antagonist: *or with his fist*: with his double fist, as we express it, with his hand closed, that it might come with the greater force, and give the greater blow: *and he die not, but keepeth his bed*: does not die with the blow of the stone or fist, yet receives so much damage by it that he is obliged to take to his bed; or, as the Targum of Jerusalem paraphrases it, is cast on the bed sick; or, as the Targum of Jonathan, falls into a disease, as a fever, or the like, through the force of the blow, so that he is confined to his room and to his bed.

Ver. 19. *If he rise again, &c.*] From his bed, or from his disease, as the last-mentioned Targum, re-

covers again, at least so far as to be able to do what follows: *and walk abroad upon his staff*; if he is able to get out of his bed, and especially out of his house, and can be seen walking about in the street or in the field, though he is obliged to make use of a staff, and lean upon it, being yet weak and sickly; *then shall he that smote him be quit*; from the judgment of slaying, as the Targum, he shall not be charged with manslaughter, or be found guilty of a capital crime, but discharged from that: *only shall he pay for the loss of his time*; as much as he could have got in that time by his labour, from which he was obliged to cease: the Jewish writers add other things also he was to pay for, as the Targum of Jonathan, particularly; as for his pain, and for his loss of any member, and for his shame and disgrace, as well as the physician's fee, which is supposed to be included in the next clause: *and cause him to be thoroughly healed*; take care that he has a physician or surgeon, and that the proper medicines be applied, and those continued until he is quite well; all which must be at the expense of the smiter.

Ver. 20. *And if a man smite his servant or his maid with a rod, &c.*] A Canaanitish servant or maid, as the Targum of Jonathan, and so Jarchi; and that only with a rod for the correction of them, and not with a sword or any such destroying weapon, which would seem as though he intended to kill, yet nevertheless: *and he die under his hand*; immediately, whilst he is smiting or beating him or her, on the same day, as the above Targum interprets it: *he shall be surely punished*; or condemned to the punishment of being slain with the sword, as the said Targum and Jarchi explain it: this law was made to deter masters from using severity and cruelty towards their servants.

Ver. 21. *Notwithstanding, if he continue a day or two, &c.*] And does not die immediately, or the same day, but lives 24 hours, as the Jewish writers interpret it; so Abendana * explains the phrase, *a day or two*: "a day which is as two days, and they are 24 hours from time to time," that is, from the time he was smitten to the time of his continuance; and so it is elsewhere explained †, by a day we understand a day, which is like to days, that is, from time to time, the meaning of which is, from a certain time in one day to the same in another: *he shall not be punished*; that is, with death; *for he is his money*; is bought with his money, and is as good as money, and therefore it is a loss sufficient to him to lose him; and it may be reasonably thought he did not smite his servant with an intention to kill him, since he himself is the loser by it.

Ver. 22. *If men strive, &c.*] Quarrel and fight with one another, which is to be understood of Hebrews, as Aben Ezra observes: *and hurt a woman with-child*; who being the wife of one of them, and also an Israelitish woman, interposes to part them, or help her husband; but the other, instead of striking his antagonist as he intended, gives her a blow: *so that her fruit depart from her*; or, *her children go forth* ‡, out of her womb, as she may have more than one; through the fright of the quarrel, and fear of her husband being hurt, and the blow she received by interposing, might

* Not. in Miclol Yophi in loc.

† Maimon. & Bartenora in Misn. Zabim, c. 2. sect. 2.

‡ ילדיה יצאו וgressi fuerint nati ejus, Pagninus, Montanus, Vatablus, Drusius.

miscarry, or, falling into labour, come before her time, and bring forth her offspring sooner than expected: *and yet no mischief follow*: to her, as the Targum of Jonathan, and so Jarchi and Aben Ezra restrain it to the woman; and which mischief they interpret of death, as does also the Targum of Onkelos; but it may refer both to the woman and her offspring, and not only to the death of them, but to any hurt or damage to either of them: now though there was none of any sort, *he shall surely be punished*; that is, be fined or mulcted for striking the woman, and hastening the childbirth: *according as the woman's husband will lay upon him; and he shall pay as the judges determine*; the husband might propose what fine should be paid, and might ask it in court; and if the smiter agreed to it, well and good, but if he judged it an exorbitant demand, he might appeal to the judges; for the husband might not lay what fine he pleased: this, if disputed, was to be decided by the judges, and as they determined it, it was paid; of which Maimonides^a gives this account: "he that strikes a woman, and her fruit depart, though he did not intend it, is obliged to pay the price of the birth to the husband, and for hurt and pain to the woman; how do they estimate the price of the birth? they consider the woman how well she was before she brought forth, and how well she is after she has brought forth, and they give it to the husband; if the husband be dead, they give it to the heirs; if she is stricken after the death of her husband, they give the price of the birth to the woman."

Ver. 23. *And if any mischief follow, &c.*] According as that is, so shall it be done to the smiter: if death follows, *then thou shalt give life for life*; if death to the woman, so Jarchi and Aben Ezra interpret it; to which agrees the Targum of Jonathan, "but if there is death in her, then ye shall judge or condemn the life of the murderer for the life of the woman;" about which, Jarchi says, there is a difference among their doctors; some say life properly, absolutely the person himself; others say money, but not life properly; for he that intends to kill one and kills another is acquitted from death, but must pay to the heirs the price (of the person killed) as that person might be sold for in the market: and indeed it seems hard that a person that kills another at unawares should die for it; it is more reasonable that the punishment should in such a case be commuted for something less than life; and that though no satisfaction was to be taken for a wilful murderer, Numb. xxxv. 31. yet it seems to imply that it might be taken for one that was so without design; as by another law cities of refuge are appointed for the manslayer at unawares: the canons of the Jews, according to Maimonides^b, run thus; "he that strikes a woman, and she miscarries and dies, although it is done ignorantly; lo, such an one is free from payment, and he does not pay any thing, as it is said, *if there is no mischief, &c.* the Scripture does not distinguish between what is done ignorantly and presumptuously, in a thing in which there is not death by the sanhedrim, to free him

from payment; in what things? when he intends the woman; but if he intends his neighbour and strikes the woman, though she dies, since her death is without intention, lo, this is a thing in which there is not death by the sanhedrim, and he pays the price of the birth:" the Septuagint version interprets this, not of the woman that miscarries and dies, but of the child that becomes an abortive; if that was not formed and shaped, then only a fine was to be laid, but if it was come to its proper form and shape, and so was animated or quickened, then life was to go for life: and so, according to the Salic laws, he that killed an infant in its mother's womb was to pay 8000 pence, which made 200 shillings; but if he was the cause of a woman's miscarriage, by blows or otherwise, if the birth was animated, according to the civil law, he was to be punished with death: but one would think, where this is only accidental and not intended, such a punishment is too rigid and severe: however, neither this nor what follows were left to the will of a private person to inflict at his pleasure, but to the civil magistrate; and therefore no ways encourages private revenge, in favour of which it was applied by the Pharisees in Christ's time, whose gloss he refutes, Matt. v. 38, 39. nor are the words directed to the offender in this and the following cases, but to Moses, and so to all judges under him and in succession, who were to see these laws put in execution.

Ver. 24. *Eye for eye, tooth for tooth, hand for hand, foot for foot.*] This is *lex talionis*, the law of retaliation, and from whence the Heathens had theirs; but whether this is to be taken strictly and literally, or only for pecuniary mulcts, is a question; Josephus^c understands it in the former sense, the Jewish writers generally in the latter; and so the Targum of Jonathan paraphrases it; "the price of an eye for an eye, &c." Jarchi on the place observes, that, "he that puts out his neighbour's eye must pay him the price of his eye, according to the price of a servant sold in the market, and so of all the rest; for not taking away of members strictly is meant, as our doctors here interpret it;" in a place he refers to, and to which Aben Ezra agrees; and of the difference and dispute between the Jews concerning this matter, see the note on Matt. v. 38. and indeed, though these laws of retaliation should, according to the letter of them, be attended to as far as they can; yet, in some cases, it seems necessary that they should not be strictly attended to, but some recompense made in another way, and nothing seems more agreeable than a pecuniary one: thus, for instance, this law cannot be literally executed, when one that has never an eye puts out the eye of another, as it is possible that a blind man may; or one that has no tooth may strike out the tooth of another; in such cases eye can't be given for eye, nor tooth for tooth; and, as Saadia Gaon^d observes, if a man should smite the eye of his neighbour, and the third part of the sight of his eye should depart, how will he order it to strike such a stroke as that, without adding or lessening? and if a man that has

^a Hilchot Chobel Umazzik, c. 4. sect. 1. §.

^b Chobel Umazzik, c. 4. sect. 5. 6.

^c Vid L'Empereur in Min. Bava Kama, c. 8. sect. 8.

^d Antiqu. l. 4. c. 33. 35.

^e Apud Aben Ezra in loc.

but one eye, or one hand, or one foot, should damage another man in those parts, and must lose his other eye, or hand, or foot, he would be in a worse case and condition than the man he injured; since he would still have one eye, or hand, or foot; whereas a like law of Charondas among the Thurians is complained of, since it might be the case, that a man with one eye might have that struck out, and so be utterly deprived of sight; whereas the man that struck it out, though he loses one for it, yet has another, and so not deprived of sight utterly, and therefore thought not to be sufficiently punished; and that it was rightest that he should have both his eyes put out for it: and hence Diodorus Siculus' reports of a one-eyed man who lost his eye, that he complained of this law to the people, and advised to have it altered: this *lex talionis* was among the Roman laws of the *twelve tables* ².

Ver. 25. *Burning for burning, wound for wound, stripe for stripe.*] This is to be understood of burning a man's flesh with fire; of wounds made by any means, so that the blood is let out; and of blows, and the prints and marks of them; of stripes and weals where the blood is settled, and the part is turned black and blue: the Targum of Jonathan is, the price of the pain of burning for burning, &c. and indeed, in every one of these cases, the law could not be well literally executed; for it would be very difficult to burn and wound and mangle a man exactly as he had done another: and as Favorinus ³ objects against the law of the twelve tables of the Romans concerning retaliation, how can a man make a wound in another exactly as long, and as broad, and as deep as that he has given? nor would he suffer a larger to be made, as it was not just it should; and to which may be added, that all constitutions are not alike, and burning and wounding and striping, especially in some parts, might prove mortal, and the person might die thereby; to them the law of retaliation would not be observed, the punishment would be exceeded; and it is much more agreeable to justice and equity that it should be lessened rather than increased; and it may be observed, the law of the twelve tables with the Romans, concerning maiming of members, only took place when the parties could not come to an agreement; and with respect to the Jewish law, Josephus ¹ himself says, that the man that has his eye put out may receive money for it, if he is willing, which the law allows of.

Ver. 26. *If a man smite the eye of his servant, &c.*] Give him a blow on the eye in a passion, as a correction for some fault he has committed: *or the eye of his maid, that it perish;* strike her on that part in like manner, so that the eye is beaten or drops out, or however loses its sight, and is *blinded*, as the Septuagint version; or *corrupts* it ^k, it turns black and blue, and gathers corrupt matter, and becomes a sore eye; yet if the sight is not lost, or corrupts so as to perish, this law does not take place; the Targum of Jonathan, and so Jarchi, restrain this to a Canaanitish servant or maid: *he shall let him go free for his eye's sake; or*

them, as the Septuagint; his right to them as a servant was hereby forfeited, and he was obliged to give them their freedom, let the time of servitude, that was to come, be what it would. This law was made to deter masters from using their servants with cruelty, since though humanity and goodness would not restrain them from ill usage of them, their own profit and advantage by them might.

Ver. 27. *And if he smite out his man-servant's tooth, or his maid-servant's tooth, &c.*] Give them such a slap on the face, or a blow on the mouth, as to strike out one of their teeth; this also the Targum of Jonathan and Jarchi restrain to a Canaanitish servant or maid; *he shall let him go free for his tooth's sake;* both him and her, the servant and the maid; this, though of lesser consequence than the loss of an eye, was punished in the same manner with the loss of the servant man or maid, to make masters careful how they abused their servants in any degree. And though only these parts are expressed, yet Jarchi and Aben Ezra observe, that all other principal members of the body, which they reckon to be twenty-four, are included, as the fingers, toes, &c.

Ver. 28. *If an ox gore a man or a woman, that they die, &c.*] That are Israelites, of whom only Aben Ezra interprets it; but though they may be principally designed, yet not solely; for no doubt if one of another nation was gored to death by the ox of an Israelite, the same penalty would be inflicted, as follows: *then the ox shall be surely stoned;* which is but an exemplification of the original law given to Noah and his sons, Gen. ix. 5: *at the hand of every beast will I require it; i. e. the blood of the lives of men;* which shews the care God takes of them, that even a beast must die that is the means of shedding man's blood: *and his flesh shall not be eaten;* it being as an impure beast according to this sentence, as Maimonides ¹ observes; and even though it might have been killed in a regular manner before it was stoned, it was not to be eaten; no, not even by Heathens, nor by dogs might it be eaten, as a dead carcass might by a proselyte of the gate, or a stranger; this might not be given nor sold to him; for, as Aben Ezra observes, all profit of them is here forbidden: *but the owner of the ox shall be quit;* from punishment, as the last-mentioned writer observes, from suffering death; he shall only suffer the loss of his ox: the Targum of Jonathan is, "he shall be quit from the judgment of slaughter (or "condemnation of murder), and also from the price "of a servant or maid," which was thirty shekels, ver. 32.

Ver. 29. *But if the ox were wont to push with his horns in time past, &c.*] *Or from or before yesterday, to the third* ^m: that is, three days before, and had made three pushes, as Jarchi explains it: *and it hath been testified to his owner;* by sufficient witnesses, who saw him push at people for three days past: the Targum of Jonathan is, "and it hath been testified to the face "of his owner three days." Concerning this testi-

¹ Bibliothec. l. 12. par. 2. p. 82, 83.

² A. Gell. Noct. Attic. l. 10. c. 1.

³ Apud ib.

⁴ Ut supra.

^k שחית & corrupit eum, Pagninus, Montanus, Drusius; אן Ainsworth.

¹ Hilchot Maaocolot Asurot, c. 4. sect. 22.

^m חתם שלשום ab heri & undiustertius, Pagninus, Montanus, Vatablus, Piscator, Drusius.

mony Maimonides² thus writes, "this is a testification, all that testify of it three days; but if he pushes, or bites, or kicks, or strikes even an hundred times on one day, this is no testification (not a sufficient one): three companies of witnesses testify of it in one day, lo, this is a doubt, whether it is a (proper) testimony or no; there is no testification but before the owner, and before the sanhedrim:" *and he hath not kept him in*; in some enclosed place, house or field, not frequented by people, and where there was no danger of doing any hurt, if this care was not taken, after a proper testimony had been given of his vicious disposition. By the Roman laws³ oxen that pushed with their horns were to have hay bound about them, that those that met them might beware of them; hence that of Horace⁴: *but that he hath killed a man or a woman*; by pushing and goring them with his horns, or any other way, as biting or kicking: *the ox shall be stoned*; as is provided for by the preceding law: *and his owner shall be put to death*; since he was accessory to the death of the person killed, not keeping in his beast, when he had sufficient notice of his vicious temper: the Targum of Jonathan, and so other Jewish writers, interpret this of death sent upon him from heaven, or death by the immediate hand of God, as sudden death, or death by some disease inflicted, or before a man is fifty years of age; but there is no doubt to be made but this intends death by the civil magistrate, according to the original law, Gen. ix. 6.

Ver. 30. *If there be laid on him a sum of money, &c.*] By the decree of the judges, as Aben Ezra, or which the sanhedrim of Israel have laid upon him; if his sentence of death is commuted for a fine, with the consent of the relations of the deceased, who in such a case are willing to shew mercy, and take a fine instead of the person's death; supposing it was through carelessness and negligence, and not with any ill design that he did not keep up his ox from doing damage, after he had notice: *then he shall give for the ransom of his life whatever is laid upon him*: whatever mulct or fine he is amerced with by the court, instead of the sentence of death first pronounced. Of this ransom Maimonides⁵ thus writes: "the ransom is according as the judges consider what is the price (or value) of him that is slain; (*i. e.* according to his rank, whether a noble or common man, a free man or a servant) all is according to the estimation of him that is slain.—To whom do they give the ransom? to the heirs of the slain; and if a woman is killed, the ransom is given to the heirs of her father's (family), and not to her husband."

Ver. 31. *Whether he have gored a son, or have gored a daughter, &c.*] A little son or daughter, and both Israelites, as Jarchi and Aben Ezra; this is observed, because only a man or woman are made mention of in ver. 29, 30. persons grown up; and lest it should be thought that only adult persons were intended, this is added, to shew that the same regard is had to little ones as to grown persons, should they

suffer by an ox in like manner as men and women may. The Targum of Jonathan restrains this to a son or daughter of an Israelite; but the life of every one, of whatsoever nation, is equally provided for, and guarded against by the original law of God: *according to this judgment shall it be done unto him*; to the owner of the ox that has gored a child, male or female; that is, he shall be put to death, if he has been warned of the practice of his ox for three days past, and has took no care to keep him in; or he shall pay the ransom of his life, as it has been laid by the court, with the consent of the relations of the children.

Ver. 32. *If the ox shall push a man-servant, or a maid-servant, &c.*] Which the Targum of Jonathan and Jarchi interpret of a Canaanitish servant, man or maid; but no doubt the same provision was made for an Hebrew servant, man or maid, as for a Gentile one: *he shall give unto their master thirty shekels of silver*; that is, the owner of the ox shall pay so much to the masters of the servants for the loss they have sustained by his ox goring them; and Maimonides⁶ observes, that "the ransom of servants, whether great or small, whether male or female, is fixed in the law, thirty shekels of good silver, whether the servant is worth a hundred pounds, or whether he is worth but a penny." This was the price our Lord and Saviour Jesus Christ was sold at, Matt. xxvi. 15. see the note there.

Ver. 33. *If a man shall open a pit, &c.*] That has been dug in time past, and filled up again, or take the covering from it, and leave it uncovered: *or if a man shall dig a pit, and not cover it*: a new one, in the street, as the Targum of Jonathan; or in a public place, as Jarchi and Aben Ezra; otherwise a man might dig one for water, in his own fields, in enclosed places, where there was no danger of cattle coming thither, and falling therein: *and an ox or an ass fall therein*; or any other beast, as Jarchi observes; for these are mentioned only as instances, and are put for all others. Maimonides⁷ says, "if a man digs a pit in a public place, and an ox or ass fall into it and die, though the pit is full of shorn wool, and the like, the owner of the pit is bound to pay the whole damage; and this pit (he says) must be ten hands deep; if it is less than that, and an ox, or any other beast or fowl fall into it and die, he is free."

Ver. 34. *The owner of the pit shall make it good, &c.*] Repair the loss of the ox or ass: *and give the money unto the owner of them*: the price of them, what they are worth: the Targum of Jonathan is, "the owner of the pit shall pay the silver, he shall return to its owner the price of the ox or ass:" *and the dead beast shall be his*; either the owner of the pit; who pays the full value for the ox or ass killed, which seems but reasonable; or "the injured person, as Jarchi, for he says, they reckon or estimate the carcass, and he takes it for the price;" that is, for part of the price it is valued at.

Ver. 35. *And if one man's ox hurt another's, that he*

² Hilchot Niske Mammon, c. 6. sect. 1, 2.

³ Plutarch. in Craso.

⁴ Fenem habet in cornu, longe fuge. Horat. Sermon. l. 1. Satyr. 4.

⁵ Hilchot Niske Mammon, c. 11. sect. 1, 2.

⁶ Hilchot Niske Mammon, c. 11. sect. 1.

⁷ lb. c. 12. sect. 1, 10. so Bartenoura in Misn. Bava Kama, c. 1. sect. 1.

die, &c.] By pushing with his horns, or his body, or by biting with his teeth, as Jarchi, or by any way whatever: *then they shall sell the live ox, and divide the money*; the Scripture speaks, as the same writer observes, of one of equal value, otherwise the man that had his ox killed might be greatly a gainer by it; for if his ox was a poor one, and of little value, and the ox that killed his a good one, of value greatly superior, which according to this law was to be sold, and the money divided between the two owners, the man that lost his ox might have double the worth of it, or more, which was not equitable. On the other hand, according to the Jewish canons, the case stood thus, "when an ox of the value of one pound strikes an ox of the value of twenty, and kills him, and, lo, the carcass is of the value of four pounds, the owner of the ox is bound to pay him eight pounds, which is the half of the damage, (added to the half part of the price of the carcass,) but he is not bound to pay, but of the body of the ox which hurts, because it is said, *they shall sell the live ox*; wherefore if an ox of the value of twenty pieces of money should kill one of two hundred, and the carcass is valued at a pound, the master of the carcass can't say to the master of the live ox, give me fifty pieces of money; but it

"will be said to him, lo, the ox which did the hurt is before thee, take him, and go thy way, although he is worth no more than a penny:" *and the dead ox also they shall divide*; the money the carcass is worth; or it is sold for.

Ver. 36. *Or if it be known that the ox hath used to push in time past, &c.*] If it is a plain case, and a thing well known in the neighbourhood, and there are witnesses enough to testify it, that it has yesterday, and for two or three days running, pushed with his horns men and cattle, as they have come in his way, see the note on ver. 29. *and his owner hath not kept him in*; took no care to prevent his doing mischief by putting him into a barn or out-house, or into an enclosure, where he could do no damage to any: *he shall surely pay ox for ox*; that is, he shall give as good an ox to him, whose ox has been killed by his, as that was, or pay him the full worth and value of it: *and the dead shall be his own*; shall not be divided as in the preceding case, but shall be the proprietor's wholly, that is, the sufferer's; because the owner of the vicious ox took no care of him, though it was well known, he was mischievous, for which negligence he was punished this way.

C H A P. XXII.

THIS chapter contains various laws concerning theft, ver. 1—4. concerning damage done to fields and vineyards by beasts, and to corn in stacks or standing, by fire, ver. 5, 6. concerning any thing or creature deposited in the hands of a neighbour, and they be stolen or lost by one means or another, ver. 7—13. concerning any thing borrowed, and it comes to any damage, ver. 14, 15. concerning fornication, ver. 16, 17. concerning witchcraft, bestiality, and idolatry, ver. 18—20. concerning oppression, and affliction of the stranger, fatherless, and widow, ver. 21—24. concerning taking usury and pledges, ver. 25—27. concerning irreverence to magistrates, ver. 28. concerning the offering of first-fruits to God, ver. 29, 30. and the chapter is concluded with a prohibition of eating any thing torn by beasts, ver. 31.

Ver. 1. *If a man shall steal an ox or a sheep, &c.*] In which the substance of men chiefly lay in those times, and particularly the people of Israel, who were now come out of Egypt, with their flocks and herds, and these lying near together, were the more liable to be stolen; and hence also the laws in the preceding chapter concerning oxen and damages done by them, and oxen and sheep are only mentioned; perhaps chiefly because used in sacrifice, as well as serviceable for other things; not but that stealing other cattle and other things were criminal and forbidden, and to be punished in proportion: *and kill it, or sell it*; either of which cases would plainly shew that he took it away with an intention to deprive the owner of it, and

to convert it to his own use: *he shall restore five oxen for an ox, and four sheep for a sheep*; the reason of this difference, five being obliged to be given for the one, and but four for the other, is, because the one was more valuable than the other, as well as more useful, and also more easily stolen, and therefore the greater mulct or fine was laid upon the theft of it, to deter from it: the Targum of Jonathan expresses the reason of the law thus; five for oxen, because the theft of them hindered from ploughing, or made to cease from it; and for sheep but four, because there was trouble in the theft of them, and there was no tillage or agriculture by them: and Saadiah Gaon observes, that the damage that comes to the owner of the ox is more than that by a lamb, because with it, the ox, he ploughs, which is a creature that was used in those countries to be employed in that service, as well as in treading out the corn: Maimonides accounts for it thus, "the restitution of the theft of oxen is increased by one, because the theft of them is easy; sheep are fed in flocks, and are easily kept and watched, and can scarcely be taken away by theft but in the night; but oxen are fed scattered here and there, and therefore cannot be so easily kept by the natherd; hence also their theft used to be more common:" four-fold restitution was in use with the ancient Persians, with whom it was a rule, "whoever took any substance of another, in retaliation they took four-fold from him, and if he restored it, he gave four-fold of the same."

¹ Maimon. Hilchot Niske Mammom, c. 1. sect. 1.

² Morch Nevochim, par. 3. c. 41.

³ Lib. Shed-dar, apud Hyde Relig. Vet. Pers. p. 472.

Ver. 2. *If a thief be found breaking up, &c.*] A house, in order to steal money, jewels, household goods, &c. or breaking through any fence, hedge, or wall of any enclosure, where oxen, or sheep, or any other creatures are, in order to take them away: the Targum of Jonathan is, "if in the hole of a wall" (or window of it) a thief be found;" that is, in the night, as appears from the following verse, *if the sun, &c.* to which this is opposed, as Aben Ezra observes; some render it, *with a digging instrument*^a; and it is a Jewish canon⁷, that "if any one enter with a digging instrument, he is condemned on account of his end;" his design, which is apparent by the instrument found upon him; for, as Maimonides² observes, "it is well known, that if any one enters with a digging instrument, that he intends, if the master of the house opposes him to deliver his goods out of his power, that he will kill him, and therefore it is lawful to kill him; but it does not signify whether he enters with a digging instrument, either by the way of the court, or roof;" and *be smitten that he die* be knocked down with a club, by the master of the house, or any of his servants, or be run through with a sword, or be struck with any other weapon, to hinder him from entrance and carrying off any of the goods of the house, and the blow be mortal: there shall *no blood be shed for him*: as for a man that is murdered; for to kill a man when breaking into a house, and, by all appearance, with an intention to commit murder, if resisted, in defence of a man's self, his life and property, was not to be reckoned murder, and so not punishable with death: or, *no blood shall be unto him*³; shall be imputed to him, the man that kills the thief shall not be chargeable with his blood, or suffer for shedding it; because his own life was risked, and it being at such a time, could call none to his assistance, nor easily discern the person, nor could know well where and whom he struck.

Ver. 3. *If the sun be risen upon him, &c.*] Either upon the thief, or upon the master of the house, or the person that finds the thief and smites him that he dies; it matters not which it is interpreted, it is true of both, for when it is risen on the one, it is on the other: there shall be *blood shed for him*; the person that kills him shall die for it: the Targum of Jonathan is, "if it is as clear as the sun (and so Jarchi), that not to kill any he entered, and he should kill him, there is guilt of shedding innocent blood:" because coming at broad daylight, and when the sun was up, it was a plain case he came not with a design to murder, but only to steal; besides, being at such a time, the master of the house could call for help and assistance, and take him; which is what is suggested he should do, and not take away his life, but oblige him, if he had got any of his goods, to restore them, as follows: for *he should make full re-*

stitution: by returning them and as much more, as the following verse shews: *if he have nothing, then he shall be sold for his theft*, by the sanhedrim, or court of judicature: as the Targum of Jonathan, before whom he should be brought, and the theft proved upon him, and unto the year of the remission or release, as the same Targum; nor were such to be sold to strangers, or to serve for ever, for they were to be dismissed after six years, as Josephus^b observes: and it is a canon with the Jews^c, that, "an Hebrew servant whom the sanhedrim sell, they do not sell him but to an Israelite, or to a proselyte of righteousness;" according to the Targum of Jonathan, it seems as if he was to be sold to the person from whom he stole, since it is, "he shall be sold to him;" but if not, however, the price he was sold at was to be given to him for a recompense of his loss; so says Maimonides^d, "if he have not goods, neither movable nor immovable, the sanhedrim sell him, and give the price to him that is injured, as it is said: *if he have nothing, &c.* and adds, a man is sold for his theft but not a woman^e:" from hence it appears that theft was not a capital crime by the law of Moses: Draco is said to be the first who made it so; but his law being thought by the Athenians to be too severe, was annulled by them^f: the law of the twelve tables with the Romans greatly agrees with the Mosaic laws about theft; these permitted to kill a thief who should be taken in open theft, if either when he committed the theft it was night, or if in the day-time, and he defended himself with weapons when about to be taken^g; or, as elsewhere expressed^h, an open thief was delivered to servitude to him who was robbed, but a nocturnal thief it was lawful to kill by the law of the twelve tables.

Ver. 4. *If the theft be certainly found in his hand alive, &c.*] Or, *in finding be found*ⁱ, be plainly and evidently found upon him, before witnesses, as the Targum of Jonathan; so that there is no doubt of the theft; and it is a clear case that he had neither as yet killed nor sold the creature he had stolen, and so could be had again directly, and without any damage done; as well as it would appear by this that he was not an old expert thief, and used to such practices, since he would soon have made away with this theft in some way or another: *whether it be ox, or ass, or sheep*: or any other creature; and even, as Jarchi thinks, any thing else, as raiment, goods, &c. *he shall restore double*; two oxen for an ox, two asses for an ass, and two sheep for a sheep: and, as the same commentator observes, two living ones, and not dead ones, or the price of two living ones: (so Solon made theft, by his law, not punishable with death, but with a double restitution^k; and the reason why here only a double restitution and not four-fold is insisted on, as in ver. 1. is, because there the theft is persisted in, here not; but either the thief

^a במחחרת cum perfossorio, Pagninus; cum instrumento perfossorio, Tigrine version.

⁷ Misn. Sanhedrin, c. 8. sect. 6.

² Comment in ib.

³ אין לך דמים non ei sanguines, Montanus, Vatablus, Drusius.

^b Antiqu. 1. 16. c. 1. sect. 1.

^c Maimon. Abadim. c. 1. sect. 3.

^d Hilchot Genubah, c. 3. sect. 11.

^e So Misn. Sotah, c. 3. sect. 8.

^f A. Gell. Noct. Attic. l. 11. c. 18.

^g Ib.

^h Ib. l. 20. c. 1.

ⁱ הוציא המוצא המוצא inveniendo inventum fuerit, Pagninus, Montanus, Piscator.

^k A. Gell. l. 11. c. 18.

being convicted in his own conscience of his evil, makes confession, or, however, the creatures are found alive with him, and so more useful being restored, and, being had again sooner, the loss is not quite so great.

Ver. 5. *If a man shall cause a field or vineyard to be eaten, &c.*] Which is not his own, by putting cattle into it to feed upon it, as it is explained in the next clause: *and shall put in his beast, and shall feed in another man's fields*: do damage in one or both those two ways, either by his feet treading down the grass and fruits of the earth, which the Rabbins, as Jarchi says, think, is meant by putting in his beast; or with his beast eating up the same, which is intended by the latter phrase: *of the best of his own field, and of the best of his own vineyard, shall he make restitution* for what damage is done by his beast in his neighbour's field or vineyard; and this held good of any garden or orchard injured in like manner; and it is a general rule with the Jews, that when any damage is sustained, he that does the damage is obliged to pay with the best the earth produces¹, even though better than was the man's that suffered the loss, that for the future he might be more careful of doing injury to another².

Ver. 6. *If fire break out, &c.*] Even though of itself, as Jarchi interprets it: *and catch in thorns* a thorn-hedge or fence, with which corn-fields might be enclosed: *so that the stacks of corn, or the standing-corn, or the field, be consumed* therewith; whether it be corn cut down, bound up in sheaves, and laid up in heaps or stacks, or whether it be yet growing, and not fully ripe, at least not cut down, or any other fruits of the field; if the fire that takes the thorns which are near them should reach to those, and kindle upon them and destroy them: *he that kindleth the fire shall surely make restitution*: that is, though he kindles the fire upon his own ground, yet being careless of it, it breaks out without his intention and design, and catches hold on a thorn-hedge between him and his neighbour's field, and so spreads itself to the corn there, whether standing or in stacks, or to other fruits either lying or growing there; now, though he did not kindle the fire in the corn, and among the stacks or heaps of fruit in his neighbour's field, yet, for his carelessness in not looking after the fire he had kindled in his own field, he was to make good all the damages his neighbour sustained hereby: the Jewish canons relating to this affair are these; "if a man kindles a fire by the hands of a deaf man, or a fool, or a child, he is free by human judgment, but he is bound by the judgment of heaven (that is, to make restitution); if he kindles it by the hand of a knowing and understanding man, he is bound; one brings fire and another afterwards brings wood, he that brings the wood is bound; one brings wood and another afterwards brings fire, he that brings the fire is bound; after that, another comes and blows the flame (or fire), he is bound; but if the wind blows it they are all free; he that kindles a fire and it consumes wood, or stones, or dust, he is bound, as it is said, Exod. xxii. 6. *if fire break out, &c.* if the fire passes over a fence four cubits high, or a public road, or a river,

"he is free"; those two things last mentioned, feeding on another man's field and fire, with the ox and the pit, observed in the preceding chapter, are with the Misnic doctors³, the four fathers' fountains, or sources of damages.

Ver. 7. *If a man shall deliver unto his neighbour money or stock to keep, &c.*] Without any reward for keeping it, as the Targum of Jonathan; and so other Jewish writers⁴ understand this passage of such as keep a depositum freely, having nothing for it; whether it be money or goods, gold, silver, jewels, raiment, household stuff, or any kind of vessels or instruments used in the house, or in trade; and also cattle, as appears from ver. 9. *and if it be stolen out of the man's house*; into whose custody it was delivered: *if the thief be found, let him pay double*: the worth of what is stolen, agreeably to the law in ver. 4. that is, if it was found in his hands; but if he had disposed of it, then he was to pay five-fold or four-fold, as in ver. 1. and so runs the Jewish canon⁵, "if any one delivers to his neighbour a beast or vessels, and they are stolen or lost, he shall make restitution; but if he will not swear, for they say, one that keeps for nothing, may swear and be free; then if the thief should be found he shall pay double; if he has killed or sold, he shall pay four-fold or five-fold: to whom shall he pay? to him with whom the depositum is: if he swears, and will not pay, and the thief is found, he shall pay double; if he has killed or sold he shall pay four-fold and five-fold: to whom shall he pay? to the owner of the depositum."

Ver. 8. *If the thief be not found, &c.*] And so no account can be given of the goods deposited, what is become of them, and it becomes a doubtful case whether they have been stolen or embezzled, and there is suspicion of the latter: *then the master of the house shall be brought unto the judges*: here called Elohim, gods, because they were God's vicegerents, and personated him, and acted under his power and authority; and who at this present were Moses, and those that judged the people under him, and afterwards the seventy elders, and all such who in succeeding times were judges in Isreal, and bore the office of civil magistrates; before these the master of the house, or the person who had any goods committed to his care, and they were lost, was to be brought and put to his oath, and upon it examined, in order to find out what was become of the goods committed to him: to see whether he have put his hand to his neighbour's goods: took them to himself, made use of them, or disposed of them to his own advantage, and which was no other than a kind of theft.

Ver. 9. *For all manner of trespass, &c.*] With respect to what is committed to a man's trust, and it is lost to the owner of it, there must be somewhere or other a trespass committed, either by the person into whose hands it was put, or by a thief that has stolen it from him: whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing by which it appears that either of these, or any other cattle not named, as well as money and vessels, or household

¹ Misn. Bava Kama, c. 1. sect. 1.

² Bartenora in Misn. Gittin, c. 5. sect. 1.

³ Ib. c. 5. sect. 4.

⁴ Ib. c. 1. sect. 1.

⁵ Jarchi in ver. 10. Bartenora in Misn. Shevuot, c. 6. sect. 5.

⁶ Misn. Bava Metzia, c. 3. sect. 1.

goods, or goods in trade, were sometimes, or might be lodged in the hands of another as a depositum for safety or convenience; and for which, or any other so deposited, and lost, *which another challengeth to be his*, or affirms that he put into the hands of his neighbour, to be kept by him for him; or *who shall say this is he, or he is the person into whose hands I put it, or this is it*; such and such were the thing or things I delivered to him: *the cause of both parties shall come before the judges*; who were to hear what each party had to say, and to examine the witnesses each of them brought, and consider the nature of the evidence given, and to judge and determine: and *whom the judges shall condemn*; or *pronounce wicked*, as having done a wicked thing; either the one as having brought a false accusation against his neighbour, charging him with a depositum he never had, or the other as having converted it to his own use: *he shall pay double unto his neighbour*; either the depositor, who pretended to be so and was not, but brought a false charge against his neighbour, or a false witness, as Jarchi, such as one was to pay double to the person charged wrongfully; or, on the other hand, the person with whom the depositum was put, if it appeared that he had acted a fraudulent part, and abused his trust, then he was to pay double to the depositor.

Ver. 10. *If a man deliver to his neighbour an ass, or an ox, or a sheep, or any beast to keep, &c.*] And he keeps it without a reward, as the Targum of Jonathan; but Jarchi and Aben Ezra more rightly interpret this of one that keeps for hire, as *neatherds, shepherds, &c.* The Jews say¹ there are "four sorts of keepers; he that keeps for nought (or freely), he that borrows, he that takes hire, and he that hires; he that keeps for nought swears in all cases (and is free), he that borrows pays for all (that is lost or stolen, &c.), he that takes hire, and he that hires, swear on account of that which is torn, or carried away, or dies, and they pay for that which is lost or stolen," which are the cases after supposed: *and it die*; either of the above, or any other under the care of another; that is, dies of itself, not being killed by any, and its death sudden, and not easily accounted for: *or be hurt*; receive any damage in any part, though it die not; or *be broken*²; have any of its limbs or bones broken; or be torn by a wild beast, as the Targum of Jonathan adds: *or driven away*; from the flock or herd by thieves or robbers, or rather carried captive by an enemy in an hostile way, see ver. 12: *no man seeing it*; die, or be hurt, or carried off; and so, as the above Targum paraphrases it, there is no witness that sees and can bear witness, that is, to any of the said things which have happened to it.

Ver. 11. *Then shall an oath of the Lord be between them both, &c.*] Either by the one, the keeper, for the satisfaction of the owner, or by them both; by the owner, that he delivered such and such cattle to the keeper; and by the keeper, that he was no ways concerned in the death, hurt, or carrying off of the same: and this is called *the oath of the Lord*, not only because

in this law required by him, but because sworn by him, or in his name, and made before him, in his presence, who is hereby appealed unto; and who is called upon to take vengeance on the person that takes the oath of perjury; and such an oath only is a lawful one, men are to swear only by the Lord. But this oath was not tendered to any one: "if a man was suspected of an oath (*i. e.* of perjury) they might not give him his oath, neither the oath of the law, nor the oath from their words (the scribes), nor the oath of imposition (imposed by the wise men); and even though he that brought the action would have it, they might not hearken unto him: if a man has sworn falsely a rash oath, or an oath of testimony, or an oath concerning any thing deposited, or a vain oath, lo, he is suspected of an oath, and so every one that is rejected for witness on account of any transgression."³ The oath to be taken by the keeper, and who indeed seems to be the only person that was to take one, was, *that he hath not put his hand unto his neighbour's goods*; so as either to kill or maim, or drive away, or suffer to be driven away, any of the cattle committed to his care, or that he had not disposed of them to his own use and profit: *and the owner of it shall accept thereof*; of the oath, as the Targum of Jonathan and Jarchi, and so be satisfied, and give no further trouble, such an oath being for the confirmation of the thing, and to put an end to strife; or he shall take the ass, ox, or sheep, as it was, and be content; but then, though he might take the dead or maimed one, he could not take that which was driven or carried away, wherefore the first sense is best: *and he shall not make it good*; or pay for it to the owner what it was worth.

Ver. 12. *And if it be stolen from him, &c.*] Or but if⁴ it was taken away by theft; and that *from with him*⁵, as it may be literally rendered, from among his own cattle, and they not taken; and he being present, pretending to have an eye upon them and keep them, but was careless and negligent, at least, if he did not connive at the theft: *he shall make restitution to the owner thereof*; for in such a case there was ground for suspicion of fraud; however, there was apparent carelessness, and it was but just he should make restitution, since he had hire or wages for keeping it; which is the reason Aben Ezra gives for it, and is suggested by the Targum of Jonathan; which adds to the former clause, by way of explanation, "that which was with him to be kept for a reward."

Ver. 13. *If it be torn in pieces, &c.*] By some wild beast, at least as pretended: then *let him bring it for witness*; part of that which is torn, that it may be witness for him that it was torn, as in Anos iii. 12. as Aben Ezra observes; and so the Jerusalem Targum, "let him bring of the members of it a witness," which would make it a clear case that it had been so used; but it is possible that the whole carcass might be carried off, and nothing remain to be brought as a proof of it; wherefore the Targum of Jonathan is, "let him bring witnesses;" and so some versions render

¹ אמר לו הרי זה אשך יאמר לו הרי זה אשך qui dixerit quod illud hoc, Montanus; quem dixerit illud ipsum esse, Junius & Tremellius; de qua dixerit aliquis illud ipsum esse, Piscator; so Ainsworth.

² רשעית Vid. Ainsworth.

³ Misa. Bava Metzia, c. 7. sect. 8.

⁴ נשבר contractum, Pagninus, Montanus; fractum, Junius & Tremellius, Piscator, Drusius; so Ainsworth.

⁵ Maimon. Hilchot Toan Venitau, c. 2. sect. 1, 2.

⁶ כן אשך si autem, Drusius.

⁷ מעמו e cum eo, Montanus.

it²; and to this agrees Jarchi, whose note is, "let him bring witnesses of its being torn by violence, and he is free," such who saw it done; but it is before supposed, that such cattle may be hurt, broken, or maimed, no man seeing it, ver. 10. and therefore in such a case no witnesses could be brought, wherefore the first sense seems best: and *he shall not make good that which was torn*; or shall not pay for it, pay the price of it, as much as it is worth. Here Jarchi distinguishes, "there is that which is torn, for which a man pays, and there is that which is torn, for which he does not pay; that which is torn by a cat, or a fox, or a marten (a kind of weasel), he pays for, but that which is torn by a wolf, a lion, or a bear, he does not pay for:" the reason of which is, because it is thought the keeper might have preserved and delivered from the former, and therefore was culpable, when it was not in his power to save from the latter; and the Misnic doctors observe, that one wolf is not violence, but two are; so that what is torn by one, the keeper is bound to pay for, but not what is torn by more. But two dogs are not violence, unless they come from two different quarters, and then they are: a single thief is violence, and so is a lion, a bear, a leopard, a basilisk, and a serpent, and this only when they come willingly, and of themselves; but if they (the cattle) are brought to places where there are troops of wild beasts, and thieves, it is no violence³, and in such a case the keepers are liable to pay; and so unless he makes use of staves, and calls in other shepherds to his assistance, as Maimonides⁴ observes, when it is in his power to do it; and so at least might make an attempt to save or rescue the cattle.

Ver. 14. *And if a man borrow ought of his neighbour, &c.*] Any beast, as it should seem, as an ox to plough with, an ass, horse, or camel to ride on, though the Jewish writers carry it also to any kind of household stuff: *and if he be hurt or die*; if any damage comes to it, or it dies whilst it is in the borrower's hands, and when employed in that work for which he borrowed it; the Targum of Jonathan is, "and the vessel should be broke, or the beast die:" *and the owner thereof being not with it*; at the time of its being hurt, or of its death, and so could not be so well satisfied whether used well or no, nor how the damage and death came to it: *he shall surely make it good*; pay the full price for it it is worth; which, though it may seem hard, was necessary, in order to make men careful of things they borrowed, and that lenders may not be losers for their kindness.

Ver. 15. *But if the owner thereof be with it, &c.*] When it is hurt or dies; for in some cases the owner might go along with his beast, being borrowed or hired to do work with it; or, however, being upon the spot, must be satisfied that it was not ill used; and it may be reasonably presumed he would do all he could to preserve it: and this being the case, *he shall not make it good*; that is, the borrower, but the loss would lie upon the lender; seeing this might have been the case if it had been at home, and not borrowed or lent. The Jewish writers understand all this in a different

manner, that if the owner is not with it in the time of borrowing, though he is with it in the time of its being hurt, or of its death, the borrower must pay; but if he was with it in the time of borrowing, though not in the time of its receiving damage, or of its death, the borrower was free⁵; for, as Jarchi says, whether it be in that work (for which he was borrowed), or in another work (it matters not), if he was with it at the time of borrowing, there was no necessity of his being with it at the time of its hurt or death. The reason of which, I must confess, I do not understand; unless the meaning is, that it was necessary that the owner, and the beast, should be both borrowed or hired together; and which indeed seems to be the sense of the Misnah, or tradition⁶, which runs thus, "if a man borrows a cow, and borrows or hires its owner with it; or if he hires or borrows the owner, and after that borrows the cow, and it dies, he is free, as it is said, Exod. xxii. 15. but if he borrows the cow, and afterwards borrows or hires the owner, and it dies, he is bound to pay, as it is said, ver. 13. if his owner is not with it, &c." If it be an hired thing, it came for its hire; that is, if the beast which was come to some damage, or was dead, was hired, and not borrowed, then, whether the owner was with it or not at that time, he could demand no more than hire, and the person that hired it was obliged to pay that and no more; or if the owner himself was hired along with his beast, and so was present when it received its damage, or its death, nothing more could come to him than what he agreed for.

Ver. 16. *And if a man entice a maid, that is not betrothed, &c.*] For one might be betrothed according to the custom of those times, and not be married, or the nuptials consummated, and so be yet a maid or virgin; but being betrothed, it made the case different, because such an one was as a wife to a man: but the case here supposed is of a maid not betrothed, and also not forced, but yielding to the solicitations of a man, as is implied by her being enticed; which signifies his gaining upon her affections, and obtaining her consent by expressing strong affection for her, and making large promises to her, and so both by words and gestures prevailing with her to yield to his desire: *and lie with her*; in a way of carnal copulation; and such an action between two single persons, by consent, is what is called simple fornication: if this was done in a field, the maid was supposed to be forced, since there she might cry out, and not be heard; but if in a city, she is supposed to be enticed, and consent, since if she cried out she might be heard; this the Jewish writers gather from Deut. xxii. 23—27, though the law there respects a betrothed damsel: *he shall surely endow her to be his wife*; give her a dowry in order to be his wife, or, however, such an one as he would or must give if she became his wife, even one suitable to her rank and dignity, whether he married her or no; for he was not obliged to it whether he would or no, and in some cases could not if he would, as follows.

Ver. 17. *If her father utterly refuse to give her unto*

² *אֲדוּק עִיר* adducet eum testem, Paginus, Montanus; adducat ille testem, Munster, Fagius.

³ Misn. Bava Metzia, c. 7. sect. 9.

⁴ Hilchoth Shecirat, c. 3. sect. 6.

⁵ Misn. Bava Metzia, c. 8. sect. 1. Maimon. & Bartenora in ib.

⁶ Ibid.

him, &c.] For wife, either because of his character, family, or circumstances; or, however, being disagreeable to him on one account or another, and therefore will by no means agree to marry his daughter to him, and not only give him an absolute denial, but resolutely persist in it: the Targum of Jonathan has it, "if it seems not good to him;" if he don't like nor choose to marry her; and some add also, if she herself don't approve of marrying him: *he shall pay money according to the dowry of virgins*; as virgins on marriage have usually given them, according to their rank and dignity: here is no sum fixed, but the Targum of Jonathan is, "he shall be mulcted in fifty shekels of silver," which is taken from Deut. xxii. 29. though that seems to be not altogether a like case with this; for though it respects a virgin not betrothed, as here, yet one that has been forced, and therefore the man was obliged to marry her, and never put her away; and the mulct or fine was to be paid to the damsel's father and not to her: the Septuagint version here says, it was to be paid to the father.

Ver. 18. *Thou shalt not suffer a witch to live.*] Such that had familiar spirits, and conversed with them, and by means thereof got knowledge of many things relating to persons, at least pretending they did; and who did or seemed to do many strange and surprising feats, as even to raise the spirits of departed persons, to converse with them and gain knowledge by them, though in reality they did not, and could not do such things, but used some juggling tricks to deceive the people, and in which they might be assisted by evil spirits; as appears from the case of the witch of Endor, who was surprised at the appearance of Samuel, it being out of the ordinary course of her art and practice really to bring up the spirit of a man deceased, whatever pretensions might be made to it; however, such being deceivers of the people, and leading them into unwarrantable practices, and off of a dependence on God and his providence, and from seeking to him, and asking counsel of him, they are by this law adjudged to death, such an one was not to be suffered to live; not that it was lawful for any body to kill her, or that any private person might or must do it that knew her, or took her to be a witch; but she was to be had before a court of judicature and tried there, and, if found guilty, to be put to death by the civil magistrate: so Jarchi's note is, "but she shall die by the house of judgment;" or the sanhedrim; for these words are spoken to Moses the chief judge, and to those that were under him, and succeeded him and them; though the Targum of Jonathan prefaces them thus: "and my people, the children of Israel, thou shalt not, &c." and though only a witch is mentioned, or this is only expressed in the feminine gender, because a multitude of this sort of people were found among women, as Ben Melech observes, and so Aben Ezra; yet wizards, or men that dealt with familiar spirits, are included; and it may be reasonably concluded from hence, that if women, who generally have more mercy and compassion shewn them, yet were not suffered to live when found criminal in this way, then much less men: and this law is thought by some to follow upon the other, concerning enticing and lying with a virgin not betrothed; because such

sort of persons were made use of to entice and decoy maids to gratify the lusts of men.

Ver. 19. *Whosoever lieth with a beast, &c.*] In like manner as a man and woman, by carnal copulation; this is a crime so detestable and abominable, so shocking and dishonourable to human nature, that one would think it could never be committed by any of the human species, and that there was no occasion for making a law against it; but, such is the depravity and corruption of mankind, that divine wisdom saw it necessary, and, to deter from it, made it death, as follows; such an one *shall surely be put to death*; no mercy shewn him, no pardon or respite given him by the civil magistrate: according to the Targum of Jonathan, the death of such a person was by stoning, for it paraphrases the words, "he shall be killed with the casting of stones."

Ver. 20. *He that sacrificeth unto any god, &c.*] To Elohim, to strange gods, to the idols of the people, as the Targum of Jonathan; to the Egyptian deities, to the gods of the Moabites, Amorites, Edomites, Canaanites, Philistines, or any other: Aben Ezra says the word Elohim comprehends angels; and by the exceptive clause it is plain it takes in all that had been, were, or ever would be the objects of idolatrous worship, especially the sun, moon, and stars, the principal objects of worship in those days: *save unto the Lord only*; the true and living God; Jehovah, the self-existent, immutable, and eternal Being; the Creator of all things, the possessor of heaven and earth, the most high God, and the only one: sacrificing takes in all the acts of service performed to an idol as to the true God, as offering incense, pouring out a libation, as well as slaying and burning an animal, as Jarchi observes: *he shall be utterly destroyed*; be accused, anathematized, devoted to destruction, as the word used signifies: the Targum of Jonathan is, "he shall be killed with the sword, and his goods consumed," not only lose his life but his substance, and so be destroyed in body and estate.

Ver. 21. *Thou shalt not vex a stranger, &c.*] One that is not born in the same country, but comes into another country to sojourn, as Jarchi; not a native of the place, but of another kingdom or country; a stranger to the commonwealth of Israel, that is only in it for a time on trade and business, or through one providence or another; or else a proselyte is meant, not a proselyte of righteousness, who has embraced the true religion; but a proselyte of the gate, that takes upon him the commands of the sons of Noah; or, as Aben Ezra here expresses it, who takes upon him not to serve idols; such were allowed to dwell among the Israelites, and they were to carry it friendly and kindly to them, and *not vex* them, nor irritate them with words, as the Targum of Jonathan, and so Jarchi; by calling them names, Gentiles, uncircumcised persons, and the like; upbraiding them with their country, ignorance, and manner of life; they were not to say to a proselyte, as Ben Melech observes, remember thy former works; or, if the son of a proselyte, remember thy father's works: *nor oppress him*; by taking his goods, as the above Targum, and so Jarchi; by refusing to assist him with advice or otherwise, to trade with him, or to give him lodging, and furnish him with the ne-

cessaries of life: for ye were strangers in the land of Egypt: out of which they were but just come, and therefore such a reason must be very striking and moving upon them: the Targum of Jonathan prefaces it, "and my people, the house of Israel, remember that "ye were strangers, &c.;" this they could not have forgot in so short a time, and the remembrance of this should move their compassion to strangers hereafter, when they came to settle in their own land; and therefore, as they would that men should have done to them when in such circumstances, the same they should do to others; and besides, the remembrance of this would serve to abate their pride and vanity, and their overbearing disposition.

Ver. 22. *Ye shall not afflict any widow or fatherless child.*] Who have no friends, husband, or father to be on their side and protect them, and are weak and helpless to defend themselves, and therefore it must be barbarous to do them any injury, either to their persons or property; no one ought to be afflicted and distressed by another, either in body or mind, or substance, and especially such as have no helper, not any to succour them and sympathize with them; for this is a law for every man, as Jarchi observes, is binding upon all; only the Scripture speaks of these, because of their weakness, and because they are more frequently afflicted than others, cruel and unmerciful men taking the advantage of their inability to defend themselves.

Ver. 23. *If thou afflict them in any wise, &c.*] In any way, or by any means whatever; their minds, by reproaches, censures, insults, and their bodies by stripes, false imprisonment, &c. and in their substance, by withholding from them what belongs to them, taking what they have, or cheating and defrauding them in any respect; or, in afflicting afflict them?; afflict them much, and continue to do so: and they cry at all unto me; in prayer, as the Targum of Jonathan; or, in crying cry?; cry vehemently, or importunately, and with constancy, or rather, cry ever so little: *I will surely hear their cry*; the voice of their prayer, as the same Targum; or, in hearing *I will hear*?; will certainly take notice of their cries, and return an answer to them, by appearing on their side, and avenging their injuries; for God is the father of the fatherless, and the husband of the widow, and the Judge of them both: the manner of speaking or form of expression is the same in all these clauses, the words being doubled.

Ver. 24. *And my wrath shall wax hot, &c.*] Against those that afflict them, being so devoid of humanity, compassion, and tenderness, and so guilty of oppression and injustice, which are aggravated by the circumstances of the persons they ill treat, and therefore the more provoking to God: and *I will kill you with the sword*; with the sword of death, says the Targum of Jonathan; it designs one of God's sore judgments, the sword of an enemy; the meaning is, that when such evils should become frequent among them, God would suffer a neighbouring nation to break in upon them in an hostile way, and put them to the sword; hence it follows: *and your wives shall be widows, and your chil-*

dren fatherless; be in the same circumstances with those they have injured, and therefore should consider not only the destruction that would come upon themselves, being cut off by the sword, but the case of their families; and how, could they be sensible of it, they would like to have their wives and children used as they have used the widows and fatherless.

Ver. 25. *If thou lend money to any of my people that is poor by thee, &c.*] Such only need to borrow money, and to whom it should be freely lent, when it may be to the good of the borrower, and not any injury to the lender: this law, according to the Jewish writers, only respects Israelites, and not Gentiles; agreeably to which is Jarchi's note, "if thou lend, that is, not to a Gentile; and to which of my people? the poor, and to which of the poor? that is "with thee:" *thou shalt not be to him as an usurer*; that will not lend without usury, nor without an exorbitant interest, and deals very hardly with the borrower if he is not punctual in the payment of it; the Israelites were not only not to be usurers, but they were not to be like them; they were not to require anything for lending a poor man a little money; as not any settled interest, so neither were they to take any previous gift or after-reward, see Luke vi. 34, 35. *neither shalt thou lay upon him usury*; or oblige him to give interest for money borrowed: it is in the plural number, *neither shall ye lay*; and Aben Ezra observes, that the lender, scribe, and witness, all transgress this law; that is, when a man lends money on interest, and a bond is made by the scribe for it, and this signed by witnesses, all are guilty of the breach of it: yea, some Jewish writers^b say, not only those, but whoever is a surety or bondsman for the payment, and even the borrower himself, see Psal. xv. 5. and the note there.

Ver. 26. *If thou at all take thy neighbour's raiment to pledge, &c.*] So that it seems that the lender, though he might not impose usury on the borrower, or oblige him to pay interest for what he lent him; yet for the security of his money he might take his clothes, either his bed-clothes or wearing apparel, or any instruments or goods of his; but when he did, he was bound to what follows: *thou shalt deliver it to him by that the sun goeth down*; the reason of which appears in the next verse, with respect to his bed-clothes, should that be the pledge: but Jarchi interprets it, not of his nocturnal clothes, but of his apparel in the day-time, and paraphrases it thus, "all the day thou shalt restore it "to him until the setting of the sun; and when the "sun is set, thou shalt return and take it until the "morning of the morrow comes; the Scripture speaks "of the covering of the day, of which there is no need "at night;" but rather night-clothes are meant by what follows.

Ver. 27. *For that is his covering only, &c.*] All that he has to cover him, the only covering he has when he lies down to sleep; and therefore should be restored to him by the time of sunset, at which time he returns from his labour; and after some refreshment retires to his bed for rest, when his covering will be necessary:

* ענה ענה affligendo afflixeris, Pagninus, Piscator, Ainsworth, Montanus, Junius & Tremellius.

† קעקע קעקע clamando clamaverit, Pagninus, Montanus, Piscator, Ainsworth.

^b אשמע שמע audiendo audiam, Pagninus, Montanus, Piscator, Ainsworth.

^c Mian. Bava Metzila, c. 5. sect. 11. Maimou. & Bartenora in ib.

it is his raiment for his skin; which is next to his skin, and covers his naked body, as it is when he lies down to sleep; and therefore if not returned, he must lie naked without any covering, which to deprive him of would be cruel: Jarchi interprets this covering of his shirt, but it rather means his bed-clothes: the Septuagint version calls it the clothes of his shame, what cover and hide the shame of nakedness: *wherein shall he sleep?* what shall he have to sleep in if this is detained from him? nothing at all; or it may be read without an interrogation, wherein he should sleep, or was used to sleep: *and it shall come to pass, when he crieth unto me;* and complains of ill usage, that he has nothing to cover him in the night-season, when he lies down to sleep, which is very uncomfortable, as well as unhealthful and dangerous: *that I will hear:* his cry and complaint, take notice of it, and resent the usage of him: *for I am gracious;* or merciful; and therefore every thing cruel and uncompassionate is disagreeable, and even abominable to him, and he will take care in his providence that the injured person shall be redressed and the injurer punished.

Ver. 28. *Thou shalt not revile the gods, &c.*] Meaning not the idols of the Gentiles, which they reckon gods, and worship as such; which is the sense of Philo, and some others, particularly Josephus¹, who, to curry favour with the Roman emperors given to idolatry, has from hence inserted the following among the laws given to Moses: "let no man blaspheme the gods, which other cities think are such, nor rob strange sacred places, nor receive a gift dedicated to any deity;" but this cannot be the sense of the text, being contrary to Deut. xii. 2, 3. nor can it be thought that care should be taken, lest the honour of the Heathen deities should be detracted from; but civil magistrates, the judges of the land, and the like, are meant, who are powers ordained of God, are in his stead, and represent him, and therefore respect should be shewn them; nor should they be treated with any degree of slight and contempt, which may discourage and intimidate them, and deter them from the execution of their office: the Targum of Jonathan interprets them of judges very rightly, agreeably to Psal. lxxxii. 1, 6. and so Aben Ezra says, "they are the judges and the priests, the sons of Levi, with whom the law is:" *nor curse the ruler of thy people;* whether civil or ecclesiastic; the last-mentioned Jewish writer interprets it of the king, who is the supreme ruler in things civil, and ought to be honoured and loved, served and obeyed, and not hated and cursed, no, not secretly, not in the bedchamber, nor in the thought of the heart, since not only the thing is criminal but dangerous; it is much if it is not discovered, and then ruin follows upon it, Eccl. x. 20. The Apostle Paul applies it to the high-priest among the Jews, who was the ruler in sacred things, Acts xxiii. 5. and may be applicable to the prince of the sanhedrim, or chief in the grand court of judicature; and even to all dignified persons, who ought not to be spoken ill of, and to be abused in the execution of their office, and especially when they perform well.

Ver. 29. *Thou shalt not delay to offer the first of thy ripe fruits, &c.*] Which, according to Maimonides², were of seven kinds only; for he says, "they don't bring the first-fruits, but of the seven kinds, said in the praise of the land, (the land of Canaan, Deut. viii. 8.) and they are wheat, barley, grapes, figs, pomegranates, olives, and dates;" and how much of these were to be offered is not fixed by the law, but were left to the generosity of the people: the above-mentioned writer asks³, "what measure do the wise men set? a good eye (or a bountiful man) brings one of forty (or the fortieth part of his fruits); a middling one (one that is neither liberal nor niggardly) brings one of fifty (or the fiftieth part); and an evil one (a covetous man) one of sixty (or the sixtieth part), but never less than that." Now this was not to be delayed, but to be brought as soon and as early as could be: the Jewish writers seem to understand this of postponing things, or inverting the order of them, bringing that first which should be last, and that last which should be first; so Jarchi interprets it, "thou shalt not change the order of their separation, to postpone that which should be first, and to put before that which should be last; for the first oblation should not be brought before the first-fruits, and the tithes before the first oblation." And thus runs one of their canons or traditions⁴, "if any one brings the first oblation before the first-fruits, the first tithe before the first oblation, the second tithe before the first, it is as if he transgressed a negative precept: *thou shalt not delay or postpone, &c.* Exod. xxii. 29." *And of thy liquors:* and these, according to Maimonides⁵, were only the first-fruits of liquors of olives and grapes: *the first-born of thy sons thou shalt give unto me;* which is a repetition of the law in ch. xiii. 2. see the note there.

Ver. 30. *Likewise shalt thou do with thine oxen, and with thy sheep, &c.*] That is, with the first-born, which were to be set apart to the Lord; and so the Targum of Jonathan paraphrases it, "the first-born of thine oxen, and of thy sheep;" for having spoken of the first-born of men, the Scripture proceeds to speak of the first-born of cattle, great and small, the separation of which was enjoined in one and the same precept, ch. xiii. 2. *seven days it shall be with his dam;* whether it be a calf or a lamb; before it was seven days old it was not to be taken from it, and given to the Lord: *on the eighth day thou shalt give it me;* that is, they might do it then, but not before; yet they were not obliged to bring it exactly on that day, but they might do it any time within the month, and at a month's end they were obliged to redeem it, that is, give the priest the sum of five shekels for it, Numb. xviii. 16. The Jewish canon runs thus: "how long are Israelites bound for the bringing of the first-born, *i. e.* before they offer it to the priest? in small cattle thirty days, in large cattle fifty days."

Ver. 31. *And ye shall be holy men unto me, &c.*] They were so by God's act of election, not special and particular, but general and national; choosing and separating them to be an holy people to him, above

¹ Antiqu. l. 4. c. 8. sect. 10. Contr. Apion. l. 2. c. 33.

² Hilchot Biecurim, c. 2. sect. 2.

³ Hilchot Trumot, c. 3. sect. 2.

⁴ Misn. Trumot, c. 3. sect. 6.

⁵ Biecurim, ut supra.

⁶ Misn. Beccorot, c. 4. sect. 1.

all the people on the face of the earth, and in a ceremonial sense they observing laws and appointments of God of this kind; which is the sense here intended, as appears by what follows: all men, and so these Israelites, ought to be holy in a moral sense, and some are holy in a spiritual and evangelical sense, being made holy by the spirit of God; of these the Apostle Peter speaks, in allusion to this, and such-like passages, 1 Pet. ii. 9. *neither shall ye eat any flesh that is torn of beasts in the field; or in the house, as Jarchi notes; but the Scripture, as he observes, speaks of the place where it is more usual for beasts to tear, and so Aben*

Ezra; otherwise what is torn elsewhere, or by whatsoever accident it is bruised and maimed, was not to be eaten: *ye shall cast it to the dogs; for even a stranger was not to eat of it, or if he did he was unclean, and was obliged to wash his clothes, and bathe himself, Lev. xvii. 15. and yet Jarchi interprets this figuratively of such as are like dogs, meaning the Gentiles, whom the Jews used to call so, see Matt. xv. 26. An Heathen poet gives instructions perfectly agreeable to this law; "dout (says he) eat flesh fed upon " by beasts, but leave the remains to the swift dogs."*

C H A P. XXIII.

THIS chapter contains several laws, chiefly judicial, relating to the civil polity of Israel, as concerning witness borne and judgment made of cases in courts of judicature, without any respect to poor or rich, and without the influence of a bribe, ver. 1, 2, 3, 6, 7, 8. concerning doing good to an enemy in case any of his cattle go astray, or fall under their burden, ver. 4, 5. and of the oppression of a stranger, ver. 9. and then follow others concerning the sabbath of the 7th year, and of the 7th day, with a caution against the use of the names of idols, ver. 10—13. next are laws concerning the appearance of all their males at the three feasts, ver. 14—17. and concerning the slaying of the sacrifice of the passover, and bringing the first of the first-fruits of the land, ver. 18, 19. and then a promise is made of sending an angel to them to bring them into the land of Canaan, where they should carefully avoid all idolatry, and shew a just indignation against it, and serve the Lord, and then it would be well with them, ver. 20—26. and particularly it is promised, that the Lord would send his fear, and his horns, before them, to destroy the inhabitants of the land, and drive out the rest by little and little, until they should possess the utmost borders of it, which are fixed, ver. 27—31. and the chapter is concluded with a direction not to make a covenant with these people, or their gods, nor suffer them to dwell among them, lest they should be a snare unto them, ver. 32, 33.

Ver. 1. *Thou shalt not raise a false report, &c.*] Of a neighbour, or of any man whatever, either secretly by private slanders, whispers, backbiting and tale-bearing, by innuendos, detracting from his good name and credit, suggesting things false and wicked concerning him; or publicly in a court of judicature, bringing a false accusation, laying a false charge, and bearing a false testimony against him: or *thou shalt not receive a false report*^p; if there were not so many, that say, Report, and we will report it, that are ready to receive every ill thing of their neighbours, there would not be so many that would raise such ill things of them; every thing of this kind should be discountenanced, and especially by judges in courts of judicature, who are chiefly spoken to and of in the context; these

should not easily admit every charge and accusation brought; nor bear, or endure a false report, as the word also signifies, but discourage, and even punish it: *put not thine hand with the wicked to be an unrighteous witness; which is not a gesture used in swearing, such as with us, of putting the hand upon a book, which did not obtain so early; nor is there any instance of this kind in Scripture; the gesture used in swearing was either putting the hand under the thigh, which yet is questionable, or lifting of it up to heaven; but here it is expressive of confederacy, of joining hand in hand to carry on a prosecution in an unrighteous way, by bearing false testimony against another; and such were to be guarded against, and not admitted to give evidence in a cause, even a man that is known to be a wicked man, or to have been an unrighteous witness before; on the one hand, a man should be careful of joining with him in a testimony that is unrighteous; and, on the other hand, judges should take care not to suffer such to be witnesses. The Jews say^q, that every one that is condemned to be scourged, or has been scourged for some crime committed, is reckoned a wicked man, and he is not to be admitted a witness, nor his testimony taken.*

Ver. 2. *Thou shalt not follow a multitude to do evil, &c.*] The Targums of Jerusalem and Jonathan add, but to do good. As in private life, the examples of the many, who are generally the most wicked, are not to be followed, though they too often are; examples, and especially of the multitude, having great influence, and therefore to be guarded against; so in public courts of judicature, where there are many judges upon the bench, if one of them is sensible that the greater part go wrong in their judgment of a case, he ought not to follow them, or be influenced by them, but go according to the dictates of his own conscience, and the evidence of things as they appear to him, and neither agree to justify the wicked, nor condemn the righteous: *neither shalt thou speak in a cause to decline after many to wrest judgment; or thou shalt not answer*^r; either in pleading in a cause, and taking the side of it the majority is on, and for that reason, though it is a manifest perversion of justice; or by giving a vote on

^o מַדְבַּר הַיַּם שְׂפָרָה, &c. Phocylides, ver. 136, 137.

^p מַדְבַּר הַיַּם non suscipies, V.L. Pagninus, Vatablus, Drusius, Faginus.

^q Maimon. & Bartenora in Mitsu. Saubedrin, c. 3. sect. 3.

^r הַיַּם הַיָּמִי neque respondeas, Tigurine version; non respondebis, Pagninus, Montanus, Vatablus, Drusius.

that side, and on that account, whereby a wrong judgment passes; and this vote given either according to the number of witnesses, which ought not always to be the rule of judgment; for it is not the number of witnesses, but the nature, evidence, and circumstances of their testimony, that are to be regarded: Jarchi says, in judgments of life and death, they go after the mouth of one witness to absolve, and after the mouth of two to condemn: or according to the number of judges on the bench, and their superiority in years and knowledge; and so some render the word, *after the great ones*; for a judge is not to be influenced by names or numbers in giving his vote, but to judge according to the truth of things, as they appear to him: hence the Jews say, that the younger or puisne judges used to be asked their judgment first, that they might not be influenced by others superior to them; and a like method is taken with us in the trial of a peer, the younger lords always giving their opinion first: as to the number of votes by which a cause was carried in court, it is said, not as the decline to good, is the decline to evil; the decline to good, *i. e.* to absolution, is by the sentence of one (a majority of one); the decline to evil, *i. e.* to condemnation, is by the mouth or sentence of two, a majority of two.

Ver. 3. *Neither shalt thou countenance a poor man in his cause.*] Because he is a poor man, and for that reason endeavour to carry his cause for him, right or wrong, from a foolish pity to him as a poor man, and from an affectation of gaining the applause of people on that account; or *thou shalt not honour or adorn a poor man*, by a set speech in favour of his cause, though wrong, dressed up in the best manner, and set off with all the colourings of art, to make it appear in the most plausible manner; the law is against respect of persons, as not the person of the rich, so neither is the person of the poor to be accepted, but the justice of their cause is to be regarded; so the Targum of Jonathan, "the poor that is guilty in his judgment or cause, his face (or person) thou shalt not accept to have pity on him, for no person is to be accepted in judgment."

Ver. 4. *If thou meet thine enemy's ox or his ass going astray, &c.*] Or any other beast, as the Samaritan version adds; for these are only mentioned for instances, as being more common, and creatures subject to go astray; now when such as these are met going astray, so as to be in danger of being lost to the owner, though he is an enemy; or as the Targum of Jonathan, "whom thou hatest because of a sin, which thou alone knowest in him;" yet this was not so far to prejudice the finder of his beasts against him, as to be careless about them, to suffer them to go on without acquainting him with them, or returning them to him, as follows: *thou shalt surely bring it back to him again*; whether it be an ox, or an ass, or any other beast, the law is very strong and binding upon the finder to return it to his neighbour, though an enemy, and bring it either to his field or to his farm.

Ver. 5. *If thou see the ass of him that hateth thee lying under his burden, &c.*] Fallen down, and such a burden upon him that he cannot rise up again, but lies under it, and the owner of it is not able of himself to raise it up again: *and wouldst forbear to help him*; shew an inclination to pass on without giving him any assistance to get up his beast again; or *wouldst thou forbear to help him*? as Jarchi, and others, read with an interrogation, could it be in thine heart to forbear helping him? couldst thou go on, and take no notice of him and his case, and not join him in endeavouring to get up his beast again, that he may proceed in his journey? canst thou be so cruel and hard-hearted, though he is thine enemy? but if thou art, know this, *thou shalt surely help with him*; to get up his ass again: hence the Jewish canon runs thus, "if an ass is unloaded and loaded four or five times, a man is bound, *i. e.* to help, as it is said, *in helping thou shalt help*; if he (the owner) goes away, and sets himself down, seeing the command is upon thee, if it is thy will and pleasure to unload, unload, he is free; for it is said, *with him*; if he is an old man, or sick, he is bound, the command of the law is to unload, but not to load." The words may be rendered, *in leaving thou shalt leave with him*? either leave or forsake thine enmity to help him, as Onkelos; or leave thy business, thou art about, to lend him an hand to raise up his beast again.

Ver. 6. *Thou shalt not wrest the judgment of thy poor in his cause.*] As the poor man was not to be favoured when his cause was bad through an affected pity for him as a poor man, so his judgment was not to be wrested or perverted, when his cause was good, because of his poverty; which is too often the case, through the power of rich men, and the prevalence of their gifts and bribes, and to curry favour with them: the phrase, *thy poor*, is very emphatical, and intended to engage judges to regard them, as being of the same flesh and blood with them, of the same nation and religion; and who were particularly committed to their care and protection under God, who is the Judge and protector of the poor, of the widow and the fatherless.

Ver. 7. *Keep thee far from a false matter, &c.*] Or *word*? from receiving a false testimony, or taking the false or wrong side of a cause, or engaging in a bad one; keep aloof off from it, as much at a distance from it as possible: *and the innocent and the righteous slay thou not*; that is, do not condemn them to death, nor join with the majority in their condemnation, if they appear to be innocent and righteous; nor give orders, or join in giving orders to the executioner to put such to death. The Targum of Jonathan is, "he that goes righteous out of the house of thy judgment (out of the sanhedrim, to which he belonged), and they find out his sin (afterwards), and he that goes out guilty, and they (afterwards) find out his righteousness, do not slay:" *for I will not justify the*

¹ אחריו post potentiores, Junius & Tremellius; post magnos, Lyra, Cartwright.

² מין. Sanhedrin, c. 1. sect. 6.

³ אחריו לא תחוןב, Pagninus, Vatablus, Drusius, Cartwright; non decorabis, Montanus; ne ornes, Tigurine version; ne honorato, Junius & Tremellius; ne ornato, Piscator.

⁴ ודלת מןב num desines sublevare cum? some in Vatablus; cessabis auxiliari ei? Drusius; desines auxiliari ei? Pagninus.

⁵ מין. Bava Metzta, c. 2. sect. 10.

⁶ Deserendo dceres cum eo, Montanus; so Ainsworth.

⁷ אחריו אחריו a verbo mendacis, Pagninus, Montanus, Vatablus, Drusius, Junius & Tremellius, Tigurine version, Fagius.

wicked; the wicked judge in pronouncing an unjust sentence on innocent and righteous men; or if they absolve wicked men, at the same time they put to death the innocent and righteous, God will not justify those wicked men cleared by them, but will, in his own time and way, sooner or later, inflict the deserved punishment on them: this is not contrary to Rom. iv. 5. for though God justifies the ungodly, he does not justify ungodliness in them, or them in ungodliness, but from it, and that by the imputation of the righteousness of his son.

Ver. 8. *And thou shalt take no gift, &c.*] Of the persons whose cause is to be tried in a court of judicature before judges; neither of those on the one side nor on the other, neither before the trial nor after, neither by words, by a promise, nor by facts, by actually receiving money; and not even to judge truly, as Jarchi observes, neither to clear the innocent nor to condemn the guilty: a gift was not to be taken on any consideration whatever: *for the gift blindeth the wise*; or the *seeing*^a; the open ones, who used to have both their eyes and their ears open, and attentive to the cause before them; and yet a gift so blinds them, by casting such a mist before them, that they are inattentive to the true merits of the cause, and their affections and judgments are to be carried away in favour of those that have bribed them, as to pass a wrong sentence: *and perverteth the words of the righteous*; either the sentences of righteous judges, as they ought to be, but a gift perverts their judgment, and they give a wrong decree; or the causes of the righteous that are brought before those are perverted by giving the cause to their adversaries, who are wicked men.

Ver. 9. *Also thou shalt not oppress a stranger, &c.*] As these were not to be vexed and oppressed in a private manner and by private men, see ch. xxii. 21. so neither in a public manner, and in a public court of judicature, or by judges on the bench when their cause was before them, by not doing them justice, shewing a partiality to those of their own nation against a stranger; whereas a stranger ought to have equal justice done him as a native, and the utmost care should be taken that he has no injury done him, and the rather because he is a stranger: *for ye know the heart of a stranger*; the fears he is possessed of, the inward distress of his soul, the anxiety of his mind, the tenderness of his heart, the workings of his passions, his grief and sorrow, and dejection of spirit: the Targum of Jonathan is, "the groaning of the soul of a stranger;" this the Israelitish judges knew, having had a very late experience of it: *seeing ye were strangers in the land of Egypt*; where they had been vexed and oppressed, brought into hard bondage, and groaned under it; and therefore it might be reasonably thought and expected that they would have a heart sympathizing with strangers, and use them well, and especially see that justice was done them, and no injury or oppression of any kind.

Ver. 10. *And six years thou shalt sow thy land, &c.*] The land of Canaan, given to their ancestors and to them, and which they were now going to inherit; and when they came into it they were to plant it with vines

and olives; or rather, these being ready planted, they were to prune and dress them; and they were to till their land, and plough it, and sow it with various sorts of grain, for six years running, from the time of their possession of it: *and shalt gather in the fruits thereof*; corn and wine, and oil, into their own garners, treasuries, and cellars, as their own property, to dispose of as they pleased for their own use and profit.

Ver. 11. *But the seventh year thou shalt let it rest, and lie still, &c.*] From tillage, and make its fruits common, as the Targum of Jonathan; the note of Jarchi is, *let it rest*, from perfect tillage, as ploughing and sowing; *and lie still*, from dunging and harrowing, or weeding: this law was intended to shew that God was the original proprietor and owner of this land, and that the Israelites held it under him; and to teach them to depend upon and trust in his providence; as well as that there might be both rest for the land, and so it became more fruitful afterwards, having by this rest renewed its vigour, and also for servants and cattle; and that the poor might have an equal share in the fruits of the earth, and appear to be joint lords of it with others under God, as it follows: *that the poor of thy people may eat*: that which grows up of itself, of which there were great quantities; for the sixth year bringing forth for three years, a great deal of seed fell, which grew up again; and especially, as through plenty they were not so careful to gather it all up; and besides this, there were the fruits of trees, of vines, olives, &c. which brought forth their fruit in course as usual, and which were all this year common to poor and rich; so that the former had an equal propriety and share with the latter: *and what they leave, the beasts of the field shall eat*: signifying that there should be such plenty that there would be enough for all, and to spare; that there would be much left, and which should be the portion of the beasts of the field, and who would also be sufficiently provided for by the produce the earth brought forth of itself, as herbage, &c. and the fruits the poor left: *in like manner thou shalt deal with thy vineyard, and with thy oliveyard*; that is, these were not to be pruned, nor the grapes and olives gathered, but were to be in common with all: a larger account is given of this law in Lev. xxv. 2—7.

Ver. 12. *Six days thou shalt do thy work, &c.*] That is, they might do what work they would on the six days of the week: *and on the seventh day thou shalt rest*; from all the work and labour done on other days, and give up themselves to religious exercises: *that thine ox and thine ass may rest*; and so every other beast, as horses, camels, &c. *and the son of thy handmaid, and the stranger, may be refreshed*; the former, the Targum of Jonathan, and so Jarchi, interprets, of one uncircumcised, and the latter, of a proselyte of the gate: this law is here repeated, partly to shew that it is of the same kind with the former, namely, ceremonial and temporary; and partly, as Jarchi observes, lest it should be said, since all the year is called the sabbath, there was no need to observe the weekly sabbath.

Ver. 13. *And in all things that I have said unto you,*

^a וְיִבְרִיחַ videntes, Pagninus, Vatablus, Cartwright; apertos, Montanus, Drusius.

be circumspect, &c.] Or observe them, be careful to keep them punctually and constantly, even all that are delivered in this and the preceding chapters: *and make no mention of the name of other gods*; neither call upon them, nor swear by them, nor make vows to them; and, as little as possible, ever utter their names, and never with pleasure and delight, and shewing any honour of them, and reverence to them, but with the utmost detestation and abhorrence: *neither let it be heard out of thy mouth*; not any of their names; the same thing in different words, the more to inculcate and impress the thing upon the mind, and to shew with what vehemence and earnestness this is pressed.

Ver. 14. *Three times thou shalt keep a feast unto me in the year.*] The feast of the passover, on the 14th of the month Nisan or March; and the feast of weeks or pentecost 50 days after that; and the feast of tabernacles on the 15th day of Tisri or September.

Ver. 15. *Thou shalt keep the feast of unleavened bread, &c.*] Which began on the 14th of the month Abib or Nisan, and lasted seven days, during which time no leavened bread was to be eaten by the Israelites, or to be in their houses, of which see the notes on ch. xii. 15, 18, 19, 20, and xiii. 6. 7. *thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib*; from the 14th of the month to the 21st: *for in it thou camest out of Egypt*; in such haste that there was no time to leaven the dough in the troughs; in commemoration of which this law was given, and this feast was kept: *and none shall appear before me empty*; at this feast and the two following ones; for, besides the offerings and sacrifices appointed, at the feast of passover was brought a sheaf of the first-fruits of the barley-harvest; and at the feast of pentecost the two wave-loaves or cakes of the first-fruits of the wheat-harvest; and at the feast of tabernacles they appeared with palm-tree branches, and boughs of goodly trees, and poured out water fetched from Siloam, before the Lord: but to this appearance the Jewish doctors^b say, "there was no measure fixed; for every one, if he would, might go up and appear, and go away: according to another interpretation, for the burnt-offering of appearance, and the peace-offerings of the Chagigah, which a man is bound to bring, as it is written, *ye shall not appear empty*; there is no measure from the law, as it is written, *a man according to the gift of his hand*," Deut. xvi. 17. but the wise men fix a measure; to the burnt-offering a meah of silver, to the Chagigah two pieces of silver:" some understand this, not of their bringing any thing with them to appear before the Lord with, but of what they should be blessed with there; even with the presence of God, and communion with him, and with the blessings of his grace and goodness; so that however they came, they should not remain, nor go away empty, and so have no cause to repent their appearance before him; but the former sense seems best.

Ver. 16. *And the feast of harvest, &c.*] This is the second feast, the feast of wheat-harvest, between which and barley-harvest were 50 days; or between the first-fruits of the one and the first-fruits of the other were

seven weeks, as *Aben Ezra* observes, and was sometimes called the feast of weeks; at which feast were to be brought, *the first-fruits of thy labours, which thou hast sown in the field*; the two wave-loaves or cakes, made of the first new wheat, which was the effect of their labour in tilling the field, and sowing it with wheat, and reaping it: *and the feast of in-gathering, which is in the end of the year, when thou hast gathered in thy labours out of the field*; this is the third feast in the year to be kept, and was kept at the close of the year, at the revolution of it, when a new year began; that is, according to the old account, which made Tisri the month in which this feast was kept, the first month of the year; whereas, according to the new account, it was the seventh month from the month Abib, now made the first of the months upon the Israelites coming out of Egypt in that month: this is the same feast with the feast of tabernacles, but here called the feast of in-gathering, because at this time of the year all the fruits of the earth were gathered in; the corn, and wine, and oil, and all other fruits, on account of which there was great rejoicing, as there ought to be.

Ver. 17. *Three times in the year all thy males shall appear before the Lord thy God.*] In the city of Jerusalem, when they were come into the land of Canaan, and the temple was there built: here they were to shew themselves before the Lord as being his, and devoted to his service; concerning which the Misnic doctors have the following canon; "all are bound to appear except a man deaf and dumb, a fool, a little one, one of neither sex, or of both sexes, women, servants not free, the lame, the blind, the sick, an old man, and he that cannot go on his feet."

Ver. 18. *Thou shalt not offer the blood of my sacrifice with leavened bread, &c.*] This belongs to the feast of the passover; for, as all the Jewish writers agree, this sacrifice is the sacrifice of the passover, as it is sometimes called, see ch. xii. 27. now when the paschal lamb was killed, and its blood shed, and its flesh eaten, there was to be no leaven along with it; it was to be eaten with unleavened bread, and there was to be no leaven in their houses at this time; nay, it was not to be slain until all was removed: this was the first thing the Jews did, as soon as the 14th day was come, to search for leaven, remove and burn it; and this sense of the law is confirmed by the Targum of Jonathan, which is, "not a man shall slay, whilst there is leaven in your houses, the sacrifice of my passover;" and to the same purpose is the note of Jarchi: *neither shall the fat of my sacrifice remain until the morning*; and indeed no part of the passover-lamb was to remain until the morning, what did was to be burnt with fire, ch. xii. 10. the Targum of Jonathan is, "neither shall there remain without the altar the fat of the sacrifice of my passover until the morning, nor of the flesh which ye ate in the evening;" and so Jarchi interprets it of its not remaining without the altar.

Ver. 19. *The first of the first-fruits of thy land, &c.*] Both of the barley and wheat harvest, and of the wine and oil; yea, Jarchi says, the seventh year was obliged to first-fruits; and Josephus^d relates, that the Jews were so tenacious of this law, that even in the famine

^b Bartenora in Misn. Peah, c. 1. sect. 1.

^c Misn. Chagigah, c. 1. sect. 1.

^d Antiqu. l. 3. c. 15. sect. 2.

in the time of Claudius Cæsar, the first-fruits were brought to the temple, and were not meddled with: *thou shalt bring into the house of the Lord thy God*: to the tabernacle, during the standing of that, and the temple when that was built; which were the perquisites of the priests who officiated in the house and service of God: so Pliny says^c of the ancient Romans, that they tasted not of the new fruits or wines before the first-fruits were offered to the priests, which seems to have been borrowed from hence: *thou shalt not seethe a kid in his mother's milk*: and so a calf, or a lamb^d, as Jarchi interprets it; which some understand of slaying a young kid and its dam together, and so is a law against cruelty, like that law of not taking the dam with the young, on finding a bird's nest, Deut. xxii. 6, 7. others, of killing, dressing, and eating a kid, whilst it sucks the milk of its mother, before it is eight days old, and so a law against luxury; but the Jews generally understand it of boiling, or eating the flesh of any creature and milk together^e: so the Targum of Onkelos paraphrases it, "ye shall not eat flesh with milk;" and the Targum of Jonathan is, "ye shall neither boil nor eat the flesh and the milk mixed together:" hence, according to the rules they give, the flesh of any beast, or of a fowl, is not to be set upon a table on which cheese is (being made of milk), lest they should be eaten together; nor may cheese be eaten after flesh until some considerable time, and then, if there is any flesh sticks between a man's teeth, he must remove it, and wash and cleanse his mouth; nor may cheese be eaten on a table-cloth on which meat is, nor be cut with a knife that flesh is cut with^f: so careful are they of breaking this law, as they understand it: but the words are, doubtless, to be taken literally, of not boiling a kid in its mother's milk; and is thought by many to refer to some custom of this kind, either among the Israelites, which they had somewhere learnt, or among the idolatrous Heathens, and therefore cautioned against; Maimonides and Abarbinel both suppose it was an idolatrous rite, but are not able to produce an instance of it out of any writer of theirs or others: but Dr. Cudworth has produced a passage out of a Karaite author^g, who affirms, "it was a custom of the Heathens at the in-gathering of their fruits to take a kid and seethe it in the milk of the dam, and then, in a magical way, go about and besprinkle all their trees, fields, gardens, and orchards, thinking by this means they should make them fructify, and bring forth fruit again more abundantly the next year:" and the Targum of Jonathan on ch. xxxiv. 26. seems to have respect to this, where, having paraphrased the words as here quoted above, adds, "lest I should destroy the fruit of your trees with the unripe grape, the shoots and leaves together:" and if this may be depended upon, the law comes in here very aptly, after the feast of in-gathering, and the bringing in the first-fruits of the land into the Lord's house.

Ver. 20. *Behold, I send an angel before thee, &c.]*

Not a created angel, but the increated one, the Angel of God's presence, that was with the Israelites at Sinai, and in the wilderness; who saved, redeemed, bore, and carried them all the days of old, whom they rebelled against and tempted in the wilderness; as appears by all the characters after given of him, which by no means agree with a created angel: Aben Ezra observes, that some say this is the book of the law, because it is said, *my name is in him, or in the midst of it*: others say, the ark of the covenant; but he says this angel is Michael; and if indeed by Michael is intended the increated angel, as he always is in Scripture, he is right: Jarchi remarks, that their Rabbins say, this is Metatron, whose name is as the name of his master; Metatron, by gematry, is Shaddai, which signifies almighty or all-sufficient, and is an epithet of the divine Being; and Metatron seems to be a corruption of the word *mediator*: some of the ancient Jewish writers say^h, this is the Angel that is the Redeemer of the world, and the keeper of the children of men: and Philo the Jewⁱ applies the word unto the divine Logos, and says, "he (God) uses the divine Word as the guide of the way; for the oracle is, *behold, I send my Angel, &c.*" which agrees with what follows: *to keep thee in the way, and to bring thee into the place which I have prepared*; to preserve the Israelites in their journey through the wilderness, from all their enemies that should set upon them, and to bring them safe at last to the land of Canaan, which he had appointed for them, and promised to them, and had prepared both in his purpose and gift for them, and would make way for their settlement in it by driving out the nations before them.

Ver. 21. *Beware of him, &c.]* Of his face or countenance; observe his looks towards you in a providential way, whether frowning or smiling; observe his directions and instructions, laws and commands: *and obey his voice*; hearken to what he says, and cheerfully, readily, and punctually do as he orders: *provoke him not*; by unbelief, by murmurings and complaints, by unbecoming words and actions, by transgressing his commands, and acting contrary to his will; *for he will not pardon your transgressions*; or suffer them to pass unchastised and uncorrected, but will, as he did, take vengeance on their inventions, and on them because of them, though he forgave their iniquities; for that he was such an Angel as could forgive sin, which none but God can do, is evident; because it would be absurd to say he will not pardon, if he could not pardon their transgressions, see Matt. ix. 6. *for my name is in him*; the Father is in the Son, and the Son in the Father; the nature and perfections of God are in the Word and Son of God, and so his name Jehovah, which is peculiar to him; Christ is Jehovah our righteousness: *or though my name is in-him*^m; as Abendana and others, his name the Lord God, gracious and merciful, pardoning iniquity, transgression and sin, as afterwards proclaimed in him; and yet, notwithstanding this, he would not clear the guilty, or suffer the

^c Nat. Hist. l. 18. c. 2.

^d Vid. T. Bab. Cholin. fol. 114. 1.

^e Tikkune Zohar, Correct. 14. fol. 26. 1.

^f Schulehan Aruch, par. 2. Yore Deab, Hilehot Bashar Becheleb, c. 88. sect. 1. & 89. sect. 1. 4.

^g Apud Gregory's Notes & Observ. c. 19. p. 97, 98.

^h In Zohar in Gen. fol. 124. 4.

ⁱ De migratione Abraham, p. 415.

^m שמי כי שמי *quavis nomen meum, Drusius.*

Israelites to go unpunished, if they offended him: the Targum of Onkelos is, "or in my name is his word," he is my ambassador and speaks in my name.

Ver. 22. *But, if thou shalt indeed obey his voice, &c.]* Or *hearkenings hearken*", to it attentively, listen to it, and diligently and constantly observe and obey in whatever he shall direct and order: *and do all that I speak*; by him; or whatsoever he had spoke, or was about to speak; for as yet all the laws and statutes were not delivered, especially those of the ceremonial kind: *then I will be an enemy unto thine enemies, and an adversary unto thine adversaries*; which they should either meet with in their passage through the wilderness, or when they came into the land of Canaan; signifying hereby that he would protect them from them, subdue them under them, and give them victory over them, as that they should be utterly destroyed, and so way made for their possession of their land, as in the following words.

Ver. 23. *For mine Angel shall go before thee, &c.]* The same as before described: *and bring thee in unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, and the Hivite, and the Jebuzite*; six nations are only mentioned, though there were seven; the Gergashites are omitted, though added in the Septuagint version; and this omission of them might be, either because they were swallowed up by one or other of the other nations, particularly the Amorites, who were the most powerful; or rather, having mentioned the most and chiefest, the Lord was not careful, as Aben Ezra observes, to take notice of the least: *and I will cut them off*; from being a nation, either of them; for though there were some of them left, and dwelt about in the land, yet not as a kingdom and nation of themselves, as they had been, but became tributary to the Israelites.

Ver. 24. *Thou shalt not bow down to their gods, &c.]* In a way of honour to them, doing them reverence, expressing thereby an high esteem of them, trust in them, and expectation of good things from them; *nor serve them*; in any kind of service in which they usually are served by their votaries; as by offering sacrifice, incense, libations, &c. or by praying to them or praising of them, or in whatsoever way they are served by idolaters: *nor do after their works*; the works of the worshippers of idols; all those wicked works in general done by them, which should not be imitated; and those particularly relating to the service and worship of their deities: *but thou shalt overthrow them*; the Heathen gods; utterly destroy them, and break them to pieces, or demolish their temples, the idolatrous houses built for them, and their altars; for the word has the signification of demolishing buildings, and razing up the very foundations of them: *and quite break down their images*; or, *in breaking break down*"; utterly and entirely break them down, break them to shivers, all their statues of gold or silver, brass, wood, or stone, or of whatsoever materials they were made; none were to be spared, nor any remains of them to be seen, that they might not prove a snare to any to worship them;

and hereby they were to express their detestation of idolatry, and their strict and close adherence to the true God, and the worship of him as follows.

Ver. 25. *And ye shall serve the Lord your God, &c.]* And him only, who had brought them out of Egypt, and done so many great and good things for them at the Red sea, and now in the wilderness; by which he appeared to be the true Jehovah, the one and only living God, and to be their God in covenant, who had promised them much, and had performed it; and therefore was in a special and peculiar manner their God, and they were under the highest obligations to serve and worship him in the way and manner he directed them to: *and he shall bless thy bread and thy water*; and make them nourishing and refreshing to them, and preserve them thereby in health, as well as prosper and succeed them, and increase their worldly substance: *and I will take sickness away from the midst of thee*; the stroke of bitterness, or the bitter stroke, as the Targum of Jonathan, any grievous disease, which is bitter and distressing; signifying that there should be none among them, but that they should be healthful, and free from distempers and diseases.

Ver. 26. *There shall nothing cast their young, nor be barren in the land, &c.]* There shall be no abortions or miscarriages, nor sterility or barrenness, either among the Israelites, or their cattle of every kind, so that there should be a great increase, both of men and beasts: *the number of thy days I will fulfil*; which was fixed for each of them, in his eternal purposes and decrees; or what, according to the temperament of their bodies and the course of nature, which, humanly speaking, it might be supposed they would arrive unto; or generally the common term of human life, which, in the days of Moses, was threescore years and ten, or fourscore, see Job xiv. 5. Eccl. iii. 2. Psal. xc. 10. it may be considered whether any respect is had to the time of their continuance in the land of Canaan, the term of which was fixed in the divine mind, or the fulness of time in which the Messiah was to come.

Ver. 27. *And I will send my fear before thee, &c.]* What should cause fear among the nations of the land of Canaan; either the hornets mentioned in the next verse as the explanative of this; or the fame of his mighty works, which he had done for Israel in Egypt at the Red sea, and in the wilderness; which struck the inhabitants of Canaan with such a panic, that they were ready to faint and melt away, and lost all courage Josh. ii. 9, 10, 11. *and will destroy all the people to whom thou shalt come*; that is, the greatest part of them: *and I will make all thine enemies turn their back unto thee*; flee away, not being able to face them and stand a battle, or, however, not stand it long, but run and make their escape: *or I will give thee the neck of them*; cause them to submit, to lay down their neck and be trampled upon; an expression denoting their subjection, and an entire conquest of them, see Psal. xviii. 39, 40.

Ver. 28. *And I will send hornets before thee, &c.]* Which may be interpreted either figuratively, and so

* שמעת שמות *audiendo audieris, Pagninus, Montanus, Drusus, Piscator.*
 * שברו *confringendo confringens, Pagninus, Montanus, Drusus; perfringendo perfringito, Piscator.*

* נחתי - ערתי & dabo—*cervicem, Pagninus, Montanus; exponas tibi cervicem, Junius & Tremellius, Piscator; ponam ad te cervicem Drusus.*

may signify the same as fear before which should fall on the Canaanites upon hearing the Israelites were coming; the stings of their consciences for their sins, terrors of mind, dreading the wrath of the God of Israel, of whom they had heard, and terrible apprehensions of ruin and destruction from the Israelites: Aben Ezra interprets it of some disease of the body, which weakens it, as the leprosy, from the signification of the word, which has some affinity with that used for the leprosy; and so the Arabic version understands it of a disease: or rather, the words are to be taken literally, for hornets, which are a sort of wasps, whose stings are very penetrating and venomous; nor is it any strange or unheard-of thing for people to be drove out of their countries by small animals, as mice, flies, bees, &c. and particularly Ælianus⁹ relates, that the Phaselites were drove out of their country by wasps: and Bochart¹⁰ has shewn that those people were of a Phœnician original, and inhabited the mountains of Solymi; and that this happened to them about the times of Joshua, and so may probably be the very Canaanites here mentioned, as follow: the wasps, in Aristophanes's comedy which bears that name, are introduced speaking of themselves, and say, no creature when provoked is more angry and troublesome than we are: *which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee; which three are mentioned instead of the rest, or because they were more especially infested and distressed with the hornets, and drove out of their land by means of them.*

Ver. 29. *I will not drive them out from before thee in one year, &c.*] This is observed before-hand, lest the Israelites should be discouraged, and fear they should never be rid of them; and it was so ordered in Providence for the following reason: *lest the land become desolate; there being not a sufficient number of Israelites to replace in their stead, to repeople the land, and to cultivate it; and yet their number was very large, being, when they came out of Egypt, as is generally computed, about two millions and a half, besides the mixed multitude of Egyptians and others, and during their forty years in the wilderness must be greatly increased: and the beast of the field multiply against thee; there being so much waste ground for them to prowl about in, they would so increase as to make head against them, and be too many for them; or, however, it would be difficult to keep them under: the Targum of Jonathan adds, "when they shall come to eat their carcasses (the carcasses of the Canaanites slain in war), and may hurt thee."*

Ver. 30. *By little and little I will drive them out from before thee, &c.*] Not the beasts of the field, but the inhabitants of Canaan, who were left partly to keep up the cities and towns, that they might not fall to ruin, and to till the land, that it might not be desolate; and partly to be trials and exercises to the people of Israel, and to prove whether they would serve the Lord or no. Just as the corruptions of human nature remain with the people of God when converted, for the trial and exercise of their graces, and that they

may have their dependence not on themselves, but on the grace of God to keep them in his ways, and to preserve them safe to eternal glory; and by completing the work of grace, which is gradually done, they might be made meet for it: *until thou be increased, and inherit the land; for as their enemies were driven out gradually, by little and little, so they multiplied gradually, until at length they became a sufficient number to fill all the cities and towns in all the nations of Canaan, and take an entire possession of it, as their inheritance given unto them by God.*

Ver. 31. *And I will set thy bounds, &c.*] The bounds of the land of Canaan, which in process of time it should reach unto, though not at once, not until the times of David and Solomon, 2 Sam. viii. 1 Kings iv. 24. which bounds were as follow: *from the Red sea even unto the sea of the Philistines; the Red sea was the boundary eastward, as the sea of the Philistines, or the Mediterranean sea, was the boundary westward: and from the desert unto the river; the desert of Shur or Arabia, towards Egypt, was the boundary southward, as the river Euphrates was the boundary northward, and is the river here meant, as the Targum of Jonathan expresses it; and so Jarchi interprets it, and generally others: for I will deliver the inhabitants of the land into your hand: the greater part upon their entrance into it, and settlement in it, and the rest afterwards: and thou shalt drive them out before thee; not all at once, but by degrees, as before observed.*

Ver. 32. *Thou shalt make no covenant with them, &c.*] A covenant of peace, a league, a confederacy, so as to take them to be their allies and friends; but they were always to consider them as their enemies, until they had made an utter end of them; though the Gibeonites by craft and guile obtained a league of them; but the methods they took to get it shew they had some knowledge of this law, that the Israelites might not, or at least would not, make any league or covenant with the inhabitants of the land of Canaan. This may be also extended to marriage-covenants, which they were forbid to make with them; which yet they did, and proved a snare to them, for this brought them to make a covenant with their gods, and serve them, which is here also forbidden: *nor with their gods; making vows unto them, promising to serve them, if they would do such and such things for them.*

Ver. 33. *They shall not dwell in thy land, &c.*] The land of Canaan, given by God for an inheritance, and now would be in the possession of the Israelites; and therefore were not to suffer the old inhabitants to dwell with them in it, at least no longer than they could help it; they were to do all they could to root them out: *lest they make thee sin against me; by their ill examples and persuasions, drawing them into idolatry, than which there is no greater sin against God, it being not only contrary to his law, his mind, and will, but directly against his nature, being, perfections, and glory: for if thou serve their gods, or for thou wilt serve; this would be the consequence of their dwelling in the land, they would draw the Israelites into the worship of their idols, to which they were naturally*

⁹ Hist. Animal. l. 11. c. 29.

¹⁰ Hierozoi. par. 9. l. 4. c. 13. col. 541.

¹¹ Aristoph. Vespar. p. 519.

¹² חֵרֶבְךָ כִּי quia servies, Malvenda.

prone; and should they commit idolatry, *it will surely be a snare unto thee*; idolatry would be the cause of their ruin and destruction, they would be snared by it, as fishes in a net, or birds and beasts by traps and

gins; or for it will be a snare^a, that is, the Canaanites dwelling among them would be a snare to draw them into their idolatry, and so into ruin.

C H A P. XXIV.

IN this chapter we have an account that Moses was ordered to come up to the Lord alone, ver. 1, 2. but that before he did go up, he related to the people all the above laws delivered to him, which they promised obedience to, and so a covenant was made between God and the people by sacrifice, and by the sprinkling of blood, ver. 3—8. upon which he and Aaron, and his two sons and seventy elders of Israel, went up part of the mountain, and had a vision of God, ver. 9—11. when Moses with Joshua was called, and went up higher, until at length he entered into the cloud where the Lord was, and continued forty days and forty nights, ver. 12—18.

Ver. 1. *And he said unto Moses, &c.*] Who said? no doubt a divine Person, and yet what this Person said is, *come up unto the Lord*; meaning either to himself, or one divine Person called to Moses to come up to another: according to the Targum of Jonathan, it was Michael, the prince of wisdom; not a created angel, but the eternal Word, Wisdom, and Son of God; who said this on the 7th day of the month, which was the day after the giving of the law, or ten commands; though Jarchi says this paragraph was before the ten commands, and was said on the fourth of Sivan; but the Targumist seems rightest: *come up unto the Lord, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel*: Nadab and Abihu were the two eldest sons of Aaron, ch. vi. 23. and the seventy elders were not all the elders of Israel, but were so many of them selected out of them, the chief and principal; who were heads of tribes and families, and were no doubt many, if not all of them, of those who by the advice of Jethro were chosen to be rulers of thousands, hundreds, and fifties; these were called to come up to the Lord on the mountain, but not to the top of it, only Moses went thither: *and worship ye afar off*: from the people, and even at a distance from Moses; for he only was admitted near to God, as the following verse shews.

Ver. 2. *And Moses alone shall come near the Lord, &c.*] Into the cloud where he was, and talk with him face to face, as a man talketh with his friend; which was great nearness indeed, and a peculiar favour and high honour was this: *but they shall not come nigh*: Aaron, Nadab, and Abihu, and the seventy elders of Israel: *neither shall the people go up with him*; not any of them, much less the whole body. It seems, by this account, that Moses had been down from the mount after he had received the laws recorded in the two preceding chapters; though as yet he had not related them to the people, but did before he went up again by the above order, as appears from what follows.

Ver. 3. *And Moses came and told the people all the words of the Lord, and all the judgments, &c.*] Which according to Jarchi were the seven commands given to the sons of Noah, the laws concerning the sabbath, and honouring parents, the red heifer, and the judgments at Marah; but all these they were acquainted with before, excepting that of the red heifer, and the law, for that was not yet delivered to Moses, nor were these the ten commands, for they had heard them from the Lord themselves; but they doubtless were the judgments, or judicial laws, which he was ordered to set before the people, contained in the two preceding chapters, which were chiefly of the judicial kind, and related to the civil polity of the people of Israel: *and all the people answered with one voice*; one speaking for, and in the name of the rest, or they all lift up their voice together, and being unanimous in their sentiments, expressed them in the same words: *and said, all the words which the Lord hath said will we do*; that is, they would be careful to observe all the laws, statutes, judgments, and commands which the Lord had enjoined them; and less than this they could not say, for they had promised Moses, that if he would draw nigh to God, and hear what he should say, and deliver it to them, they would hearken to it, and obey it, as if they had heard God himself speak it; only they entreated the Lord would speak no more to them, as he did the ten commands, it being so terrible to them.

Ver. 4. *And Moses wrote all the words of the Lord, &c.*] Jarchi says, all from the creation, to the giving of the law, and the commands at Marah; but though these were written by him, yet not at this time; but as A ben Ezra more truly observes, what are mentioned in this *parashah*, or section, or what is contained in the two preceding chapters, he not only related to them from his memory, but he wrote them in a book, which is after mentioned, that they might be seen and read hereafter; for these were not the ten commands, they were written as well as spoken by the Lord himself, but the judicial laws before mentioned: *and rose up early in the morning*: not on the fifth of Sivan, as Jarchi, the day before the giving of the law, but on the eighth of that month, two days after it: *and built an altar under the hill*: under Mount Sinai, about the place where the bounds were set, beyond which the people were not to go: *and twelve pillars, according to the twelve tribes of Israel*: to answer to them, and which were to represent them, as seems by the following account; these probably were made of marble-stone, of which Mount Sinai consisted, and of which there was plenty thereabout.

^a כִּי הִיא עֵרִי, quia erit, Pagninus, Montanus, Drusius.

Ver. 5. *And he sent young men of the children of Israel, &c.*] To the altar under the hill he had built; these young men, according to Jarchi, were the first-born of the children of Israel; and so the Targums of Onkelos and Jonathan; and the latter adds, "for unto this hour the worship was among the first-born, as yet the tabernacle of the covenant was not made, and as yet the priesthood was not given to Aaron." But though this is a notion that has obtained among learned men, both Jews and Christians, it has been called in question by some, who have such reasons against it, as are not easily refuted. And very probably, as the seventy elders were such as were selected from the senior and graver part of the people, so these were choice young men, that were separated from others for this service, without any regard to birth-right: *which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord*; by way of thankfulness; and such were used at making covenants, when the parties ate and drank together. The Vulgate Latin version has it, *twelve calves*, without any authority for it.

Ver. 6. *And Moses took half of the blood, and put it in basins, &c.*] Half of the blood of the above sacrifices, this he put into basins, and set by, in order to sprinkle on the people: *and half of the blood he sprinkled on the altar*; the Targum of Onkelos adds, to atone for the people. But the altar here seems to represent the Lord, who was one of the parties covenanting, and therefore is sprinkled with blood as a ratification of the covenant on his part, and the promises of it.

Ver. 7. *And he took the book of the covenant, &c.*] Which contained the words of the Lord he is said to write, ver. 4. and consisted both of laws and judgments required of the people, and to which they had given their assent, and promised obedience to; and of promises made by the Lord of sending his angel before them to guide them in the way, and bring them to Canaan, and to drive the Canaanites from thence, and put the Israelites into the possession of it; so that here were promises on both sides, a restipulation of parties, which made a formal covenant: *and read in the audience of the people*; he had rehearsed what was contained in it from his memory, by word of mouth, to which they had assented, ver. 3. and having written the same in a book, he read it to them distinctly, that they might the better take notice of the contents of it: *and they said, all that the Lord hath said will we do, and be obedient*; which is a repetition and confirmation of what they had before said, and is expressed in stronger terms; so that this was not done suddenly and inconsiderately, and yet they seem not to be so well apprised of their own inability to keep the laws of God, and of the treachery of their own hearts as to their regard to them; see Deut. v. 23, 29.

Ver. 8. *And Moses took the blood, &c.*] The other half of the blood which was in the basins: *and sprinkled it on the people*; not on the whole body of the people, who could not be brought nigh enough, and were too numerous to be all sprinkled with it; though the apostle so expresses it, a part being put for the whole, Heb. ix. 19. either this was sprinkled on the young men that offered the sacrifices in the name of all the people; or on the seventy elders, as the heads

of them, so Aben Ezra; or upon the 12 pillars, which answered to the 12 tribes, and represented them as the altar did the Lord: *and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words*; being a ratification of the covenant on both sides, having been sprinkled both upon the altar, and upon the people. In allusion to which, the blood of Christ is sometimes called the blood of sprinkling, and which, sprinkled upon the mercy-seat, calls for pardon for men; and sprinkled on their consciences, speaks peace and pardon to them, and cleanses from all sin; and sometimes the blood of the everlasting covenant, the covenant of grace made with him, by which it is ratified and confirmed, and our Lord may have regard to this rite and mode of expression in Matt. xxvi. 28.

Ver. 9. *Then went up Moses and Aaron, Nadab and Abihu, &c.*] After the above things were done, the words of the Lord were told the people, and the book of the covenant read unto them, to which they agreed, sacrifices were offered, and the blood of them sprinkled on the altar, and on the people. The Samaritan version adds to these, Eleazar and Ithamar, the two younger sons of Aaron: *and seventy of the elders of Israel, who were called up to the mountain to the Lord, ver. 1.*

Ver. 10. *And they saw the God of Israel, &c.*] The Targum of Jonathan restrains this to Nadab and Abihu; whereas it is doubtless true of Moses and Aaron, and the seventy elders, who all saw him, and who were witnesses to the people that it was a divine Person that spoke to Moses, and delivered the laws unto him, to be observed by them; which seems to be the reason of their being called up, and favoured with this sight; which must not be understood as of any thing criminal in them, as if they curiously looked and pried to see something they should not, for which they deserved some sort of punishment, as the Targum intimates; but of a privilege, and a very high one they were favoured with: and this sight they had was not by a vision of prophecy, or with the eyes of their understanding, but corporeally; they saw the son of God, the God of Israel, in a human form, as a pledge and presage of his future incarnation, who is the Angel that spoke to Moses on Mount Sinai, as Stephen says, and the Lord that was among the angels there, who afterwards became incarnate, and having done his work on earth, ascended on high, Acts vii. 38. Psal. lxxviii. 17. 18. *and there was under his feet*: which shews that there was a visible form, and that human; nor is this contrary to what is said, *ye saw no similitude*; Deut. iv. 12, 15. since what is here related does not respect the same time, nor the same persons; this was after the giving of the ten commands, that at the time of it; this is said of the 70 elders, with Moses, Aaron, and his two sons, that of all the people: *as it were a paved work of a sapphire-stone*: like a pavement pitched with sapphire. The Septuagint version is, "and they saw the place where the God of Israel stood, and what were under his feet, as the work of a sapphire-brick." The sapphire-stones, of which the pavement was, were as broad as bricks, and being like a brick, was a memorial, as the Targum of Jonathan says, of the servitude the Egyptians made the children of

Israel to serve with in clay and bricks; but being a sapphire, bright and glorious, may denote the liberty they now enjoyed in exchange for their bondage. And the Targum of Jonathan understands it of the colour, and not of the form of the sapphire, and renders it, the white sapphire; and so do some Jewish writers*; though the colour of the sapphire is azure, or sky-coloured, with which agrees what follows: *and as it were the body of heaven in his clearness*; and Ruæus² says, the sapphire is sky-coloured, and some of them shine and sparkle with golden points or spots, and are reckoned the best sapphires; so that this represents the heaven as quite clear and serene, bespangled with stars; and as the heavens, covered with clouds, may denote the displeasure of God, so a serene heaven his favour and good will, and in such an amiable light was he now beheld.

Ver. 11. *And upon the nobles of the children of Israel he laid not his hand, &c.*] Which some interpret of his hand of prophecy, and of the measure of the spirit, such an one as Moses had, and by virtue of which he lived forty days and nights without eating and drinking; but these not having such a measure of the spirit, were obliged to eat and drink to support nature, as in the next clause: but it is rather to be understood of the hand of God; he did not inflict any disease or death upon them on their sight of him, it being a notion that no man could see God and live; but these men did live, not only Moses, and Aaron and his two sons, but the seventy elders, who were the principal and choicest persons among the children of Israel; wherefore the Targum of Jonathan wrongly restrains this to Nadab and Abihu: *also they saw God, and did eat and drink*; though they saw God, they continued alive and well, and in good health, of which their eating and drinking were a sign and evidence; or they ate, as Abendana, the sacrifices of the peace-offerings, which were usually eaten by the priests and the people; and as a feast was common at covenant-making, here was a feast kept by the elders, the representatives of the people, when they covenanted with God. Onkelos favours this sense, "and they rejoiced in their sacrifices, which were accepted with good will, as if they had ate and drank."

Ver. 12. *And the Lord said unto Moses, come up to me into the mount, &c.*] For as yet Moses was not got up to the top of the mount, only up some part of it with the elders, though at some distance from the people: but now he is bid to come up higher: *and be there*; continue there, as he did six days after this: *and I will give thee tables of stone, and a law, and commandments which I have written*; that is, the law of the ten commandments, which were written on tables of stone by the Lord himself; he had already spoken them in the hearing of the people, but now he had wrote them, and that in tables of stone; partly for the duration of them, and partly to represent the hardness of the hearts of the Israelites, the stubbornness of their wills to comply with his law, their contumacy and obstinate persistence in disobedience to it: *that thou mayest teach them*; these being in hand and sight, he would have an opportunity of explaining them to them,

and inculcating them on their minds, and pressing them to yield an obedience to them.

Ver. 13. *And Moses rose up, and his minister Joshua, &c.*] In order to go up higher on the mount. Joshua, and he only, was to go up higher with him, though not to the top of the mount, at least not into the cloud upon it, as Moses did. Joshua was his minister or servant, and waited upon him wherever he went, and was to be his successor; and therefore for his encouragement, and to qualify him the better for it, he was indulged with a sight and knowledge of things others were not; for by his not knowing any thing of the idolatry of the golden calf, ch. xxxii. 17, 18. it appears that he was on some part of the mount all the 40 days and 40 nights; and if it should be asked whether he fasted all that time, or, if he did not, how he was provided with food and drink? it may be replied, that there is no necessity to suppose that he fasted all that time; and it is easy to imagine how he was supplied, for the manna fell round about the mountain, of which he might gather and eat day by day, as Aben Ezra observes; and there was a brook which descended out of the mount, from whence he might have water, Deut. ix. 19. *and Moses went up into the mount of God*: Mount Sinai, where he had formerly appeared to him in a bush, and now had descended on it to give the law, and was still upon it, where his glory was seen; and therefore might, with great propriety, be called the mount of God; to the top of which Moses was preparing to go, but before he went gave the following instructions.

Ver. 14. *And he said unto the elders, &c.*] The 70 elders which were selected out of the several tribes of Israel, and now about to return to the camp: *tarry ye here for us*; meaning himself and Joshua, who was going with him: *until we come again unto you*; perhaps Moses might not know how long his stay would be at the top of the mount, but supposed it would be some time by the provision he makes for hearing and adjusting cases in his absence: *and behold, Aaron and Hur are with you*; Hur is not mentioned before, as being with Moses and the rest; but doubtless he was, at least it is highly probable he was one of the 70 elders; of him see more in the note on ch. xvii. 10. *if any man have any matters to do*; any cases to be considered, any cause to be tried in difference between him and another man, and which cannot be determined by the inferior judges, is too difficult for them to take in hand: *let him come unto them*; bring his case before them, and have their advice and opinion, and be determined by them.

Ver. 15. *And Moses went up into the mount, &c.*] To the top of it, and as it seems alone, leaving Joshua behind in a lower part of the mountain: *and a cloud covered the mount*; in which cloud Jehovah was.

Ver. 16. *And the glory of the Lord abode upon Mount Sinai, &c.*] The divine Shechinah or Majesty, some visible token of it, an exceeding great brightness and splendour: *and the cloud covered it six days*; either the glory of the Lord, so that it could not be seen as it had been; or the mount, as Jarchi; but that is observed before, unless repeated for the sake of the time

* Saadiah Gaon in Aben Ezra, & R. Jonah in Ben Melech in loc.

² De Gemmis, c. 2.

it covered it, six days; or him, Moses, as some in Jarchi, who for six days together was covered with a thick cloud, so that he was not seen by any whilst on the mountain; and thus he remained, until he was admitted into the immediate presence of God, for which he was now preparing: what he did, or was made known to him during this time, is not said; it is probable his thoughts were employed about the glory and greatness of the divine Being; and as he was abstracted from earthly men and things, he was more at leisure to contemplate on divine and heavenly things, and so was more fitted for an intercourse with God, and had more courage and presence of mind to enter into it: *and on the seventh day he called unto Moses out of the midst of the cloud*: in which the glory of God was, and which seems to favour the first sense of the preceding clause, that it was the glory of God the cloud covered.

Ver. 17. *And the sight of the glory of the Lord was like devouring fire on the top of the mount, &c.*] For when God spoke out of the cloud, the glory of the Lord flashed out like devouring fire; it was not devouring fire, but it was like it; it was like a great blaze of fire, which consumes all that is in its way; it was such a large body of light, and so clear and bright, that it looked like devouring flames of fire; and being upon the top of the mount was very visible, and seen at a great distance in the eyes of the children of Israel throughout their camp.

Ver. 18. *And Moses went into the midst of the cloud,*

&c.] Where the glory of God was, and he must at this time be endowed with more than ordinary courage to enter into it, when the glory of the Lord flashed out of it like flames of fire; yet being called of God he was not intimidated, but with great serenity and composure of mind, as may be thought, he went into the presence-chamber of the most High, to hear what he had to say unto him: *and gat him up into the mount*; that is, he went into the cloud, after he had ascended the summit of the mount; for it cannot be supposed that he first went into the cloud, and then got himself up to the mount, which yet our version, if not carefully guarded against, may lead unto: *and Moses was in the mount forty days and forty nights*; without eating or drinking; and just such a term of time Christ fasted in the wilderness; it is probable that the six days before mentioned are to be reckoned part of those forty days, since it is not said that he was in the cloud forty days and forty nights, but in the mount. The Targum of Jonathan adds, "learning the words of the law from the mouth of the Holy One, whose name is to be praised." Living without food so long must be ascribed to a miracle; for Hippocrates⁷, that great physician, says, that "those who remain without food seven days, thenceforward, if they would, cannot receive any support from food, because then the belly will not admit of any;" and gives this reason for it, because the fasting intestine coheres, or is wrinkled.

C H A P. XXV.

IN this chapter an order is given for a free-will offering towards various things for the worship and service of God, and the materials to be offered; which would be useful and acceptable, are mentioned particularly, ver. 1—7. as also another order to build a sanctuary for God, after a model that he would give, ver. 8, 9. and an ark to put in the law on tables of stone, the fashion of which, and the various things belonging to it, are described, ver. 10—16. and a mercy-seat with cherubim on it to be set over the ark, where the Lord promises to meet Moses and commune with him, ver. 17—22. and a table with various appurtenances to it to place the shew-bread on, ver. 23—30. and a candlestick of gold, whose parts are described, and all the instruments relative to it, ver. 31—40.

Ver. 1. *And the Lord spake unto Moses, &c.*] When on the mount, and in the midst of the cloud with him: *saying*: as follows.

Ver. 2. *Speak unto the children of Israel, &c.*] That is, when he should go down from the mountain to the camp: *that they bring me an offering*; the Targums of Onkelos and Jonathan call it a *separation*; something separated from their substance, and devoted to the service of God, and for the use of the sanctuary afterwards to be built: *of every man that giveth it willingly, with his heart, ye shall take my offering*; or take what was offered to him, be it more or less, and of whatsoever person, high and low, rich and poor, so be it it

is freely given from the heart; not grudgingly or through force, as the Targum of Jonathan adds; and in such manner did David and his people many hundreds of years after this offer towards building of the temple, and the vessels belonging to that, see 1 Chron. xxix. 6—14. according to the Jewish writers, none but the children of Israel were to offer to this service, and only such who knew what they did; for thus they criticise on the words, "*speak unto the children of Israel*: this exempts an Heathen and an idolater; or "*every man*: this excludes a little one; *that giveth it willingly with his heart*: this exempts a deaf and "*dumb man, and a fool, because they have no knowledge to offer freely*:"⁸ however, this we may learn from hence, that whatever we do for the worship and service of God, we should do it freely, cheerfully, and cordially; for God loves a cheerful giver; and if this was required under the legal dispensation, it is much more necessary and obligatory under the Gospel dispensation, and more suitable to it where all things are done and given freely of God, and such large blessings of grace are liberally bestowed by him on persons undeserving.

Ver. 3. *And this is the offering which ye shall take of them, &c.*] That is, some one or other of the following things were to be taken of each of them that had a heart, and it was in the power of their hands to give; it was not expected that something of each of

⁷ Lib. de Carn. in Sue, apud Scheuchzer. Physic. Sacr. vol. 2. p. 196.

⁸ Maimon. & Bartenora in Misn. Trumot, c. 1. sect. 1.

these should be had of every one, but every man was to give, and it was to be received of him, what of these would suit him best to bestow, some one thing, some another, as they were possessed of, and had a heart to give; and for which service many of them were abundantly supplied with what they had brought out of Egypt; and as it was the Lord that gave them favour in the eyes of the Egyptians to lend or give them the riches they had, they were under the greater obligation to part with somewhat of it freely for his service; and especially as it would be to the spiritual profit and advantage both of them and theirs: *gold and silver, and brass; gold*, for those things that were to be made of gold; as the mercy-seat and cherubim, the candlestick, &c. or were covered with it, as the ark, the shew-bread table, and other things; and *silver*, for those that were made of that, as the silver sockets to the boards of the tabernacle, the silver trumpets, &c. and *brass* for the altar of burnt-offering, its pans, shovels, basins, rings, and staves, and other things: Aben Ezra rightly observes, that no mention is made of *iron*, there being no use of that for any thing in the tabernacle to be made of it; as also there was not in the temple of Solomon, and where there was not so much as a tool of iron heard in it while it was building, 1 Kings vi. 7. it may be, because instruments of war, slaughtering weapons, were made of iron; and to shew that God is the God of peace in his sanctuary, and so in all the churches: gold and silver vessels the Israelites borrowed or begged of the Egyptians, and brought them with them when they came out of Egypt, ch. xi. 2. and xii. 35.

Ver. 4. *And blue, and purple, and scarlet, &c.*] The Jewish doctors are much divided about the sense of the words so rendered by us; some will have one colour, and some another meant; but, according to those learned men, who have taken much pains in searching into the meaning of them, as Bochart and Braunius, it appears that our version of them is right: and by these we are not to understand the colours themselves, which could not be brought, nor even the materials for dyeing them are intended; but wool, or clothes, either silken or linen of those colours: of the former the apostle has taught us to expound them, Heb. ix. 19. and so Jarchi interprets them of wool thus died, and Josephus^a also; which was made up into yarn, and wove, and was much used in the garments of the priests, in the curtains of the tabernacle, and in the veil between the holy and the most holy place: *and fine linen*: the best of which was made in Egypt only, as Aben Ezra says, and much wore there, especially by the priests; and they had such an abundance of it that they traded to other nations with it, see Isa. xix. 9. Ezek. xxvii. 7. and of which the Israelites might bring a considerable quantity with them out of Egypt; and *goats' hair*; though the word *hair* is not in the text, it is rightly supplied, as it is by the Septuagint version, and others, for not goats themselves, but their hair must be meant; of this the curtains for the covering of the tabernacle were made; Jarchi interprets it

the down of goats, the short, small, fine hair that grows under the other.

Ver. 5. *And rams' skins died red, &c.*] Of these were made a covering for the tent or tabernacle: *and badgers' skins*, which were for the same use: the Septuagint version calls them hyacinth or blue skins; according to which, they seem to be the rams' skins died blue; and so Josephus^b seems to have understood it; and it is much questionable whether the same creature is meant we call the badger, since that with the Israelites was an unclean creature; nor is its skin made use of for shoes, or well could be, as the skin of this creature is said to be, Ezek. xvi. 10. Jarchi says it was a kind of beast only at that time; and Aben Ezra says, it was known in those days but not now: *and shittim-wood*: supposed by the Jewish writers, as Kimchi^c, and Ben Melech from him, to be the best and most excellent kind of cedar: Aben Ezra conjectures, and he delivers it but as a conjecture, that there might be near Mount Sinai a forest of *shittim-trees*; and whilst the Israelites were there they cut them down for booths, which they might carry with them when they removed from thence; for, he says, Moses did not speak of the tabernacle till after the day of atonement: and since Acacia is by much the largest and the most common tree of the deserts of Arabia, as Dr. Shaw^d observes, he thinks there is some reason to conjecture, that the *shittim-wood*, whereof the several utensils of the tabernacle, &c. were made, was the wood of Acacia: and long ago it was the opinion of Cordus^e that the *shittim-wood* was the Acacia of Dioscorides; and it is the same with the Senton or Santon of the Arabians, which is the Egyptian thorn that grows in the wilderness, of which Herodotus^f says, they cut wood of two cubits out of it, and make ships of burden of it: this is said to grow in the parts of Egypt at a distance from the sea; in the mountains of Sinai, at the Red sea, about Suez, in the barren wilderness; which circumstances seem to determine it to be the *shittim-wood*: some places where it might grow in plenty seem to have had their names from it, see Numb. xxv. 1. and xxxiii. 49. Joel iii. 18.

Ver. 6. *Oil for the light, &c.*] For the light of the lamps in the candlestick: this was oil-olive, as the Targum of Jonathan, and so Jarchi, see ch. xxvii. 20. *spices for anointing oil*: for the anointing of Aaron and his sons, and the tabernacle and its vessels, such as pure myrrh, sweet cinnamon, sweet calamus, and cassia: *and for sweet incense*; as stacte, onycha, and galbanum; from whence they had this oil and these spices, it is not easy to say, unless they brought them out of Egypt with them; which is likely, since the deserts of Arabia could not furnish them with them.

Ver. 7. *Onyx-stones, &c.*] So called from their likeness to the nail of a man's finger: the Targum of Onkelos calls them stones of beryl; and the Targum of Jonathan gems of beryl; and the Septuagint version, stones of sardius; and some take them to be the sar-

^a Antiqu. l. 3. c. 6. sect. 1.

^b Ut supra.

^c Sopher Shorash. rad. שורש.

^d Travels, p. 144. Ed. 2.

^e Apud Drus. Heb. Adag. Decur. 3. Adag. 4.

^f Euterpe, sive, l. 2. c. 96.

^g Vid. Scheuchzer. Physic. Sacr. vol. 2. p. 504.

donyx-stones, which have a likeness both to the onyx and to the sardius: *and stones to be set in the ephod, and in the breast-plate*; two onyx-stones were set in the ephod, one of the garments of the high-priest, and an onyx-stone, with eleven other precious stones, were set in the breastplate of the high-priest: these stones were doubtless among the jewels set in gold and silver the Israelites had of the Egyptians, and brought with them out of Egypt.

Ver. 8. *And let them make me a sanctuary, &c.*] An holy place to dwell in, and so called from his dwelling in it, as follows: *that I may dwell amongst them*: in the midst of them, where the tabernacle was always placed; and there he dwelt as their King and their God, to whom they might have recourse on all occasions, and whom they should serve and worship; this sanctuary was to be made of many of the materials before mentioned by the Israelites, whom Moses should employ, and to whom he should give directions for the making it, according to the pattern shewed him: and so the Jewish writers interpret *make me, or to me, i. e.* of mine, of mine holy things, things sanctified and separated to his use; and they bring this passage to prove that the workmen in the temple were to be paid only out of the holy things, or money given for the repair of it^a: this was a type of the human nature of Christ, the true sanctuary and tabernacle which God pitched and not man, and in which the fulness of the Godhead dwells bodily; and of the church of God, the temple of the living God, among whom he walks, and with whom he dwells, Heb. viii. 2. 2 Cor. vi. 16.

Ver. 9. *According to all that I shew thee, &c.*] That is, the sanctuary was to be made in all respects exactly according to the view of it that Moses now had upon the mount from God, and which he was to communicate to the workmen for their instruction and direction; after the *pattern of the tabernacle, and of the pattern of all the instruments thereof, even so shall ye make it*: and by the *pattern* is not meant an idea of it, impressed on the mind of Moses, or a picture of it which was shewn him, but a little edifice representing it in all its parts, a perfect model of it: and so Maimonides¹ says, *Tabnith*, the word here used, signifies the structure and disposition of any thing, *i. e.* the form of it in a four-square, in roundness, in a triangle, or in any of the like figures, see Heb. viii. 5. and so David had, by the spirit, a pattern of the temple, and which he gave to his son Solomon, to build according to it, 1 Chron. xxviii. 11, 12, 19.

Ver. 10. *And they shall make an ark of shittim-wood, &c.*] A chest or coffer to put things into, and into this were to be put the two tables of stone on which the law was written, and it was to be made of the wood before mentioned, ver. 5. this was a very eminent type of Christ, with whom the name of an ark, chest, or coffer where treasure lies, agrees; for the treasures of wisdom and knowledge, and the riches of grace, even all the fulness of it, lie in him; and all the epithets of this ark are suitable to him, as when it is called the ark of God, the ark of his strength, the

glory of God, the face of God, Jehovah, and God himself, the holy ark, and ark of the covenant: and its being made of *shittim-wood*, which is an incorruptible wood, a wood that rots not, by which the Septuagint version here, and in ver. 5. and elsewhere render it, may denote the duration of Christ in his person, and the natures united in it; in his divine nature, from everlasting to everlasting, he is God; in his human nature he saw no corruption, and though he died he lived again, and lives for evermore; in his offices, as Mediator, Redeemer, Saviour, prophet, priest, and King, he abideth for ever; and in his grace and the fulness of it, which, like himself, is the same to-day, yesterday, and for ever: *two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof*; if this cubit was a common cubit, consisting of a foot and a half or 18 inches, then the length of this ark was 45 inches, and its breadth and height 27 each; according to Dr. Cumberland², the Egyptian and Jewish cubit was above 21 inches, and then the ark must be 53 inches long or more, and 32 and three quarters broad and high, or more: and Josephus³ says, the length of it was five spans, and the breadth and height of it three spans each.

Ver. 11. *And thou shalt overlay it with pure gold, &c.*] Not gild it, but put a plate of pure gold over it: *within and without shalt thou overlay it*; so that nothing of the wood could be seen: this may denote the glory of Christ in both his natures, divine and human, the riches of his person and office, which are unsearchable and durable, and his preciousness to them that believe, Cant. v. 10—16. *and shalt make upon it a crown of gold round about*; or a cornish of pure gold upon it, every way, which was a square on which the mercy-seat was set; which may point at the honour and glory of Christ, especially in his kingly office, who has indeed on his head many crowns; one a crown of pure gold, his divine Father has set upon him; another which the church has crowned him with, and indeed both angels and saints cast their crowns at his feet, and set the crown on his head, or give him the glory of all they have and are.

Ver. 12. *And thou shalt cast four rings of gold for it, &c.*] For which a mould was to be made, and the gold being melted was poured into it, and so the rings were fashioned: *and put them in the corners thereof*; or, *in its feet*, as Aben Ezra, though Jarchi says it had no feet; but as the word used so signifies always, it is more probable it had feet; and the rather, that it might not stand upon the ground, but on feet, as chests and coffers usually do: *and two rings shall be in the one side of it, and two rings in the other side of it*; Jarchi says, at the upper corners, near the mercy-seat were they placed, two on one side and two on the other, at the breadth of the ark; but it is more likely they were fixed in the lower part of it, as Ramban, at the feet of it; and in the length of the ark, as Josephus writes⁴.

Ver. 13. *And thou shalt make staves of shittim-wood,*

¹ Maimon & B-tenora in Misn. Temurah, c. 7. sect. 1.

² Moreh Nevuchim, par. 1. c. 3.

³ Of Scripture Weights and Measures, ch. 2. p. 34, 36.

⁴ Antiqu. l. 3. c. 6. sect. 5.

⁵ Ibid.

&c.] Of the same wood the ark was made of, see ver. 5, 10. and overlay them with gold; cover them with plates of gold, so that they appeared to be all of gold, the wood being not to be seen.

Ver. 14. *And thou shalt put the staves into the rings by the sides of the ark, &c.*] This shews for what use the rings were; namely, to put the staves into them; and the use of the staves thus put was, that the ark might be borne with them; which staves overlayed with gold, and put into golden rings, figured the ministers of Christ, enriched with the gifts and graces of his spirit, and possessed of the truths of the Gospel, more precious than gold and silver; who bear the name of Christ, and carry his Gospel into the several parts of the world.

Ver. 15. *The staves shall be in the rings of the ark, &c.*] Not only be put into them, but remain in them, yea, always: they shall not be taken from it; or, as the Septuagint version is, be immovable; so that those gold rings in the ark may signify the churches of Christ, which are instrumental to bear his name, and spread his truth in the world, comparable to rings for their circular form, being the purest and most perfect bodies of men on earth, and to gold rings for their worth and value, preciousness, excellency, and duration; and with whom the ministers of the Gospel, comparable to golden staves, are always to be, and never depart from them: or else they may signify the perfect and precious doctrines of Christ, in which his ministers are always to be; either in meditation on them, or in preaching of them, and by which they are always to abide, see 1 Tim. iv. 15, 16.

Ver. 16. *And thou shalt put into the ark the testimony that I shall give thee.*] Which was the principal use of it: by the testimony is meant the law, written on two tables of stone; so called, because it was a testification of the mind and will of God, what he would have done or omitted; and as the Israelites had declared their approbation of it, and assent unto it, and had promised obedience to it, therefore, should they transgress it, it would be a testimony against them: now this was put into the ark, and preserved there, see Deut. x. 1—5. which may signify that the law was in the heart of Christ, and which he undertook to fulfil, and with pleasure did it; that he is become the fulfilling end of the law for righteousness to them that believe in him; and that it remains with him as a rule of walk and conversation to his people, so far as it is of a moral, holy, and spiritual nature.

Ver. 17. *And thou shalt make a mercy-seat of pure gold, &c.*] Or covering^a; so Jarchi and Aben Ezra; for so the word properly signifies; and what is meant was no more than a cover of the ark, which was open at the top, and this was the lid of it, and exactly answered to it, as appears by the dimensions afterwards given of it; and because the root of this word in one form signifies to propitiate or make atonement, some render it the propitiatory or propitiation^b; which is favoured by the apostle in Heb. ix. 5. and to which he seems to refer, Rom. iii. 25. and the rather since

God is represented sitting on this, as shewing himself propitious and well-pleased with men, by his communing with them from hence; the Septuagint version takes in both senses, rendering it the propitiatory covering^c: this being called by what name it will, was typical of Christ; he is the seat of mercy, or, as it is in the New Testament expressed, the throne of grace; whereon, or in whom God shews himself to be gracious and merciful to the children of men; all the stores of mercy are in him, and all the vessels of mercy are put into his hands; the mercy of God is displayed in the mission of him as a Saviour, and is glorified by him in a way consistent with his justice and holiness; through him only special mercy is communicated to sinful men, to whom God is only merciful in Christ: and Christ himself is all mercy to his people; his ways of old were mercy and truth, and all his works, especially his great work of redemption, are done in mercy and pity to them; he shews himself to be merciful to them, by sympathizing with them, and supporting them under all their temptations and afflictions, in granting them all the necessary supplies of grace here, and by bestowing eternal life on them hereafter: he is their covering, the covering of their persons by his righteousness, imputed to them, and of their sins, by his blood shed for them, and sprinkled on them, and of the law, by his satisfaction for the transgressions of it; whereby they are secured from the avenging justice of God, and wrath to come: and he is the propitiation or propitiatory, who has made atonement and reconciliation for sin; and in and through whom God shews himself propitious to his people, he being pacified, his wrath appeased, and his justice satisfied by his obedience and sufferings: and this mercy-seat being of pure gold, without any alloy or mixture in it, may denote the purity of Christ's obedience, righteousness, and sacrifice, in the completeness of salvation by him, without any works of righteousness of men; the worth and excellency of Christ, and of these blessings of his, and the preciousness of his blood, and the continued virtue and efficacy of it, and of his righteousness and sacrifice, by which the propitiation is made: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof: which are exactly the dimensions of the ark, to which this was a lid or cover, see ver. 10. in the mystical sense it intimates, that Christ, in his nature, obedience, sufferings, and death, is the end of the law for righteousness, which is entirely commensurate, and answers to all its demands; his holy nature is answerable to the holiness and spirituality of the law; his righteousness to all that obedience it requires, and his sufferings and death to the penalty of it; so that, through Christ, we have a righteousness to justify us before God, as long and as broad as the law is, though the commandment is exceeding broad, Psal. cxix. 96. Aben Ezra observes, that there is no mention made of the thickness of the mercy-seat; and the same Jarchi takes notice of, but adds, that, according to their Rabbins, it was an hand's breadth, and the Tar-

^a כִּפְתֹּרִית operitorium, Montanus; tegmen sive operimentum, Vatablus; speculum, Piscator.

^b Propitiatorium, V. L. Pagninus, Munster, Tigurine version.

^c ὁ καταρτιστὴρ ἐπιθήκη Sept. operculum propitiatorium, Junius & Tremellius.

gum of Jonathan says, "and its thickness an hand's breadth."

Ver. 18. *And thou shalt make two cherubim of gold, &c.*] Which some take to be in the form of birds, and others of winged animals, such as the like were never seen, so Josephus; the Jews commonly suppose they were in the form of young men, which they observe the word signifies in the Chaldee language; others, that they were in the form of an ox, the face of an ox and a cherub being the same, Ezek. i. 10. and x. 14. and indeed their form is best discerned from the account of them in Ezekiel, and in the Revelation, and from the latter we best learn what they were; they were hieroglyphics or emblems, not of the two Testaments, as many of the ancients, nor of the angels, since they are distinguished from them, much less of the trinity of persons in the Godhead; but either of the saints and true believers in Christ in common, of both dispensations, legal and evangelical, and so signified by the number *two*; and being made of gold may denote their excellency, worth, and value in the esteem of Christ; for the precious sons of Zion are comparable to fine gold for their preciousness, solidity, and duration, as well as for their sincerity and simplicity; or rather of the ministers of the word in particular; and these may be signified by *two*, and point at the prophets of the Old Testament and the apostles of the New; and the ministers of the word in all ages, and particularly during the reign of antichrist, are called the two witnesses that prophesy in sackcloth; and being said to be of gold, may respect the grace of God bestowed on them, comparable to gold, the rich gifts of the spirit of God they are furnished with, as well as the precious truths of the Gospel committed to their trust: *of beaten work shalt thou make them, in the two ends of the mercy-seat*; not of gold melted and poured into a mould, and so received the form of the cherubim; nor were they first made by themselves, and then placed at the two ends of the mercy-seat, and soldered to it; but they were made of the same mass of gold with the mercy-seat, and beaten out of it with an hammer, and planished and smoothed, and so wrought up into this form, as appears by the following verse; and may denote the union of believers to Christ, who are one body and one spirit with him; and the union of the Old and New Testament churches in him, and who are but one church, one body, of which he is the head; and as he is the foundation of the apostles or prophets, on whom they are laid, he is the cornerstone in which they are united; and so it may likewise signify the nearness of the ministers of the word to Christ, their dependence on him, and their partaking of the same gifts and graces of his spirit, only in measure, being made by him able ministers of the Gospel.

Ver. 19. *And make one cherub on the one end, and the other cherub on the other end, &c.*] The situation of the cherubim is particularly explained, lest, as Jarchi observes, it should be thought that there were two at both ends of the mercy-seat; whereas there were only one at one end, and another at the other, opposite to each other, and both pointing to the mercy-

seat; which may express the situation and office of the ministers of the word under each dispensation, who are so placed as to derive all their gifts and graces from Christ, and to point him out unto the sons of men as the only way of salvation, the only propitiation for sin, and through whom alone grace and mercy are to be had: *even of the mercy-seat shall ye make the cherubim on the two ends thereof*; this is not so much intended the more to inculcate and confirm the situation of the cherubim, as more fully to explain the matter of which they were made; for it was *of* or *out of* the mercy-seat that they were made, at the two ends of it; that is, they were made not only of the same kind of metal with that, but out of the same mass or lump of gold that was; a lid of gold being made commensurate to the ark, what remained above that measure, at the ends of it, were beaten and formed into two cherubim.

Ver. 20. *And the cherubim shall stretch forth their wings on high, &c.*] From whence it appears they were in the form of winged creatures, as the seraphim in Isaiah's vision, and the living creatures in those of Ezekiel and John; and their wings did not hang down by them, or on the side of them, but were stretched out upwards towards the heaven above their heads; denoting the readiness, agility, and swiftness of the ministers of the word to do the work and will of Christ, as well as their expectation of all the supplies of gifts and grace from him to enable them to do it: *covering the mercy-seat with their wings*; which reached each other; though, as Jarchi^s says, between them and the mercy-seat there was a hollow of ten hands' breadth; so high were they stretched upwards, though they met each other: *and their faces shall look one to another*; and which is expressive of the harmony, concord, and agreement of the true and faithful ministers of Christ one with another; who all agree in preaching Christ, and him crucified, and in the several momentous and important doctrines of the Gospel: *towards the mercy-seat shall the faces of the cherubim be*; as before observed, it may denote their directing souls to Christ as the only way of salvation, keeping always in all their ministrations this great truth in view, atonement and satisfaction by the blood and sacrifice of Christ, and salvation alone by him; which they make the rule of their ministry, and from which they never swerve, taking care not to deliver any thing contrary to it, or which may serve to cast a veil over it.

Ver. 21. *And thou shalt put the mercy-seat above upon the ark, &c.*] Over it, as a covering for it: this situation of the mercy-seat above the ark, where the law was, signifies, that there is no mercy but in a way of righteousness, or of satisfaction to the law of God, and in a consistence with the honour of it; and the cherubim over the mercy-seat making a throne for the majesty of God, in which he sat, and the ark below a kind of footstool for him, shews that Christ, the mercy-seat and propitiatory, stands between God and his law, and is the mediator between God, and men the transgressors of that law, and by fulfilling it has covered the sins of his people, which are violations

of it; and being above it, and having magnified and made it honourable, is able to suppress its charges and accusations, and secure from its curse and condemnation: *and in the ark thou shalt put the testimony that I shall give thee; or after thou shalt put in the ark, &c.*¹, as the particule *vau* is sometimes used; the sense is, that then the mercy-seat should be put above, and upon the ark, as the covering of it, after the law, or the two tables of testimony, were put into it; for then it was covered, and not to be opened any more; see Exod. xl. 20.

Ver. 22. *And there I will meet with thee, &c.*] With Moses, and so with the high-priest in after-times, when he should enter into the holy of holies, and with the people of God as represented by him, when he should go in and inquire for them of the Lord: *and I will commune with thee from above the mercy-seat, from between the two cherubim*; converse with him and them about whatsoever they should apply unto him for, these being the symbols of the divine presence: hence the Lord is frequently described as *dwelling between the cherubim which are upon the ark of the testimony*: that is, which cherubim are upon it, being on the mercy-seat, which was the cover of it; or rather *which is upon*², which mercy-seat is upon the ark of the testimony, as it properly was; and here the Lord promises to commune of *all things which I shall give thee in commandment unto the children of Israel*; what they shall do, respecting those things which by Moses, or the high-priest, they should inquire the mind and will of God about: this may signify that the way to communion with God lies through Christ, the mercy-seat and propitiation, through his blood and righteousness, through the veil, that is to say, his flesh; and the encouragement to it is from him, our great high-priest, and from his propitiatory sacrifice; and the enjoyment of it is through him; our fellowship is with the Father, and his Son Jesus Christ; God speaks to us by him, and reveals himself in him.

Ver. 23. *Thou shalt also make a table of shittim-wood, &c.*] As the sanctuary or tabernacle was an house for God to dwell in, he would have the proper furniture of an house, as a table, candlestick, &c. This table was to be in the same place with the ark and mercy-seat; they were set in the holy of holies, where there were nothing else; but this in the holy place, on the north side of it, ch. xxvii. 35. and xl. 22. its principal use was to set the shew-bread on, as after mentioned, and was typical of Christ, and communion with him, both in this life, and that to come. There is the table of the Lord, to which his people are now admitted, where he sits down with them, and they with him, to have fellowship with him in the ministration of the word and ordinances, of which he is the sum and substance; and this is very desirable and delightful, and an instance of his condescending grace, Cant. i. 12. and he will have a table in his kingdom hereafter, where his saints shall eat and drink with him, in which their chief happiness will consist, Luke xxii. 30. This table may be considered as typical of

Christ himself, for he is both table and provisions, and every thing to his people; and of him in both his natures; in his human nature, it being made of *shittim-wood*, incorruptible; for though Christ died in that nature, yet he saw no corruption, he rose again, and lives for evermore; in his divine nature, by the gold it was covered with: *two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof*; it was two Jewish square cubits in length, which are about six English square feet and above half, viz. ninety-four inches, according to Bishop Cumberland³. It was neither so long nor so broad as the ark by half a cubit, but was of the same height with it, being about 32 inches high and three quarters, according to the Jewish and Egyptian cubit, which was about 21 inches and more, and was a proper height for a table; and this measure, no doubt, takes in the thickness of the table, and the height of the seat, as Jarchi and Aben Ezra observe.

Ver. 24. *And thou shalt overlay it with pure gold, &c.*] Cover it with a plate of gold, so that the wood was not seen; which may denote either the excellency of Christ's human nature, being pure and spotless, and adorned with the grace of the spirit of God without measure; or rather of his divine nature, which is the head of Christ, and said to be as the most fine gold, for in him dwells all the fulness of the Godhead bodily: *and make thereto a crown of gold round about*: that is, on both sides and at both ends; for though it is called a crown, it was a square, and this was both to ornament the table, and to keep from falling off of it what was set upon it. Jarchi says, it was a sign of the crown of the kingdom, for a table signifies riches and greatness, as they say a king's table: and indeed this was the table of the King of kings, who has on his head many crowns, and one must be made upon his table.

Ver. 25. *And thou shalt make unto it a border of an hand's breadth round about, &c.*] Jarchi says, their wise men are divided about this; some say it was above, round about the table; others say it was below, fixed from foot to foot at the four corners of the table, and the board of the table lay upon the border: *and thou shalt make a golden crown to the border thereof round about*; this was not the same spoke of in the former verse, but another; that was above, and upon the table, this below and under it; or rather that was, as it may be better expressed, a lip, rim, or border, that went round within the table⁴; and this crown surrounded that on the edge of it.

Ver. 26. *And thou shalt make for it four rings of gold, &c.*] As the ark had, and for the same use as the rings of that were, though whether cast, as they were, is not said: *and put the rings in the four corners that are on the four feet thereof*: as there were four feet at the four corners of the table, to each foot a ring was fastened; the use of these follows.

Ver. 27. *Over-against the border, &c.*] Or *under it*, as the Septuagint and Vulgate Latin versions. Jarchi says the rings were fixed to the feet, over-against the

¹ והארן postquam in arca, Junius & Tremellius, Piscator, Druſius. Vid. Nold. Concord. Ebr. part. p. 290.

² וְעַל quod est, Vatablus.

³ Ut supra.

⁴ So R. Sol. Urbin. Obel Moed, fol. 61. 2.

top of the border: *shall the rings be for placing of the staves to bear the table*; into these rings staves were to be put, to carry the table from place to place, when it was necessary, as while they were in the wilderness, and before the tabernacle had a fixed settled place for it; for wherever the tabernacle was carried, the ark and the table were also: where the church of Christ is, there he is, and there are the word and ordinances; and which are sometimes moved from place to place, as from the land of Judea into the Gentile world, from the eastern part of the world to the more northern; and that by the ministers of the word, who bear the name, and carry the Gospel of Christ into the several parts of the world, as this table was bore by the Levites, Numb. iv. 7, 8, 15.

Ver. 28. *And thou shalt make the staves of shittim-wood, and overlay them with gold, &c.*] In like manner as the staves for the ark, and which were made of the same wood: *that the table may be borne with them*; when moved from one place to another; these staves did not remain in the rings, as the staves for the ark did; but, as Josephus says^u, were taken out, because they otherwise would have been in the way of the priests, who came every week to it, to set the shew-bread on; and these were put in only when they carried it from place to place, as appears from Numb. iv. 8.

Ver. 29. *And thou shalt make the dishes thereof, &c.*] On which the shew-bread loaves were set. Jarchi says they were of the form of the bread, and that there were two sorts, one of gold, and one of iron; in the iron one the bread was baked, and when they took it out of the oven, they put it into the golden one until the morrow of the sabbath, when they set it in order upon the table; and that form is called *Karah*, which we render a dish: *and the spoons thereof*; or rather *cups*; these, Jarchi says, were censers, in which they put the frankincense; and there were two of them for the two handfuls of frankincense, which they put upon the two rows of shew-bread, Lev. xxiv. 7. see Numb. vii. 14. Josephus^z calls them vials, and says, that on the bread were put two golden vials full of frankincense: *and the covers thereof, and the bowls thereof, to cover withal*; the one to cover the bread, and the other to cover the frankincense; or all the above said vessels were to cover the table, and with them all it must be pretty well covered with vessels. The Jews give a different account of these two last, and of their use, which we render *covers* and *bowls*: the first of these Jarchi says were like the half of hollow reeds divided to their length, made of gold; and three of them were laid in order on the top of every loaf, so that one loaf rested upon these reeds; and they separated between loaf and loaf, so that the air could come in between them, and they did not become mouldy; the latter, he says, were props like stakes of gold standing on the ground, and they were higher than the table, even as high as the rows of bread; and they were forked with five forks, one above another, and the tops (or ends) of the reeds, which were between each loaf, rested upon these forks, that so the weight of the upper loaves might

not be too heavy for the lower ones, and break them. A like account of them Ben Melech gives, and observes, that some make the first word to signify the props, and the second the reeds; and so they are interpreted by Maimonides^y; and, according to the Misnah^z, the props were 4, and the reeds 28. According to the Septuagint version, these were vessels used in libations, or drink-offerings; and the last clause is rendered in it, *with which thou shalt pour out*: wine or oil, and so in some other versions; but it will be difficult to find any use for such libations or drink-offerings at this table.

Ver. 30. *And thou shalt set upon the table shew-bread before me always.*] Which consisted of 12 cakes or loaves, set in two rows upon the table, and stood there a whole week, and every sabbath were renewed; and when the old ones were took away, which were eaten by the priests, new ones were set, so that they were always before the Lord; and being continually before him, were called shew-bread, or *bread of faces*, being always before the face of God. This was a memorial of the goodness of God in daily providing bread for the people of Israel, and was presented to him as a thankful acknowledgment of it, and being the same they ate at their own tables; and this being eaten by the priests, was expressive of the communion between God and them, they being guests of his, and feeding on the same provisions. This shew-bread may be considered either as typical of the church and people of God, who are all one bread, 1 Cor. x. 17. these pure and unleavened cakes may denote their purity, simplicity, and sincerity, being without the leaven of malice and wickedness; the number 12, the 12 tribes of Israel, the whole spiritual Israel of God; their being called shew-bread, or bread of faces, the presentation of themselves to the Lord in public worship, and their being ever under the eye and care of God; their being set on the table, their standing in Christ, and security by him, who is the foundation of the apostles and prophets; and being set in rows, their order and harmony; being renewed every sabbath, the constancy of their worship, and the succession of them in all ages; the frankincense put on each row, the acceptance of their persons and services through the incense of Christ's mediation; the border round about them, the power of Christ around them to keep them from falling; or else as typical of Christ himself, of his being the food of believers, the bread of life: the shew-bread of fine flour may fitly signify Christ, the finest of the wheat, the corn of heaven, the bread that comes from thence; its quantity, twelve cakes, the sufficiency of food with him, bread enough and to spare for the whole Israel of God; its continuance, the permanency of Christ as the food believers have always to feed upon; the frankincense on it, the gratefulness of Christ to such, to whom his flesh is meat indeed, and his blood drink indeed; and being set for priests, and only for them, may shew that Christ is only food to such who are made priests to God: or this may be an emblem of the intercession of Christ, who is the Angel of God's presence, ever before him,

^u Antiqu. l. 3. c. 6. sect. 6.

^z Ibid.

^y Pirush in Misn. Menachot, c. 11. sect. 8.

^z Menachot, ib.

and represents the whole Israel of God, for whom he intercedes; and his intercession is continual, he ever lives to make intercession for them, and that is always acceptable to God. The twelve loaves, Josephus^a says, signify the year divided into so many months.

Ver. 31. *And thou shalt make a candlestick of pure gold, &c.*] Another piece of household furniture, and an useful one, especially in a house where there are no windows, as there were none in the tabernacle, denoting the darkness of the legal dispensation, see 2 Kings iv. 10. This candlestick was set in the holy place, on the south side of it, over-against the shewbread table, ch. xxvi. 35. and xl. 24. and was typical of the church of God; so the candlesticks John had a vision of signify seven churches, Rev. i. 13, 20. the general use of which is, to hold forth light put into it, for it has none of itself, but what is put there by Christ: and this is not the light of nature and reason, nor the law of Moses, but the Gospel of Christ; which where it is set, gives light and dispels darkness; is useful to walk and work by; does not always burn alike, and will shine the brightest in the end of the world: this light is put into the candlestick by Christ the fountain of all light, and from whom all light is communicated, particularly the Gospel; and being put there, lost sinners are looked up by it, strayed ones are brought back, hypocrites are detected, and saints are enlightened, comforted, and refreshed: and this candlestick being made of *pure gold*, may denote the worth and value of the church of God, and the members of it, their splendour, glory, and purity they have from Christ, and their duration; and thus the seven churches of Asia are compared to seven golden candlesticks, Rev. i. 12. and under the form of a golden candlestick is the Gospel church set forth in Zech. iv. 2. Josephus^b is of opinion the candlestick has some mystical meaning in it, it being of 70 parts, as he says, refers to the 12 signs of the Zodiac, through which the seven planets take their course, whom Milton^c follows: *of beaten work shall the candlestick be made; not of gold melted, and poured into a mould, from whence it might take its form; but it was beaten with an hammer out of an entire mass of gold, and not the following parts made separately, and then joined: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same; not only of the same metal, but beaten out of the same mass and lump of gold; these are the several parts of the candlestick: the shaft is the trunk and body of the candlestick, which stood in the middle of it, and in which the several parts united; and may either be typical of Christ, who is principal and head of the church, and stands in the middle of it, and is the cement of the several parts of it, and is but one, the one head, Mediator and Saviour; or else the church universal, of which particular ones are parts: its branches may either signify the several members of churches, who are in Christ as branches, and hold forth the word of light; or else ministers of the Gospel, who have their commission and gifts from him, and are held by him as stars in his right hand; or else particular churches, which are*

branches of the church universal: its *bowls*, which were to hold oil for the lamps, may denote men of capacity in the churches, full of the gifts and graces of the spirit, able to teach others also: and the *knops* and *flowers* were for decoration, and may signify the graces of the spirit, with which private members and believers are adorned; or the gifts of the spirit with which the ministers of the word are furnished, and appear beautiful, publishing the glad tidings of salvation by Christ.

Ver. 32. *And six branches shall come out of the sides of it, &c.*] Out of the trunk or shaft, being beaten out of it: *three branches of the candlestick out of one side, and three branches of the candlestick out of the other side*; Jarchi takes what we render the *shaft* to be the lower part of the candlestick, from whence three feet went out below; and the *branch or cane*, for it is in the singular number in the preceding verse, he takes to be the middle branch or trunk, that went up from the middle of the foot upwards, and upon it was the middle lamp, in the form of a censor, to pour oil into the midst of it; and the six branches went out from the sides of that, here and there drawn obliquely, and went up to the height of the candlestick, which is the middle branch or cane; and they went up from the midst of that middle cane, one above another, the lowermost long, and that above it shorter than that, and the uppermost shorter than that; for the height of the tops of them were equal to the height of the middle cane, that is, the seventh, from whence the six went out.

Ver. 33. *Three bowls made like unto almonds, with a knop and a flower in one branch, &c.*] There were three bowls or cups in the form of almond-nuts to each branch, which were either to hold oil for the lamps, as before observed, or, as others think, to catch the snuff which fell from them; and there were a *knop*, which, according to the signification of the word, was in the form of a pomegranate, and a *flower*, which the Targum of Jonathan renders a lily; and they are both in Scripture emblems of the saints endowed with the gifts and graces of the spirit: *and three bowls made like almonds in the other branch*: on the other side of the candlestick, opposite to the former: *so in the six branches that come out of the candlestick*: there were the same number of bowls, with a knop and a flower in the rest of the branches, as in those mentioned.

Ver. 34. *And in the candlestick shall be four bowls, &c.*] That is, in the trunk or body of it; the branches had but three apiece, but this being larger had four: and these were also *made like unto almonds, with their knops and their flowers*: as the bowls on the branches had with them.

Ver. 35. *And there shall be a knop under two branches of the same, &c.*] According to Jarchi, from the middle of the knop (which was like a pomegranate, or, as others, like an apple) two branches were drawn from the two sides of it, here and there; so they teach in the work of the tabernacle, the height of the candlestick was eighteen hands' breadth: this clause is repeated twice in this verse, signifying there should be a knop under each of the three branches on one side, and

^a Antiqu. l. 3. c. 7. sect. 7.

^b Ibid.

^c Paradise Lost. B. 12. ver. 954, 955, 956.

three on the other side: for it follows, according to the six branches that proceed out of the candlestick; out of the trunk of it, as in ver. 32.

Ver. 36. *Their knops and their branches shall be of the same, &c.*] Of the same metal, gold, and of the same mass: all of it shall be one beaten work of pure gold; not made in parts, and then put and soldered together, but the whole candlestick in all its parts and branches were to be beaten out of one piece of gold.

Ver. 37. *And thou shalt make the seven lamps thereof, &c.*] Which were, six of them, on the top of the six branches that came out of the sides of the candlestick, and the seventh on the top of the shaft which ran up in the middle of it; which no doubt were made of gold as well as the rest, and may signify the many members of churches bearing the lamp of a profession: or the several gifts and graces of the spirit, which are sometimes, because of the perfection of them, called the seven spirits of God, and are compared to seven lamps of fire burning before the throne, Rev. iv. 5. or else the ministers of the Gospel, who are the lights of the world: and they shall light the lamps thereof: Aaron and his sons, the priests in successive generations: that they may give light over-against it to the table of shew-bread, which was opposite to it on the north side of the tabernacle, and so by the light of these lamps the priests could see to place the shew-bread in its order; or the candlestick itself, the lamps being so placed as to give light to the whole body of it, that it might be seen in all its parts very distinctly; unless it can be thought that these lamps were separate from the candlestick, and set around the sides of the holy place, and gave light to it: and this may rather seem to be the case, since these lamps are spoken of after the whole of it is said to be one beaten work of pure gold; but then we have no account of the lamps of the can-

dlestick, unless they are supposed to be included in the branches; wherefore the first sense seems best.

Ver. 38. *And the tongs thereof, &c.*] Which, according to Jarchi, was a sort of forks with which they took the wicks out of the oil, and put them in the lamps; or, as some think, the snuffers, but they are distinguished from tongs, 1 Kings vii. 49, 50. and the snuff-dishes thereof shall be of pure gold; in which the tongs or snuffers were put, or into which the snuff itself was put that was snuffed off. Jarchi says they were a sort of small cups, in which they put the ashes of the lamp, morning by morning, when they trimmed the lamps from the ashes of the wicks which burned in the night, and were extinct: so Ben Gersom and Lyra say they were vessels full of water where those were put which were snuffed off, that they might not make a smoke, which is not improbable.

Ver. 39. *Of a talent of pure gold shall he make it, with all these vessels.*] The common talent weighed 60 pounds, but the sacred talent was double, and weighed 120 pounds, as says Jarchi, and so Ben Melech: a talent of gold amounted to 5,067 pounds 3 shillings and 10 pence of our money, according to Bishop Cumberland^d.

Ver. 40. *And look that thou make them, &c.*] Or see that they are made by workmen employed: after their pattern, which was shewed thee in the mount; from whence it appears, that as Moses was shewed the model of the tabernacle, so also of the candlestick, and of all its appurtenances, and of every other vessel in it; and he is strictly charged to look carefully and diligently to it, that every thing be done exactly according to the model he had a view of, in which every thing was particularly described, and nothing was left to the will, humour, and fancy of men.

C H A P. XXVI.

IN this chapter a description is given of the tabernacle itself, and first of its inward curtains, of their number, matter, length, and breadth, and the manner of coupling them together, ver. 1—6. and then of the outward curtains of it, their number, matter, length, and breadth, and coupling, and how disposed of, ver. 7—13. and next of the two coverings of the tabernacle, of rams' skins and badgers' skins, ver. 14. the boards for the tabernacle are also described, with their tenons and sockets, ver. 15—25. and the bars and rings for it, by which it was kept firm together, ver. 26—30. an account is given of the veil between the holy and the most holy place, ver. 31—35. and of the hanging for the door of the tabernacle, ver. 36, 37.

Ver. 1. *Moreover, thou shalt make the tabernacle, &c.*] Which he was ordered to make before, the pattern of which was shewn him in the mount: this was an habitation for God to dwell in, as the word properly signifies, and into which the furniture before described was to be put; this tabernacle was a type both of the

human nature of Christ, which is the true tabernacle which God pitched, and not man, the greater and more perfect one, Heb. viii. 2. and ix. 11. in which the fullness of the Godhead dwells bodily, where the glory of God is seen, in whom he grants his gracious presence to his people, and accepts of them and their sacrifices of prayer and praise; and also of the church of God, Psal. xliiii. 3. and xlvi. 4. and lxxxiv. 1. Isa. xxxiii. 20. Here Jehovah dwells, grants his presence to his people, and comes and blesses them; here he is worshipped, and spiritual sacrifices are offered up to him with acceptance: the tabernacle of Moses was made with ten curtains of fine twined linen, and blue, and purple, and scarlet: the ground of these curtains was fine linen, twined or doubled: and the Jewish writers, as Maimonides, Ben Gersom, and others, say it was six times doubled, the word *Shesh*, here used, signifying six; and this was interwoven with threads of yarn dyed blue, purple, and scarlet; according to Jarchi, the threads of which this tapestry was made were 24

^d Of Scripture Weights and Measures, p. 121.

times doubled: he observes, "there were four sorts in every thread, one thread of fine linen, and three of wool, and every thread was doubled six times; lo, the four sorts, when they were twined together, there were 24 double to a thread;" which if so, must make a stuff of a very great consistence and stiffness. This, as applied to the human nature of Christ, the fine linen may denote the purity of it; the various colours the different graces of the spirit, with which it is adorned; or else the wounds, bruises, bloodshed, sufferings and death he endured in it: as applied to the church, may signify the clothing of the saints with the righteousness of Christ, that fine linen clean and white, and their being washed in his precious blood, and beautified with the graces of his spirit: with *cherubim of cunning work shalt thou make them*; that is, with figures like those of the cherubim on the mercy-seat, so disposed by the curious art and contrivance of the weaver, as to appear on both sides of this tapestry; for this was not wrought by a needle, which only shews the figure on one side, but by weaving, as Jarchi observes; and who says, that there was one figure on one side, and another on another; as, for instance, a lion on one side, and an eagle on the other; or, which is more likely, the same figure was seen on both sides, as Maimonides affirms, who says ¹, the work called Chosheb (which is what is here spoken of) is that whose figures appear on both sides, before and behind: this in the mystical sense may point either to the ministration of angels to Christ in his human nature, and to his people the heirs of salvation; or else to the service of Gospel ministers, done for the honour and glory of Christ, and the good of his church and people: Josephus ² thinks these curtains had a mystical meaning in them, and represent the nature of the elements, and so Philo ³.

Ver. 2. *The length of one curtain shall be 28 cubits, &c.*] Or 14 yards: and the breadth of one curtain four cubits; or two yards; according to the common notion of a cubit being half a yard; but if, as Dr. Cumberland says, the Jewish and Egyptian cubit was three inches longer, this will make a considerable difference in the length and breadth of those curtains, especially in the former: and every one of the curtains shall have one measure: be of equal length and breadth.

Ver. 3. *The five curtains shall be coupled together one to another, &c.*] Five of the ten curtains were to be sewed together, and make as it were one curtain: and other five curtains shall be coupled one to another; the other five were to be joined together in like manner, and so made two large pieces of tapestry of 14 yards long and ten broad, according to the common account of a cubit, but were much longer and broader.

Ver. 4. *And thou shalt make loops of blue upon the edge of the one curtain, &c.*] The first large curtain, consisting of five sewed together, at the edge of that: from the selvaige in the coupling; where it was to be coupled with the other great curtain; loops or eyelet-holes ⁴, were to be made: these were not wove with the curtains, for they were not to be upon all of them, only at

the two outermost of the largest ones, and therefore were made afterwards, probably with the needle: and likewise shalt thou make in the uppermost edge of another curtain, in the coupling of the second; loops also were to be made on the outermost edge of another curtain belonging to the second great curtain, where it was to be coupled with the first.

Ver. 5. *Fifty loops shalt thou make in the one curtain, &c.*] In the first great curtain, or in the outermost of the five that were sewed together: and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; as many also were to be made in the outermost of the second great curtain where it was to be coupled with the first: that the loops may take hold one of another; or rather that they might answer to one another in both curtains; for the loops could not take hold of one another, only were made to meet together by the taches, hooks, or clasps put into them, next mentioned.

Ver. 6. *And thou shalt make fifty taches of gold, &c.*] Which some render buttons ¹, others hooks ²; they seem to be clasps; the use of them follows: and couple the curtains together with the taches; the two great curtains were made out of the ten, which had in them 50 loops or eyelet-holes each, into which the fifty golden clasps were put, one end of them into the loops of one of the curtains, and the other end of them into the loops of the other curtain, and so joined them both together: so Jarchi describes them, that their heads or ends entered one of them into the loops in one coupling, and the other into the loops of the other coupling, and so coupled them together: and it shall be one tabernacle: or, as the Targum of Jonathan, "the tabernacle shall be coupled together, that it may be 'be one?'" the joining of the curtains together by the golden taches or clasps, put into loops of blue, figured the putting together the members of Christ's human body, in just symmetry and proportion, when they were fashioned and curiously wrought in the lower parts of the earth, in the womb of the virgin, being the curious workmanship of the divine Spirit, Psal. cxxxix. 15, 16. and the union of the members of Christ's mystical body, the church, being fitly framed and compacted together, and united to each other in faith and love, Eph. ii. 21. and iv. 3, 4, 16. Col. ii. 2. 19. and iii. 14.

Ver. 7. *And thou shalt make curtains of goats' hair, &c.*] Jarchi calls it the flower or down of goats, the softer and finer part of their hair, which was spun by women, as appears from ch. xxxv. 26. and was made up into a stuff somewhat like our camelot; these curtains were coarser than the former, and were made to be put over them, to preserve them from the weather, as it follows: to be a covering upon the tabernacle: which, by the curtains of linen coupled together, became one tabernacle, as in the preceding verse: and these curtains were to be a tent or covering over them: they were somewhat like, being made of the same matter, with the coverings with which the ancient Arabs covered their tents, which were made of goats'

¹ Hilehot Cele Hamikdash, c. 8. sect. 15.

² Antiqu. l. 3. c. 7. sect. 7.

³ De Vita Mosis, l. 3. p. 667.

⁴ חללים ocellus, Vatablus.

¹ חרסית fibulus, Tigurine version, Vatablus.

² Uncinos, Pagninus, Montanus, Drusius; so the Targums of Onkelos and Jonaḥan.

hair, as were the tents of Kedar alluded to in Cant. i. 5. these curtains of goats' hair denote the outward appearance of Christ in human nature, who, attended with all human infirmities, excepting sin, was in the form of a servant, in great meanness and poverty, covered with reproach, and had in the greatest contempt, and especially at the time of his sufferings and death; though all rich and glorious within, full of grace, and of all the blessings of grace, of righteousness and life, of light, joy, peace, and comfort for his people; and may also denote the mean appearance of the church and people of God outwardly; being, generally speaking, a poor and an afflicted people, subject to the scorn, reproach, and persecutions of men, but all glorious within, enriched with the grace of God and righteousness of Christ; and so, in one respect, like these curtains of goats' hair, and, in another respect, like the curtains of fine linen: *eleven curtains shalt thou make*; one more than the other; the reason of which was, that there might be one at the entrance of the tabernacle, there being no linen curtain there, see ver. 9.

Ver. 8. *The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits, &c.*] The breadth of them is the same with the linen curtains, but the length of them two cubits more; the reason of which was, that they might hang down lower on either side, and the better preserve them from any injury: *and the eleven curtains shall be all of one measure*; as to length and breadth.

Ver. 9. *And thou shalt couple five curtains by themselves, &c.*] And make one large curtain of them, as was ordered with respect to the linen curtains: *and six curtains by themselves*; as there were eleven of them, such a division was made of five into one large curtain, and six into another; and as that which had six in it would reach further than the other, provision is made for the disposal and use of that as follows: *and shalt double the sixth curtain in the fore-front of the tabernacle*; at the entrance of it, in the east end of it; the sixth curtain reaching to that, and hanging down, was turned up, and so doubled, over-against the door or entrance; and was, as Jarchi says, like a modest bride that covers her face with a veil, which before this had no covering; for thus it was, as Dr. Lightfoot^m describes it, the holy place was ten yards long, and the five curtains sewed together were just so broad, and so they covered only the top and the sides, but hung not down at the end, which was eastward—but the six (goat-hair curtains) that lay east reached to the end, covered the pillars whereon that veil hung, and they hung half a curtain's breadth or a yard over the entrance.

Ver. 10. *And thou shalt make fifty loops on the edge of the one curtain, that is outmost in the coupling, &c.*] Just in like manner, and in the same place where they were ordered to be put on the linen curtains, only these are not said to be of blue, but perhaps were wrought with goats' hair: *and fifty loops in the edge of the curtain which coupleth the second*: these loops were set on each of the curtains where the two large pieces were to be coupled together.

Ver. 11. *And thou shalt make fifty taches of brass, &c.*] As these curtains were coarser, and also the loops, so the taches, hooks, or clasps, were made of meaner metal, but answered the purpose of joining and coupling together full as well: *and put the taches into the loops*; one end of the hook or clasp into the loop on one of the curtains, and the other end of the hook or clasp into the loop on the other curtain answering to it: *and couple the tent together, that it may be one*; that the tent or covering over the tabernacle might be one, as the tabernacle by the like means was, ver. 6.

Ver. 12. *And the remnant that remaineth of the curtains of the tent, &c.*] Of the goat-hair curtains, which were one more than the linen curtains: *the half-curtain that remaineth*; for the other half extended to the east end of it, at the entrance of the tabernacle, and hung down and was doubled there, and the other that remained is here disposed of: *shall hang over the back side of the tabernacle*; the west end of it, where was the holy of holies; or rather, as Dr. Lightfootⁿ describes it, thus, it was when those curtains (of goats' hair) were laid upon the other over the tabernacle; they were not laid as these brazen loops (clasps it should be) did light just upon the golden ones over the veil, but three quarters of a yard more westward, so that the five curtains that went west did reach to the ground and half a curtain to spare, Exod. xxvi. 12. the other six that lay east reached to the end, covered the pillars whereon that veil hung, and they hung half a curtain's breadth or a yard over the entrance.

Ver. 13. *And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, &c.*] The curtains of the tent, or the goat-hair curtains, were two cubits longer than the other, and these are the two cubits, one on one side and the other on the other, which remained, and by which they were longer than the linen curtains: *it shall hang over the sides of the tabernacle*; the north and south sides: *on this side, and on that side, to cover it*; and as the above learned doctor observes^o, their length of 15 yards reached half a yard lower on either side than the other curtains did, and yet they came not to the ground by a quarter of a yard; so that the silver foundations (of which afterwards) were always plain to be seen everywhere but at the west end.

Ver. 14. *And thou shalt make a covering for the tent of rams' skins died red, &c.*] This was a covering that was put over the curtains of goats' skin; but whether it went all over them, or only upon the roof of the tabernacle they covered, to keep out the rains from soaking through, is not certain, nor very evident: Jarchi thinks the roof was only covered with this covering of rams' skins; but others think it more reasonable that the whole was covered with them to preserve from dust and rain: *and a covering above of badgers' skins*; of these skins see the note on ch. xxv. 5. this was a fourth covering of the tabernacle; the first was of linen curtains, the second of goats' hair, the third of rams' skins, and the fourth of badgers' skins, which seems to have been thicker and coarser, since shoes were made of them, Ezek. xvi. 10. R. Judah, as quoted by Jarchi,

^m Works, vol. 1. p. 718.

ⁿ Ibid. p. 719.

^o Works, vol. 1. p. 719.

thinks the two last were but one covering, half of it consisting of rams' skins and half of it of badgers' skins; but the text is express that the latter was a covering above and over the former: these several coverings of the tabernacle shew the care that God takes of his church and people, and how sufficiently they are provided for, that they may be in safety from all their enemies, being clothed with Christ's righteousness, and under the purple covering of his blood, and surrounded by his almighty power, see Isa. iv. 5, 6.

Ver. 15. *And thou shalt make the boards for the tabernacle, &c.*] Which were the pillars and supports, and properly the walls of it, which gave it its firmness and security, or otherwise the curtains would have been blown about by every wind: they were to be made of *shittim-wood standing up*: just as they grew, as a Jewish writer observes^p: these planks or boards were not to be laid along the lengthway of them, but to be set upright; and may denote such who are pillars in the house of God, and are to be upright both in heart and conversation, both ministers and private members; and indeed the church itself is the pillar and ground of truth, Gal. ii. 9. Rev. iii. 12. 1 Tim. iii. 15.

Ver. 16. *Ten cubits shall be the length of a board, &c.*] Or five yards, according to the common cubit: *and a cubit and a half shall be the breadth of one board*: or 3 quarters of a yard; and from hence we may learn what were the height and the length of the tabernacle; according to the common computation of a cubit, it was but 5 yards high and 15 long, since there were but 20 boards on each side, ver. 18, 20. but if three inches are added to each cubit, it will make its measures considerably larger: Josephus^q says the boards were four fingers thick: according to Bishop Cumberland the boards of the tabernacle, containing 15 Jewish square cubits, were very near 50 English square feet in their length and breadth.

Ver. 17. *Two tenons shall there be on one board, &c.*] Every board was to be so cut and shaped at the lower end of it, as to have, as it were, *two hands*^r, as in the original, to enter into, lay hold on, and fasten in mortises: *set in order one against another*; at a proper distance from each other, as the rounds of a ladder: *thus shalt thou make for all the boards of the tabernacle*; every one was to have two tenons.

Ver. 18. *And thou shalt make the boards for the tabernacle, &c.*] As in the manner before described, so in number as follows: *20 boards on the south side southward*; which being a cubit and a half broad, made the length of the tabernacle 15 yards according to the common account; but if these were cubits of 21 inches, then its length was much greater.

Ver. 19. *And thou shalt make 40 sockets of silver under the 20 boards, &c.*] Or *bases*^s, and which were properly the foundation of the tabernacle, on which it was settled and established; these sockets were the mortises for the two tenons of each board or plank to be placed in, and were as broad as the plank, and, joining each other, made one entire basis for the whole

structure; each socket contained a talent of silver, and was made of the silver given at the numbering of the people, Exod. xxxviii. 25, 27. and a talent of silver, according to Bishop Cumberland, amounted to 353 pounds 11 shillings and some odd pence of our money: by which may be judged the whole value of this silver foundation, which, with the 4 sockets of the veil, consisted of 100 of them, which answer to the 100 talents of silver collected at the above offering: *two sockets under one board for his two tenons, and two sockets under another board for his two tenons*; and so in all the 20 boards, which took up the whole 40 on the south side.

Ver. 20. *And for the second side of the tabernacle on the north side, &c.*] The direction of the tabernacle was east and west; at the east end was the entrance into the holy place, and at the west end the holy of holies; and the two sides were north and south; and as on the south side, so on the north there shall be *twenty boards*: just the same number as the laws of building required.

Ver. 21. *And their 40 sockets of silver, &c.*] Answerable to the 20 boards, for their two tenons to be placed in as in mortises: *two sockets under one board, and two sockets under another board*: and so under all the boards on the north side as on the south.

Ver. 22. *And for the sides of the tabernacle, &c.*] Or the ends of it, the east and west, and the account begins with the west: *westward thou shalt make six boards*; so that the breadth of the tabernacle was but nine cubits, or four yards and a half, according to a common cubit; but two boards more placed at the two corners of the sides, next observed, added to the breadth of it.

Ver. 23. *And two boards shalt thou make for the corners of the tabernacle in the two sides.*] For the north-west and south-west corners, in the north and south sides; concerning which Dr. Lightfoot thus writes^t: and the west end had six planks entire, besides a plank at either corner, joining end and sides together; these corner planks were of the same breadth that all the others were, and, thus set, the middle of the breadth of the one plank was laid close to the end of the south side, or to that plank that was furthest west; so that a quarter of a yard of the breadth of the corner plank was inward, to make up the tabernacle breadth, a quarter was taken up with the thickness of the side plank to which it joined, and a quarter lay outward: thus at the south-west, just so was it at the north-west corner: then count; the two corner planks were inward a quarter of a yard apiece, and the six planks that stood between them of three quarters apiece, behold five yards, just the breadth of the house between wall and wall: these corners knit end and side together, and were the strength of the building; as, adds he, "Christ is of his church, making Jews and Gentiles "one spiritual temple."

Ver. 24. *And they shall be coupled together beneath, &c.*] At the bottom of the boards or planks: *and they shall be coupled together above the head of it unto one*

^p Bartenora in Misp. Succa, c. 3. sect. 14.

^q Antiqu. 1. 3. c. 6. sect. 2.

^r שתי ידיה דוא מאנא, Montanus.

^s בסימני bases, V. L. Pagninus, Montanus, Tigurine version, Piscator, Drusius.

^t Ut supra.

ring at the top of the boards there was a ring, to which they were coupled and fastened, and so at the bottom of them, though not expressed: some understand this of all the planks, both at the two sides and at the west end; but it seems rather to respect only the corner planks, since it follows: *thus shall it be for them both, they shall be for the two corners*; which were coupled and joined alike at each corner as if they were twins, as the word used signifies; or the meaning is, that these were double boards, and so like twins, which were so closely put together that they seemed but one board; which was done that the corners might be thicker and stronger, and so for the greater firmness of the building.

Ver. 25. *And they shall be eight boards, &c.*] Six at the west end and one at each corner, north-west and south-west: *and their sockets of silver, 16 sockets the same as those for the boards on both sides north and south*: they were of the same metal, silver; and they were two under one board, to receive its two tenons as follows: *two sockets under one board, and two sockets under another board*; and so under all eight, and which sockets joining with those of the two sides, and in all made 96, were the basis and foundation of the tabernacle, and was a figure of Christ, the only foundation of his church and people; and the several tenons of the boards joined into those sockets of silver may denote the union of the members of Christ and ministers of his word to him, and their dependence on him.

Ver. 26. *And thou shalt make bars of shittim-wood, &c.*] Which being put into rings or staples of gold, kept the boards tight, close, and firm together: *five for the boards of the one side of the tabernacle*: for instance, the south side; four of these were placed, two at the upper end of the boards, and two at the lower end, and the fifth in the middle, particularly taken notice of, ver. 28. how long these bars were it is not said, but it is reasonable to conclude that they reached the length of the tabernacle, which was 30 cubits; and as it was not easy to get bars of such a length, the notion of Josephus^u, perhaps, may be right, that each two consisted of divers parts which joined one another, the head of one entering into the hollow of the other; and as he supposes they were five cubits long, a row of them must have six parts, which went along the sides, north and south, and the west end two, which was but ten cubits.

Ver. 27. *And five bars for the boards of the other side of the tabernacle, &c.*] Suppose the north, these bars were disposed of in the same manner as those on the south side: *and five bars for the boards of the side of the tabernacle*: or the end of it, the west end, as follows: *for the two sides westward*; that is, the two corners at the west end, the south-west and the north-west corners; and these five bars reached from the one to the other, two at the upper part of the boards, and two at the lower part, and one in the middle.

Ver. 28. *And the middle bar in the midst of the boards shall reach from end to end.*] From east to west, as Jarchi interprets it; but this can only be said of the middle bar on the north and south sides of the taber-

nacle, for the middle bar at the west end was then north to south: about this bar there is some difficulty, as that it is said to be *from end to end*, as if that only was; whereas it is reasonable to suppose that the rest were so likewise; it may be, they might come somewhat short of reaching the end, whereas this did entirely; or rather the truer reason is, because the rest of the bars consisted of various parts; whereas this was a long bar of one entire piece, reaching from one end of the tabernacle to the other: likewise it is said to be *in the midst of the boards*; and the Jewish writers are generally of opinion, that it did not run along in rings as the other bars did, but the boards and planks being bored, this went through the thickness of the wood throughout; and in this they are followed by Arias Montanus, Vatablus, Dr. Lightfoot, and others: but to this it may be objected, that the boards must be very thick indeed, even incredibly so, to admit of such a bore as to let in a bar of this kind, and is not so consistent with its being a portable house; and besides, when it was at any time taken down, in order to be removed, such a bar must give a great deal of trouble, and be in danger of being broke to pieces; besides, if it was thus covered in the boards, as it must be, what need was there that it should be overlaid with gold, as in the next verse? it is more probable, therefore, that it went not through the midst of the thickness of the wood, but in the middle of the length of the planks, and so expresses its different situation from the rest of the bars, which were at or towards the top and bottom of the planks, and this in the middle of them. It is not said of these bars, whether they were within or on the outside of the tabernacle; it is most likely they were on the outside, as Josephus^v says they were; since they would not have made a good appearance within-side, where they would have been always seen by the priests within, whereas being without they were covered with the curtains.

Ver. 29. *And thou shalt overlay the boards with gold, &c.*] Not merely gild them, but cover them with thin plates of gold; and which, because it would take up a great quantity of gold, and make the boards very heavy, unless the plates were very thin, when they were taken down and carried from place to place, some have thought they were only gilded: *and make their rings of gold, for places for the bars*: these were made of solid gold, and were as staples to let the bars into: and, according to Jarchi, there were two rings to every board: *and thou shalt overlay the bars with gold*: cover them with plates of gold; and these bars and staples of gold shew how compact and firm the church of God is, through his almighty power, as well as how glorious and splendid it is by his grace.

Ver. 30. *And thou shalt rear up the tabernacle, &c.*] When thus finished, and all the furniture belonging to it completed: *according to the fashion thereof, which was shewed thee in the mount*: this is the third time that this is observed to Moses in the account of the tabernacle; which shews how punctually God would have the pattern observed he had given him, and that all things might be particularly and exactly done according to it, see Heb. viii. 5.

^u Ut supra.^v Ut supra.

Ver. 31. *And thou shalt make a veil, &c.*] The use of this, as follows, was to divide the holy place from the most holy place in the tabernacle; it has its name from hardness, it being very stiff and strong, for it was made of thread six times doubled, and was four fingers thick, as the Jewish writers say: this veil may represent the sin of man, which separates between God and man, was removed by the death of Christ when the veil was rent, and so the way to heaven opened; or the obscurity of the legal dispensation, the Gospel being veiled under the shadows of the law, and the way into the holiest of all then not so manifest, and particularly the ceremonial law, which separated between Jew and Gentile, and is now abolished by the death of Christ; or rather it was typical of the human nature of Christ, his flesh, called in allusion to it the veil of his flesh, Heb. x. 20. This veil was made of *blue, and purple, and scarlet, of fine twined linen of cunning-work*: it seems to have been made of the same materials, and in the same curious manner of workmanship with the curtains of the tabernacle, ver. 1. and was itself no other than a curtain, and so it is interpreted by some Jewish writers*. It being made of *fine linen* denotes the purity of Christ, of his nature, life, and righteousness; of *twined linen*, his strength, courage and steadiness; of *blue, purple, and scarlet*, the several graces of the spirit, with which his human nature was adorned, his flaming zeal for his father's glory and the good of his people, his bloody wounds, sufferings, and death, the preciousness of his blood, the dignity of his person, and his glorious exaltation, purple and scarlet being the colours wore by kings: *with cherubim shall it be made*; signifying either the ministration of angels to him in his incarnate state, or the mission of Gospel ministers by him, see Psal. cxxxix. 15, 16.

Ver. 32. *And thou shalt hang it upon four pillars of shittim-wood, overlaid with gold, &c.*] For it was ten cubits long, and as many broad; and being of such a stiffness and thickness as it was, required so many pillars to support it: these pillars may signify the deity of Christ, which is the support of his human nature, and in which it has its personal subsistence, and gives all its actions and sufferings virtue and efficacy; and being of *shittim-wood*, which is incorruptible, may denote his eternity, and being covered with gold, his glory: *their hooks shall be of gold*; which were upon the tops of the pillars on which the veil was hung: and the pillars were *upon the four sockets of silver*: which were properly the pedestals or feet of the pillars; and these sockets, into which the pillars were let and placed, and the hooks the veil hung by, may hint to the union of the two natures in Christ, who is God and man in one person, God manifest in the flesh; see Cant. v. 15.

Ver. 33. *And thou shalt hang up the veil under the taches, &c.*] Or clasps, which coupled the two grand curtains, or pieces of tapestry, each consisting of five curtains, of which the tabernacle was made, ver. 6. and by this it seems that the place where they met, and were clasped, was where the veil was hung between the holy and the most holy place: for, as

Dr. Lightfoot⁷ observes, according to the division of the house was the division of the curtains, the veil that parted the holy from the most holy was hung just under the golden clasps that knit the five curtains together; so that five curtains lay over the holy place, and the other five over the most holy; but with this difference, the holy place was ten yards long, and the five curtains sewed together were just so broad, and so they covered only the top and sides, but hung not down at the ead which was eastward; but the most holy was but five yards long, and the five curtains over that did not only cover the top, but also hung down at the west end to the silver bases; and of what he says of the goat-hair curtains, and their brazen clasps or taches, and where they met, and what they covered, see the note on ver. 12. *that thou mayest bring in thither within the veil the ark of the testimony*: the ark in which the testimony or law of God, testifying his will, was put; of which see ch. xxv. 10, &c. this was to be set in the most holy place, as being holy, spiritual, just, and good; and as being fulfilled by Christ, signified by the ark in which it was, through whose righteousness alone there is admission into the holy of holies, by which this law is fulfilled, magnified, and made honourable: *and the veil shall divide unto you between the holy place and the most holy*: which was so thick, that there was no seeing through it; and none might enter by it into the holiest of all but the high-priest, and he only on the day of atonement; and into the holy place might none come but the priests, to do the service of the sanctuary. The holy place was typical of the church on earth, where all the saints, who are priests to God, worship, and the most holy of heaven, the perfect state of bliss and happiness.

Ver. 34. *And thou shalt put the mercy-seat upon the ark of the testimony, &c.*] With the cherubim of glory overshadowing it; all which were a representation of the way of man's salvation flowing from the mercy and grace of God, through the propitiation by Christ, and his perfect righteousness, by which the law is fulfilled; and all this is published in the Gospel by the ministers of it, signified by the cherubim: and these are all the things that were *in the most holy place*; and they were placed at the west end of it.

Ver. 35. *And thou shalt set the table without the veil, &c.*] The table of shew-bread, of which see ch. xxv. 23—30. this was not to be within the veil, but without it, in the holy place: *and the candlestick over-against the table*, of which see ch. xxv. 31, &c. signifying, that in the church of God, in the present state of things, which the holy place was an emblem of, there are both food and light: the candlestick was placed *on the side of the tabernacle, toward the south*: according to Jarchi, two cubits and a half from the side of it: *and thou shalt put the table on the north side*; of the tabernacle, directly over-against the candlestick, two cubits and a half from the south side, as the same writer says.

Ver. 36. *And thou shalt make an hanging for the door of the tent, &c.*] At the east end of the tabernacle, which lay open and exposed, and for which as yet there was no provision; the west end of it, where stood the holy of holies, was enclosed with six boards,

* Vid. R. Sol. Urbin. Ohel Moed, fol. 37. 2.

⁷ Works, vol. 1. p. 718.

and two corner ones, ver. 22, 23, and the linen curtains hung down there to the silver bases, and so did the curtains of goats' hair, even to the ground, and half a curtain to spare, see ver. 12, 33. but for the east end, or entrance into the tabernacle, there was nothing till now ordered, only the sixth curtain of the goats' hair curtains was there turned up double, ver. 9. but now here an *hanging* is ordered, or rather a *covering*², as the word signifies; Jarchi calls it a *vail*; and this was instead of a door to the tabernacle, and divided the holy place, into which only the priests might enter, from the place where the people stood and worshipped: and this also was made of *blue, and purple, and scarlet, and fine twined linen*; as was the vail between the holy and the holy of holies; only with this difference, this was *wrought with needle-work*, and that was of *cunning-work*: the difference between these two, *Rokem* and *Chosheb*, was, as Ben Melech from the Misnah relates, that *Rokem* is the work of a needle, and therefore but one face or figure is seen, that is, it is only seen on one side; but *Chosheb* is the work of a weaver, and therefore two faces or figures are seen, that is, they are seen on both sides; and with this account Maimonides agrees, see the note on ver. 1. besides this hanging, Josephus³ tells us there was another of linen, of the same bigness with this, and

which covered it, and preserved it from the weather, and which on festival-days was turned back, that the people might have a prospect of the other; just as there were curtains of goats' hair to preserve the linen ones.

Ver. 37. *And thou shalt make for the hanging five pillars of shittim-wood, &c.*] One at each corner of the entrance into the tabernacle, and the other three at a proper distance from each other, so as to make four ways for the priests to enter in at; as there might very well be, since there was a breadth of ten cubits, or five yards or more: *and overlay them with gold*; with plates of gold, for a gilt would soon wear off by continual use in passing and repassing. This is to be understood not of the whole pillars, but of the chapiters, heads, tops, or knobs of them, and of their fillets or girdles; in some parts of them the wood appearing, as is plain from ch. xxxvi. 38. and xxxviii. 28: *and their hooks shall be of gold*; on which the hanging, covering, or vail was hung: *and thou shalt cast five sockets of brass for them*; for the pillars to stand upon them, and were of a meaner metal than those on which the pillars for the vail before mentioned; that being the entrance into the holy of holies, where the divine Majesty dwelt, this into the holy place where the priests did their service.

C H A P. XXVII.

THIS chapter treats of the altar of burnt-offering, and of all things relative to it, ver. 1—8. of the court of the tabernacle, its hangings on each side, with pillars, sockets, and hooks for them, ver. 9—19. and it is concluded with an order to the Israelites to bring olive for the lamp of the sanctuary, ver. 20, 21.

Ver. 1. *And thou shalt make an altar of shittim-wood, &c.*] This is a different altar from that made of earth before the tabernacle was built, ch. xx. 24. and from the altar of incense, ch. xxx. 1. this was to offer burnt-offerings on, and was placed at the door of the tabernacle, in the court of the people, where they brought their sacrifices to the priests to offer for them: it stood in the open air, as it was proper it should, that the smoke of the sacrifices might ascend up and scatter. This altar was not typical of the altar of the heart; though indeed all the saints are priests, and every sacrifice of their's should come from the heart, and particularly love, which is more than all burnt-offerings; but the heart is not this altar of brass to bear the fire of divine wrath, which none can endure; nor does it sanctify the gift, it being itself impure: nor of the Lord's table, or the table on which the Lord's supper is set; that is a table, and not an altar, a feast, and not a sacrifice; is not greater than the gift, nor does it sanctify: nor of the cross of Christ, on which he died, bore the sins of his people, and sanctified them by his blood; but of Christ himself, who by his office as a priest, his human nature is the sacrifice, and his divine

nature the altar; and he is that altar believers in him have a right to eat of, Heb. xiii. 10. his divine nature is greater than the human, is the support of it, which sanctifies and gives it virtue as a sacrifice, and which makes the sacrifices of all his people acceptable to God. This altar of burnt-offering is said to be made of *shittim-wood*, a wood incorruptible and durable; Christ, as God, is from everlasting to everlasting; as man, though he once died, he now lives for evermore, and never did or will see corruption; his priesthood is an unchangeable priesthood; and passes not from one to another, and particularly his sacrifice is of a continual virtue and efficacy: *five cubits long, and five cubits broad; the altar shall be four-square*: as to the length and breadth of it, which were alike, two yards and a half each, according to the common notion of a cubit. The altars of the Heathens were made in imitation of this, they were four-square as this was. Pausanias makes mention of an altar of Diana, that was *τετραγωνος*, four-square, sensibly rising up on high. And this figure may denote the perfection of Christ's sacrifice, and the permanency of it; though the altars in Solomon's temple, and in the visions of Ezekiel, are much larger, and which also were four-square, 2 Chron. iv. 1. Ezek. xl. 16. Christ's sacrifice is large and extensive, making satisfaction for all his people, and for all their sins; and he is an altar large enough for all their sacrifices to be offered up to God with acceptance: *and the height thereof shall be three cubits*; a

² מִכָּחֹמֶר operimentum, Montanus; tegumentum, Junius & Tremellius, Piscator; velum, Tigurine version, Drusus.

³ Antiqu. l. 3. c. 6. sect. 4.

proper height for a man to minister at; for, as Ben Ezra observes, the height of a man is but four cubits ordinarily; so that a man serving at the altar would be a cubit, or half a yard or more above it, and would have the command of doing on it what he had to do.

Ver. 2. *And thou shalt make the horns of it upon the four corners thereof, &c.*] Which were either for ornament, or for keeping what was laid upon the altar from falling off, or for the fastening of the sacrifice to them, and were what criminals fled to for refuge, and laid hold on; and may denote the power of Christ, who is the horn of salvation to preserve his people from a final falling away, and from ruin and destruction, and his protection of those that fly to him for refuge; and these horns being at the corners of the altar may respect the four parts of the world, from whence souls come to Christ for everlasting salvation: *his horns shall be of the same*; that is, made of the same wood as the altar itself, and so may lead to observe the like things: or *upwards out of it*^b, the altar; prominent from it, as the Arabic version, and so the sacrifices could be bound to them, Psal. cxviii. 27: *and thou shalt overlay it with brass*; with plates of brass, that it may endure the fire, and preserve the wood from being burnt with it; this may denote not only the brightness, lustre, and glory of Christ, like the shining brass, but his great strength in bearing the sins of his people, and all the punishment due unto them, even the fire of divine wrath, without being consumed by it. Jarchi observes, that it was overlaid with brass, because it was to make atonement for the impudence of the forehead, which is as brass, Isa. xlvi. 4.

Ver. 3. *And thou shalt make his pans to receive his ashes, &c.*] Not to receive them in as they fell, but to gather them up in, and carry them away; and this was done every morning about cock-crowing, not much sooner nor later^c: *and his shovels*; to throw up the ashes together to be put into the pans; Jarchi describes this vessel to be like the cover of a brass pot, with a handle to it; the same we call a fire-shovel: *and his basins*; to receive the blood of the sacrifice, and out of which it was sprinkled, as the word signifies, and may be rendered sprinkling basins: *and his flesh-hooks*; not such as were used to take flesh out of the pot, 1 Sam. ii. 13. for there could be no use for such at the altar of burnt-offering; but were, as Jarchi says, like hooks recurved, with which they struck into the flesh, and turned it upon the coals to hasten the burning of it; and with which very probably they kept the fire and the parts of the sacrifices in good order, until they were consumed: *and his fire-pans*; which were a kind of censers in which coals of fire were taken off from the altar of burnt-offering, and carried to the altar of incense, as Jarchi and Ben Gersom observe, see Lev. xvi. 12. but as censers did not belong to the altar of burnt-offering, but to the altar of incense, Fortunatus Scacchus^d is of opinion, that these were a larger sort of vessels, wherein the fire which came down from heaven was kept burning whilst the altar and grate were cleansed from the coals

and ashes, and when the altar was had from place to place: *all the vessels thereof thou shalt make of brass*; as being fittest for the use of this altar.

Ver. 4. *And thou shalt make for it a grate of network of brass, &c.*] Or *sieve*, as in Amos ix. 9. it was a plate of brass with holes in it, to let through either the blood that drained from the parts of the sacrifice, or the ashes of it; for this was the focus or hearth, on which the sacrifice and the wood were laid and burnt: this, according to the Targum of Jonathan on ch. xxxviii. 4, was to receive the coals and bones which fell from the altar: and so may denote the purity of Christ's sacrifice, which was offered up without spot to God, and the use of him as the altar to sanctify our gifts, and take away the sins of our holy things: *and upon the net shalt thou make four brazen rings in the four corners thereof*; by which, with chains put into them, the grate was fastened to the four horns of the altar, and the use of them was to let it down and hang in the middle of the altar, and to take it up when there was occasion for it; though some think these rings were not in the grate, but by it, as the particle may be rendered, a little lower than that, on the sides of the altar; into which the staves after mentioned were put, and with which the altar was carried when removed from place to place.

Ver. 5. *And thou shalt put it under the compass of the altar beneath, &c.*] That is, the grate was to be put within the four-square compass of the altar, in the hollow part of it, for the wood and sacrifice to be laid upon it: *that the net may be even to the midst of the altar*; and as the altar was three cubits high, this net or grate was let down by chains to its rings a cubit and a half, and being of such a depth was capable of containing a great deal.

Ver. 6. *And thou shalt make staves for the altar, staves of shittim-wood, &c.*] Like those that were made for the ark, and for the same purpose: *and overlay them with brass*; with plates of brass, whereas those for the ark were overlaid with gold.

Ver. 7. *And the staves shall be put into the rings, &c.*] Not into the rings of the grate, as Jarchi and others: though Dr. Lightfoot^f thinks these came out of each corner through the altar-frame, and hung out of the frame, and in these the staves being put, made the frame and the grate sure together, and so they were also carried together; but it seems rather, that as the grate had rings peculiar to that, to let it down and take it up, and with which it was carried, with a purple cloth covered over it, Numb. iv. 13. so the altar had rings peculiar to that on the sides of it, into which these staves were put: *and the staves shall be upon the two sides of the altar, to bear it*; and which shews that the rings into which these were put were not the rings of the grate, for they were at the four corners of it, which hung upon the four horns of it; whereas the staves were on the two sides of it, in order to bear it from place to place, which was done by the Levites; and was typical of the ministers of the Gospel bearing the name of Christ, and spreading the doctrine of his sacrifice and satisfaction in the world,

^b יָסַדּוּ בְּרִיבּוּסוֹ עֲשֶׂה, Noldius, p. 615.

^c Misu. Yoma, c. 1. sect. 8. & Maimon. in ib.

^d Sacr. Eucharisim. Myrothec. l. 2. c. 73. p. 676, 677.

^f Works, vol. 1. p. 722.

which is the main and fundamental doctrine of the Gospel.

Ver. 8. *Hollow with boards shalt thou make it, &c.*] The frame of it being made of boards of shittim-wood, there was nothing within-side but the grate, which was put within the four-square, down into the middle of it, and so was light of carriage; though the Targum of Jonathan, and other Jewish writers, represent this hollow as filled up with dust and earth, to answer to the altar of earth Moses was before bid to make; but this seems quite contrary to the present direction: the hollowness of the altar may denote the emptiness of Christ when he became a sacrifice; he emptied himself, as it were, when he became incarnate, of all his greatness, glory, and riches, and became mean and poor for the sake of his people, that they through his poverty might be made rich, Phil. ii. 7. 8. 2 Cor. viii. 9. *as it was shewed thee in the mount, so shall they make it; or, as he shewed thee*, that is, God. Moses had a model of this altar shewed him, and he was to be careful to instruct the workmen, and see to it, that they built it exactly according to the model.

Ver. 9. *And thou shalt make the court of the tabernacle: for the south side southward, &c.*] This was a large court-yard to the house of God, or tabernacle, which stood in it at the upper end of it; it was enclosed, but open to the air; and in it, between the entrance into it and the holy place, stood the altar of burnt-offering before described, and on one side of that the laver for the priests to wash in; into this the people of Israel were admitted, and where they brought their sacrifices and worshipped: it was typical of the visible church of God on earth, which, though an enclosure, and is separated from the world, yet consists of professors, good and bad, of real saints and hypocrites; as into this court Israelites of every character, sex, and state entered. In David's time it was divided into divers courts, and what answered to it when the temple was built were the several apartments called the courts of the priests, where they sacrificed, and the court of Israel, where the men-Israelites worshipped, and the court of the women, where they were by themselves; and in after-times there was another court separate from these, called the court of the Gentiles, into which they might enter; and the description of this court begins with that side of it which lay full south: there shall be hangings for the court of fine twined linen of 100 cubits long for one side; for the south-side; and these hangings, with the rest all around, made the court, and were the walls of it; and from hence we learn, that it was 100 cubits or 50 yards long, according to the common computation of a cubit; though it was 300 inches more, this cubit being three inches more than is commonly supposed. These hangings, vails, or curtains, for so in the versions they are differently called, were the enclosure of the court; they were made of fine linen, six times twisted, but not of various colours, and curiously wrought with cunning work, as the curtains of the tabernacle were; and according to the signification of the word, they were wrought full of holes, like eyelet-

holes, or in the manner of net-work; so that though they kept persons from entering in, they might be seen through, and through them might be seen what was doing in the court: and all this may signify that the visible church of God on earth is separated from the world, and should consist of men called out of it, and of such who are clothed with that fine linen, clean and white, the righteousness of the saints, and which is the righteousness of Christ, and who have both inward and outward holiness; and though none but those who are admitted members of it may partake of its ordinances, yet others may be spectators of what is done in it.

Ver. 10. *And the 20 pillars thereof and their 20 sockets shall be of brass, &c.*] On these pillars the hangings, vails, or curtains were set, and they were for one side, the south side, in number 20; and so must stand 5 cubits, or two yards and a half or more, distant from each other, since the length of the hangings were 100 cubits: these, according to Philo the Jew^b, were made of cedar, but if of wood, most probably of shittim-wood, as they are by most thought to be; though one would think, according to the plain and express words of the text, they as well as their sockets were of brass: and Josephus¹ expressly says they were of brass, and which seems fittest for the purpose: now though the church of God itself is a pillar, and so is every true member of it, 1 Tim. iii. 15. Rev. iii. 12. yet ministers of the Gospel may be more especially designed, Prov. ix. 1. Gal. ii. 9. Jer. i. 18. who are the principal support of the churches of God, and of the interest of religion; and are set for the defence of the Gospel, and are steadfast in the ministration of it: *the hooks of the pillars and their fillets* shall be of silver; the hooks on the pillars might be somewhat like our tenter-hooks, and so Jarchi describes them, as having one end crooked upwards, and the other end fixed in the pillar; and as for the fillets, he says, they were silver threads round about the pillars; but whether they were upon the face or front of them all, or on the top, or in the middle of them, he confesses his ignorance; only this he knew, that the word has the signification of girding or binding; and these fillets might not only be for ornament, but for the binding of the hangings to the pillars: and so Ben Gerson says, that they were silver threads, with which the curtains were bound to the pillars, that the wind might not separate them from them; and both the silver hooks and fillets may signify the word and ordinances as administered by the preachers of the Gospel, in which there is an union, conjunction, and communion between them and the churches.

Ver. 11. *And likewise for the north side in length there shall be hangings of 100 cubits long, &c.*] The north and south sides of this court being equal, the same length of hangings were for the one as the other; and his 20 pillars, and their 20 sockets of brass; there went on this side the same number of pillars and sockets, and of the same metal: *the hooks of the pillars and their fillets of silver*; just as they were on the south side.

^b *De Vita Mosis*, l. 3. p. 667
* Treucllius, Piscator, Drusius; so Ainsworth.

¹ *Antiqu.* l. 3. c. 6. sect. 2.

Ver. 12. *And for the breadth of the court, on the west side, &c.]* On the west end, the upper end of the court, near to which reached the holy of holies: shall be hangings of 50 cubits; or 25 yards and more, so that the court was but half as broad as it was long: *their pillars ten, and their sockets ten;* which was a number proportionate to the hangings, and stood at an equal distance from each other, as the pillars for the sides, at 5 cubits, or two yards and a half, as commonly computed.

Ver. 13. *And the breadth of the court on the east side eastward, &c.]* Which was the entrance into it: shall be 50 cubits; the east end and west end were of the same measure.

Ver. 14. *The hangings of one side of the gate, &c.]* Or entrance into the court: shall be 15 cubits; or seven yards and a half: *their pillars three, and their sockets three;* and so stood at the same distance from one another as the rest of the pillars did, the distance of five cubits.

Ver. 15. *And on the other side shall be hangings 15 cubits, &c.]* On the other side of the gate, or entrance into the court, on the north-east side, as the other may be supposed to be the south-east side, there was the same length of hangings: *their pillars three, and their sockets three;* the same as on the other side of the gate.

Ver. 16. *And for the gate of the court shall be an hanging of 20 cubits, &c.]* Which, with the 15 on each side, make the 50 cubits, the breadth of the court eastward, ver. 13. this hanging was better than the rest, much finer and richer; for it was of *blue, and purple, and scarlet, and fine twined linen, wrought with needle-work;* and was of the same as the hangings for the door of the holy place, ch. xxvi. 36. this was a figure of Christ, and of the graces of the spirit in him, and of his bloodshed, sufferings, and death; who is the door into the church, and to the ordinances of it, and leads on to the holy place, and even to the holy of holies, see John x. 9. Heb. x. 20. *their pillars shall be four, and their sockets four;* so that the pillars of this court at both sides and each end were 60, 20 on each side, south and north, and ten at each end, west and east.

Ver. 17. *All the pillars round about the court shall be filleted with silver, &c.]* This is observed, because only mention is made before of the pillars that were on the south and north sides of the court, as filleted with silver; but inasmuch as those at both ends, east and west, were to be so likewise, this is added: *their hooks shall be of silver, and their sockets of brass;* no notice having been taken of the hooks to the pillars at both ends, though they were as necessary there as elsewhere, and must be supposed, and though the sockets are mentioned, yet not their metal, and therefore are in general included here.

Ver. 18. *The length of the court shall be 100 cubits, &c.]* And as may be concluded from the length of the hangings on each side: *and the breadth 50 everywhere;* at both ends, and was the breadth of the hangings there, and which all around made the court: *and the height five cubits;* or two yards and a half, and

somewhat more; it was but half the height of the tabernacle, and hence that might be seen above it every way; so that, according to Bishop Cumberland, it contained 1 rood, 21 perches, and 27 square feet, and was half an Egyptian aoura, which is the square of 100 Jewish or Egyptian cubits: *of fine twined linen;* of which the hangings were made, and here called the court, as they properly were, for they made it: *and their sockets of brass;* the bases on which all the pillars stood, upon which the hangings of fine twined linen were, were of brass; which seems to be repeated, that the foundation of this court might be observed to be different from that of the tabernacle; the foundation of that, or the sockets, into which the boards of it were put, being of silver.

Ver. 19. *All the vessels of the tabernacle in all the service thereof, &c.]* Which either refers to the vessels belonging to the altar of burnt-offering, and so is a repetition of what is said, ver. 3. or rather to instruments that were used at the setting up and taking down of the tabernacle; such as hammers and the like, to drive the staves into the rings, and knock out the pillars from their sockets, &c. as Jarchi and Ben Gersom observe; for otherwise the vessels used in the sanctuary were of gold or silver, or covered therewith, and not of brass, as these are afterwards said to be: *and all the pins thereof;* what these were is not easy to say; for there was nothing made of brass in the holy or most holy place, but the taches or clasps, with which the curtains of goats' hair were coupled together, and the sockets on which the five pillars were set at the entrance of the door of the tabernacle, ch. xxvi. 11. 37. and it is possible that those pillars might be fastened in their sockets with brass pins; for the clasps or taches can hardly be called pins: *and all the pins of the court shall be of brass;* these were brass pins, or stakes fastened in the ground all round the court, to which cords were tied, and these fastened to the hangings; whereby they were kept tight and close, that the wind could not move them to and fro, as Jarchi and Ben Melech observe, and so Josephus^k; see Isa. xxxiii. 20.

Ver. 20. *And thou shalt command the children of Israel, &c.]* Here begins a new section of the law; an account being given of the tabernacle, and its parts, and the furniture thereof, next the several parts of service done in it are observed; and the account begins with that of the candlestick in the holy place, in order to which Moses is directed to command the people of Israel, whose business it was to provide for it: *that they bring thee pure oil-olive beaten for the light;* for the light of the candlestick, to light up the several lamps in the several branches of it; and the oil to be brought and used there was not any sort of oil, as what is got out of fishes, as train-oil, or out of nuts, as oil of almonds, but what comes from the olive-tree; and this must be pure and free from lees and dregs, and must be beaten with a pestle in a mortar, and not ground in a mill, that so it might be quite clear; for being bruised and beaten, only the pulp or flesh of the olive was broken, but being ground in a mill, the stones were broken and ground, and so the oil not so pure.

^k Antiqu. l. 3. c. 6. sect. 2.

Jarchi and Ben Melech, from their Rabbins, observe, that after the first drop was pressed out, they put them into mills and grind them; but then, though the oil was fit for oil-rings, it was not fit for the light of the candlestick. Ben Gersom says, they put the olives bruised into a basket, and the oil dropped from them without pressing at all; and this was the choicest and most excellent for the light. The quantity to be brought is not fixed; but the measure fixed by the wise men of Israel, as Jarchi says, was half a log, that is, for every lamp; and this was the measure for the longest nights, the nights of the month Tebet, and so the same for all other nights: *to cause the lamp to burn always* night and day, continually, as it was proper it should, that the house of God might not be at any time in darkness; as it would otherwise be, since there were no windows in it; and his servants minister in it in the dark, even in the day-time, at the altar of incense, and at the shew-bread table, which is not reasonable to suppose; and though there are some passages of Scripture which seem to intimate as though the lamps only burnt till the morning, and then went out, and were lighted every evening; this difficulty may be solved, and the matter reconciled by what Josephus¹ relates, who must be an eye-witness of it, that three of the lamps burned before the Lord in the day-time, and the rest were lighted at the evening; and Hecateus^m, an Heathen writer, speaking of the golden candlestick, says, its light was unextinguished day and night, particularly the lamp which was in the middle; also the candlestick is by the ancient Jews, and by Nachmauides, said to have been never extinct.

Ver. 21. *In the tabernacle of the congregation, &c.*] The reasons usually given for this name of the tabernacle are, either because the children of Israel gathered and met together here at certain times, or because here the Lord met with Moses, and his successors, as he had promised, ch. xxv. 22. but neither of them will

hold good; not the first, because the place where the candlestick was, and which Aaron and his sons are here said to order, was in the holy place, into which only the priests entered, and therefore could not be called the tabernacle of the congregation, from the people of Israel being gathered and assembling there; not the latter, because it was in the most holy place, where the Lord promised to meet with Moses, and commune with him, even from between the cherubim over the mercy-seat there: indeed, at the door of the tabernacle of the congregation the children of Israel assembled, and there the Lord met them, and so the whole might be called from thence, and there seems to be no other reason for it, ch. xxxix. 42, 43. and this place was *without the veil, which is before the testimony*; that is, without the veil which divided between the holy and the most holy place, and which veil was before the ark, where the law or the testimony was put; for the candlestick was in that part of the tabernacle which was without the veil, or in the holy place: and here *Aaron and his sons shall order it from evening to morning before the Lord*; that is, they were to take care that the lamps which went out might be lighted; and that they be kept clear and burning, they were to trim and snuff them, for which they had proper instruments provided for them, ch. xxv. 37, 38. This points at the word of God, which shines as a light in a dark place, and is a lamp to the feet, and a light to the path, and to the constant application of Gospel ministers in preaching it, in order to enlighten men in all ages unto the end of the world: it shall be a statute for ever unto their generations, on the behalf of the children of Israel; on whom it was incumbent to provide oil for the lamps, as long as the tabernacle and temple-service lasted; and figured out either the maintenance of Gospel ministers by the churches, or the grace and gifts of the spirit, with which they are furnished by the head of the church, often signified by oil in Scripture.

C H A P. XXVIII.

THIS chapter informs us of the servants God would have to minister to him in the house, or tabernacle, he had ordered to be made, even Aaron and his sons, ver. 1. of the garments they were to wear in their service, ver. 2—5. and first of the garments of the high-priest, and particularly of the ephod, with the girdle, on the shoulder-pieces of which were to be two onyx-stones, with the names of the children of Israel engraved on them, ver. 6—14. and that of the breast-plate of judgment, with the Urim and Thummim in it, ver. 15—30. and of the robe of the ephod, ver. 31—35. and of the mitre, ver. 36—39. and then of the garments of the common priests, ver. 40—43.

Ver. 1. *And take thou unto thee Aaron thy brother, and his sons with him, &c.*] Moses is bid to fetch or send for Aaron and his sons to him; or *cause them to draw near*ⁿ to him, and stand before him, that he might in the name of the Lord, and by his authority,

distinguish and separate them *from among the children of Israel*: and before them all invest them with the office of priesthood, as it follows: *that they may minister unto me in the priest's office* before this time every master of a family was a priest, and might and did offer sacrifice, and all the Israelites were a kingdom of priests; and Moses, as Aben Ezra calls him, was a *priest of priests*; but now it being enough for him to be the political ruler of the people, and the prophet of the Lord, the priestly office is bestowed on Aaron and his sons; nor might any afterwards officiate in it but such as were of his family; and a great honour this was that was conferred on him, and to which he was called of God, as in Heb. v. 4. and it is greatly in the favour of Moses, and which shews him to be an upright and undesigning man, that sought not to aggrandize himself and his family; that though he had so much honour and power himself, he sought not to

¹ Antiqu. l. 3. c. 8. sect. 3.

^m Apud Euseb. Præpar. Evangel. l. 9. c. 4. p. 409.

ⁿ אֵלָיו אֲתָוֶה אֲנִי אֲבִיבָהּ, Pagninus, Montanus, Vatablus.

entail any upon his posterity. It is hinted in the latter part of the preceding chapter, that Aaron and his sons should minister in the sanctuary, and look after the candlestick, and its lamps; and here the design of God concerning them is more fully opened, which was, that they should be his peculiar ministers and servants in his house, to do all the business appertaining to it: even *Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons*: who were all the sons that Aaron had that we read of; though *Aben Ezra* thinks it probable that he might have other sons, and therefore the names of those are particularly mentioned, who were to be taken into the priest's office with him; the two first of these died very quickly after this, in a very awful manner, as the sacred story relates; and from the other two sprung all the priests that were in all successive generations.

Ver. 2. *And thou shalt make holy garments for Aaron thy brother, &c.*] Called so, because in these he was to minister in the holy place, and perform holy service; and because typical of the holy human nature of Christ our great High-priest, and of his spotless righteousness, and of the garments of sanctification, both outward and inward, that all believers in him, who are made priests unto God, are arrayed with: *Aaron and his sons* being appointed priests, their garments are first described before their work, and even before their consecration to their office; and there were some peculiar to Aaron, or the high-priest, and different from those of his sons, or the common priests; and which are first treated of, as the breastplate, the robe of ephod, and the plate of gold; besides these, there were four more, common to all the priests, as the coat, the breeches, the girdle, and bonnet. Now whereas some of the Heathen priests performed their office, and offered their sacrifices, naked, which was very shameful and abominable, as *Braunius* ° from various authors has shewn, though this was not done by them all: in opposition to such a filthy practice, and to shew his detestation of it, the Lord orders his priests to be clothed, and that in a very splendid manner, with garments for glory and beauty; that is, with glorious and beautiful ones, and which would make his priests look so: and this was done, partly to point out the dignity of their office to themselves, that they might take care to behave suitable to it, and keep up the honour and credit of it; and partly to make them respectable unto men, and be honoured by them, none being clothed as they were, as *Aben Ezra* observes; but chiefly because they were typical of the glory and beauty of Christ's human nature, which was as a garment put on, and put off, and on again, and in which he officiated as a priest, and still does; and which is now very glorious, and in which he is fairer than any of the children of men; and of the garments of his salvation, and robe of righteousness, in which all his people, his priests, appear exceeding glorious and beautiful, even in a perfection of beauty.

Ver. 3. *And thou shalt speak unto all that are wise-hearted, &c.*] That have knowledge and understand-

ing in mechanic arts, particularly in making garments; and it required men of more than ordinary skill to be employed in making these, because they were uncommon ones, and required a good deal of thought and judgment, and care and application, to make them exactly as they should be: *whom I have filled with the spirit of wisdom*; for besides a common understanding of things, these required a peculiar gift from God, which some men, as *Bezaleel* and *Aholiab* had: *that they may make Aaron's garments, to consecrate him* to put upon him at the time of his consecration; and indeed this was one way, by which, as well as by sacrifices, that he was consecrated, see ch. xxix. 1, 5, 6. *that he may minister unto me in the priest's office*: for the priests, without having these garments on, might not minister in their office; for when these garments were off, as they were when they were out of their service, they were as other men, as laymen, see *Ezek. xlii. 14.* and the note there.

Ver. 4. *And these are the garments which they shall make, &c.*] *Some for Aaron and some for his sons, some peculiar to the high-priest, and others in common to him and other priests: *a breastplate, and an ephod, and a robe, and a broided coat, a mitre, and a girdle*. of each of which, with others, there is a more particular account in this chapter, and will be observed in their order: *and they shall make holy garments for Aaron thy brother, and his sons*: as those before mentioned, with some others not mentioned; some for Aaron only, and others that were to be worn by his sons also: *that he may minister unto me in the priest's office*: these were absolutely necessary to the execution of the priestly office, and an essential qualification for it, and without which it was not lawful to serve in it.

Ver. 5. *And they shall take, &c.*] The Targum of Jonathan adds, out of their substance; that is, those that were wise-hearted, and had knowledge and skill in making such garments; these were to take, not out of their own personal substance, but they were to take or receive from Moses what the people freely offered for such service, ch. xxxvi. 3. *gold, and blue, and purple, and scarlet, and fine linen*; pieces of gold, which they beat into thin plates, and drew into wires, and which they worked into stuffs, woollen or linen, or both, of the colours here mentioned; all which were made use of in the ephod, girdle, breastplate, &c. see ch. xxxix. 3. and had a mystical signification in them.

Ver. 6. *And they shall make the ephod, &c.*] This was the outermost garment of all, and was put over the robe; it was a short garment, reaching to the loins, as *Kimchi* †; or to the buttocks, as *Abarbinel* ‡; and not to the heels or feet, as *Jarchi* §, and *Maimonides* †; for *Josephus* † says it was but a cubit long, which was little more than half a yard; he means that part of it which was distinct from the shoulder-pieces, and came down from thence; the hinder part of it covered the back, and reached to the middle of the buttocks and the forepart covered the breast and belly, and with shoulder-pieces under the arm-holes was buttoned with

° De Vestitu Sacerdot. Heb. l. 1. c. 1. sect. 5. p. 11.

† Comment. in 1 Chron. 15. 27.

‡ Comment. in loc.

§ Comment. in loc.

¶ Hiclot Cele Hamikdash, c. 9. sect. 9.

‡ Antiqu. l. 3. c. 7. sect. 5.

onyx-stones upon the top of the shoulders, and was girt about the breast with a curious girdle: it had no sleeves, though Josephus² says it had, as appears from the make of it; it was different from the linen ephod worn by the common priests and others, and was a symbol of the human nature of Christ, our great High-priest: it was made of *gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work*: the stuff of which it was made was interwoven with threads of gold, and threads of blue, purple, and scarlet yarn, and threads of linen, wrought with divers figures in a curious manner, which looked very beautiful; and was a fit emblem of the glory, excellency, and purity of Christ's human nature; of the various graces of the spirit in it; of his heavenly original; of his blood, sufferings, and death, and glorious exaltation; and of its being a curious piece of workmanship wrought by the Lord himself, Heb. x. 5.

Ver. 7. *It shall have the two shoulder-pieces thereof, &c.*] Which were two pieces that joined to the ephod, reaching from the arm-holes to the shoulders both on the right and left, coming from before and behind; and meeting on the shoulders, were buttoned with two onyx-stones, and covering the shoulders are called by this name: *joined at the two edges thereof*: the two edges of the ephod; not sewed thereunto with a needle, as Maimonides³ and other Jewish writers think, but were woven along with it, and in the weaving was of the same with it: *and so it shall be joined together*; that is, the hinder and fore parts of the ephod in the shoulder-pieces of it, shall be joined together by the two onyx-stones upon them, hereafter mentioned, with which they were buttoned.

Ver. 8. *And the curious girdle of the ephod, which is upon it, &c.*] Which was worn along with it, and went out from it like two thongs, as Jarchi says, which girt the ephod close to the back and breast: *shall be of the same*; of the same matter as the ephod, and woven in the same manner, and together with it: *according to the work thereof*; wrought with the same coloured, curious, and cunning work: *even of gold, of blue, and purple, and scarlet, and fine twined linen*; and from the gold in it, it was called a golden girdle, to distinguish it from others, and with it the priest was girt under the arm-holes about the paps, to which the allusion is, Rev. i. 13. and is an emblem of the close union of the human nature of Christ to his divine person, which is the effect of his love to his people; and which, as it is seen in his incarnation, so more especially in his sufferings and death; and it may denote his strength to do his work as a priest, his readiness to perform it, and his faithfulness and integrity in it; righteousness being the girdle of his loins, and faithfulness the girdle of his reins.

Ver. 9. *And thou shalt take two onyx-stones, &c.*] So called from the colour of a man's nail, which they are thought to resemble: the Targums of Onkelos and Jonathan call them stones of beryl, and so the Syriac version; the Septuagint, stones of emerald, and the Arabic version, crystal stones: but, according to Jose-

phus⁴, they were sardonyx-stones, and in which Braunius⁵ thinks he was right: *and grave on them the names of the children of Israel*; the names of the 12 sons of Jacob, 6 on one stone and 6 on the other, as often mentioned, for which onyx-stones are very fit; and they must be very large to have so many letters engraved upon them; for there is no reason to believe the initial letters of their names only were engraven, but their whole names at length. In the Museum at Dresden is an oriental onyx which cost 48,000 dollars; it is of an oval figure, and its longest diameter is almost six inches, and in such an one might easily be engraven so many names: and Wagenseil makes mention of one in the possession of the bishop of Bamberg, in which were represented Christ sitting, and teaching his 12 apostles standing round him, of which he has given the figure⁶: the onyx-stone being of the colour observed, was a fit emblem of Christ in his human nature, and if the sardonyx, of him in both his natures; and as the 12 tribes of Israel were a figure of the church, their names being on two stones may denote both the Jewish and Gentile churches; these being precious stones on which they were engraven, may signify how valuable the church and its members are to Christ; and being alike there, their being equally loved of God, chosen in Christ, redeemed by his blood, interested in all the blessings of his grace, and shall enjoy the same glory; and their names being there, the distinct knowledge had of them by name, and being in ouches of gold, their dignity and safety, as afterwards declared.

Ver. 10. *Six of their names on one stone, &c.*] The names of the six eldest on the stone upon the right shoulder: *and the other six names of the rest on the other stone*: the names of the six youngest on the stone upon the left shoulder; for these stones, as afterwards said, were put on the shoulders of the priests, *according to their birth*; the order of it; so that upon the first stone were engraven the names of Reuben, Simeon, Levi, Judah, Dan, and Naphtali; and on the second stone the names of Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin; and so they are disposed by Jarchi, with whom Josephus agrees⁷; though some Jewish writers, and particularly Maimonides⁸, place them otherwise; but this seems most agreeable to the letter and sense of the text.

Ver. 11. *With the work of an engraver in stone, &c.*] Not in common but precious stones: Moses was not to do this himself, as it could not be supposed he should, but he was to employ an engraver, whose business it was, and one that was capable of doing it workman-like: *like the engravings of a signet shall thou engrave the two stones with the names of the children of Israel*: as in signets or seals, by which impressions are made on wax, the letters or figures are cut deep, that they might on the wax stand out; so it seems the letters of the names of the children of Israel were cut in these stones: this shews that engraving on precious stones is very antique, and the ancients indeed are said to excel in this art: *thou shalt make them to be*

² Antiqu. l. 2. c. 7. sect. 5.

³ Ut supra.

⁴ Ut supra.

⁵ De Vestitu Sacerd. Heb. l. 2. c. 18. sect. 4. p. 736.

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⁶ Not. in Misc. Sotab. c. 9. p. 996.

⁷ Ut supra.

⁸ Cele Hamikdash, ut supra.

set in ouches of gold; in bezils or sockets, such as precious stones in rings are set in; these with the stones in them served as buttons to fasten together the hinder and fore part of the ephod on the shoulder-pieces of it.

Ver. 12. *And thou shalt put the stones upon the shoulders of the ephod, &c.*] That is, the shoulder-pieces of it; these stones were put there, the names of the 12 sons of Israel being engraven on them, and they set in rims or sockets of gold, and serving for buttons to the shoulder-pieces: but chiefly the design of them was for *stones of memorial unto the children of Israel*; not to put the Israelites in mind of the merits of their ancestors, as the Targum of Jonathan; for none of their works were meritorious, and some were not good, and not worthy of remembrance; but rather to put Aaron or the high-priest in mind to pray and make intercession for the 12 tribes, whose names were on the stones; or rather to put God himself in remembrance of his promises made unto them, and that they were his dear, special, and peculiar people; just as the rainbow was to be a memorial to the Lord of the covenant he made with all flesh, and which is to be understood after the manner of men: *and Aaron shall bear their names before the Lord upon his two shoulders for a memorial*; signifying his presentation of them to the Lord when he appeared before him on the mercy-seat; his intercession for them, and his patient bearing all their infirmities and weaknesses; in which he was a type of Christ, who presents all his people to his divine Father, makes intercession for them, and bears all their burdens, the care and government of them being upon his shoulders, Isa. ix. 6. Luke xv. 4.

Ver. 13. *And thou shalt make ouches of gold.*] Or sockets of gold, to put the two onyx-stones in, ver. 11. for of other ouches we read not, excepting the enclosings, in which the 12 stones of the breastplate were set, ver. 20. and these are again mentioned because of the chains to be fastened to them, of which in the following verse.

Ver. 14. *And two chains of pure gold at the ends, &c.*] The use of which was to hang the breast-plate on, after described; one end of them was fastened to rings on the ouches in the shoulder-pieces, and the other end to rings on the breastplate, and thus it hung: *of wreathen work shalt thou make them*; these chains were not made after the manner of circles or ringlets coupled together, as chains usually are, but of golden wires twisted together as a rope is twisted: *and fasten the wreathen chains to the ouches*; to the ouches on the shoulder-pieces of the ephod, in which the onyx-stones were set, very probably to rings that were in these ouches.

Ver. 15. *And thou shalt make the breastplate of judgment, &c.*] Called a *breastplate*, because worn upon the breast of the high-priest; and a *breastplate of judgment*, because it was to put him in mind that he should do justice and judgment in the execution of his office, and that he should have at heart the judgment of the people of Israel; and in difficult cases should ask it of God, and faithfully declare it to them: it was, with the 12 stones in it, an emblem of the church and

people of God, borne upon the heart of Christ our great High-priest, who are made righteous by him, yea, the righteousness of God in him, and are called by his name, the Lord our righteousness; the judgment or government of whom is committed to him, and which he exercises, by appointing laws and ordinances for them, by constituting and qualifying persons to act under him, to explain those laws, and see them put in execution, by vindicating and protecting them, and by the open justification of them at the last day: *with cunning work, after the work of the ephod thou shalt make it*; wrought with divers figures in a very curious manner: *of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it*; a piece of stuff interwoven with threads of gold, or golden wires, and with threads of yarn, of blue, purple, and scarlet colours, and with threads of fine twined linen six times doubled; all which may signify the beautiful array of the saints, with the several graces of the spirit; and especially their being clothed with fine linen, called the righteousness of the saints; that raiment of needle-work, and clothing of wrought gold, the righteousness of Christ, consisting of his obedience, sufferings, and death, fitly expressed by these various colours.

Ver. 16. *Four-square it shall be, being doubled, &c.*] That is, when it was doubled; for the length of it, according to Maimonides^c, was a cubit, which is two spans, and so, when it was doubled, was but one, and its length and breadth being alike, as follows: *a span shall be the length thereof, and a span shall be the breadth thereof*; a four-square, which is the measure, the form of the new Jerusalem, the church of Christ, Rev. xxi. 16. and may denote the perfection, firmness, and immovableness of it, Psal. cxxv. 1. Some have thought that this breastplate was doubled, in order to have something enclosed in it: some imagine, that within this fold were put the Urim and Thummim, which they suppose to be two words engraved on a stone, and different from the 12 stones in it; others, that the name of Jehovah was written and put there, as the Targum of Jonathan and Jarchi on ver. 30. and other Jewish writers, and others, fancy some little images were put within these folds, the same with the teraphim, and supposed to be the Urim and Thummim; but if these were hid in the folds, they could not be seen when consulted; it is most probable there is nothing put within the double, which was not done for any such use; but most likely that it might be strong to bear the weight of the precious stones, put in ouches of gold upon it.

Ver. 17. *And thou shalt set in it settings of stones, &c.*] Or *fill in it fillings of stones*^d; which shews that there were in it ouches, or sockets of gold, the hollows of which were to be filled up with precious stones: *even four-rows of stones*; making a four-square, and so filling up the measure of the breastplate: *the first row shall be a sardius, a topaz, and a carbuncle*, about these stones, and those that follow, there is a great variety of interpretations of them, both among Jews and Christians; and they seem to be little known

^c Cele Hamikdash, c. 9. sect. 6.

^d * ומלאת בו מלאת אבן * implebis in eo plenitudinem lapidis,

Mentanus; et eum impletione lapidis, Pagnius; implebis in eo impletione lapidis, Drusus.

our translators upon the whole seem to be as right as any in giving the names of them; the first of these, the *sardius*, is a red stone of a blood colour, as the *cornelian* or *ruby*, and which some have thought is here meant, and has its name either from the place where it has been found, Sardis or Sardinia; or rather from its red colour; for *sered* signifies red in Isa. xlv. 13. as Braunius^c has observed from Kimchi; and so Odem, which is the word here used, signifies, and undoubtedly intends a stone of such a colour; and it is highly probable that this is the Demium of Pliny^f, which is one of the three kinds of *sardius* in India; and the red is so called from its redness, as the same Braunius observes. The second stone, the *topaz*, had its name, according to Pliny^g, from an island in Arabia, in the Red sea, called Topazos; and the best topaz is the topaz of Cush or Arabia, as in Job xxviii. 19. The topaz of the ancients was of a green colour; and so the three Targums call this stone Jarken or Jarketha, which signifies green; hence some have taken this to be the emerald, which is of a fine green colour: the third stone is the *carbuncle*, as we render it; whatever stone is meant, it must be a bright and glittering one, like lightning, as the word signifies; wherefore some have taken it to be the emerald, so the Septuagint and Braunius^h; it being a very radiant and glittering stone, of a grass green, and very refreshing to the sight; but Danæusⁱ says, that the carbuncle is that species of the ruby, which of all is most beautiful and excellent, and darts out light like lightning to those that look at it at a distance, and shines in the middle of the night and darkness, so that it enlightens places near it, as if it were a sun: this shall be *the first row*; now upon these three stones were engraven the names of Reuben, Simeon, and Levi, as both the Targums of Jonathan and Jerusalem agree.

Ver. 18. *And the second row shall be an emerald, a sapphire, and a diamond.*] The first of these stones is by both the Targums of Onkelos and Jonathan rendered an *emerald*, as by us; and which is described by Pliny^k as of a green colour, exceeding delightful and pleasant, and to which he gives the third place among precious stones; though by many the stone here called Nophec is thought to be the carbuncle, and is so rendered by the Septuagint; the carbuncle of the ancients is no other than what we call the *ruby*; and which Braunius^l thinks is here meant, and so Abarbanel, which is just making an exchange of the last stone of the first row for this; and De Dieu observes, that if any chooses to render the preceding stone an emerald, as Braunius does, he must render this a carbuncle or ruby; and if he renders that a carbuncle, then he must take this for an emerald. The next stone is the *sapphire*, of which one would think there could be no doubt, since it is the very Hebrew word itself that is here used; which Ruæus^m says is of a sky-colour, and

sparkles with golden spots or specks, with which agrees Job xxviii. 6. The third stone of this row is the *diamond* or *adamant*; and that this stone is meant seems clear from its name Jahalom, which comes from a word which signifies to break; and from hence a hammer has its name, because this stone pierces, cuts, and breaks other stones, but cannot be broken itself. On these three stones were engraved, according to the Jerusalem Targum, the names of the three tribes of Judah, Issachar and Zebulun; but more truly, according to the Targum of Jonathan, the names of the tribes of Judah, Dan and Naphtali, and so Jarchi; for the names here, as on the onyx-stones, were according to the order of their birth.

Ver. 19. *And the third row, a ligure, an agate, and an amethyst.*] The first of these stones, the *ligure* or *lyncurius*, is said to be so called from the congealed urine of the lynxⁿ, but rather from the spots of that creature; for, according to Danæus^o, it is the same stone with that called *stellina*, from having many specks like stars spread about in it. Braunius^p takes the *jacinth*-stone to be here meant, and so does Ainsworth; see Rev. xxi. 20. the second stone, the *agate*, is well known; and though now of little account, was formerly in great esteem, as Pliny^q asserts, and therefore may well be thought to have a place among these stones. Pyrrhus king of Epirus had a very famous one, in which, not by art, but by nature, were seen the nine Muses, and Apollo holding an harp; the word for it here is *shebo*, which comes from a word which signifies to captivate; because, as De Dieu observes, this stone is easily captivated under the hand of the artificer; there being no stone which so easily admits of engravings as this. The last of this row is the *amethyst*; which stone has its name either from its being of the colour of wine; or, as others, from its being a preservative from drunkenness: the Hebrew word *achlamah* seems to come from a word which signifies to dream; and this stone is supposed to cause persons to dream, as Aben Ezra, from one of their wise men, relates. On these three stones, according to the Jerusalem Targum, were written the names of the tribes of Dan, Naphtali, and Gad; but, according to the Targum of Jonathan, Gad, Asher, and Issachar, which is much better, for a reason before given.

Ver. 20. *And the fourth row a beryl, and an onyx, and a jasper, &c.*] Whatever stone is meant by the first in this row, it must be of a sea-green colour; for *tarshish*, the word used, signifies the sea; and so the beryl, as Pliny^r says, imitates the greenness of the pure sea. Braunius^s takes it to be the chrysolite that is meant; and so does Ainsworth; and it is so rendered by the Septuagint; and this, according to Ruæus^t, is of a colour like the greenness of the sea: the *onyx* has its name from its being of the colour of a man's nail, as observed before; but here *shoham* is thought by Brau-

^c De Vestitu Sacerd. Heb. l. 2. c. 8. sect. 10. p. 639.

^f Nat. Hist. l. 37. c. 7.

^g Ibid. l. 6. c. 29.

^h Ut supra, c. 10. sect. 4. p. 653.

ⁱ Apud De Dieu in loc.

^k Ut supra, c. 5.

^l Ut supra, c. 11. sect. 2. 7. p. 661, 667.

^m De Gemmis, l. 2. c. 2.

ⁿ Vid. Plin. Nat. Hist. l. 37. c. 3.

^o Apud De Dieu in loc.

^p Ut supra, c. 14. sect. 9. p. 699.

^q Nat. Hist. l. 37. c. 10.

^r Ib. c. 5.

^s Ut supra, c. 17. sect. 7. p. 720.

^t De Gemmis, l. 2. c. 7.

nius* to be the *sardonyx*, following Josephus, Jerom, and the Vulgate Latin version, which is a compound of the sardian and onyx stones: the last is undoubtedly rightly rendered the *jasper*, for the Hebrew word is *jaspeh*: this stone is sometimes variegated with spots like a panther, and therefore is called by Onkelos *pantere*; the most valuable is the green spotted with red or purple: *they shall be set in gold in their enclosings*; or be set and enclosed in ouches or sockets of gold, as the two onyx-stones upon the shoulder-pieces of the ephod: there were 12 of these ouches or sockets, which might be made out of one piece of gold, into which the twelve above stones were put. These stones were, no doubt, brought out of Egypt by the children of Israel, and were the gifts of their princes.

Ver. 21. *And the stones shall be with the names of the children of Israel, 12, according to their names, &c.]* And just so many are reckoned up in the preceding verses, each of which had one or other of the names of the children of Israel engraved on them, according to the order of their names in their birth. Some have thought that Levi's name was omitted, but their reason for it seems not sufficient; for why might not he bear the name of his own tribe, and represent that as well as the rest, since the whole Israel of God is represented by his antitype? Like the *engravings of a signet, every one with his name shall they be according to the twelve tribes*; not like the impression of a seal on wax, then the letters indeed would have been protuberant, as some have thought; but these were like the engravings of a seal, in which the letters or figures are cut within it: these 12 stones, with the names on them, represent the 12 tribes of Israel, and they the whole spiritual Israel of God; and being precious stones, shew the excellency of the people of God, of what value, and in what esteem they are with God and Christ, being their jewels and peculiar treasure; and their names being in them, denote the special and particular knowledge God has of them, their names being written in heaven in the book of life; and they are called by name by the Lord; and being engraved as a signet, is an emblem of their being set as a seal on the arm and heart of Christ, and of their being as dear and precious to him as a signet on a man's right hand; and being set in ouches and enclosures of gold, express both the dignity and excellency, and the careful preservation of them: these were set in rows, as members of churches are, every one in his order, rank, and station, 1 Cor. xii. 18, 28.

Ver. 22. *And thou shalt make upon the breastplate chains at the ends, &c.]* One end of them to be put to the breastplate, and the other end to the ouches on the shoulder-pieces of the ephod, by which the breastplate hung from thence: the Targum of Jonathan renders it, chains of a certain determined bigness, of length and thickness exactly alike; or terminable ones, as it may be rendered, not circular like a locket, or chain of gold worn about the neck, but that had ends to it: some interpret it chains, made like ropes, in the same manner as cables are, twisted together; and such it is certain they were, by what follows: of *wreathen work of pure gold*; not of circles and ringlets of gold coupled

together, but of golden wires twisted together, as ropes are.

Ver. 23. *And thou shalt make upon the breastplate two rings of gold, &c.]* On the upper part of it, above, toward the two shoulder-pieces of the ephod; these were to put one end of the chains into before mentioned: *and shalt put the two rings on the two ends of the breastplate*; the two upper ends or corners of it, the right and left.

Ver. 24. *And thou shalt put two wreathen chains of gold in the two rings, &c.]* This expresses both how many chains were to be made, which is not before said, and the use of them, or where they were to be put, as well as the use of the rings: which are *on the ends of the breastplate*; the two uppermost ends or corners of it.

Ver. 25. *And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, &c.]* In which the two onyx-stones were set on the shoulder-pieces of the ephod, and were as buttons to them; probably there were rings to those ouches, into which these ends of the wreathen chains of gold, reaching from the breastplate, were put; or however, by some means or other they were fastened to these ouches or sockets; *and put them in the shoulder-pieces of the ephod before it*; that is, on the ouches upon them, as before observed: into that part or side of the ouches which was to be the fore-part of the ephod; so that the breastplate hung by these chains from the shoulder-pieces of the ephod, on the fore-part of it, upon the breast of the high-priest.

Ver. 26. *And thou shalt make two rings of gold, &c.]* Two other rings besides those before mentioned: *and thou shalt put them upon the two ends of the breastplate*; on the other two ends or corners of it: *in the border thereof, which is in the side of the ephod inward*; these were at the two lower ends of the breastplate, towards the ephod on the inside.

Ver. 27. *And two other rings of gold thou shalt make, &c.]* This is the third pair of rings ordered to be made, the two other pair were for the four ends or corners of the breastplate, but this pair was for the ephod: *and shalt put them on the two sides of the ephod*; one on the right and the other on the left: *underneath, towards the fore-part thereof*; underneath the ephod, yet towards the fore-part of it; or rather on the fore-part of it, though so as the rings could not be seen: *over-against the other coupling thereof*; either so as to answer to the other coupling of the breastplate to the shoulder-pieces of the ephod above; or to the rings at the ends of the breastplate below, with which these were to be coupled with a lace of blue; and so the word *other* here supplied may be left out: *above the curious girdle of the ephod*; just above that these rings in the ephod were, to answer to the rings in the lower ends of the breast-plate.

Ver. 28. *And they shall bind the breastplate by the rings thereof, &c.]* By the rings at the lower ends of it, as it was by the rings at the upper ends of it to the shoulder-pieces of the ephod; or *lift it up, so some interpret it*; as if it was said, they shall lift up the breastplate to join it with the ephod that is above it: *unto the rings of the ephod with a lace of blue*; this blue lace

* Ut supra, c. 18. sect. 4 p. 730.

* R. Sol. Urbin. Ohel Moed, fol. 89. 2.

was put both into the rings of the breastplate and into the rings of the ephod, and so being tied in a knot, fastened them together, as the shoulder-pieces of the ephod and the breastplate were coupled above, with wreathen chains of gold put into rings: now this was done, *that it may be above the curious girdle of the ephod*: that the breastplate might be above it, or else the lace of blue: *and that the breastplate be not loosed from the ephod*: but be kept tight and close to it by the wreathen chains above, and by the knots of blue lace below; which may denote the conjunction of the prophetic and priestly offices in Christ; the former being signified by the breastplate of judgment, in which the Urim and Thummim were, and the latter by the ephod; or else the union of the saints to Christ, the bond of which is everlasting love, from which there can be no separation; this union can never be dissolved, his people can never be loosed from him, they are members of his body, and one spirit with him.

Ver. 29. *And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, &c.*] Their names being engraven on the stones, and the stones put into the breastplate of judgment, and this breastplate hanging down upon the breast and heart of Aaron, he was a representative of the twelve tribes of Israel, as Christ his antitype is the representative of the whole Israel of God; and who lie near the heart of Christ, are set as a seal upon it, are engraven on the palms of his hands, and carried in his bosom, and whom he always presents to his divine Father, and are accepted in him: he represented them in eternity, and in time; in his sufferings and death, in his burial and resurrection from the dead, when they were crucified, buried, and raised with him; and he represents them now in heaven, where they sit together in heavenly places in him, as it here follows in the type: *when he goeth in unto the holy place*; to trim the lamps and offer incense, and especially when he went into the most holy place once a year: *for a memorial before the Lord continually*: for a memorial to himself, to pray for them when he appeared before the Lord, and to put the Lord in remembrance of his covenant with them, and promises to them, see the note on ver. 12. Isa. xliii. 26. the Targum of Jonathan is, *for a good memorial*; not a memorial for evil, but for good.

Ver. 30. *And thou shalt put in the breastplate of judgment the Urim and the Thummim, &c.*] What these were, interpreters are at a loss about, both Jewish and Christian; some have confessed their ignorance of them, some have conjectured they were only these two words written, and put in the duplicature of the breastplate; others that the name of Jehovah, with other divine names, were put there and so called; and some have fancied that they were little images, the same with the teraphim, the high-priest carried in the folds of the breastplate, by which consultation was made; others have thought them to be a work purely divine, and of Jehovah's putting there; for my own part I am inclined to follow Josephus², who takes them to be

the same with the twelve stones; and it is observable that where the stones are mentioned nothing is said of the Urim and Thummim, and where the Urim and Thummim are observed, no notice is taken of the stones, see ch. xxxix. 10, &c. Lev. viii. 8. the use of these was to have the names of the children of Israel engraven upon them, and so be borne on the heart of Aaron when he went into the holy place, as is here said of the Urim and Thummim; and that consultation might be made by them in matters of moment and difficulty, as appears from various other passages of the Scripture, Numb. xxvii. 21. 1 Sam. xxiii. 9. and xxviii. 6. but in what manner this was done, and in what way the answer was given and understood, are not easily accounted for: some say, by the brightness or protuberance of the letters on the stones; others, by the shining and splendour of the stones, which is more probable; others, by an inward impression on the mind of the priest; and others, by an articulate voice, which seems best of all: the Septuagint render these two words *manifestation and truth*; and Ælianus³ reports, that the chief and oldest among the Egyptian priests and judges wore an image of a sapphire stone about his neck, which they called *truth*: and, according to Diodorus Siculus², this image was of more precious stones than one; for he says, the president in the Egyptian courts of judicature had on his neck, hanging on a golden chain, an image of precious stones, which they called *truth*: but there is no reason to believe that this custom was as ancient as the times of the Israelites in Egypt, or that they borrowed this from them; but rather, that the Egyptians did this in imitation of what the high-priest among the Jews wore, which they might learn from the Jews in Solomon's time, or in later ages; the words Urim and Thummim signify *lights and perfections*, agreeably to which is the paraphrase of Jonathan; "Urim, which enlighten their words, and manifest the hidden things of the house of Israel, and Thummim, which perfect their works," by the high-priest, who seeks instruction from the "Lord by them:" they were typical of Christ, in whom all lights and perfections are; all light is in him; the light of nature and reason is from him, as the Creator, and is given to every man that comes into the world; the light of grace is with him, and communicated to all his people at conversion, and in all the after-degrees and supplies of it; all light and knowledge in divine things is from him, the knowledge of God, of himself, and of the Gospel, and the truths of it; and the light of glory will be from him: all the perfections of deity, the whole fulness of the God-head, all human perfections, which make him as man in all things like unto us, but far exceeding us; as Mediator, all the blessings and promises of the covenant are in him; all the gifts of the spirit, and a fulness of all grace; there are in him perfect righteousness, perfect holiness, all light, life, strength, wisdom, joy, and comfort²: and these stones, or Urim and Thummim, may be an emblem also of the saints, being made light and perfect righteousness in Christ,

² Antiqu. l. 3. c. 7. sect. 5.

³ Var. Hist. l. 14. c. 34.

² Bibliothec. l. 1. p. 68.

² See a Discourse of mine, called *Levi's Urim and Thummim*, found with Christ, &c. published in 1725.

from whom they have both: *and they shall be upon Aaron's heart, when he goeth in before the Lord*; either into the holy or into the most holy place, just as the names of the children of Israel on the stones are said to be, ver. 29. see the note there: *and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually*; not only bear their names and remember their cases, make intercession for them, and represent their persons, in all which he was a type of Christ, but bear their judgment, have that at heart, and administer it unto them; and in all doubtful and difficult cases inquire of God what was fit and right to do for them, or for them to do: so Christ has the government of his people both at heart and in his hands; all judgment is committed to him, and he is the righteousness of his people now, and will be their Judge hereafter.

Ver. 31. *And thou shalt make the robe of the ephod all of blue.*] This was a different garment from the ephod, was longer than that, and was under it, and of different materials: that was made of gold, blue, purple, scarlet, and fine linen; this only of linen, and wholly of a blue colour, without any curious figures upon it, as were on that: in ch. xxxix. 22. it is said to be of woven work; it was woven from top to bottom, and had no seam in it: so Josephus says^b, "the coat did not consist of two parts, nor was it sewed upon the shoulder, nor on the side, but was one long piece of woven work;" and such was the seamless coat our Lord Jesus Christ wore, literally understood, John xix. 23. and both were an emblem of his perfect righteousness, which has nothing of the works of men joined to it, to justify them before God, and make them acceptable to him: for this robe signifies the robe of Christ's righteousness, the best robe; it has its name from a word which signifies prevarication or sin, because it covers the sins of God's people; the matter of it was linen, and so fitly points at the fine linen, that is the righteousness of the saints, and being blue or sky-coloured may denote heaven and happiness, which that entitles to, see Matt. v. 20. the Septuagint version calls it a garment down to the feet, using the same word as in Rev. i. 13. and fitly agrees with that righteousness with which all Christ's members are covered and justified, Isa. xlv. 24, 25. Rom. iii. 22, 23.

Ver. 32. *And there shall be a hole in the top of it, in the midst thereof, &c.*] At the neck of it, for the high-priest to put his head through when he put it on: *it shall have a binding of woven work round about the hole of it*; a large hem or selvage, perhaps of the same kind of woven stuff the robe itself was made of, and this was done to strengthen it: *as it were the hole of an habergeone*; a corslet or coat of mail; *that it be not rent*; when the high-priest put it on; or through the weight of the ephod and the ouches of gold on the shoulder-pieces of it, and the breastplate hanging down from thence; this may denote the strength and duration of Christ's righteousness, which is an everlasting one.

Ver. 33. *And beneath upon the hem of it, &c.*] Or the skirts of it, at the bottom of the robe: *thou shalt*

make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; these were figures made of blue, purple, and scarlet yarn, in the form of pomegranates: Jarchi says they were round and hollow, and made like hens' eggs, about the bigness of them, and of an oval form: *and bells of gold between them round about*; according to some, the bells were put into the pomegranates, which is supposed to be the meaning of the phrase *between them*, or, *in the midst of them*; and so Aben Ezra observes, that some say the bells did not appear, they were only in the midst of the pomegranates, and there they caused their sound to be heard: but according to our version and others, the bells were placed between the pomegranates, between every pomegranate and pomegranate there was a golden bell; and this seems to be plainly the sense of the following verse.

Ver. 34. *A golden bell and a pomegranate, a golden bell and a pomegranate, &c.*] First a golden bell and then a pomegranate, then a bell and then a pomegranate again, and so on: *upon the hem of the robe round about*; all round the hem or skirts of the robe were they placed in this manner: the Targum of Jonathan says, the sum or number of them were 71; but Maimonides^c says there were 72, 36 in each skirt; and so says R. Levi Ben Gersom; but Clemens of Alexandria^d has increased the number to 366, according to the days of the year, and thinks they signified the acceptable year of the Lord proclaiming and resounding the great appearance of the Saviour: *golden bells* may denote either the intercession of Christ in heaven, which if not vocal, as on earth, has a speech or sound in it, which is understood: his blood, righteousness, and sacrifice, call aloud for peace and pardon, and it is a sound that is always heard with delight; the matter of them being gold may denote the preciousness and excellency of Christ's intercession, and the duration of it; and being on the hem of the robe shews that Christ's righteousness is that on which his intercession depends, and from whence it has its efficacy: or else these bells may be an emblem of the Gospel, as preached by Christ himself, and by his apostles and ministers, compared to *bells* for sound; the sound of the Gospel being a sound of love, grace, mercy, peace, pardon, righteousness, life, and salvation; a joyful sound, like that of the jubilee, an even and certain one, different from that of the law, and exceeding musical and delightful; and to *golden bells* for the preciousness of it, and its truths, and for its duration; and being on the hem of the robe may signify that in the Gospel the righteousness of Christ is revealed and pointed at, and that faith in this righteousness comes hereby; the *pomegranates* on Aaron might be an emblem of his priesthood, and of the ceremonial law, and of the good things they were shadows and types of: and of Christ himself, and of the virtue, odour, and fragrant of his sufferings, sacrifice, and intercession and also of the church, called an orchard of pomegranates, Cant. iv. 13. consisting of various members, as the pomegranate of various grains; the juice of which the blood of Christ may resemble, in which those mem-

^b Antiqu. l. 3. c. 7. sect. 4.
^c Hilchot Cele Hamikdash, c. 9. sect. 4.

^d Stromat. l. 5. p. 564.

bers swim and are washed; and who are of a grateful odour to God, and are surrounded by his power and love; and their hanging upon the hem of the robe may signify the acceptableness of them through the righteousness, sacrifice, and mediation of Christ, and the fruits of good works, which both the righteousness of Christ and the Gospel produce; and particularly the bells and pomegranates may signify that sound doctrine and a savoury life and conversation should go together in the priests of the Lord, in the ministers of his word.

Ver. 35. *And it shall be upon Aaron to minister, &c.*] That is, the robe before described shall be put upon him, that he might minister in the priest's office, for without this, as well as the other garments, he might not: *and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out*: by means of which the priests would have notice that they might depart, and he be alone in his ministrations; or rather, that the people might know his going out and coming in, and so give themselves up to prayer, whilst he was offering incense, see Luke i. 9, 10. though the instance of Zacharias is not of an high-priest, but of a common priest: *that he die not*: the Targum of Jonathan adds, with flaming fire. This is added, to make him, and all succeeding priests, careful that this robe, nor any other of the priestly garments, were wanting, when they ministered before the Lord; should any be wanting, it would be highly resented by the Lord: and such an one would be in danger of being cut off by death from the immediate hand of God, as Nadab and Abihu were for offering strange fire to the Lord; for, according to the Jewish writers*, a priest not rightly attired, either with more or fewer garments than he should have, his service was illegal, and he was as a stranger, and his service strange service, unacceptable to God, yea, provoking to him; and so Jarchi on the text says, if he wanted one of these garments, he was guilty of death by the hand of heaven, the immediate hand of God.

Ver. 36. *And thou shalt make a plate of pure gold, &c.*] It was, as Jarchi says, two fingers broad, and reached from ear to ear, and so Maimonides[†]; it is sometimes called the holy crown, and the plate of the holy crown, ch. xxix. 6. and xxxix. 30. Lev. viii. 9. this was a priestly crown, for priests were very honourable and dignified persons, especially the high-priest among the Jews; and even among the Gentiles it was common for their kings to be priests: and though this crown may denote the kingly power of Christ, yet as residing in him who is a priest, for he is a priest on his throne, Zech. vi. 13. and so may signify the conjunction of the kingly and priestly offices in Christ, who has a crown of pure gold given him by his father, and put upon him, and by his people, Psal. xxi. 4. Cant. iii. 11. and being of pure gold, holy, and on the forehead, as this plate was, may signify the purity and holiness of Christ's kingdom and office, the glory, visibility, and perpetuity of it: *and grave upon it, like the engravings of a signet*, HOLINESS TO THE

Lord; which words were written either in two lines, or in one. If in two, Maimonides[‡] says, the word *holiness* was above, and to the Lord below: but it might be written in one line, and that seems most likely: he also says the letters were protuberant, or stood out; but then they would not be graven like the engravings of a signet, in which the letters or figures are engraved within, but like the impressions of a signet made on wax, or other things: in this the high-priest was a type of Christ, who is holy in himself, in his person, in both his natures, divine and human, in his offices of prophet, priest, and King; and he is holiness itself, the most holy, essentially, infinitely, and perfectly so, as angels and men are not, and the source and spring of holiness to others: and he is holiness to the Lord for his people; he is so representatively; as their covenant-head he has all grace in his hands for them, and they have it in him; this is sanctification in Christ, and is by virtue of union to him, and is complete and perfect, and the cause of holiness in his people; and he is so by imputation. The holiness of his human nature was not a mere qualification for his office, or only exemplary to us, but is with his obedience and sufferings imputed to us for justification. Moreover, Christ has by his blood sanctified his people, or made atonement for them, and procured the cleansing of them from their sins, or the expiation of them; and he is also the efficient cause of their internal holiness by his spirit, without which there is no seeing God, 1 Cor. vi. 11.

Ver. 37. *And thou shalt put it on a blue lace, &c.*] The plate of gold: *that it may be upon the mitre*; either the plate or the lace; the lace is the nearest antecedent, but it seems by what follows it should be the plate: *upon the fore-front of the mitre it shall be*; the plate of gold; the mitre was of linen, a wrap of linen about the head, and was like a turban on it, in the top of it; it did not come down low upon the forehead, but left that bare for this plate of gold to be put upon it. Jarchi seems to understand all this of the lace, by comparing it with the following verse, and ch. xxxix. 31. as if the plate was represented as in the lace, and the lace upon the plate and upon the mitre above; all which he thinks is to be reconciled by observing, that the plate had three holes, and in every hole was a blue lace, and each lace was divided into two parts, so that there were six in all, two laces at each end of the plate, and two in the middle, by which they were fastened upon the top of the mitre, by which it was kept from falling off; and of this middle lace, he thinks, the text is to be understood. The Targum of Jonathan observes, that this plate was put on a blue lace, to make atonement for the impudent.

Ver. 38. *And it shall be upon Aaron's forehead, &c.*] That is, the plate of gold, with the inscription on it, holiness to the Lord, and so was very visible and legible. The Targum of Jonathan adds, from temple to temple, that is, from the furthest end of the one, to the furthest end of the other, the same as from

* Maimon. Cele Hamikdash, c. 10. sect. 4. 5.

† Cele Hamikdash, c. 9. sect. 1. Vid. T. Bab. Sabbat, fol. 69. 2. & Succah, fol. 5. 1.

‡ Cele Hamikdash, c. 9. sect. 1. Vid. T. Bab. Sabbat, fol. 62. 2. & Succah, fol. 5. 1.

ear to ear, see the note on ver. 36. the use of it follows: *that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts*: this supposes that the sacrifices of the children of Israel, which they brought to the priests to offer for them, or the gifts they devoted to sacred use, might be attended with sin and blame, either in the matter of their offerings and gifts, or in the manner in which they brought them; and which through the high-priest having this plate of gold, with the above inscription on it, were expiated; they were bore away from them, and were not placed to their account, but they were cleared and discharged of them: and so it is that there is sin in the best performances of the saints; there is not a just man that does good, but he sins in doing that good; the best righteousness of men is imperfect, and attended with sin; and this can't be borne, or taken away by themselves; if God should mark such sins as these, they could not stand before him; now Christ, their High-priest, bears and takes away these, along with all others, which are laid upon him, and borne by him: *and it shall be always upon his forehead, that they may be accepted before the Lord*: not that he had always this plate of gold on his forehead, only in time of service; but then it was continually for the acceptance of them, though it was not upon his forehead, as Jarchi observes; but Maimonides^b says, there was great necessity that the high-priest should be always in the sanctuary, as it is said, *it shall be always upon his forehead*, and therefore must be always there, for he might not wear it out of it. This with respect to the antitype may signify, that the persons and services of the people of God are accepted with him through the holiness and righteousness of Christ, who is always in the presence of the Lord, ever appears in heaven for them, and is the Lamb of God, to whose person, blood, righteousness, and sacrifice, they are directed to look for the removal of their sins of every sort.

Ver. 39. *And thou shalt embroider the coat of fine linen, &c.*] Which was a distinct garment from the ephod, and from the robe of the ephod, and was the innermost of all; it was made of fine linen, curiously wrought in the weaving of it: according to some, it was full of a sort of eyelet-holes; but as the word is that, from whence comes that for ouches, ver. 6. Jarchi thinks it was full of holes, like those ouches or sockets, in which the stones were set; and so this coat was decked and adorned with gems and precious stones stuck in those holes or ouches: but rather it was figured with such little cornered holes as are in the stomach of animals that chew the cud, called the *reticulum*; being in the form of net-work, as Maimonides¹ observes, and which is approved by Braunius^k: this was an emblem of the righteousness of Christ, comparable to fine linen richly embroidered, decked and adorned with jewels, and curiously wrought, see Rev. xix. 8. Isa. lxi. 10: *and thou shalt make the mitre of fine linen*: which was a wrap of linen 16 cubits long, as Maimonides¹ says, both for the high-priest, and

for common priests, which only differed in the manner of wrapping them; that for the high-priest was wrapped fold upon fold, as a roller for a plaster, and so the mitre was flat upon the head, and was like a turban, and did not rise up into a point; but those of the common priests were so wrapped, as that they arose up like a night-cap, or a high-crowned hat. The mitre, hat, or cap, though a token of honour, yet also of servitude; and may denote, that the people of the Jews were in a state of servitude, and point at the obscurity and darkness of that dispensation; they not clearly discerning divine mysteries, and wanting boldness and freedom to look up to God; or it may denote that the priests under the law were servants, and that Christ, our great High-priest, should appear in the form of one; and may also point at the intenseness of the mind in them and him on business, being deaf to every thing else. The Targum of Jonathan says, the coat of fine linen was to atone for the shedding of innocent blood, and the mitre to atone for those who have elated thoughts, are puffed up with pride and vain conceit: *and thou shalt make the girdle of needle-work*: to gird about the embroidered coat, which Josephus^m says was four fingers broad; but, according to Maimonidesⁿ, it was about three fingers broad, and 32 cubits long, which they wound about and about; and though we translate it *needle-work*, it should rather be the *work of the embroiderer*, as Ainsworth renders it: and this was not wrought by the needle, but in weaving; for, as Maimonidesⁿ observes, "they did not make any of the priests' garments with needle-work, but the work of the weaver, according to Exod. xxxix. 27." This girdle may denote the strength, readiness, faithfulness, and integrity of Christ in the performance of his priestly office; see Isa. xi. 5.

Ver. 40. *And for Aaron's sons thou shalt make coats, &c.*] Of fine linen, of woven work, as in ch. xxxix. 27. these were different from the brodered coat of the high-priest, and the blue robe of the ephod: *and thou shalt make for them girdles*; linen ones, to gird up their linen coats, which were long, that they might the more expeditiously perform their service; and which is an instruction to all the priests of the Lord, true believers in Christ, to be ready, forward, and diligent in the work of the Lord; and especially to ministers of the word, who, as their doctrines and lives ought to be pure, signified by the priest's linen garment, so they should be girt about with the girdle of truth, and ready upon all occasions to publish and defend it, and to do their work with cheerfulness and faithfulness: *and bonnets shalt thou make for them*; these were coverings for the head, and of the same kind with the mitre of the high-priest, and of the same length, but differed from that in the manner of wrapping the linen, of which they were made, see the note on the preceding verse: and all these were to be made *for glory and beauty*: to beautify and adorn them, to make them look like persons of some note and figure, and that they might be respectable among men, and typical, as

^h Moreh Nevochim, par. 3. c. 47.

ⁱ Cele Hamikdash, c. 8. sect. 16.

^k De Vestitu Sacerdot. Heb. l. 1. c. 17. p. 379, 380.

^l Ut supra, c. 8. sect. 19.

^m Antiqu. 1. 3. c. 7. sect. 2.

ⁿ Ut supra.

^o Ibid.

they all were, of our great and glorious High-priest, the son of God.

Ver. 41. *And thou shalt put them on Aaron thy brother, and his sons with him, &c.*] And this putting on of their garments by Moses, under the authority of God, was a solemn investiture of them with the priestly office also; for from henceforward they had a right to exercise it, having those garments on, without which they were never to officiate: *and shalt anoint them*; with the anointing oil, of which afterwards a particular account is given, and how to be made, and for what use, ch. xxx. 22—30. typical of the holy graces of the spirit of God: *and consecrate them*; the consecration of them was by investing them with their garments, and by anointing them with oil; for this phrase does not intend the whole of their consecration, only another branch of it, and may be literally rendered, *fill their hand*[†]; that is, with sacrifices to be offered up by them, see ch. xxix. 1, 24. 2 Chron. xiii. 9. *and sanctify them*; by all this, set them apart, and devote them to the sacred office of priesthood: *that they may minister unto me in the priest's office*; by offering sacrifices for the people, burning incense, and doing other things relative to the office.

Ver. 42. *And thou shalt make them linen breeches to cover their nakedness, &c.*] Or *the flesh of nakedness*[‡], that part of the body which ought not to be naked and exposed to view, and which, when it is, causes shame and ridicule; what part is designed is easily gathered from the next clause; great care was taken, in the service of God's house, to preserve decency, prevent immodesty, and to guard against laughter and levity, and the like care should be always taken, see the note on ver. 2. *from the loins even unto the thigh they shall reach*; they were to reach above the navel near the heart, and to the end of the thigh, which is the knee, as Maimonides says[§]; who also observes, that they

had strings, but had no opening before or behind, but were drawn up round like a purse; they were a sort of drawers, and somewhat like our sailors' trowsers.

Ver. 43. *And they shall be upon Aaron and upon his sons, &c.*] Not the linen breeches only, but all the other garments: *when they come into the tabernacle of the congregation*; even into that part of it where the people assembled, the court of the tabernacle, and where stood the altar of burnt-offering, on which they offered the sacrifices of the people, but never without the priestly garments on: *or when they came near unto the altar to minister in the holy place*; at the altar of incense which stood there; or when they came to trim the lamps of the candlestick, and set the shew-bread on the table, and take away the old, which candlestick and shew-bread table were both in the holy place: *that they bear not iniquity and die*; be guilty of sin in not having their priestly garments on in time of service, and so bear the punishment of it and die for it; the Targum of Jonathan adds, with flaming fire, with fire from heaven, such as Nadab and Abihu were afterwards consumed with; an high-priest that had not the eight garments on, or a common priest that had not his four garments, his service was illegal and rejected, and he was guilty of death by the hand of heaven, as Maimonides[¶] says; that is, he was deserving of immediate death from the hand of God, and might expect it: *it shall be a statute for ever unto him, and his seed after him*; as long as the Aaronical priesthood continued, until Christ should arise, made an high-priest, not after the order of Aaron, but after the order of Melchizedek, and should put an end to the priesthood of the former, by answering and fulfilling all the types and shadows of it; this respects all that is said in this chapter concerning the vestments of the priests, one and another.

C H A P. XXIX.

THIS chapter gives an account of the form and order of the consecration of Aaron and his sons to the priestly office; preparatory to which Moses is ordered to take a young bullock, two rams, bread, cakes, and wafers unleavened, and bring them and Aaron and his sons to the door of the congregation, where the ceremony was to be publicly performed, and which began with washing them, ver. 1—4. and then proceeded by putting on the priestly garments directed to be made in the preceding chapter, first on Aaron, who also was anointed, ver. 5, 6, 7. and then upon his sons, ver. 8, 9. after which the bullock and the two rams were to be slain, and orders are given what was to be done with their blood, and the several parts of them, as well as with the cakes and wafers, ver. 10—23. and directions are given to make these wave and heave-offerings, ver. 24—28. and that the garments of Aaron's should be his son's that succeeded him, ver. 29, 30.

and that the flesh of the ram of consecration with the bread should be eaten by Aaron and his sons and no other, ver. 31—35. the altar also where they were to officiate was to be cleansed, sanctified, and an atonement made for it, ver. 36, 37. after which two lambs every day, morning and evening, were to be offered on it in all succeeding generations, ver. 38—42. and the chapter is closed with a promise that the Lord would meet with the children of Israel at the door of the tabernacle of the congregation, and would sanctify the tabernacle, and dwell among them, and be their God, ver. 43—46.

Ver. 1. *And this is the thing that thou shalt do unto them, &c.*] To Aaron and his sons: *to hallow them*; to sanctify them, set them apart, and consecrate them: *to minister unto me in the priest's office*; for which the Lord had appointed them, to which he had chose, called, and separated them: *take one young bullock,*

[†] ומלאת את ידו & implebis manum eorum, Montanus, Vatablus, Tigurine version, Fagius, Piscator.

[‡] ערוה בשר ערוה, Montanus, Vatablus, Drusius; car-

nem nudam, Junius & Tremellius; carnem venerorum, Tigurine version; carnem pudendorum, Piscator.

[§] Cele Hamikdash, c. 8. sect. 18.

[¶] Ibid. c. 10. sect. 4, 5.

and two rams without blemish; a young bullock was an heifer of three years old, according to Kimchi¹, and such an one was used in sacrifice in former times, see Gen. xv. 9. though Maimonides² says it was one of two years, and so Abendana³, whose words are, "a bullock is a son of two years, and a ram is after he has entered into the second year 31 days;" and so Ben Gersom; the bullock was an emblem of the strength, laboriousness, and patience of Christ, and both of them being without blemish, were typical of his purity and perfection in his nature and life, and especially in his sacrifice.

Ver. 2. *And unleavened bread, &c.*] Such as used to be eaten at the time of the passover, and this being distinguished from cakes and wafers, after mentioned, shews that this was bread of a larger size, a loaf or loaves of bread, see ver. 23. *and cakes unleavened, tempered with oil*; these were made of flour mixed with oil, but without leaven, and were a lesser and thinner sort of bread than the former: *and wafers unleavened, anointed with oil*; with oil-olive, the best of oil, as the Targum of Jonathan, and so Aben Ezra; these were a thinner sort of bread still, somewhat like our pancakes; and they were anointed with oil after the baking of them, and in the form of the Greek χ , *chi*, as Jarchi says, or of a St. Andrew's or Burgundian cross: of *wheaten flour shalt thou make them*: of the finest of the wheat, for these were to be the food of Aaron and his sons, who were now to be invested with an high and honourable office, and were to live according to the dignity of it; and these being all unleavened, may denote that sincerity, simplicity, and integrity that ought to be found in them, in the discharge of their office, and which were in Christ in full perfection; as well as soundness in doctrine, life, and manners, being free from all leaven of false doctrine, hypocrisy, and malice; and likewise what is expected of the same kind in all the saints, who, under the Gospel dispensation, are all of them priests unto God, and whose food is the finest of the wheat, Christ the bread of life.

Ver. 3. *And thou shalt put them into one basket, &c.*] The unleavened bread, cakes and wafers; this basket may be an emblem of the Gospel and the ministration of it, in which Christ the bread of life is carried, and ministered to his people: *and bring them in the basket, with the bullock and the two rams*; not that the bullock and the rams were to be brought in the basket along with the bread, cakes, and wafers; but at the same time that they were brought to the door of the tabernacle of the congregation, these were to be brought, led, or drove to the altar, in order to be slain and sacrificed.

Ver. 4. *And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, &c.*] That is, order and direct them to come thither; for it cannot be thought he was to carry them in his arms or on his shoulders, or have them thither by force, whether they would or no; but he was to declare to them that it was the will of the Lord they should appear there: *and shalt wash them with water*; out of the laver after mentioned, which stood between the door

of the tabernacle of the congregation and the altar: the Targum of Jonathan says, this washing was performed in 40 seahs of living or spring water, which was sufficient for the immersion of the whole body, which 'tis highly probable was the case; and so Jarchi interprets it of the dipping of the whole body, and which seems to have been necessary, upon their entrance on their office, to denote their complete purity and holiness, though afterwards, when they entered on service, they only washed their hands and feet, see ch. xxx. 18—21. to which our Lord seems to allude, John xiii. 10. this washing shews what purity and holiness were necessary to the priests of the Lord, and that they ought to be clean that bear the vessels of his house, or minister in his sanctuary, and which were in Christ in their full perfection; and such an high-priest became us, who is holy, harmless, and undefiled, and so could offer himself without spot, and was a fit person to take away sin by sacrifice, and to be an advocate for his people: this may also point at his baptism, which he submitted to before he entered on his office in a public manner, and which was performed by immersion; and in this way ought all his priests, his saints, to be washed, as well as with the washing of regeneration, and with the blood of Christ; and which is necessary to their officiating as priests, or drawing nigh to God, and requisite to their communion with God and Christ.

Ver. 5. *And thou shalt take the garments, &c.*] The priestly garments before ordered to be made, and when made: *and put upon Aaron the coat*: the brodered coat, the coat of fine linen, which was put on first and was next to his flesh, for all these garments were put on in the order in which they are here placed: *and the robe of the ephod*; which was all of blue, and had pomegranates and golden bells at the hem of it; this was put over the brodered coat: *and the ephod*; which was made of gold, blue, purple, scarlet, and fine twined linen: this was a short garment put over the robe of the ephod: *and the breastplate*; with the Urim and Thummim in it, or the 12 precious stones on which were engraven the names of the 12 tribes of Israel, which hung down over the breast by wreathen-chains of gold, from the shoulder-pieces of the ephod: *and gird him with the curious girdle of the ephod*; which was made of the same stuff and after the same manner as the ephod itself, and which girt all his garments tight and close to him; the significancy of these has been observed already; and unless thus clothed he could not minister in his office, and these he had only on whilst ministering in it: no mention is made of the breeches, because these were doubtless to be put on by the high-priest himself in a private manner before he came there; whereas all these garments were put on him publicly at the door of the tabernacle of the congregation, where it would not have been so seemly and decent to put on the other.

Ver. 6. *And thou shalt put the mitre upon his head, &c.*] Which was made of linen, and was a wrap of linen about his head in the form of a turban: *and put the holy crown upon the mitre*; the holy crown was a

¹ Comment. in Psal. lxxix. 22.

² Hilchot Zebachim, c. 1. sect. 14.

³ Not. in Miclol Yophi in loc.

plate of gold which had these words, *holiness to the Lord*, engraven on it; and so says the Targum of Jonathan, "on which the holy name was engraven;" the mitre was upon the top of his head, this in the forefront of that; it was upon Aaron's forehead, and reached from ear to ear, and was fastened behind with a blue lace; this was like a crown or a diadem, and denotes the honour and dignity of the priestly office: Christ is a priest on his throne, and his saints are a royal priesthood, even kings as well as priests unto God.

Ver. 7. *Then thou shalt take the anointing oil, &c.*] After ordered to be made of principal spices, myrrh, cinnamon, calamus, cassia, and oil-olive, ch. xxx. 23—30. *and pour it upon his head, and anoint him;* this was done, according to Jarchi, in the form of the letter *chi* as before; the oil was put upon his head and between his eyebrows, and he joined them with his finger: Aben Ezra thinks this was done before the mitre was put upon his head, for upon the head was the oil only poured; but Nachmanides was of opinion that the mitre was so folded about the head that the middle of the head was open, and upon that the oil was poured; and so the Talmudists say², that his (the high-priest's) hair was seen between the plate of gold and the mitre; but however this was, it seems plain from the text that this anointing was after the mitre was put on, and the priest habited with all his garments; and it is also as clear a case, that the ointment was poured on his head, which ran down to his beard, Psal. cxxxiii. 2. and I see no difficulty in supposing that the mitre and crown might be taken off again whilst the ceremony of anointing was performed. This unction denotes the investiture of Christ with his office in eternity, who is said to be anointed so early, Prov. viii. 22. and the donation of the spirit to him in time, without measure; with which he is said to be anointed, both at his incarnation and at his baptism, and also at his ascension to heaven, and hence comes the name of the Messiah, which signifies anointed; and so his people, his priests, are anointed of God, with an unction from him, with the oil of grace, with the graces of the spirit, which is necessary for their instruction, for the presentation of themselves to God as an holy sacrifice, and to make them meet for the heavenly glory.

Ver. 8. *And thou shalt bring his sons, &c.*] Order the sons of Aaron to come to the same place where he was: *and put coats upon them*: such as were ordered to be made for them, ch. xxviii. 40.

Ver. 9. *And thou shalt gird them with girdles (Aaron and his sons), &c.*] Aaron with the girdle of the ephod, and with the girdle of needle-work, and his sons with common girdles made for them; all which shewed what strength, diligence, and expedition were necessary for the discharge of their office: *and put the bonnets on them*; upon their heads, which differed only from the high-priest's mitre in the manner of rolling or wrapping, as has been observed on ch. xxviii. 39, 40: *and the priest's office shall be theirs for a perpetual statute*: that is, shall descend from father to son in Aaron's family throughout all generations, until the

Messiah should come; who would be a priest of another order, and put an end to the Aaraonic priesthood, by fulfilling what that was a type of, and so abolishing it: *and thou shalt consecrate Aaron and his sons*; or *fill the hand* of them; that is, with sacrifices to offer for themselves and others, see the note on ch. xxviii. 41. The Targums of Onkelos and Jonathan are, "shall offer the offering of Aaron, and the offering of his sons," of which there is an after-account, and was one part of their consecration.

Ver. 10. *And thou shalt cause a bullock to be brought before the tabernacle of the congregation, &c.*] The same, or of the same kind he was ordered to take, ver. 1. and here the place is expressed where it was to be taken, and what was to be done with it: *and Aaron and his sons shall put their hands upon the head of the bullock*; not Aaron first alone, and then his sons, as some have thought, Aben Ezra makes mention of; but, as he says, both together, not one before another; declaring it to be their sacrifice, a vicarious one, one in their room and stead, signifying that they deserved to die as that creature would; and by this act putting, as it were, their sins and transgressions upon it, see Lev. xvi. 21, 22. and which was an emblem of the imputation of sin to Christ, and laying upon him the iniquities of us all.

Ver. 11. *And thou shalt kill the bullock before the Lord, &c.*] That is, Moses is ordered to do it, who now officiated as a priest, *pro tempore*, Aaron and his sons not being yet completely invested with that office, or thoroughly consecrated to it; of which consecration this sacrifice was a part, and therefore could not with propriety be concerned in killing their own sacrifice; for that purpose, Moses therefore did it, and he did it *before the Lord*; Jehovah the Son gave him those orders to do it before Jehovah the Father, in his presence, as an offering to him, and for his acceptance. And the ark, as Aben Ezra observes, was in the middle westward, and right against it was the altar of incense, and over-against that the altar of burnt-offering: *by the door of the tabernacle of the congregation*; that is, as Jarchi interprets it, in the court of the tabernacle before the door; not by the door by which they entered in to the court of the tabernacle; but in the court before the door that leads in to the holy place, at some distance from which stood the altar of burnt-offering, where this bullock was slain and sacrificed: all this may denote the public manner in which Christ, the antitype, suffered in the presence of the Lord, with his knowledge and will, and before the people of Israel.

Ver. 12. *And thou shalt take the blood of the bullock, &c.*] Being slain, and its blood received into a basin: *and put it upon the horns of the altar with thy finger*; not sprinkle it with hyssop, as was done in some cases, but put on with the finger dipped into the blood in the basin; as the horns of the altar were the place where the sacrifice was bound, as some think, or however where persons in distress fled for refuge, and laid hold on, it may figure the blood of Christ, being effectual to the cleansing of their souls, and the remission of their sins, through the application of it

² T. Bab. Zebachim, fol. 19. 1.

to them by the spirit of God: *and pour all the blood beside at the bottom of the altar*; the rest of the blood not put upon the horns of the altar, all that was left of it. Jarchi says, there was a receptacle (for it) that protuberated round the altar, about a cubit from the ground; and here it was that the blood was poured.

Ver. 13. *And thou shalt take all the fat that covereth the inwards, &c.*] That covered the skin or caul, in which the bowels are contained, called the *omentum*, which generally has a pretty deal of fat upon it: *and the caul that is above the liver*; which seems to design the diaphragm or midriff; but the Septuagint renders it, *the lobe of the liver*; and Ben Melech says it is to be interpreted *with the liver*, for he says he took a little of the liver with the caul: *and the two kidneys, and the fat that is upon them, and burn them upon the altar*; the Targum of Jonathan is, lay them in order on the altar; it is not easy to say, since fat is taken both in a good and bad sense, what is designed by the burning of it: as fat often designs the best, it being burned on the altar may signify that the best is to be given to the Lord, and we are to honour him with the best things we have, which should be devoted to his service; or as fat renders insensible, and stupifies and makes men heavy, and inclines to a carnal and vicious disposition, and the inward parts and reins being the seat of carnal desires, affections, and lusts; it may denote that the inward part of man is very wickedness, and that the inward corruptions of nature, and the carnal affections and fleshly lusts, are to be mortified and destroyed, at least the power of them to be subdued and restrained.

Ver. 14. *But the flesh of the bullock, and his skin, and his dung, &c.*] The several parts and members of him, head, legs, feet, &c. and the skin taken off of him, and the dung that comes from him. Aben Ezra observes, that the flesh comprehends the head and the pieces, and may be interpreted in a way of conjecture, that he washed it, and afterwards burnt it; all representing a whole Christ under all his painful sufferings, and the shame and reproach he underwent in them: *shalt thou burn with fire without the camp*; so Christ, the antitype, suffered without the gates of Jerusalem a most painful and shameful death, despised and reproached by men, and the wrath of God like fire poured out upon him: the apostle seems to refer to this, Heb. xiii. 11, 12. *it is a sin-offering*; in order to make atonement for the sins of Aaron and his sons; for the law made men priests that had infirmity, and needed offerings and sacrifices for their own sins, which shews the imperfection of the Aaronical priesthood.

Ver. 15. *Thou shalt also take one ram, &c.*] One of the two he was bid to take, ver. 1: *and Aaron and his sons shall put their hands upon the head of the ram*; confessing their sins, acknowledging their guilt, and by this act transferring the same to the ram, which was to be a burnt-offering, and was typical of the imputation of sin to Christ, as before observed.

Ver. 16. *And thou shalt slay the ram, &c.*] As he was ordered to slay the bullock, acting in this as a priest, as in that: *and thou shalt take his blood, and*

sprinkle it round about upon the altar; the blood being received into a basin, it was not to be put upon the altar with the finger, as the blood of the bullock, but was to be sprinkled probably with a bunch of hyssop, round about upon the altar, on the top and sides: as the deity of Christ is the altar which sanctifies every gift, this may signify that his blood has its virtue and efficacy from that, to make atonement for the sins of men, and to cleanse them from them.

Ver. 17. *And thou shalt cut the ram in pieces, &c.*] For the better convenience of laying it upon the wood on the altar, that it might be burnt; for it was to be a whole burnt-offering: *and wash the inwards of him, and his legs*; denoting the purity of the sacrifice of Christ, and that when his people give up themselves to God as a whole burnt-offering, in the flames of love and zeal, their affections should be pure and sincere: *and put them unto his pieces, and unto his head*; lay them together, so that they might be entirely consumed at once; signifying that Christ was both in soul and body an offering and a sacrifice of a sweet-smelling savour to God; zeal for the honour of whose house, and the glory of his name, ate him up, as well as the fire of divine wrath; and so our whole souls, bodies and spirits, should be presented to the Lord as a holy, living, and acceptable sacrifice to him, which is more strongly suggested in the next verse.

Ver. 18. *And thou shalt burn the whole ram upon the altar, &c.*] For which reason his head, his pieces, his inwards, and his legs, were to be put together, and laid in order upon the altar: *it is a burnt-offering unto the Lord*: offered up to him, and accepted by him, as follows: *it is a sweet savour*; or *a smell of rest*, in which God acquiesces, and rests, and takes delight and pleasure; it is, as the Septuagint version, *for a smell of sweet savour*, or a sweet-smelling savour; which phrase the apostle makes use of, and applies to the sacrifice of Christ, Eph. v. 2: *an offering made by fire unto the Lord*; which being consumed by fire ascended upwards to the Lord, and became acceptable to him, as the sacrifice of his own son, in his fiery sufferings and death, was unto him.

Ver. 19. *And thou shalt take the other ram, &c.*] The other of the two that was left, ver. 1: *and Aaron and his sons shall put their hands on the head of the ram*, as they were to do, and did, upon the head of the other; see the note on ver. 15.

Ver. 20. *Then shalt thou kill the ram, &c.*] As the other: *and take of his blood*, some part of it being received into a basin: *and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons*; according to Jarchi, this is the middle gristle within the ear; but Saadiah more rightly says it is the tender part which joins to the orb of the ear. The blood was put upon this part to sanctify it, and cleanse from sins that come thereby, and to teach the high-priest that he ought attentively to listen to what should be said unto him of the Lord, that he might faithfully report it to the people; and as our great High-priest had his ear opened and awakened, to hear as the learned; and happy are his people who have ears to hear the joyful sound, and take pleasure in it, and

who are cleansed from their hearing sins, by his precious blood: *and upon the thumb of their right hand; on the middle joint of it, as Jarchi: and upon the great toe of the right foot: the hands and fingers being the instruments of action, and the feet and toes of walking, shew that the life and conversation of the priests of the Lord ought to be pure and holy, and so their antitype perfectly was; and whereas there is imperfection in all the actions, and even in the best righteousness of the saints, and their walk and conversation is not without sin, they have need to have them sprinkled with, and their conversation-garments washed and made white in the blood of the Lamb: and sprinkle the blood upon the altar round about; as was done with the blood of the other ram, ver. 16.*

Ver. 21. *And thou shalt take of the blood that is upon the altar, &c.]* Not that which was sprinkled upon it, which could not be gathered up in such quantities as to be sprinkled again; but which was in a basin on it, having been received into it when the ram was slain: *and of the anointing oil; hereafter to be made, and with which Aaron was anointed as soon as he had his garments on; and this is a different anointing from that that was poured on his head; this was sprinkled on his garments, as follows: and sprinkle it upon Aaron; both the blood and the oil: and upon his garments; the note of Aben Ezra is, under the garments of Aaron, and on his garments, as if they were sprinkled within and without: and upon his sons, and upon the garments of his sons with him; at his first unction his sons don't seem to have been anointed at all, but now they and their garments are sprinkled both with blood and oil; denoting both the justification of the priests of the Lord by the blood of Christ, and the sanctification of them by the spirit, and the need that both their persons and their actions stand in of cleansing by them both: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him: all should be holy in a ceremonial sense, and devoted to holy uses and services; see Psal. xlv. 8. Rev. vii. 14.*

Ver. 22. *Also thou shalt take of the ram the fat and the rump, &c.]* The fat which was upon it: the sheep in Arabia and about Judea were remarkable for their large tails; according to Rauwolf², they were half a span thick, and one and a half broad, and very fat; and so in Africa and Egypt were rams of large tails of ten and twenty pounds weight³; and Aristotle^b speaks of sheep in Syria that had tails a cubit broad; and Herodotus^c makes mention of two sorts in Arabia, one sort have tails three cubits long, which if drawn upon the ground would ulcerate, wherefore the shepherds make little carts to bear them upon^d, and the other sort have tails a cubit broad; and Vartomanus^e relates, how in Arabia are fat sheep whose tails weigh 11, 12, 16, nay, 44 pound, and of a cubit long: *and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that is upon them; see the note on ver. 13. and the right shoulder; what was to be done with it is afterwards observed as well as with the rest: for it is a ram of consecration;*

or of fillings^f; Jarchi says, the Scripture declares these fillings to be peace-offerings, for they minister peace to the altar, and to him that does the service, and to the owners; wherefore the breast was necessarily his that did the service for his portion, and this was Moses, for he ministered in the fillings, and the rest Aaron and his sons ate, for they were the owners.

Ver. 23. *And one loaf of bread, &c.]* Of unleavened bread, as in ver. 2. large bread is meant, as Ben Melech observes, for the rest were cakes and wafers, as follows: *and one cake of oiled bread; which was made of flour and oil mixed and tempered together: and one wafer out of the basket of unleavened bread; which was anointed with oil and crossed, as the Jewish writers say: that is before the Lord; which basket of unleavened bread, cakes, and wafers, was set in the court of the tabernacle, and so said to be before the Lord, being devoted to whatever use he should assign them, being by his orders brought thither.*

Ver. 24. *And thou shalt put all in the hands of Aaron, and in the hands of his sons, &c.]* Which accounts for the use of the phrase, filling the hand for consecration, ver. 9. for all the above things of the ram, bread, cakes, and wafers, were put into their hands when consecrated, denoting their investiture with their office: all things are in the hands of Christ, relative to the glory of God and the good of his people; their persons are in his hands, and all grace and blessings of it for them; a commission to execute his office as a priest is given to him; and as it was proper that he also should have somewhat to offer, his hands are filled, and he has a sufficiency for that purpose, as Aaron and his sons had, Heb. viii. 3. *and shalt wave them for a wave-offering before the Lord: which was waved or shook to and fro, from east to west, and from north to south, to or before him, as Jarchi observes, whose are the four winds of the world^g; and this was done by Moses and Aaron also; for, according to the same writer, "both were employed in waving, both the owners and the priest, how? the priest put his hand under the hand of the owner and waved, and in this Aaron and his sons were the owners and Moses the priest."*

Ver. 25. *And thou shalt receive them of their hands, &c.]* After they had been put into them, and filled with them, and waved by them: *and burn them upon the altar for a burnt-offering; not the flesh of the ram, which is after ordered to be boiled and eaten by Aaron and his sons; but the fat of it, before described, with one loaf, one cake, and one wafer of unleavened bread, out of the basket: this was done for a sweet savour before the Lord; that it might be grateful and acceptable to him, as it was: it is an offering made by fire unto the Lord; see the note on ver. 13.*

Ver. 26. *And thou shalt take the breast of the ram of Aaron's consecrations, &c.]* The ram being slain and cut to pieces, this part is particularly disposed of: *and wave it for a wave-offering before the Lord; in the manner before described: and it shall be thy part: the part of Moses, he officiating now as a priest; and we find*

² Travels, p. 221.

³ Leo. African. Descript. Africae, l. 9. p. 753.

^b Hist. Animal. l. 8. c. 28.

^c Thalia sive, l. 3. c. 113.

^d The same is observed in T. Bab. Sabbat, fol. 54. 2. & Gloss. in. ib.

^e Navigat. l. 2. c. 5, 9, 15.

^f מִלְּפָנָיו impletionum, Montanus, Vatablus, Piscator.

^g Vid. T. Bab. Menachot, fol. 62. 1.

accordingly in after-times that this part of the sacrifice belonged to the priest, Lev. vii. 31.

Ver. 27. *And thou shalt sanctify the breast of the wave-offering, &c.*] Set it apart for the use of the priest in all succeeding ages: *and the shoulder of the heave-offering*: as the breast was waved from one hand to another, or cast from the hand of one to the hand of another; the shoulder was heaved up, or cast up and caught again: this also was to be sanctified or set apart for the priest's use, Lev. vii. 32, 33, 34. *which is waved, and which is heaved up of the ram of the consecration*: the breast was waved and the shoulder heaved: even of that *which is for Aaron, and of that which is for his sons*: as these two parts before mentioned in peace-offerings were.

Ver. 28. *And it shall be Aaron's and his sons by a statute for ever from the children of Israel, &c.*] That is, the shoulder, which seems particularly meant, though the breast also was theirs, which was at this time given to Moses, he being priest; and this was an everlasting statute and ordinance in all generations, as long as the priesthood of Aaron lasted, until the Messiah should come and put an end to it: and this the children of Israel were always to allow the priests; the shoulder, because Aaron bore their names before the Lord upon his shoulders, for a memorial; and the breast for a like reason, because he bore their names in the breastplate of judgment upon his heart, and their judgment also before the Lord continually, ch. xxviii. 12, 29, 30. *for it is an heave-offering*: it is lifted up to the Lord, and therefore is given to his priest: *and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the Lord*: it being heaved up and given to the priest, it was reckoned an offering to the Lord, and was accepted by him as a peace-offering; and it was an emblem of the lifting up of their hearts to God, and of the going up of the affections and desires of their souls to him, and of their serving and worshipping him in spirit and in truth, who is a spirit, and was their father in heaven, to whom their eyes, hearts, and hands, were to be lifted up.

Ver. 29. *And the holy garments of Aaron shall be his son's after him, &c.*] That son that succeeded him in the priesthood; for the priesthood continued in Aaron's family by succession, the eldest son being high-priest, until the disposal of this office fell into the hands of Heathen princes, and then it was obtained by interest or money: now, though the coat and breeches might be wore out by Aaron before he died, yet the robe of the ephod, and the ephod, and its girdle, and the breastplate, might continue, and go from father to son, and especially the latter, even to succeeding ages; see Numb. xx. 26, 28. *to be anointed therein, and consecrated in them*; this is to be understood only of the high-priesthood, and of anointing and consecrating to that; for none but high-priests were anointed, and their sons who succeeded them in that office, and who were anointed, and consecrated in like manner as Aaron was, by washing, clothing, anointing, and sacrificing.

Ver. 30. *And that son that is priest in his stead, &c.*] The Targum of Jonathan is, "who shall rise after him of his sons, not of the Levites;" for the high-priest was to be of the family of Aaron, a descendant of his; it was

not enough that he was of the tribe of Levi, but he must descend from Aaron, either in the line of Eleazar or of Ithamar: *shall put them on seven days*; the next successor was to wear the garments seven days running: *when he cometh into the tabernacle of the congregation to minister in the holy place*; to offer sacrifice in the court of the tabernacle, on the altar of burnt-offering, and to offer incense on the altar of incense, and to trim the lamps of the candlestick, and to put the shewbread on the table.

Ver. 31. *And thou shalt take the ram of the consecration, &c.*] For the other ram was cut in pieces and burnt, even the whole of it: *and see the his flesh in the holy place*: not in that part of the tabernacle which was properly the holy place, as distinguished from the holy of holies, and from the court of the tabernacle; for in that there was no convenience for boiling, but in the court of the tabernacle of the congregation, even at the door of it, as in Lev. viii. 31. see Ezek. xlvi. 19—24.

Ver. 32. *And Aaron and his sons shall eat of the flesh of the ram, &c.*] Typical of the flesh of Christ, whose flesh is meat indeed, and to be eaten by faith, whereby it becomes spiritual food, savoury and nourishing, as it is to all the Lord's priests, or who are made so to God: *and the bread that is in the basket*; the unleavened bread, cakes, and wafers, ver. 2, 3. what was left of them, one loaf, one cake, and one wafer, having been put into the hands of Aaron and his sons, and received from them and burnt, ver. 23, 24, 25. this may figure Christ the bread of life, held forth in the ministry of the word, for believers in him to feed upon; which basket of bread was *by the door of the tabernacle of the congregation*: the whole court, Jarchi says, was so called, where the people in common assembled, and the Lord met with them; and so may point at the public ordinances, where Christ is set forth as food for souls.

Ver. 33. *And they shall eat those things wherewith the atonement was made, &c.*] For the sins of Aaron and his sons, for they were men of infirmity, and needed sacrifice for sin themselves; and herein Christ their antitype excelled them, that he had no sin of his own, and needed not to offer first for them, and then for the sins of others, as Aaron and his sons, the types of him, did; and their eating of the sacrifice for atonement points at the receiving of the atonement of Christ's sacrifice by faith, and the enjoyment of it and the blessings following on it: *to consecrate and to sanctify them*; that they might be filled and fitted, and set apart and devoted to the office of the priesthood, and minister in it: *but a stranger shall not eat thereof, because they are holy*; meaning not one of another nation, but of another family, though an Israelite; the Targum of Jonathan renders it, a profane and common person, a layman, one that was not a priest; who, though he was of the seed of Israel, yet not being of the seed of Aaron, as Aben Ezra interprets it, he might not eat of the above things, because they were devoted to holy uses; and therefore none but such who were sanctified or set apart to sacred service might partake of them.

Ver. 34. *And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, &c.*] Being more than the priests could eat: *then thou shalt burn the remainder with fire*; that it might not be used in a

contemptuous manner, or abused to superstitious uses; the same orders with those respecting what was left of the passover: ch. xii. 10. *it shall not be eaten, because it is holy*; which is the reason before given why it should not be eaten by a stranger, and being kept till the next morning it was ordered to be burnt, that it might not then be eaten at all; it was not to be given to a stranger, nor to be cast to dogs, because it had been devoted to sacred uses; and it seems as if it was not to be eaten by the priests themselves the next day, who were to live upon the daily provision made for them.

Ver. 35. *And thus shalt thou do unto Aaron, and to his sons, &c.*] For their consecration, washing, clothing, anointing them, sprinkling blood upon them and their garments, and offering sacrifice for them: *according to all things which I have commanded thee*; no one thing was to be omitted, and we find they were carefully and punctually observed, Lev. viii. *seven days shalt thou consecrate them*; so long the rites and ceremonies of the consecration were to be performing, that they might be thoroughly used to the putting on of their garments, and the offering of sacrifices as they saw performed by Moses; and in all respects be fitted for the discharge of their office: the Jewish writers generally say that seven days were appointed, that a sabbath might pass over them.

Ver. 36. *And thou shalt offer every day a bullock for a sin-offering for atonement, &c.*] That is, every day of the seven days of consecration; denoting the full and complete atonement for sin by the sacrifice of Christ, which these sacrifices could not really obtain, and were therefore frequently repeated, in this case seven times; figuratively by that number pointing to the full expiation of sin by the atoning Saviour, who was made not only an offering for sin, but sin itself by imputation, for his people: *and thou shalt cleanse the altar when thou hast made atonement for it*; which though not capable of sin, or of any moral guilt, yet, inasmuch as it was to be of sacred use, and to have sin-offerings laid upon it, expiation and cleansing, in a ceremonial way, were to be made for it, to purge it from the uncleanness of the children of Israel, Lev. xvi. 18, 19. This altar was typical of Christ, who is that altar believers in him have a right to partake of; and though he had no sin of his own, no guilt of that kind to expiate, nor pollution to be cleansed from, yet as he had the guilt of his people transferred to him, and was clothed with their filthy garments, and had their uncleanness on him; by the sacrifice of himself he purged away sin from himself and them, and was justified and cleared of all, and they in him: *and thou shalt anoint it, to sanctify it*; anoint it, as it afterwards was, with the holy anointing oil, whereby it was sanctified, or set apart for holy uses; in which it was a figure of Christ anointed with the oil of gladness, the Holy Spirit, above his fellows; and was sanctified and set apart for his priestly office, in which he was both altar, sacrifice, and priest.

Ver. 37. *Seven days thou shalt make atonement for the altar, and sanctify it, &c.*] That it might be thoroughly fit to have sacrifices offered on it: *and it shall be an altar most holy*; as Christ is, and is called the Most

Holy, and said to be anointed, Dan. ix. 24. He is holy in his person, nature, and offices, more holy than angels or men; as holy as the Lord God, the God of Israel, his father, who is glorious in holiness, and none like to him for it: *whatsoever toucheth the altar shall be holy*; that is, whatsoever gift or sacrifice, according to law, was offered on it, whatever appertained unto it, or were suitable for it; for as for other things, they were not made holy by a touch of it, Hagg. ii. 11, 12. The Targum of Jonathan refers it to persons, paraphrasing the words, that such should be holy who were "of the sons of Aaron, but of the rest of the people it was not lawful for them to draw nigh, lest they should be burnt with flaming fire that comes out of the holy things;" but our Lord applies it to gifts and offerings of the altar, for to this case he seems to have respect, Matt. xxiii. 19. for he is the altar that sanctifies not only the persons, but the services of his people, and their sacrifices of prayer and praise come up with acceptance to God from off this altar; though even the best duties and services of theirs need atonement and purification by the sacrifice and blood of Christ.

Ver. 38. *Now this is that which thou shalt offer upon the altar, &c.*] An altar being ordered to be built, and this sanctified and expiated, and priests being appointed and consecrated to the service of it; an account is given of the offerings that should be offered up upon it every day, besides those that should be offered occasionally, and at other set times: *two lambs of the first year day by day continually*; typical of Christ the Lamb of God, who continually, through the efficacy of his blood, and the virtue of his sacrifice, which are ever the same, takes away day by day the sins of his people. A lamb is a proper emblem of him for innocence and harmlessness, for meekness and humility, for patience, for usefulness for food and clothing, and especially for sacrifice; and these being of the *first year*, may denote the tenderness of Christ, who as he grew up as a tender plant, so as a tender lamb, encompassed with infirmities, being in all things like unto his people, excepting sin; and as these were to be *without spot*, Numb. xxviii. 3. and so here, in the Septuagint version, it may point at the purity of Christ, who is the Lamb of God, without spot and blemish, and who offered himself without spot to God, and was a fit sacrifice to be offered up for the taking away of the sins of men.

Ver. 39. *The one lamb thou shalt offer in the morning, &c.*] And before this no other sacrifice was to be offered, and therefore it was slain and offered very early; and yet it was not lawful to slay it before break of day, wherefore great care was taken that it should not; "he that was appointed over the service used to say to the priests, go out, and see if the time of slaying is come; if it is come, he that went out to see, said, coruscations or brightnesses; Matthias the son of Samuel said, does it enlighten the face of the whole east as far as Hebron? he said, yes; why was this necessary? because one time the light of the moon ascended, and they thought the east was enlightened (or it was break of day), and they slew the sacrifice;" *and the other lamb thou shalt offer at even, or*

between the two evenings; of which phrase see the note on ch. xii. 6. Josephus¹ says, it was about the 9th hour, or 3 o'clock in the afternoon, that the daily sacrifice was offered: the Misnic doctors say^k, it was slain at eight and a half, or half an hour after 2 o'clock, and was offered up at 9 and a half, or half an hour after 3 o'clock: they stayed as long as they could before they offered it, because no sacrifice was offered after it but the passover. We are told that the lamb of the morning was slain in the north-west corner of the altar, and that of the evening in the north-east corner^l: the reason of this was, because in the morning the sun was in the east, and shone over-against the west; but the evening daily sacrifice was when the sun was in the west, and shone over-against the east^m: this was in a good measure literally fulfilled in Christ, namely, as to the time of slaying and offering the daily sacrifice; for he was crucified at the 3d hour, that is, at 9 o'clock in the morning, at the 6th hour, or at 12 o'clock at noon, darkness was upon the earth, which continued till the 9th, and then he gave up the ghost, which was 3 o'clock in the afternoon, the usual time of slaying and offering the daily evening sacrifice, Mark xv. 25, 33, 34. and this may signify the extensiveness of Christ's sacrifice, reaching from the morning of the world to the evening of it. He was slain and offered up in the morning of the world, in the purposc and promise of God, in the typical sacrifices of men, and in the faith of his people, who looked to him as the atoning Saviour, and in the efficacy of his blood, which reached to all the saints from the beginning, for the pardon and atonement of their sins; and it was at the end or evening of the Jewish world and state that Christ was offered up a sacrifice for sin, and the virtue of it will continue to the end of the world. Christ is the Lamb of God that continues to take away the sin of the world, and his blood continues to cleanse from all sin, and he ever lives to make intercession for transgressors. Good men are continually sinning, and they ever stand in need of the application of pardoning grace and mercy; there are sins of the night, and the sins of the day they fall into, and nothing can expiate them but the blood and sacrifice of Christ. The repetition of these sacrifices every day, morning and night, shews that they could not really and perfectly take away sin; the cessation of them was a token of perfect atonement by Christ, which made them needless and useless: and this may teach us, that the sacrifices of prayer and praise should be morning and evening; in the morning we should express our thankfulness for the mercies of the night, and pray for the continuance of them the day following; and at the evening we should offer up the sacrifices of praise for the mercies of the day, and pray for the mercies of the night; and at both seasons should be concerned to have a fresh application of the atoning blood and sacrifice of Christ, for the taking away from us the sins of the night and day.

Ver. 40. *And with the one lamb a tenth-deal, &c.*] That is, the tenth part of an ephah, as Jarchi and Aben

Ezra, which is an omer, and held as much as a man could eat in one day, or more, see ch. xvi. 38: of flour mingled with the fourth part of an hin of beaten oil; this was a meat, or rather bread offering, which went along with the daily sacrifice, and typified Christ the food of his people, who is compared to a corn of wheat; is the finest of the wheat, and the bread of God, which came down from heaven, and gives life, food; and nourishment to men; and the beaten oil may signify the graces of the spirit in him, and the exercise of them through the many trials and sufferings he endured, and which make him savoury food to his people, as a crucified Christ is: and the 4th part of a hin of wine for a drink-offering; a hin, Aben Ezra says, was an Egyptian measure, but what reason he had for it does not appear; according to Ainsworth, the fourth part of it was a pint and a half; but according to Bishop Cumberlandⁿ, who has with great exactness calculated the Jewish measures, it was a quart and above half a pint; this was poured out upon the altar. Jarchi says there were two silver basins on the top of the altar, and there were bored in them like two small nostrils, and wine was put in the middle of them; and it flowed and went out by the way of the nostrils, and fell upon the top of the altar, and from thence descended to the bottom: this wine poured may either signify the blood of Christ shed, or poured out for the remission of sin; or the love of Christ very plentifully manifested in the offering up of himself for men, and the acceptableness of that to God: and, moreover, as sacrifices are called the bread of God, and he makes as it were a feast of them, feeding on them with delight and pleasure, it was necessary there should be wine to complete the banquet; wherefore wine is said to cheer both God and man, Judg. ix. 13. alluding to the libations of wine in sacrifices.

Ver. 41. *And the other lamb thou shalt offer at even, &c.*] See the note on ver. 39: and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof: a meat and drink offering consisting of the same things, for quality and quantity, and made in the same manner, were to be offered with the daily evening sacrifice, as with the morning one: for a sweet savour, an offering made by fire unto the Lord: for these lambs were both burnt with fire upon the altar, and therefore are called a burnt-offering in the next verse.

Ver. 42. This shall be a continual burnt-offering throughout your generations, &c.] To be offered up morning and evening in every age, as long as the Mosaic economy lasted, till he came, who put an end to it by offering up himself, the antitype of it: at the door of the tabernacle of the congregation before the Lord; that is, upon the altar of burnt-offering which stood there, see ch. xl. 29: where I will meet you to speak there unto thee; to accept of their sacrifices, give further directions of what was to be done, and answers to inquiries made of him in matters of moment and difficulty. Jarchi observes, that some of their Rabbins conclude from hence, that the holy blessed God spoke

¹ Joseph. Antiqu. l. 14. c. 4. sect. 3.

^k Misn. Pesachim, c. 5. sect. 1.

^l Misn. Tamid, c. 4. sect. 1.

^m Bartenora in Misn. Tamid, c. 4. sect. 1.

ⁿ Of Scripture Weights and Measures, c. 3. p. 86.

with Moses from off the altar of brass, after the tabernacle was set up; but others say from off the mercy-seat, as in ch. xxv. 22.

Ver. 43. *And there will I meet with the children of Israel, &c.*] Not only with Moses or with Aaron, and his successors, but with the people themselves, by granting them his gracious presence in public ordinances, giving them tokens of his good-will unto them, and of his acceptance of their offerings, hearing their prayers put up by themselves, or by the priest interceding for them, and receiving their thanksgivings for mercies bestowed, and giving them instructions by the mouth of his priests: *and the tabernacle shall be sanctified by my glory*; by his Shechinah, or the glory of the divine Majesty, dwelling in it; or it may be supplied, *the children of Israel shall be sanctified*; set apart and distinguished by his glorious presence among them; the Targum of Jonathan is, "I will be sanctified" in or by their princes, because of my glory."

Ver. 44. *And I will sanctify the tabernacle of the congregation, and the altar, &c.*] This seems to intimate that something else in the preceding verse is intended, as what should be sanctified, than the tabernacle, as we supply it; or else here is a repetition of the same thing for the confirmation of it, and both that and the altar were sanctified, or set apart for holy uses, as well as cleansed and expiated by sacrifices: *I will sanctify also both Aaron and his sons, to minister to me in the priest's office*; that is, in a ceremonial way, by separating them from the rest of the children of Israel, by washing, clothing, and anointing them, and by accepting sacrifices offered by them; for this is not to be understood of internal sanctifying grace, which, though Aaron had, and many of his sons that succeeded him, yet not all; nor was it necessary to the performance of the priestly office, though it is in all those who are a royal priesthood, and made priests as well as kings unto God; for they are a holy nation, called with an holy

calling, and unto himself, and have it both internally and externally.

Ver. 45. *And I will dwell among the children of Israel, &c.*] In the tabernacle ordered to be built for him, and which, when built, was placed in the midst of the camp of Israel; and here Jehovah dwelt as a king in his palace, near at hand to help, protect, and defend his subjects, and supply them with all things needful for them; see Deut. iv. 7. *and will be their God*; their covenant-God, their King and their God, their government being a Theocracy; their God and father, by national adoption, and from whom they might expect all good things, they continuing in obedience to his commands, by the tenure of which they held their rights and privileges, civil and ecclesiastical.

Ver. 46. *And they shall know that I am the Lord their God, &c.*] By his presence with them, by the blessings bestowed upon them, by his care of them, and kindness to them: *that brought them forth out of the land of Egypt, that I may dwell amongst them*; not only did he bring them from thence, that they might dwell in the land of Canaan, but that he might dwell among them, which was by far the greatest mercy; and not only that they might be delivered from the bondage and affliction with which they were sorely pressed, but that they might be a free people, under the protection of their King and their God, in the midst of them; all which was a great encouragement to them, and an obligation on them to attend the service of the sanctuary, and to obey the Lord in whatsoever he had enjoined or should command them: *I am the Lord their God*; of which he had given full proof and evidence by what he had done for them, and would yet give more; and to have the Lord our God is the greatest happiness that can be enjoyed, see Psal. xxxiii. 12. and cxliv. 15.

C H A P. XXX.

THIS chapter treats of the altar of incense, its form and use, ver. 1—10. of the ransom of the Israelites, with the half-shekel when numbered, ver. 11—16. of the laver for the priests to wash their hands and feet at before service, ver. 17—21. of the anointing oil, the ingredients of it, and what was to be done with it, ver. 22—33. and of the perfume, the composition and use of it, ver. 34—38.

Ver. 1. *And thou shalt make an altar to burn incense upon, &c.*] The Targums of Onkelos and Jonathan call it incense of spices, properly enough, for it was made of various spices; of which see ver. 34. and this was necessary on a natural and civil account, to remove those ill smells from the sanctuary, occasioned by the number of beasts continually slain in it; but chiefly on a religious account, to denote the acceptableness of the service of the sanctuary to God: *of shittim-wood shalt thou make it*; of the same that the altar of burnt-offering was made, which was covered with brass, but this with gold, as after related; of this sort of wood,

see the note on ch. xxv. 5. as this altar was a type of Christ, the shittim-wood may respect his human nature; which wood, though it sprung out of the earth, was not common, but choice and excellent, and very strong, durable, and incorruptible; and so Christ, though he was man made of an earthly woman in his human nature, yet was chosen out of the people, is the chiefest among ten thousand, and excellent as the cedars, the man of God's right hand, whom he made strong for himself; and though he died in it, he saw no corruption, he now lives, and will live for evermore; in which nature he acts the part of a Mediator, and intercedes for his people, and offers up their prayers, perfumed with the much incense of his mediation, to which this altar has a special respect.

Ver. 2. *A cubit shall be the length thereof, and a cubit the breadth thereof, four-square shall it be, &c.*] It was one Jewish square cubit, which is in surface, according to Bishop Cumberland, three English square feet, and about 47 square inches; which may denote

the solidity, perfection, and extensiveness of Christ's priesthood, it being unchangeable, firm, and lasting; and which passes not from one to another, and the which makes something perfect, which the law and priesthood of Aaron could not, even perfects for ever them that are sanctified; and is very extensive; the virtue of it reaches to all the elect of God, from the beginning of the world to the end of it; not his sacrifice only, but his intercession, which is principally respected; that is made for all the people of God, in all places, and in all ages, and for all things for them, both for this life, and that which is to come: *and two cubits shall be the height thereof*; so that it was as high again as it was long and broad: Christ, our interceding high-priest, is made higher than the heavens: *the horns thereof shall be of the same*; of the same wood the altar itself was made: these were a sort of spires that rose up at the four corners of the altar; and the Targum of Jonathan paraphrases the words, "and of "it its horns shall be erect;" which were chiefly for decoration and ornament; and may denote the honour and glory of Christ, as well as his power and ability to save, to the uttermost, all that come to God by him, or lay hold upon him, since he ever lives to make intercession.

Ver. 3. *And thou shalt overlay it with pure gold, &c.*] Hence this altar is sometimes called the golden altar, Num. iv. 11. Rev. viii. 3. this may figure the deity of Christ, whose head is as the most fine gold, and is in the divine nature, in the form of God, and is the brightness of his glory, and possessed of the same perfections; or rather the glorification of his human nature in heaven, where he is highly exalted, and the preciousness of his intercession, which is always powerful and prevalent, and the duration of it: *the top thereof, and the sides thereof, round about, and the horns thereof*: all and each of them were covered with gold; this altar had a top, when the altar of burnt-offering had none, but its hollow place was filled up with earth at every encampment; so Jarchi observes: this was not a grate, as the Vulgate Latin version renders it, for here were neither blood nor ashes to be let through; but it was a flat covering like the roof of a house, as the word signifies, on which was set a golden dish, with live coals and incense burning on them; and which, when burnt, was carried away: and the sides are the four sides of the frame, it being a four-square, or the two sides and two ends of it; and the horns, the four horns at each corner, all were covered with plates of gold; so that this altar was a richer and more excellent one than that of burnt-offering; and may signify the super-excellency of Christ's state of exaltation to that of his humiliation: in the latter, which the altar of burnt-offering respected, he was made of no reputation, and became obedient to the death of the cross, yea, was made sin, and a curse for his people; but in the former, which the altar of incense respected, he was raised from the dead, and had glory given him; he was raised for the justification of his people, and was himself justified in the spirit, ascended on high, was received into glory, sat down at the right

hand of God, making continual intercession for his saints: *and thou shalt make unto it a crown of gold round about*; which was partly to keep from slipping what was put upon it, but chiefly for ornament; and plainly points at the exaltation of Christ in our nature in heaven, as our interceding high-priest, where he is a priest upon his throne, and is crowned with glory and honour.

Ver. 4. *And two golden rings shalt thou make to it under the crown of it, &c.*] The crown was on the top of the altar, at the edge of it all around; and just underneath it were two rings of gold, two on each side: *by the two corners thereof, upon the two sides of it shalt thou make them*; at each corner a ring, and at each side; the use of them follows: *and they shall be for places for the staves to bear it withal*; these rings were for the staves to be put into when the altar was to be carried from place to place, as it was in the wilderness, during the travels of Israel there; and this signifies that Christ never leaves his people; when they are in the wilderness he is with them, interceding for them, providing all things necessary for their food, safety, and protection, Rev. xii. 14.

Ver. 5. *And thou shalt make the staves of shittim-wood, &c.*] Of the same wood the altar itself was made: *and overlay them with gold*; as that was; these rings and staves may be an emblem of the precious ordinances of Christ, in which he grants his presence; and where he is held forth in different ages and places as the interceding high-priest of his people, their advocate with the father, pleading continually his propitiatory sacrifice in their favour.

Ver. 6. *Thou shalt put it before the veil, &c.*] That divides between the holy and the most holy place; not within the veil in the holy of holies, but before it at the holy place, for there the altar of incense stood: Josephus^o says, between the candlestick and the table, *i. e.* of shew-bread, stood the altar of incense; now the candlestick and shew-bread were in the holy place; and with this account the Talmudists^p agree, who say, that the table was in the north, distant from the wall two cubits and a half, and the candlestick on the south, distant from the wall two cubits and a half, and the altar was in the middle, and stood between them: and Maimonides^q gives the like account of its situation, which is here further described: *that is by the ark of the testimony*; which veil was by it, before which the altar was placed; the ark of the testimony was the chest or coffer in which the law was put, and which was the testimony of the will of God, from whence it had this name; and it stood in the most holy place; and not by it in the same place, but over-against it, in the holy place stood the altar of incense: *before the mercy-seat, that is over the testimony*; the mercy-seat that was over the ark, a lid or cover to it, where the testimony was; and towards this, before the face of it, was the altar of incense, where the priest officiating, looked directly towards it; having that in view for the acceptance of the people's prayers to God through Christ, which they were making whilst he was

^o Antiqu. l. 3. c. 6. sect. 8.
^p T. Bab. Yoma, fol. 32. a.

^q Hilchot Beth. Habcchirah, c. 1. sect. 7.

burning the incense: *where I will meet thee*; as he had before promised, ch. xxv. 22.

Ver. 7. *And Aaron shall burn thereon sweet incense every morning, &c.*] This in after-times was done by a common priest, who obtained this service by lot, as we find in the times of Zacharias, Luke i. 9. the incense was fetched out of the house of Abtines, where it was made, and burning coals were taken off of the altar of burnt-offering in a vessel, and the incense was spread upon them and burnt: the Jewish canons about this matter run thus[†]; he that was worthy of, or allotted to, the incense, took a vessel that held three kabs, and a bowl in the midst of it, full and heaped up with incense, and took a silver censer, and went up to the top of the altar, and moved the coals to and fro, and took them and went down and poured them into a golden censer: and again[‡], he that was worthy of, or allotted to, a censer, gathered the coals upon the top of the altar, and spread them with the edges of the censer, and bowing himself went out; and he that was worthy of, or allotted to, the incense, took the bowl out of the midst of the vessel, and gave it to his friend or neighbour: and he that burns the incense may not burn until the president says to him, burn; and if he was an high-priest, the president says, lord high-priest, burn; the people depart, and he burns the incense, and bows and goes away: the burning of the sweet incense was typical of the mediation and intercession of Christ; the burning coals typified his sufferings, which were painful to his body, and in which he endured the wrath of God in his soul, and both must be very distressing to him: the incense put upon these shews that Christ's mediation and intercession proceeds upon his sufferings and death, his bloodshed, satisfaction, and sacrifice; which mediation of his, like the sweet incense, is frequent, is pure and holy, though made for transgressors, and there is none like unto it; there is but one Mediator between God and man: likewise this was typical of the prayers of the saints; and at the same time that the incense was burnt the people were at prayer, which was set before the Lord as incense, see Psal. cxli. 3. Luke i. 10. these go upwards to God, and come up with acceptance to him, from off the golden altar, being offered up to him by Christ, with his much incense, through his blood and righteousness, and are pure, holy, fervent, and fragrant, and called odours, Rev. v. 8. and viii. 3, 4. *when he dresseth the lamps, he shall burn incense upon it*; which he did every morning he went into the holy place, where the candlestick with its lamps was; these he trimmed and dressed, snuffed those that were ready to go out, lighted those that were gone out, supplied them with oil and wicks, and cleared the snuff-dishes, and the like: now near to the candlestick stood the altar of incense, so that when the priest looked after the one, he did the service of the other; and hence we learn, that our intercessor and lamplighter is one and the same; he that was seen amidst the golden candlesticks dressing the lamps of them, appears at the golden altar with a golden censer, to offer up the prayers of his saints, Rev. i. 13. and viii. 3, 4. and we

learn also, that the light of the word and prayer should go together, as they do in faithful ministers and conscientious Christians, who give themselves up unto and employ themselves therein; the one to and in the ministry of the word and prayer, and the other to and in the reading and hearing of the word and prayer.

Ver. 8. *And when Aaron lighteth the lamps at even, he shall burn incense upon it, &c.*] In the evening the priest went into the holy place to light the lamps that were gone out, see the note on ch. xxvii. 20. at the same time he burnt incense on the altar; and as the daily sacrifice was offered up morning and evening, so the incense was burnt every morning and evening, and much about the same time: the Jews say[†], that the incense of the morning was offered between the blood (*i. e.* the sprinkling of the blood of the daily sacrifice) and the members, or the laying of the pieces on the altar; and the incense of the evening was between the pieces and the drink-offering: and with this Philo agrees[‡], who says, twice every day most fragrant odours were offered, at the sun rising and setting, before the morning and after the evening sacrifice: *a perpetual incense before the Lord throughout your generations*; thus Christ's mediation and intercession is constant and continual; as his sacrifice continually takes away the sin of the world, in which it was the antitype of the daily sacrifice; so his blood continually speaks for peace and pardon, and every blessing of grace for his people, in which it is the antitype of the morning and evening incense; for he ever lives to make intercession; and so the prayers of the saints are directed to God both morning and evening, and they cease not praying as long as they live.

Ver. 9. *Ye shall offer no strange incense thereon, &c.*] Which had not the same, but was made of other materials, or had more or fewer; whatever was not exactly the same was not to be offered; and so to make use of other mediators than Christ, whether angels or men, or to put up prayer to God for the sake of our own righteousness, pleading the merits of our works, and not the blood, righteousness, and sacrifice of Christ, is to offer strange incense, unacceptable to God, and which will be of no avail to men: *nor burnt sacrifice, nor meat-offering*; these were to be offered and burnt upon the altar of burnt-offering; *neither shall ye pour drink-offering thereon*; as upon the other altar; every thing in God's worship and service was to be done in the proper place and order; these offerings and sacrifices, though they were by divine appointment, yet must be offered on that altar which was peculiar for them.

Ver. 10. *And Aaron shall make an atonement upon the horns of it once in a year, &c.*] On the day of atonement, as the Targum of Jonathan, and so Jarchi and Aben Ezra explain it; and the atonement here referred to seems to be an atonement for the altar itself, see Lev. xvi. 18, 19. and as the altar of burnt-offering was first expiated and then used, ch. xxix. 36, 37. so it seems the altar of incense had not only an atonement made on it, but for it: and this was done *with the blood of the sin-offering of atonement*; by

[†] Misn. Tamid, c. 5. sect. 4, 5.

[‡] Ibid. c. 6. sect. 2, 3.

[†] Misn. Yoma, c. 3. sect. 4.

[‡] De Victimis, p. 836.

sprinkling the blood of that offering upon the horns of it, as we learn from the afore-mentioned place; and this shews that Christ's mediation and intercession is founded upon the virtue of his blood, and the efficacy of his atoning sacrifice, see 1 John ii. 1, 2. *once in the year shall he make atonement upon it, throughout your generations*; which proves the insufficiency of all legal sacrifices of themselves to take away sin, since every year, as the apostle observes, there was a remembrance of it, Heb. x. 3, 4. *it is most holy unto the Lord*; either the atonement made on the day of atonement, which was a most holy part of service, and pointed at the great atonement made by the most holy One, the Son of God; or this altar thus expiated, and devoted to sacred use, was reckoned a most sacred one to the Lord, and so was to have nothing offered upon it but what he ordered; with which Jarchi agrees in his note, "the altar is sanctified to these things only, and not to any other service."

Ver. 11. *And the Lord spake unto Moses, &c.*] Continued his discourse; or, there being some intermission, reassumed it: *saying*; as follows.

Ver. 12. *When thou takest the sum of the children of Israel, after their number, &c.*] An account of them, how many they are; which was sometimes done, and was proper to be done, especially in time of war; though the present case seems to be for the sake of raising money for the tabernacle and the service of it: *then shall they give every man a ransom for his soul unto the Lord, when thou numberest them*; which was not done yearly, nor was it perpetual; we have but two instances of it after this until the times of David, Numb. i. 2. and xxvi. 2. yet it seems to have been a yearly tax or tribute, in the times of Christ, Matt. xvii. 24. and xxi. 12. see the notes there; and in the Mishnah is a whole treatise called *Shekalim*, in which an account is given of the time and manner of collecting this ransom-money, and for what uses, and who were obliged to pay it, and who not; on the first of Adar (or February) they proclaimed concerning the payment of it, on the 15th the tables were set for that purpose, and on the 25th the proper persons sat in the sanctuary to receive it: this was typical of the ransom of souls by Christ, who are not all the world, for they are ransomed out of it, but Israelites, the whole mystical Israel of God, and are a numbered people; their names are written in the book of life, they are told into the hands of Christ, are exactly known by God and Christ; and these are many and even numberless to men: *that there be no plague amongst them when thou numberest them*; as there was when David numbered them; which some have thought was owing to the non-payment of the ransom-money after mentioned; the Septuagint version is, *no fall*, the ransom of souls by Christ preserves them from a total and final fall by sin into everlasting ruin and destruction; or, no death, as the Targum of Onkelos, for redemption by Christ secures from the second death, and even from a corporal death as a penal evil.

Ver. 13. *This they shall give, every one that passeth among them that are numbered, &c.*] And their num-

ber, according to Jarchi, was known by what was paid; for he says the sum was taken not by heads, but every one gave the half-shekel, and by counting them the number was known, as follows: *half a shekel after the shekel of the sanctuary*; that is, after the standard of a shekel kept in the sanctuary as a rule for all; and so Jarchi paraphrases it, "according to the weight of a shekel, which I have fixed for thee to weigh, the shekel of the sanctuary." It was about 14 pence: *a shekel is twenty gerahs*; a gerah being the 20th part of a shekel, it was not quite three halfpence of our money: *an half-shekel shall be the offering of the Lord*; which was to be offered to him for the ransom of souls, whose lives were forfeited by sin; and of the redemption of which this was an acknowledgment; and was typical of the ransom-price of souls by Christ, which is not silver or gold, but his precious blood, his life, himself, which is given as an offering and sacrifice to God, in the room and stead of his people; and which is given to God, against whom sin is committed, the lawgiver, whose law is broken, the Judge, whose justice must be satisfied, and the creditor, to whom the price must be paid.

Ver. 14. *Every one that passeth among them that are numbered, from twenty years old and above, &c.*] Even Levites, Israelites, proselytes, and servants freed, but not women, bond-servants, or children: *shall give an offering to the Lord*; the half-shekel before mentioned.

Ver. 15. *The rich shall not give more, and the poor shall not give less than half a shekel, &c.*] Which shews that the Israelites were alike in the esteem of God, their worldly circumstances making no difference; their souls being alike, the same ransom-price was given for them; and that they were all to have an equal share in the service and sanctuary of God, and the price was set so low, that the poorest man might be able to pay it: and even Maimonides⁷ says, if he lived on alms, he was to beg it of others, or sell his clothes from off his back to pay it. This shews the equality of the redeemed and ransomed of the Lord; for though some sins and sinners are greater than others, and some are redeemed from more sins than others, yet all sins being infinite, as committed against an infinite God, but one price is paid for all, and that is the precious blood of Christ, the son of God, an infinite and divine Person; hence all the ransomed ones have the same faith, righteousness, salvation, and eternal life: *when they give an offering unto the Lord, to make atonement for your souls*; which have sinned, are liable to death for it, are the more excellent part of men, and require a great price for the redemption and ransom of them; and hence it is so great a blessing to be ransomed, because it is the ransom of the soul: and such is the efficacy of Christ's ransom, that it is a full atonement for the souls of men, and their sins, and completely delivers from sin, Satan, the law, death, and hell.

Ver. 16. *And thou shalt take the atonement-money of the children of Israel, &c.*] The half-shekel, the ransom of their souls: *and shalt appoint it for the service of the tabernacle of the congregation*: for the building of the tabernacle, for the repairs of it, and for the

⁷ Mishn. Shekalim, c. 1. sect. 1, 3.

⁸ Ibid.

⁷ Hilchot Shekalim, c. 1. sect. 1.

sacrifices offered in it; particularly we find that this first collection this way was appropriated to the silver sockets of the sanctuary, and the veil, for the silver hooks, and for the pillars, ch. xxxviii. 27, 28: *that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls; to put them in mind that they were sinners, that their lives were forfeited, that a ransom-price was given and accepted of God, that hereby atonement, in a typical sense, was made for them; and this was before the Lord, as a token of their gratitude to him, and of their acknowledgment of the favour.*

Ver. 17. *And the Lord spake unto Moses, &c.]* Again, at another time, and upon another subject: *saying, as follows.*

Ver. 18. *Thou shalt also make a laver of brass, and his foot also of brass, to wash withal, &c.]* For Aaron, and his sons, and the priests in succession, to wash at before their entrance on their ministry; and denotes in general the necessity of purity, in order to minister in the priestly office; and which was in its perfection in Christ, who being holy and harmless, was an high-priest becoming us, and suitable to us, qualified to offer himself without spot to God, and to take away sin; of which purity his baptism in water might be a symbol, which he submitted to before he entered publicly on the execution of his office as a prophet and priest; and as this may respect the ministers of the Gospel, it shews that they should be pure and holy in their lives and conversations, and be examples in purity of conversation to others: and as this may chiefly respect all the saints who are priests unto God; it may be either typical of the laver of regeneration, in which grace, comparable to water, is given, and in which a clean heart is created; and which has an influence on purity of life and conversation, and secures from death: or rather of the blood of Christ, the laver and fountain to wash in for sin and uncleanness; which is large and capacious for all the priests of the Lord, and stands open and uncovered for all to come unto; and as this was made of brass, and that brass the looking-glasses of the women, ch. xxxviii. 8. as it may respect the laver of regeneration, may denote the durability of that grace, which is an immortal seed, a well of living water, springing up to everlasting life, and was a clear evidence of election of God, and redemption by Christ; and as it may be an emblem of the blood of Christ, it signifies the duration and continued virtue of that blood to cleanse from all sin; and that such who are washed in it, and cleansed by it, are not only beheld as clean and pure by the Lord, but in their own sight also, God having caused their iniquities to pass from them, and justified them from them by his blood: *and thou shalt put it between the tabernacle of the congregation and the altar.* that is, the altar of burnt-offering, which was by the door of the tabernacle; and between that and the tabernacle or tent of the congregation stood the laver for the priests to wash in, just as they entered into the tabernacle, ch. xl. 29—32. it stood inclining to one of the

sides, as Aben Ezra says; a little on the south side, as Jarchi observes: *and thou shalt put water therein; or order it to be put in for the use next mentioned.*

Ver. 19. *For Aaron and his sons shall wash their hands and their feet thereat.]* Not in it, but at it; the laver had mouths or spouts, as Ben Melech says, from whence the water flowed when the priests washed their hands and feet at it; and so Bartenora says², they did not wash out of the laver, but from water flowing out of it; it is said *out of it*, not in it; it seems at first there were but two of these spouts; for it is said³ Ben Katin made twelve spouts or cocks, which had but two before; so that 12 priests could wash their hands and feet at one time, and which they could do at once, presently, by putting the right hand on the top of the right foot, and the left hand upon the left foot, as both Jarchi and Ben Melech relate: and now the hands being the instruments of action, and the feet of walking, this shews that the actions of good men, the priests of the Lord, and their walk and conversation, are not without sin, and that these need washing in the laver of Christ's blood, to which there must be daily application, see Zech. xiii. 1. Rev. vii. 14. Our Lord seems to have reference to this ceremony, John xiii. 10. The Egyptian priests washed twice every day in cold water, and twice every night⁴.

Ver. 20. *When they go into the tabernacle of the congregation, they shall wash with water, &c.]* The laver standing near the door of the tabernacle, they washed at it as soon as they entered; and no man, we are told⁵, entered into the court before he washed, even though he was clean; though he had contracted no filthiness, and even though he had washed his hands and feet at home, he was obliged to do it when he went into the tabernacle, before he attempted to perform any service. This intimates to us the necessity as of pure hearts, so of pure hands, in order to compass the altar of God, to attend public worship, and particularly prayer, in which holy hands should be lifted up, 1 Tim. ii. 8. Psal. xxvi. 6: *that they die not*; sin exposes to death, eternal death; that is the wages of it, and it is only the blood of Christ, and being washed in that, that can secure from it: *or when they come near to the altar to minister*; to the altar of burnt-offering to minister there, by laying on the wood and the pieces in order, and burning them on it, as follows: *to burn offering made by fire to the Lord*; no man was fit for this service, or might be admitted to it, until he was washed; and it was usual among other nations to wash before they entered on religious service⁶; even in the East Indies, the priests don't sacrifice to their idols before they wash in water that is about the temple⁷; which seems to be a satanical imitation of this practice among the Jews.

Ver. 21. *So they shall wash their hands and their feet, that they die not, &c.]* By the immediate hand of God, who would so greatly resent such a neglect of his command; and by how much easier it was to perform it, by so much the more were they inexcusable, and to be treated with greater severity; and this is repeated,

² In Misn. Zebachim, c. 2. sect. 1.

³ Misn. Yoma. c. 3. sect. 10.

⁴ Herodot. Enterpe, sive, l. 2. c. 37.

⁵ Misn. Yoma, c. 3. sect. 3.

⁶ Vid. Outram de Sacrificiis, l. 1. c. 6. sect. 14.

⁷ Vartoman. Navigat. l. 5. c. 23.

that they might carefully observe it, lest they perish: and it shall be a statute for ever to them, even to him and to his seed, throughout their generations; to be observed by Aaron and his descendants in all ages, as long as their priesthood lasted, until the Messiah should come, and wash all his people, his priests, with his own blood, from all their sins, Rev. i. 5, 6.

Ver. 22. *Moreover, the Lord spake unto Moses, &c.*] Some little time afterwards, whilst he was yet with him on the mount: saying: as follows.

Ver. 23. *Take thou also unto thee principal spices, &c.*] To make the anointing oil with, and are as follows: of pure myrrh 500 shekels; it is strange that Saadiah, and so Maimonides^f, should take this for musk, which comes from a beast, and is confuted by Aben Ezra from Cant. v. 1. from whence it plainly appears to be what comes from a tree; and the word *mor*, here used, gives the tree the name of myrrh almost in all languages. And it is justly mentioned first among the chief of spices; since, as Pliny^g says, none is preferred unto the stacte or liquor that flows from it, that which is pure myrrh, unmixed, unadulterated; or myrrh of freedom^h, which flows freely, either of itself, or, when cut, which is the best; and this was fitly used as a principal ingredient in the anointing oil, since oil was made out of it itself, called oil of myrrh, Esth. ii. 12. and as a shekel is generally supposed to weigh half an ounce, the quantity of this to be taken was 250 ounces: and of sweet cinnamon half so much, even 250 shekels; or 125 ounces: it is here called sweet cinnamon, to distinguish it from that which was not sweet; so Jarchi observes, “there is one sort “that has a good smell and taste, another that has not, “but is as wood (common wood), therefore it was necessary to say sweet cinnamon.” So Plinyⁱ speaks of two sorts of it, one whiter, and another blacker; sometimes the white is preferred, and sometimes the black is commended. The cinnamon-tree grows in great plenty in the island of Zeilon in India, as Vartomanus^k relates, who says it is not much unlike a bay-tree, especially the leaves; it beareth berries as does the bay-tree, but less and white; it is doubtless no other than the bark of a tree, and gathered in this manner; every third year they cut the branches of the tree—when it is first gathered it is not yet so sweet, but a month after, when it waxeth dry; and with this Pliny^l agrees, who says it is not odorous whilst it is green. Pancirollus^m reckons cinnamon among the things that are lost; and says, that we have no knowledge of the true cinnamon; and reports from Galen, that in his time it was so scarce, that it was rarely found but in the cabinets of emperors. Plinyⁿ makes mention of it, as used in ointments: and of sweet calamus 250 shekels; or 125 ounces; and this is called sweet, because there is a calamus that is not sweet, as Jarchi; this is the same

with the sweet cane from a far country, Jer. vi. 20. from India, as is generally thought; but rather perhaps from Sheba, or some part of Arabia; it must be nearer at hand than India, from whence the Israelites had these spices; and Moses is bid to take them, as if they were near indeed; and Pliny speaks of myrrh, and of sweet calamus, as growing in many places of Arabia, and of cinnamon in Syria^o; and Dionysius Periegetes^p mentions calamus along with frankincense, myrrh, and cassia, and calls it sweet-smelling calamus; and so Strabo^q speaks of cassia and cinnamon as in Arabia Felix; and Diodorus Siculus^r makes mention of all these in Arabia, and of cassia that follows.

Ver. 24. *And of cassia 500 shekels, &c.*] Or 250 ounces: after the shekel of the sanctuary; according to the standard weight kept there. This cassia was not the cassia solutiva, which is of a purgative nature, and now in use in physic, but the cassia odorata, or the sweet-smelling cassia: which, Pancirollus^s says, some take to be the nard, out of which a most sweet oil is pressed; and Servius^t says, that cassia is an herb of a most sweet smell. Pliny^u speaks of it along with cinnamon; and Galen says, when cinnamon was wanting, it was usual to put in its stead a double quantity of cassia^v; Leo Africanus speaks of trees in Africa bearing cassia, and which chiefly grew in Egypt^w; and of oil-olive an hin; containing 12 logs: according to Godwin^x, it was of our measure three quarts; but, as Bishop Cumberland has more exactly calculated it, it held a wine-gallon, a quart, and a little more: this was the purest and best of oil, and most fit and proper to be a part of this holy anointing oil.

Ver. 25. *And thou shalt make it an oil of holy ointment, &c.*] All the above spices and oil being put together, an ointment was to be made out of them, not thick, as ointments usually are, but a liquid to be poured, and therefore called an oil of ointment, and holy, because devoted only to sacred uses: an ointment compound after the art of the apothecary: or confectioner; the spices bruised, and pounded, and mixed together, and boiled or distilled, and so an oil or ointment extracted from them: it shall be an holy anointing oil; for the uses next mentioned: it signified the Holy Spirit of God, and his graces, that oil of gladness with which Christ and his people are anointed; and is that anointing which teacheth all things, see Psal. xlv. 7. Isa. lxi. 1, 3. Acts x. 38. 1 John ii. 20, 27. comparable to these several spices, and oil-olive, for their sweet smell, cheering and reviving nature, and suppling quality, and for their valuableness and preciousness, and of which there was a certain weight and measure; for though Christ received this unction without measure, yet there is a certain measure of grace and gifts bestowed upon his people, and by which they are made holy and fit for their master's use.

^f Cele Hamikdash, c. 1. sect. 3.

^g Nat. Hist. l. 12, 15.

^h מירר מירר myrrhæ libertatis, Montanus, Vatablus; myrrhæ sponse fuentis, Tigurine version.

ⁱ Ibid. c. 19.

^k Navigat. l. 6. c. 4.

^l Ut supra.

^m Rem. Memorab. sive Deperd. par. 1. tit. 9. p. 28.

ⁿ Ib. l. 15. c. 7.

^o Nat. Hist. l. 12. c. 15, 22, 28.

^p Orb. Descript. l. 937.

^q Geograph. l. 16. p. 538.

^r Bibliothec. l. 2. p. 134.

^s Ut supra, tit. 11. p. 30.

^t In Virgil. Bucol. Eclog. 9.

^u Ut supra, c. 19.

^v Apud Dalechamp in Plin. ib.

^w Descriptio Africae, l. 9. p. 752.

^x Moses & Aaron, l. 6. c. 9.

Ver. 26. *And thou shalt anoint the tabernacle of the congregation therewith, &c.*] It cannot be thought the whole of it should be anointed all over, but only a part of it for the whole; and this was either typical of the human nature of Christ, the true tabernacle God pitched, and not man, and which was anointed with the Holy Ghost; or of the church and people of God, who are an holy tabernacle or temple of the Lord, and who receive the unction from the holy One: *and the ark of the testimony*: the chest where the law was, and stood in the most holy place of the tabernacle; and was a type of the Messiah, the anointed One, in whose heart the law was, and who is the fulfilling end of it for righteousness.

Ver. 27. *And the table, and all his vessels, &c.*] The shew-bread table, with all things appertaining to it, rings, staves, dishes, spoons, bowls, &c. all were anointed; which had respect to Christ, and the communion of his people with him, feeding on him, that food which endures for ever, whom God the father has sealed and sanctified: *and the candlestick and his vessels*: an emblem of the church, and of the light of the word held forth in it, which being accompanied with the grace of the spirit of God, is the savour of life unto life: *and the altar of incense*: on which the odours, the prayers of the saints, come up before God through the mediation of Christ.

Ver. 28. *And the altar of burnt-offering, with all its vessels, &c.*] Pans, shovels, basins, &c. and this altar particularly was sprinkled with it seven times, Lev. viii. 10, 11: *and the laver, and his foot*: the laver of brass for the priests to wash their hands and feet in, and the foot or base of it on which it stood, see ver. 18.

Ver. 29. *And thou shalt sanctify them, that they may be most holy, &c.*] By anointing them, and so be set apart for sacred uses only; as by the grace of the Holy Spirit, the people of God, the vessels of mercy, are really sanctified, and made meet for the master's use; and therefore it is called the sanctification of the spirit, which is true holiness, in opposition to typical or ceremonial holiness, here intended; and if this holy anointing oil made those things most holy that were anointed with it, how much more must the grace of the spirit those who partake of it; and though it is at present imperfect, it will be perfected, and become complete holiness, without which no man can see the Lord: *whatsoever toucheth them shall be holy*: as is said of the most holy altar, ch. xxix. 37. see the note there. The Targum of Jonathan interprets it of persons that approach these holy places, and things so anointed and sanctified, paraphrasing the words thus; "whosoever cometh unto them of the priests shall be holy, but of the rest of the tribes shall be burnt with flaming fire before the Lord."

Ver. 30. *And thou shalt anoint Aaron and his sons, &c.*] Them alone, and not others, as Aben Ezra, who were typical of Christ anointed with the spirit of God without measure, to his various offices of prophet, priest and King; and also of all the saints, who are anointed priests to God, to offer up spiritual sacrifices acceptable to God through Christ: *and consecrate them, that they may minister unto me in the priest's*

office: by anointing them, and by other rites mentioned in the preceding chapter; whereby they were set apart for that office, and were qualified for it, and had authority to exercise it.

Ver. 31. *And thou shalt speak unto the children of Israel, &c.*] When he was come down from the mount, and gave the instructions about the making and using of this oil: *saying, this shall be an holy anointing oil unto me throughout your generations*; Abarbinel, and other Jewish writers, conclude from hence, that this self-same oil, which was made by Moses, lasted throughout the generations to the times of Josiah, when it was hid with other things; but this notion is justly exploded by Aben Ezra; it is not probable, that so small a quantity that was now made, which is supposed by some to be no more than a gallon and a half of wine-measure, should suffice so long: it does not seem to be more than what was sufficient for present use; for the anointing of so many persons and things as were anointed, and much less to be sufficient for the anointing of priests and kings in after-times, until that period. This cannot be supposed without a miraculous interposition, to which the Talmudists² fly, and observe, that there were many miracles in this affair; but there is no need to have recourse to them, since, for aught that is said, it might be made again in like manner for sacred uses, which is meant by the phrase *unto me*; though it might not be made for any other use, private or profane.

Ver. 32. *Upon man's flesh shall it not be poured, &c.*] That is, not upon common men, or on men's flesh in common, as was usual at feasts and entertainments in the eastern countries, see Psal. xxiii. 5. Luke vii. 46. but this was not to be used on such occasions, otherwise it was poured on the flesh of some men, as Aaron and his sons, on whose head it was poured and ran down to the beard: *neither shall ye make any other like it, after the composition of it*; for private uses: *it is holy, and it shall be holy unto you*; it was set apart for sacred use by the Lord, and so it was to be reckoned by them, and not to be used in any way, or for any other purpose than he had directed: all which shews, that the grace of the spirit belongs to the Lord's people, his priests; other men are carnal, and have no lot or part in this matter, and are not to be admitted to holy ordinances, as if they were holy persons; nor is fellowship in holy things to be allowed them; nor is counterfeit grace of any avail, which, though it may bear a likeness to true grace, is not that, nor to be so accounted, nor rested on, as feigned faith, the hypocrite's hope, dissembled love, and pretended humility.

Ver. 33. *Whosoever compoundeth any like it, &c.*] For his own use, or for any other than what God appointed it for: *or whosoever putteth any of it upon a stranger*: meaning not a Gentile, an alien from the commonwealth of Israel; though Japhet interprets it of such a stranger who was not of the children of Israel; this Aben Ezra says is not right, but he says it means one that is not of the seed of Aaron; and so the Targum of Jonathan, "upon a profane person (or a common person, a laic) that is not of the sons of Aaron:" though the kings of Israel seem to

² Massachet Cerithot, fol. 5. 2. & Horayot, fol. 11. 2.

be an exception to this, which might be by a special order from the Lord; yet it is a question whether it was with this, or with common oil, that they were anointed: indeed, the oil with which Solomon was anointed was taken out of the tabernacle, 1 Kings i. 39. *shall even be cut off from his people*; either by death, by the immediate hand of God inflicting some disease upon him, or by excommunication from the congregation of Israel, or by not favouring him with any posterity, to keep up his name in the nation.

Ver. 34. *And the Lord said unto Moses, &c.*] In a continued discourse, or some time after the former, though more probably at the same time; since it concerns the incense to be offered on the altar of incense, about which directions are given in the former part of the chapter: *take unto thee sweet spices*: which are as follow, *stacte, onycha, and galbanum*; the former of these has its name from dropping; and of the same signification is the Hebrew word *Nataph*, here used. Paucirollus says^a, myrrh is a drop or tear distilling from a tree in Arabia Felix; and stacte is a drop of myrrh, which is extracted from it, and yields a most precious liquor: and so Pliny^b relates, that myrrh-trees sweat out of their own accord, before they are cut, what is called stacte, to which nothing is preferable: though some naturalists, as Theophrastus and Dioscorides^c speak of this as flowing from it when it is cut; however, all agree it is a liquor that drops from myrrh; though the Targums of Jonathan and Jerusalem interpret it *balsam or rosin*; as does Jarchi on the place, and Maimonides^d: the second of these, *onycha*, has its name from being of the colour of a man's nail, as the onyx-stone is, and is the same with the *unguis odorata or blatta byzantia*. Jarchi says it is the root of a spice, smooth and shining like a man's nail. It is by some "understood of *laudanum or bdellium*"; but "the greatest part of commentators explain it by the *onyx*, or the odoriferous shell, which is a shell like "to that of the shell-fish called *purpura*: the onyx is "fished for in watery places of the Indies, where grows "the *spica nardi*, which is the food of this fish, and "what makes its shell so aromatic: they go to gather "these shells when the heat has dried up the marshes. "The best onyx is found in the Red sea, and is white "and large, the Babylonian is black and smaller; this "is what Dioscorides says of it^e." And the best being found in the Red sea, it may be reasonably supposed it was what Moses was bid to take. In all India, it is the principal thing in all perfumes, as the aloe is in pills^f; the Targum of Jonathan interprets it by *costus*; and the Jerusalem Targum by spike of myrrh, meaning perhaps spikenard. The last of these, *galbanum*, what now goes by that name, is of a very ill smell, and therefore can't be thought to be one of these sweet spices; but another is meant, and which, by its name *Cheibannah*, was of a fat and unctuous nature; though Jarchi says, galbanum, whose smell is ill, is put among the spices; and Maimonides^g and Kimchi^h

describe it like black honey, and of an offensive smell; but it must be something odoriferous, and therefore most likely to be the galbanum Plinyⁱ speaks of as growing on Mount Amanus in Syria, which he mentions along with several sorts of balsams, and as a sort of frankincense; and the Vulgate Latin version, to distinguish it, calls it *galbanum of a good smell*: these *sweet spices with pure frankincense*; for which Sabaea in Arabia Felix was very famous, and was called the thuriferous country, as Pliny^k says; who observes that there were in it two times of gathering the frankincense, the one in autumn, that which was white, and the purest, the other in the spring, which was reddish, and not to be compared with the former: *of each shall there be a like weight*; just as much of one as of the other: in the Hebrew text it is, *alone by alone*; and the sense may be, that each spice was beaten alone, and after that mixed, as Aben Ezra, or weighed alone, and then put together.

Ver. 35. *And thou shalt make it a perfume, &c.*] By mixing the above spices together: *a confection after the art of the apothecary*; in the manner they beat, compound, and mix several ingredients together: *tempered together*; or *salted*^l, with salt of Sodom, as Aben Ezra interprets it; and Maimonides^m says, there was a fourth part of a kab of salt of Sodom put into it: and whether this incense or perfume respects the intercession of Christ or the prayers of his people, they are both savoury and acceptable to God, the latter on account of the former; in all sacrifices salt was used, and every spiritual sacrifice of ours should be seasoned with grace: *pure and holy*; such should be the prayers of the saints, and such most certainly is the mediation of Christ, which is his much incense.

Ver. 36. *And thou shalt beat some of it very small, &c.*] Or every one of the spices; for this does not seem to respect any different usage of some part of the incense from the rest; but it was all to be beat very small, that it might mix together the better, and be easier spread upon the coals, and the smoke thereof go up the sooner: *and put of it before the testimony in the tabernacle of the congregation*; that is, upon the altar of incense, which was placed there, ver. 6. and here it was to be put in order to be burnt, not to be kept, either to be looked at, or smelled to: *where I will meet with thee*; see the note on ver. 6. *it shall be unto you most holy*; reckoned by them most sacred, and not to be put to any private or profane uses.

Ver. 37. *And as for the perfume which thou shalt make, &c.*] As above directed: *ye shall not make to yourselves according to the composition thereof*: that is, for their own use, for the scenting of their rooms, or to snuff up, or smell to, as in the next verse: *it shall be unto thee holy for the Lord*; separated entirely for his service, to be burned upon his altar, and to be no otherways used.

Ver. 38. *Whosoever shall make like unto that, to smell thereto, &c.*] A man might make a perfume

^a Rer. Memorab. & Deperd. par. 1. tit. 12. p. 32.

^b Nat. Hist. l. 12. c. 15.

^c Apud Dalechamp. in Plin. ib.

^d Cele Hamikdash, c. 2. sect. 4.

^e Calnet's Dictionary on the word *Onycha*.

^f Vid. Scheuchzer. Physic. Sacr. vol. 2. p. 243.

^g Cele Hamikdash, c. 2. sect. 4.

^h Sepher Shorash. Rad. קלב. פד.

ⁱ Nat. Hist. l. 12. c. 15.

^k Ib. c. 14.

^l סמלית salutum, Montanus, Drusius, Junius & Tremellius, & Piscator.

^m Cele Hamikdash, c. 2. sect. 3.

of the same ingredients, and of the same weight, and exactly like it, but not to burn for his own delight and pleasure; but if he made it and sold it to the congregation, as Jarchi observes, he was not guilty; but

if it was for his own private use and pleasure, then he *shall even be cut off from his people*; see the note on ver. 33.

C H A P. XXXI.

IN this chapter an account is given of the persons whom God had chosen, and qualified for the work of building the tabernacle, and all things relating to it, and for the direction and oversight thereof, ver. 1—6. and an enumeration is made of the several things that were to be wrought, some in one way, some in another, ver. 7—11. the law of the sabbath is repeated, and the violation of it made death, ver. 12—17. and the chapter is concluded with observing, that at the close of the above orders, two tables of stone, with the law written upon them by the finger of God, were given to Moses, ver. 18.

Ver. 1. *And the Lord spake unto Moses, &c.*] After the Lord had given Moses instructions about building a tabernacle, the model of which he had shewn him, and what should be the furniture of it, who should minister in it, and what clothes they should wear, he acquaints him that he had provided artificers for this service; which would prevent doubts and objections that might rise up in the mind of Moses, how and by whom all this should be done; since the children of Israel had not been brought up, nor used to any curious work in Egypt, out of which they were but just come: *saying*: as follows:

Ver. 2. *See, I have called by name Bezaleel, &c.*] Had pitched upon, chosen, and distinguished him particularly from all other men to be the architect or chief master-builder of the tabernacle, and to be the director and overseer of the whole work relating to it: the Targums of Jonathan and Jerusalem paraphrase it, "*I have called with a good name Bezaleel*:" as if respect was to be had to his name Bezaleel, as given him by God, and very expressive and significant; whereas the phrase of calling *by name* does not signify the imposing of a name upon him, but the singular and personal choice of him to an office: indeed, his name Bezaleel is very significant, and may be rendered, *in the shadow of God*; and he was under the shadow, influence, and protection of the Lord, and was called to be concerned in making those things, which were shadows of good things to come; and he may be considered in all as a type of Christ, who is the chief and master-builder of his church, has the care and oversight of it, and under whom others work; for except he build the house, they labour in vain that build it; he was called by name, or eminently chosen to this work, he took not this honour to himself, but was called of God, as Bezaleel was, and was hid and abode under the shadow of the Almighty all the while he was concerned in it, see Psal. xci. 1. Isa. xlix. 1, 2. *the son of Uri, the son of Hur, of the tribe of Judah*; Bezaleel's father's name was Uri, which signifies, *my light*; and his grandfather's name Hur,

which has the signification of liberty or freedom; the same that Moses left with Aaron to judge the people of Israel during his stay in the mount, and is thought to have been the husband of Miriam; so that his grandfather being living, he may be supposed to be but a young man: the Jews say^a he was but 13 years of age when he was employed in this service, but that is not probable; though indeed his antitype, when but 12 years of age, said, *wist ye not that I must be about my father's business?* his father, whom he calls Uri, my light, Psal. xxvii. 1. he being the brightness of his father's glory, and the express image of his person; and is the son of God that makes men free, and they are free indeed; and of whom it is evident that he sprung out of the tribe of Judah, a tribe greatly honoured of God.

Ver. 3. *And I have filled him with the spirit of God, &c.*] Not with the special graces of the spirit, or with spiritual gifts fitting for spiritual service in the knowledge of spiritual things, and the instruction of men in them, though, no doubt, he might have them; but with the gifts of ingenuity and skill in manual arts, and mechanical operations, as follows: *in wisdom, and in understanding, and in all manner of workmanship*; these explain what is meant by the spirit of God he was filled with; namely, with a sufficient measure of natural wisdom, knowledge, and understanding in all sorts of workmanship hereafter mentioned, to qualify him for his office as a director therein; that is, he had such a share of knowledge of what was to be wrought, such wisdom and understanding in the ingenious and curious manner of working them, that though he did not work with his own hands, yet could teach, guide, and direct others how to do them: and this was not an ordinary but an extraordinary gift of knowledge of these things; nor was it owing to a fruitful invention, nor to long study and contrivance; but it was by the immediate inspiration of the spirit of God, which was necessary at this time, the Israelites being now in a general state of ignorance of all ingenious arts and sciences, having lived so many years in a state of servitude, and scarce knew any thing but making of bricks: and it may be observed, that God never calls any to any work or service of his but he qualifies for it: in all this Bezaleel was a type of Christ, who was filled with the Holy Spirit without measure; and on whom rested the spirit of wisdom and of counsel, and in whom are hid all the treasures of wisdom and knowledge; and who, as God's righteous and faithful servant as Mediator, dealt wisely and prudently in all his administrations.

Ver. 4. *To devise cunning works, &c.*] To invent, contrive, and draw patterns, for the weavers particu-

^a Shaishalet Hakabala, fol. 6. 2.

larly, for the making of the curtains of the tabernacle, the veil of the most holy place, the ephod, and the curious girdle of it, which were made of cunning work, curiously wrought by the weaver; and so Jarchi interprets this of the weaving of the work of Chosheb, or cunning work, of the devising of cunning works, or of the knowledge of witty inventions, by Wisdom or the Messiah, see Prov. viii. 12. *to work in gold, and in silver, and in brass*; for it is not to be supposed there were either goldsmiths or brasiers among the Israelites; only masons and bricklayers, and brickmakers, and such sort of manufacturers; so that Bezaleel had need of immediate wisdom from the spirit of God, not only to devise curious works in these several things as in others, but to teach men how to work in them, what tools to work with, and how to use them, how to melt these several metals, and into what forms and shapes to put them, and then to polish them; as there were some things in the temple to be made of gold, as the candlestick, others of silver, as the sockets of the tabernacle, and others of brass, as the altar of burnt-offering, and its vessels, with other things.

Ver. 5. *And in cutting of stones to set them, &c.*] Not of marble-stones, or of any common stones used in building, and the cutting and hewing of them to be laid therein, for of those there was no use in the tabernacle; but of precious stones, and the cutting of them, and setting of them in their ouches or enclosures, as the onyx-stones on the shoulders of the high-priest, and the 12 precious stones in his breastplate: Bezaleel was taught by the spirit of God the art of jewelling, and instructed others in it: *and in carving of timber*; or rather, *in cutting timber*^o; for it is the same word as before, for we have no account of any carved work in the tabernacle; and therefore this must design the work of carpenters and joiners in cutting the shittim-wood, making planks and boards of it, and of them the sides of the tabernacle, jointed into sockets; the ark of the testimony, the shew-bread table, and altar of incense, which were of timber, and the workmanship of such persons: *to work in all manner of workmanship*; in all other manufactories; as spinning, weaving, embroidery, dying various colours, compounding ointment, perfume, &c.

Ver. 6. *And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan, &c.*] To be a partner with him, and to assist in the direction and oversight of the work of the tabernacle; which was done that there might appear to be a sufficiency in the direction, and that too much honour might not be given to one tribe; and it is observable, that as Solomon of the tribe of Judah was the builder of the temple, one of the tribe of Dan also was a principal artificer in it, 2 Chron. ii. 14. and it is no unusual thing for two persons to be joined together in matters of moment and importance, as Moses and Aaron, who were sent to Pharaoh for Israel's dismission out of the land of Egypt; the apostles of Christ, and seventy disciples, who were sent out two by two; the two witnesses prophesying in sackcloth, the two anointed ones standing before the Lord of the whole earth; and Joshua and Zerubbabel in the rebuilding

of the temple: nor is it unusual for both such persons to be types of Christ, as Moses and Aaron, Joshua and Zerubbabel, were; and here Bezaleel, as before, and now Aholiab, whose name signifies *the father's tent or tabernacle*: he being concerned in the oversight of the tabernacle of God and the building of it, and his father's name Ahisamach, according to Hillerus^p, signifies, *one supports, i. e. God*; and may be a figure of Christ, whose human nature is the true tabernacle God pitched, and not man, and who, as Mediator, is Jehovah's servant, whom he upholds: *and in the hearts of all that are wise-hearted*; men of ingenuity, that had good natural parts and abilities, and minds disposed to curious works, and able to perform them, under the guidance and direction of others: *I have put wisdom, that they may make all that I have commanded thee*; in the preceding chapters; these persons were to work under Bezaleel and Aholiab, and to do as they were ordered and directed by them; and having good natural abilities, mechanical heads and hearts, and divine wisdom in a large measure communicated to them, they were greatly qualified for the service of the tabernacle, and making all things appertaining to it: thus Christ, the architect and master-builder of his church, has wise builders under him, that work in his house, being qualified with the gifts and graces of his spirit from him, see Zech. vi. 12, 13, 15.

Ver. 7. *The tabernacle of the congregation, &c.*] That is, they had wisdom given to make that according to the pattern shewed to Moses, and under the direction of the two above persons, to whom Moses communicated it; and from henceforward, in this and some following verses, mention is made of the various things wrought by these under-workmen; first the house, and then the furniture of it, as follows: *and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle*; of that part of it called the holy of holies; the furniture of which was only the ark, the mercy-seat over that, and the cherubim overshadowing that, where was the seat of the divine Majesty; this was properly his apartment, see ch. xxv. 10—22.

Ver. 8. *And the table and his furniture, &c.*] The shew-bread table, with its dishes, spoons, and bowls, ch. xxv. 23—30. *and the pure candlestick with all his furniture*; called *pure*, because made of pure gold, and was to be kept pure and clean by the priests, and in which pure oil olive was burnt, and gave a clear light; its furniture were its lamps, tongs, and snuff-dishes, ch. xxv. 31—39. *and the altar of incense*: made of shittim-wood covered with gold, ch. xxx. 1—10.

Ver. 9. *And the altar of burnt-offering with all his furniture, &c.*] Which was made of shittim-wood covered with brass; its furniture were its pans, shovels, basins, &c. ch. xxvii. 1—8. *and the laver and his foot*; for the priests to wash their hands and feet at, ch. xxx. 18—21.

Ver. 10. *And the clothes of service, &c.*] Either those the priests ministered in in the time of service, and which they never wore but when in it, and so might with propriety be so called, and what they were the following words explain; or else these were clothes of

^o בחרשת עץ in *fabrefactione ligni*, Montanus; ^{so} Tigurine version.

^p Onomast. Sacr. p. 735.

blue, purple, and scarlet, and coverings of badgers' skins, in which the ark, the shew-bread table, the candlestick, and the golden altar, and other instruments of the tabernacle were wrapped, as Aben Ezra observes, when the Israelites journeyed in the wilderness, see Numb. iv. 5—15. *and the holy garments for Aaron the priest*; the breastplate, ephod, and robe, the brodered coat, mitre, and girdle, ch. xxviii. 4. *and the garments of his sons to minister in the priest's office*: the bonnets, coats, girdles, and breeches, ch. xxviii. 40, 41, 42.

Ver. 11. *And the anointing oil, and sweet incense for the holy place, &c.*] Of the composition of both which, see ch. xxx. 23—38. *according to all that I have commanded thee shall they do*; not only make all the said things, but make them exactly according to the form and pattern given to Moses, communicated to Bezaleel and Aholiab, whose business it was to see that all things were done by the workmen agreeably to it.

Ver. 12. *And the Lord spake unto Moses, &c.*] After he had described to him the place of worship, and appointed the priests that should minister in it, and ordered the making of all things appertaining to it, and the workmen that should be concerned therein, he repeats the law of the sabbath, and puts in mind of the time of worship: *saying*: as follows.

Ver. 13. *Speak thou also unto the children of Israel, &c.*] Notwithstanding all that has been said and ordered concerning making the tabernacle and all things belonging to it; yet this was not to be understood to the violation of the sabbath, or the neglect of that, in which no work was to be done, no, not any relating to the tabernacle and the vessels of it; and though that was to be made, and every thing belonging to it, as soon as possible, yet the sabbath was to be observed, and not broken on that account; and this the people of Israel were told of, *saying*; *verily, or nevertheless* †, *my sabbaths ye shall keep*: not sabbaths of years, as the 7th year and the 50th year, but of weeks, expressed by the plural number, because there are many of them in course throughout the year, no less than 52; and so the apostle uses the same number, Col. ii. 16. and so do Heathen writers †: *for it is a sign between me and you, throughout your generations*; a token of the covenant between them, of his being their God and they his people in a peculiar sense; seeing they observed the same day as a day of rest now, on which he had rested at the finishing of the works of creation, which other nations of the world did not observe; of his sanctifying and separating them from all other people; for this was not a sign between him and other nations, but between him and the people of Israel only; and was to be observed throughout their ages, as long as their civil and church-state lasted, but not through others: *that ye may know that I am the Lord that doth sanctify you*; had separated and distinguished them from the rest of the nations of the world; but if this law had been given to all nations, it could not have been a distinguishing sign of them from others; nor could it be known hereby that God had separated them

to himself above all people; and this was done that it might be known, not only by them, for the word *ye* is not in the text, but by others, the nations of the world, as Jarchi; that they were a distinct people, having distinct laws from all others, and particularly this.

Ver. 14. *Ye shall keep the sabbath therefore, &c.*] Strictly observe it, according to the rules given concerning it: *for it is holy unto you*; a day that was set apart of God for holy exercises, peculiarly on their account: *every one that defileth it*; by doing any servile work upon it, or not observing it in a religious way; *shall surely be put to death*; by the hand of the civil magistrate; if the law of the Jewish sabbath is now in force, the sanction continues, and the violation of it ought to be punished by a judge with death: *for whosoever doeth any work therein*; so much as to kindle a fire, and dress any food, by boiling or roasting, or any other way: *that soul shall be cut off from among his people*; that is, shall die by the hand of the civil magistrate, it being but another phrase for being put to death; though the Jewish writers, particularly Jarchi, understand the former phrase, *put to death*, as to be done by a civil magistrate, when there are witnesses and full proof of the case; but this of *cutting off* by the hand of God, by immediate punishment from heaven, when it was done secretly, and there was no proof to be made of it.

Ver. 15. *Six days may work be done, &c.*] Allowed to be done by an Israelite, if he would; for this is not a command to work, but a permission or grant to do it; and therefore, seeing they had so many days granted them for their use, it could not be thought hard and unreasonable that God should claim one day in seven for his own use and service, and oblige them to refrain from work on it: *but in the seventh is the sabbath of rest*; from worldly labour, and was typical of spiritual rest here, and eternal rest hereafter: *holy to the Lord*; separated from other days, and entirely devoted to the worship and service of God, and to be kept holy to the Lord in all holy and religious exercises, as hearing and reading the word, praying, praising, &c. *whosoever doeth any work in the sabbath-day, he shall surely be put to death*; the Targum of Jonathan adds, by casting stones, and so we find that the first transgressor of this law we read of was stoned to death, Numb. xv. 35, 36.

Ver. 16. *Wherefore the children of Israel shall keep the sabbath, &c.*] On whom the sabbath of the seventh day was only enjoined, as well as that of the 7th and of the 50th years, being all ceremonial and shadowy: *to observe the sabbath throughout their generations*; so long as the Mosaic dispensation lasted, and their civil polity and church-state continued, even until the Messiah came, when all those Jewish shadows, rites, and ceremonies, fled away and disappeared, for a perpetual covenant; just in the same sense as circumcision was, Gen. xvii. 13.

Ver. 17. *It is a sign between me and the children of Israel for ever, &c.*] In like sense as the land of Canaan was given them for an everlasting possession;

† Metuentem sabbata

Junenal. Satyr. 14.

and the covenant of circumcision, and the ordinance of the passover, and the fast on the day of atonement, were for ever; that is, unto the end of the Jewish world and state, at the coming of Christ, when a new world and state of things began, see Gen. xvii. 8, 9, 13. Exod. xii. 24. Lev. xvi. 29, 31, 34. *for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed*; which is to be understood figuratively after the manner of men, who ceasing from toil and labour find rest and refreshment; but not really and properly, for as not labour, and weariness, and fatigue, so neither rest nor refreshment can be properly said of God; but this denotes his cessation from the works of creation, though not of providence, and of the delight and pleasure he takes in a view of them; this is observed, not as the foundation of this law, and the reason of its being made, but as an illustration of it, and as an argument, shewing the reasonableness of it, and the similarity of it with what God himself had done, and therefore the enjoining of it could not reasonably be objected to.

Ver. 18. *And he gave unto Moses, when he had made an end of communing with him on Mount Sinai, &c.*] After all those laws, orders, and instructions before related, which having done, he ceased to converse with him any longer in that manner he had, and at parting gave him *two tables of testimony*: the two tables of the law, which is a testimony of the will of God, and contained the duty of the Israelites both towards God and man, and are reducible to these two, love to God, and love to our neighbour: five of the commands of the decalogue were written on one table, and five on the other; or it may be rather four on one table, the first being the largest, and containing the duty owing

to God, and six on the other, which regard the duty of men one to another; so Orpheus the Heathen poet, speaking of the law of Moses, calls it *διδασκαλία θεομορφή*. *Tables of stone*; the Targum of Jonathan will have them to be of the sapphire-stone, from the throne of glory; the paraphrast seems to have respect to ch. xxiv. 10. and, with as little appearance of truth, says their weight was 40 seahs; it is more probable they were of marble-stone, of which there were great quantities in Mount Sinai. Dr. Shaw says¹ that part of Mount Sinai, which lies to the westward of the plain of Rephidim, consists of a hard reddish marble like *porphyry*, but is distinguished from it by the representations of little trees and bushes, which are dispersed all over it. The naturalists call this sort of marble *embuscatum*, or *bushy marble*; some think Sinai had its name from thence². This may denote the firmness, stability, and duration of the law, not as in the hands of Moses, from which these tables were cast and broke, but as in the hands of Christ, and laid up in him the ark of the covenant, the fulfilling end of the law for righteousness: and it may also figure the hardness of man's heart, which is destitute of spiritual life, obdurate and impenitent, stupid, senseless and ignorant, stubborn and inflexible, and not subject to the law of God, and on which no impressions can be made but by the power and grace of God: *written with the finger of God*: by God himself, and not by an angel, or by any creature or instrument: and it is by the finger of God, the spirit, grace, and power of God, that the laws of God are put into the inward part, and written on the heart, to which the apostle refers, 2 Cor. iii. 3. This account is given by way of transition to what is recorded in the next chapter.

C H A P. XXXII.

THIS chapter gives an account of the idolatry of the Israelites making and worshipping a golden calf, ver. 1—6. the information of it God gave to Moses, bidding him at the same time not to make any suit in their favour, that he might consume them, and make a large nation out of Moses's family, ver. 7—10. the intercession of Moses for them, in which he succeeded, ver. 11—14. his descent from the mount with the two tables in his hands, accompanied by Joshua, when he was an eye-witness of their idolatry, which raised his indignation, that he cast the two tables out of his hands and broke them, took the calf and burnt it, and ground it to powder, and made the children of Israel drink of it, ver. 15—20. the examination of Aaron about the fact, who excused himself, ver. 21—24. the orders given to the Levites, who joined themselves to Moses, to slay every man his brother, which they did to the number of 3,000 men, ver. 25—29. another intercession for them by Moses, which gained a respite of them for a time, for they are threatened to be visited still for their sin, and they were plagued for it, ver. 30—35.

Ver. 1. *And when the people saw that Moses delayed to come down out of the mount, &c.*] The time, according to the Targum of Jonathan, being elapsed, which he had fixed for his descent, and through a misreckoning, as Jarchi suggests; they taking the day of his going up to be one of the 40 days, at the end of which he was to return, whereas he meant 40 complete days; but it is not probable that Moses knew himself how long he should stay, and much less that he acquainted them before-hand of it; but he staying longer than they supposed he would, they grew uneasy and impatient, and wanted to set on in their journey to Canaan, and to have some symbol and representation of deity to go before them: *the people gathered themselves together unto Aaron*; who with Hur was left to judge them in the absence of Moses: it was very likely that they had had conferences with him before upon this head, but now they got together in a tumultuous manner, and determined to carry their point against all that he should say to the contrary: *and said unto him, up*; put us off no longer, make no more delay, but arise at once, and set about what has

¹ De Deo, prope finem.

² Travels, p. 443.

³ See Buxtorf. in voce תנוד.

been once and again advised to and importuned : *make us gods which shall go before us* ; not that they were so very stupid to think, that any thing that could be made with hands was really God, or even could have life and breath, and the power of self-motion, or of walking before them ; but that something should be made as a symbol and representation of the divine Being, carried before them ; for as for the cloud which had hitherto gone before them, from their coming out of Egypt, that had not moved from its place for 40 days or more, and seemed to them to be fixed on the mount, and would not depart from it ; and therefore they wanted something in the room of it as a token of the divine Presence with them : for as for *this Moses* ; of whom they speak with great contempt, though he had been the deliverer of them, and had wrought so many miracles in their favour, and had been the instrument of so much good unto them : *the man that brought us up out of the land of Egypt* ; this they own, but don't seem to be very thankful for it : *we wot not what is become of him* ; they could scarcely believe that he was alive, that it was possible to live so long a time without eating and drinking ; or they supposed he was burnt on the mount of flaming fire from before the Lord, as the Targum of Jonathan expresses it.

Ver. 2. *And Aaron said unto them, &c.*] Perceiving that they were not to be dissuaded from their evil counsel, and diverted from their purpose, but were determined at all events to have an image made to represent God unto them in a visible manner : *break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters* ; these were some of the jewels in gold they had borrowed of the Egyptians ; and it seems that, in those times and countries, men, as well as women, used to wear ear-rings, and so Pliny ^w says, in the eastern countries men used to wear gold in their ears ; and this may be confirmed from the instance of the Ishmaelites and Midianites, Judg. viii. 24. Aaron did not ask the men for theirs, but for those of their wives and children : it may be, because he might suppose they were more fond of them, and would not so easily part with them, hoping by this means to have put them off of their design : *and bring them unto me* ; to make a god of, as they desired, that is, the representation of one.

Ver. 3. *And all the people brake off the golden ear-rings, which were in their ears, &c.*] The men took off their ear-rings, and persuaded their wives and children, or obliged them to part with theirs ; though the Targum of Jonathan says the women refused to give their ornaments to their husbands, therefore all the people immediately broke off all the golden ornaments which were in their ears ^x, so intent were they upon idolatry. This is to be understood not of every individual, but of the greatest part of the people : so the apostle explains it of some of them, 1 Cor. x. 7. Idolaters spare no cost nor pains to support their worship, and will strip themselves, their wives, and children, of

their ornaments, to deck their idols ; which may shame the worshippers of the true God, who are oftentimes too backward to contribute towards the maintenance of his worship and service : *and brought them unto Aaron* ; presently, the self-same day ; they soon forgot the commauds enjoined them to have no other gods, save one, and to make no graven image to bow down to it, and their own words, ch. xxiv. 7.

Ver. 4. *And he received them at their hand, &c.*] For the use they delivered them to him : *and fashioned it with a graving-tool, after he had made it a molten calf* ; that is, after he had melted the gold, and cast it into a mould, which gave it the figure of a calf, and with his tool wrought it into a more agreeable form, he took off the roughness of it, and polished it ; or if it was in imitation of the Egyptian Apis or Osiris, he might with his graving-tool engrave such marks and figures as were upon that, to cause the greater resemblance, so Selden ^y thinks ; see the note on Jer. xlvi. 20. or else the sense may be, that he drew the figure of a calf with his tool, or made it in a mould ^z, into which he poured in the melted gold, *and made it a molten calf* ; the Targum of Jonathan gives another sense of the former clause, *he bound it up in a napkin* ; in a linen cloth or bag, *i. e.* the gold of the ear-rings, and then put it into the melting-pot, and so cast it into a mould, and made a calf of it. Jarchi takes notice of this sense, and it is espoused by Bochart ^a, who produces two passages of Scripture for the confirmation of it, Judg. viii. 24. 2 Kings v. 23. and illustrates it by Isa. xlvi. 6. What inclined Aaron to make it in the form of a calf, is not easy to say ; whether in imitation of the cherubim, one of the faces of which was that of an ox, as Moncæus thought ; or whether in imitation of the Osiris of the Egyptians, who was worshipped in a living ox, and sometimes in the image of one, even a golden one. Plutarch is express for it, and says ^b, that the ox was an image of Osiris, and that it was a golden one ; and so says Philo the Jew ^c, the Israelites, emulous of Egyptian figments, made a golden ox ; or whether he did this to make them ashamed of their idolatry, thinking they would never be guilty of worshipping the form of an ox eating grass, or because an ox was an emblem of power and majesty : *and they said, these be thy gods, O Israel, which brought thee up out of the land of Egypt* ; they own they were brought up out of that land by the divine Being ; and they could not be so stupid as to believe, that this calf, which was only a mass of gold, figured and decorated, was inanimate, had no life nor breath, and was just made, long after their coming out of Egypt, was what brought them from thence ; but that this was a representation of God, who had done this for them : yet some Jewish writers are so foolish as to suppose, that through magic art it had the breath of life in it, and came out of the mould a living calf, Satan, or Samael, entering into it, and loded in it ^d.

Ver. 5. *And when Aaron saw it, &c.*] In what form

^w Nat. Hist. l. 11. c. 37.

^x So Pirke Eliezer, c. 45.

^y De Diis Syris Syntagm. l. c. 4. p. 138.

^z מִשְׁכָּח בְּחֶרֶס formavit illud modulo, Piscator ; so some in Ben Melech, and in Vatablus ; and so the Vulgate Latin, formavit opere fusorio ; see Fagius in loc.

^a Hierozoic. p. 1. l. 2. c. 39. col. 334, 335.

^b De Isid. & Osir.

^c De Vita Mosis, l. 3. p. 677.

^d Pirke Eliezer, c. 45.

it was, and what a figure it made, and how acceptable it was to the Israelites. The Targums of Jonathan and Jerusalem paraphrase it, "and Aaron saw Hur slain before him;" for reproving them for their idolatry, as the Midrash^g, quoted by Jarchi, says: and Aaron fearing they would take away his life if he opposed them, *he built an altar before it*; that sacrifice might be offered on it to it: *and Aaron made proclamation, and said, to-morrow is a feast to the Lord*; that is, he gave orders to have it published throughout the camp, there would be solemn sacrifices offered up to the Lord, as represented by this calf, and a feast thereon, which was a public invitation of them to the solemnity: though some think this was a protracting time, and putting the people off till the morrow, who would have been for offering sacrifice immediately, hoping that Moses would come down from the mount before that time, and prevent their idolatry.

Ver. 6. *And they rose up early in the morning, &c.]* Being eager of, and intent upon their idol-worship: *and offered burnt-offerings*: upon the altar Aaron had made, where they were wholly consumed: *and brought peace-offerings*: which were to make a feast to the Lord, and of which they partook: *and the people sat down to eat and to drink*: as at a feast: *and rose up to play*: to dance and sing, as was wont to be done by the Egyptians in the worship of their Apis or Ox; and Philo the Jew says^f, of the Israelites, that having made a golden ox, in imitation of the Egyptian Typho, he should have said Osiris, for Typho was hated by the Egyptians, being the enemy of Osiris; they sung and danced: the Targums of Jonathan and Jerusalem interpret it of idolatry; some understand this of their lewdness and uncleanness, committing fornication as in the worship of Peor, taking the word in the same sense as used by Potiphar's wife, Gen. xxxix. 14, 17. see the note on 1 Cor. x. 7.

Ver. 7. *And the Lord said unto Moses, go, get thee down, &c.]* In Deut. ix. 12. it is added, *quickly*, and so the Septuagint version here: this was said after the Lord had finished his discourse with him, and had given him the two tables of stone, and he was about to depart, but the above affair happening he hastens his departure; indeed the idolatry began the day before, and he could have acquainted him with it, if it had been his pleasure, but he suffered the people to go the greatest length before a stop was put to their impiety: *for thy people which thou broughtest out of the land of Egypt have corrupted themselves*; their works, as the Targum of Jonathan supplies it, their ways and their manners; their minds, the imaginations of their hearts, were first corrupted, and this led on to a corruption of actions, by which they corrupted and defiled themselves yet more and more, and made themselves abominable in the sight of God, as corrupt persons and things must needs be; and what can be a greater corruption and abomination than idolatry? the Lord calls these people not his people, being displeased with them, though they had been, and were, and still continued; for, notwithstanding this idolatry, he did not cast them off from being his people, or write a *Lo-ammi* on them; but he calls them Moses's people,

as having broken the law delivered to them by him, they had promised to obey, and so were liable to the condemnation and curse of it; and because they had been committed to his care and charge, and he had been the instrument of their deliverance, and therefore it was great ingratitude to him to act the part they had done, as well as impiety to God; wherefore, though it was the Lord that brought them out of Egypt, it is ascribed to Moses as the instrument, to make the evil appear the greater. Jarchi very wrongly makes these people to be the mixed multitude he supposes Moses had proselyted, and therefore called his people.

Ver. 8. *They have turned aside quickly out of the way which I commanded them, &c.]* The Targum of Jonathan adds, by way of explanation, "on Sinai, saying, 'ye shall not make to yourselves an image, or figure, 'or any similitude.'" This was the command God had given to them; this the way he had directed them to walk in; from this they turned aside, by making the golden calf as an image or representation of God; and this they had done very quickly, since it was but about six weeks ago that this command was given; wherefore if Moses had delayed coming down from the mount, they had made haste to commit iniquity; and, perhaps, this observation is made of their quick defection, in opposition to their complaint of Moses's long absence: *they have made them a molten calf*; for though it was made by Aaron, or by his direction to the founder or goldsmith, yet it was at their request and earnest solicitation; they would not be easy without it: *and have worshipped it*; by bowing the knee to it, kissing it or their hands at the approach of it, see Hos. xiii. 2. *and have sacrificed thereunto burnt-offerings and peace-offerings*: *and said, these be thy gods, O Israel, which brought thee up out of the land of Egypt*; the very words they used, ver. 4. and which were taken particular notice of by the Lord with resentment.

Ver. 9. *And the Lord said unto Moses, I have seen this people, &c.]* He had observed their ways and works, their carriage and behaviour; he had seen them before this time; he knew from all eternity what they would be, that their neck would be as an iron sinew, and their brow brass; but now he saw that in fact which he before saw as future, and they proved to be the people he knew they would be; besides, this is said to give Moses the true character of them, which might be depended upon, since it was founded upon divine knowledge and observation: *and, behold, it is a stiff-necked people*; obstinate and self-willed, resolute in their own ways, and will not be reclaimed, inflexible and unsubjected to the yoke of the divine law; a metaphor taken from such creatures as will not submit their necks or suffer the yoke or bridle to be put upon them, but draw back and slip away; or, as A ben Ezra thinks, to a man that goes on his way upon a run, and will not turn his neck to him that calls him, so disobedient and irreclaimable were these people.

Ver. 10. *Now, therefore, let me alone, &c.]* And not solicit him with prayers and supplications in favour of these people, but leave him to take his own way with them, without troubling him with any suit on their

^g So Pirke Eliezer, c. 45.

^f Ut supra, & de Temulentis, p. 254.

behalf; and so the Targum of Jonathan, "and now leave off thy prayer, and do not cry for them before me;" as the Prophet Jeremiah was often bid not to pray for this people in his time, which was a token of God's great displeasure with them, as well as shews the prevalence of prayer with him; that he knows not how, as it were, humanly speaking, to deny the requests of his children; and even though made not on their own account, but on the account of a sinful and disobedient people: *that my wrath may wax hot against them, and that I may consume them*: which suggests that they were deserving of the wrath of God to the uttermost, and to be destroyed from off the face of the earth, and even to be punished with an everlasting destruction: *and I will make of thee a great nation*; increase his family to such a degree, as to make them as great a nation or greater than the people of Israel were, see Deut. ix. 14. or the meaning is, he would set him over a great nation, make him king over a people as large or larger than they, which is a sense mentioned by Fagius and Vatablus; and, indeed, as Bishop Patrick observes, if this people had been destroyed, there would have been no danger of the promise not being made good, which was made to Abraham, Isaac, and Jacob, concerning the multiplication of their seed, urged by Moses, ver. 13. seeing that would have stood firm, if a large nation was made out of the family of Moses, who descended from them: this was a very great temptation to Moses, and had he been a selfish man, and sought the advancement of his own family, and careless of, and indifferent to the people of Israel, he would have accepted of it; it is a noble testimony in his favour, and proves him not to be the designing man he is represented by the deists.

Ver. 11. *And Moses besought the Lord his God, &c.*] As the Lord was the God of Moses, his covenant-God, and he had an interest in him, he made use of it in favour of the people of Israel: *and said, why doth thy wrath wax hot against thy people?* so as to think or speak of consuming them utterly; otherwise he knew there was reason for his being angry and wroth with them; but though they were deserving of his hot wrath and displeasure, and even to be dealt with in the manner proposed, yet he entreats he would consider they were his people; his special people, whom he had chose above all people, and had redeemed them from the house of bondage, had given them laws, and made a covenant with them, and many promises unto them, and therefore hoped he would not consume them in his hot displeasure; God had called them the people of Moses, and Moses retorts it, and calls them the people of God, and makes use of their relation to him as an argument with him in their favour; and which also shews that Moses did not understand that the Lord by calling them his people disowned them as his: *which thou hast brought out of the land of Egypt with great power, and with a mighty hand?* this the Lord had ascribed to Moses, and observes it is an aggravation of their ingratitude to Moses, and here Moses retorts, and ascribes it to God, and to his mighty power; as for himself he was only a weak feeble instrument, the Lord was the efficient cause of their deliverance, in which he had shewn the exceeding greatness of his power; and he argues from hence, that

seeing he had exerted his mighty arm in bringing them from thence, that he would not now lift it up against them and destroy them.

Ver. 12. *Wherefore should the Egyptians speak and say, &c.*] Those that remained, as the Targum of Jonathan, who were not drowned in the Red sea: a good man will be concerned for the honour and glory of God among the enemies of his people, that their mouths may not be opened to blaspheme the Lord and speak ill of his ways, see Josh. vii. 9. and this is sometimes an argument with God himself, not to do that to his people they deserve, lest it should give occasion to the enemy to speak reproachfully, insult, and triumph, Deut. xxxii. 26, 27. *for mischief did he bring them out, to stay them in the mountains, and to consume them from the face of the earth*; that he brought them out of Egypt, not with a good but ill design; not to bring them into the land of Canaan, as they promised themselves, but to destroy them in the mountains; not to erect them into a great kingdom and nation, which should make a considerable figure in the world, but to cut them off from being a people at all: the mountains where they now were were Sinai and Horeb, and there might be others thereabout, among which they were encamped: the Targum of Jonathan is, "among the mountains of Tabor, and Hermon, and Sirion, and Sinai;" *turn from thy fierce wrath, and repent of this evil against thy people*; not that there is any turning or shadow of turning with God, or any change of his mind, or any such passions and affections in him as here expressed; but this is said after the manner of men concerning him, when he alters the course of his dealings with men according to his unalterable will, and does not do the evil threatened by him, and which the sins of men deserve.

Ver. 13. *Remember Abraham, Isaac, and Israel, thy servants, &c.*] The covenant he made with them, the promise he had made unto them, with an oath annexed to it: *to whom thou swarest by thine own self*; which he did, because he could swear by no greater; and for the confirmation of his covenant and promise, see Gen. xxii. 16. *and saidst unto them*; for what was said to Abraham was repeated and confirmed to Isaac and Jacob: *I will multiply your seed as the stars of heaven*; multitudes of which are out of sight, and cannot be seen with the naked eye, nor numbered: *and all this land that I have spoken of*; the land of Canaan, then inhabited by several nations: *will I give unto your seed, and they shall inherit it for ever*; as long as they are a people, a body politic, and especially whilst obedient to the divine will; but should they be now cut off, this promise would become of no effect: this is the great argument Moses makes use of, and the most forcible one.

Ver. 14. *And the Lord repented of the evil which he thought to do unto his people.*] He did not do what he threatened to do, and seemed to have in his thoughts and designs, but did what Moses desired he would, ver. 12. not that any of God's thoughts or the determinations of his mind are alterable; for the thoughts of his heart are to all generations; but he changes the outward dispensations of his providence, or his methods of acting with men, which he has been taking or threatened to take; and this being similar to what they do

when they repent of any thing, who alter their course, hence repentance is ascribed to God, though, properly speaking, it does not belong to him, see Jer. xviii. 8. Aben Ezra thinks that the above prayer of Moses, which was so prevalent with God, does not stand in its proper place, but should come after ver. 31. for, to what purpose, says he, should Moses say to the Israelites, ver. 30. *peradventure I shall make an atonement for your sin*: if he was appeased by his prayer before?

Ver. 15. *And Moses turned, and went down from the mount, &c.*] He turned himself from God, with whom he had been conversing forty days; his back was to the ascent of the mount, and he turned himself in order to go down; or *he looked*^g, as a man considers what is to be done, as Aben Ezra observes, and he saw that he was obliged to go down in haste: *and the two tables of the testimony were in his hand*: or hands, as in ver. 19. for they were, perhaps, as much as he could carry in both hands, being of stone, as in ch. xxxi. 19. on which was written the law, the *testimony* of the will of God with respect to what was to be done or not done: *the letters were written on both their sides, on the one side and on the other were they written*; some think that the engraving of the letters was such, that it went through the stones, and in a miraculous manner the letters and lines were in a regular order, and might be read on the other sides: to which Jarchi seems to incline, saying, the letters might be read, and it was a work of wonders; others think that the letters were written both within and without, like Ezekiel's book of woes; that the same that was within-side was written without, that so, when held up, they might be read by those that stood before and those that stood behind; but rather so it was that the whole was written within, some of the commands on the right, and some on the left, and so the tablet might be clapped together as a book is folded.

Ver. 16. *And the tables were the work of God, &c.*] And not of angels or men; the stones were made and formed by God into the shape they were: *and the writing was the writing of God, graven upon the tables*; the letters in which the law was written were of his framing, devising, and engraving; and this was to shew that this law was his own, and contained his mind and will; and to give the greater dignity and authority to it, and to deter men from breaking it.

Ver. 17. *And when Joshua heard the noise of the people, as they shouted, &c.*] Dancing about the calf: when Moses went up into the mount, Joshua went with him, and tarried in a lower part of the mount all the forty days until he returned, see ch. xxiv. 13. though not so low as the bottom of the mount where the people were, nor so near it as to know what they did there, for of their affairs he seems to be entirely ignorant; nor so high as where Moses was, or, however, not in the cloud where he conversed with God, for of what passed between them he had no knowledge, until declared by Moses: *he said unto Moses, there is a noise of war in the camp*; such a noise as soldiers make in an onset for battle; he supposed that some enemy was

come upon and had attacked the people, and that this noise was the noise of the enemy, or of the Israelites, or both, just beginning the battle; or on the finishing of it on the account of victory on one side or the other; and as he was the general of the army, it must give him a concern that he should be absent at such a time.

Ver. 18. *And he said, &c.*] Not Joshua, as Saadiah Gaon thinks, but Moses, in answer to what Joshua had said: it is *not the voice* of them that *shout for mastery*; that have got the better of it, and have obtained the victory, and shout on that account; or, *not the voice of a cry of strength, or of a strong cry*^h; that is, of men who have got the victory, and are in high spirits, and shout with a strong voice; and so the Targums of Onkelos and Jonathau, “not the voice of strong men that “overcome in battle:” neither is it *the voice* of them that *cry for being overcome*; which is not a voice of shouting, but of howling; or, *not the voice of the cry of weakness, or of a weak cry*ⁱ; who being unable to stand their ground are conquered, and make a bitter outcry on falling into the enemy's hands, or being wounded shriek terribly, and so the above Targums, “not the “voice of the weak who are overcome by the enemy “in battle:” but *the noise* of them that *sing do I hear*; as at a merry entertainment, either on a civil or religious account: Moses, who knew what the children of Israel had done, and what they were about, could better judge of the nature of the sound he heard than Joshua could, who knew nothing of what was transacting.

Ver. 19. *And it came to pass, as soon as he came nigh unto the camp, &c.*] To the bottom of the mountain, and pretty near where the people were encamped: *that he saw the calf, and the dancing*; the golden image of the calf, and the people dancing about it, in honour of it, and as glad they had got a symbol and representation of God to go before them; and so the Egyptians did before the golden ox; as Philo says, before observed: *and Moses's anger waxed hot*: he fell into a passion of indignation at the sight of such execrable idolatry, though he was so meek a man, and though he had himself expostulated with the Lord why his wrath should wax hot against this people; but, when he saw it with his own eyes he could not contain himself, but his spirit was raised to a very great pitch of anger, and could not forbear shewing it in some way or another, and particularly in the following manner: *and he cast the tables out of his hands, and brake them beneath the mount*; of Sinai; at the foot of it: he brought the tables, though he knew what they had done, and no doubt shewed them to them, told them what they were, and enlarged on the wonderful condescension and goodness of God in giving them such laws, and writing them with his own hand, engraving them himself on such tables of stone; and then broke them to pieces, to denote that they had broken these laws, and deserved to be broke in pieces and destroyed themselves; and this he did before their eyes, that they might be the more affected with it, and be the

^g ויפן & aspexit, Pagninus.

^h ויפן ענות גבורה vox eorum qui respondeant fortiter, Tigurine version; vox clamoris fortis, Drusius.

ⁱ ויפן ענות חלישה vox eorum qui respondeant infirmiter, Tigurine version; vox clamoris debilis, Drusius.

more sensible of their loss; and this was not the mere effect of passion, at least a sinful one, but was under the influence and direction of God himself; since we never read he was blamed for this action, though afterwards ordered to make two tables like them: the Jews say^k, this was done on the 17th day of Tammuz, which answers to part of June and part of July, and is observed by them as a fast on account of it.

Ver. 20. *And he took the calf which they had made, and burnt it in the fire, &c.*] Melted it down into a mass of gold, whereby it lost its form, and had no more the appearance of a calf: *and ground it to powder*; but how this was done is not easy to say, whether by beating the mass of gold into thin plates, and then filing them small; for this art has remained unknown; the chymists have boasted of it as only possessed of it; but it seems Moses, learned in all the learning of the Egyptians, had it: however, it is now certain by various experiments, that gold, though a very thick and heavy body, consists of parts which are separable from one another, and to be divided into infinite subtler parts: the famous Dr. Halley has shewn that one grain of gold may be divided into 10,000 parts, and yet visible; and Dr. Keil has demonstrated that a cubic thumb's breadth of gold is divisible into 47,619,047 parts, which do not escape the sight: according to the computation of the said Dr. Halley, leaf-gold, with which silver threads are gilded, is not thicker than the 124,500 part of a thumb's breadth; so that a cube of the hundredth part of a thumb's breadth of the said subtle parts may contain 243,000,000^l: *and strawed it upon the water*: of the brook that descended out of the mount, Deut. ix. 21. now called the fountain of St. Catharine; which Dr. Shaw^m says, after it has supplied the demands of the convent (now built on this mount) is received without into a large basin, which running over, forms a little rill: and another travellerⁿ speaks of a fountain about the middle of Mount Sinai, which, though small, was found in it running water very wholesome and refreshing: but if this was a brook of running water, it seems more likely that water was taken out of it and put into a proper vessel or vessels, on which the powder of the golden calf was strewed; or otherwise it would have been carried away with the stream, and could not have been taken up and given to the people to drink, as is next said; and this shews that it must be reduced to a very small light powder indeed, to float upon the top of the water and not sink to the bottom, as mere filings of gold would necessarily do: *and made the children of Israel drink of it*; not the whole body of them, or every individual, but the more principal persons, and such who had been the most active in encouraging the making of the calf, and the worshipping of it: this was done not only that they might entirely lose their gold and have no manner of profit by it, but that the idol, which is nothing in the world, might be brought to nothing indeed, and that there might be no remains of it to be abused to superstitious uses, as well as to shew them their folly in worshipping that which could not save itself; and by drinking

it, whereby it passed through them and became an excrement, to express the utmost abhorrence and detestation of it; as also to shew that they deserved the curse of God to enter into them, as oil into their bowels, as that water did, and be utterly destroyed: the Jewish writers, as Jarchi and Aben Ezra, suppose this water, with the powder of the golden calf in it, had the same effect and was for the same use as the water of jealousy, that it made the bellies of those that drank it to swell: and the Targum of Jonathan observes, that whoever gave any golden vessel towards the making of the calf, there was a sign appeared in his countenance: and Aben Ezra suggests the same, but neither of them say what it was: but an ancient Latin poet, quoted by Selden^o, reports from the Hebrew writers, that whoever were guilty of this idolatry, as soon as they drank of the water their beards became yellow as gold, whereby the Levites knew who were guilty, and slew them; but as this is quite fabulous, so I have not met with it in any Jewish writer, only an author of theirs, of great antiquity and credit with them, says^p, that whoever kissed the calf with his whole heart, his lips became golden.

Ver. 21. *And Moses said unto Aaron, &c.*] Having destroyed the calf, and thereby expressed his abhorrence of their idolatry, he examines the principal persons concerned, and inquires into the cause and reason of it, how it came about; and begins with Aaron, though his own brother, with whom along with Hur he had committed the government of the people during his absence; and therefore was justly accountable for such a transaction, which could not have been without his knowledge and consent: no mention is made of Hur, whether he was dead or no is not certain; the Jewish writers say he was, and that he was killed for reproving the Israelites for their wickedness; and it looks as if he was dead, since he was not in the examination, and we hear of him no more afterwards: *what did this people unto thee, that thou hast brought so great a sin upon them?* as idolatry is, than which no sin can be greater, it being not only a breach of the first table of the law, but directly against God, against the very being of God, and his honour and glory; it is a denial of him, and setting up an idol in his room, and giving to that the glory that is only due to his name; and Aaron being the chief magistrate, whose business it was to see that the laws of God were observed, and to restrain the people from sin, and to have been a terror to evil doers; yet falling in with them, and conniving at them, he is charged with bringing sin upon them, or them into that; and is asked what the people had done to him, that he should do this to them, what offence they had given him, what injury they had done him, that he bore them a grudge for it, and took this method to be revenged? for it is suggested, had they used him ever so ill, he could not have requited it in a stronger manner than by leading them into such a sin, the consequence of which must be ruin and destruction, see Gen. xx. 9. or else Moses inquires of Aaron what methods the people had made use of to prevail upon him to suffer them to

^k Miss. Taanith, c. 4. sect. 7.

^l Vid. Scheuchzer. Physic. Sacr. vol. 2. p. 247.

^m Travels, p. 242. Ed. 2.

^o Baumgarten. peregrinatio, l. 1. c. 24. p. 61, 62.

^p De Diis Syris Syntagma, l. c. 4. p. 156.

^q Pirke Eliezer, c. 45.

do such a piece of wickedness; whether it was by persuasion and artful insinuations, or by threatening to take away his life if he did not comply, or in what manner he had wrought upon his weak side, to induce him to take such a step.

Ver. 22. *And Aaron said, let not the anger of my lord wax hot, &c.*] He addresses him in a very respectful manner, though his younger brother, being in a superior office, the chief ruler of the people, king in Jeshurun; and he perceived a violent emotion rising in him, great indignation in his countenance, and an high resentment of what was done, and therefore he entreats his patience to hear him, in a few words, what he had to say, and he begins with the well-known character of the people: *thou knowest the people, that they are set on mischief; or are in wickedness*; wholly in it, and under the power and influence of it, given up to it, and bent upon it; and there was no restraining them from it; and he appeals to the knowledge of Moses himself for the truth of this, of which their several murmurings against him, since they came out of Egypt, were a proof; see 1 John v. 19.

Ver. 23. *For they said unto me, make us gods, which shall go before us, &c.*] Which was true, ver. 1. but then he should have told them, that gods were not to be made; that what were made with hands were no gods, and could not go before them; that the making of any image, similitude, or representation of God, was forbidden by him, as they had lately heard from his own mouth; he should have dissuaded from such idolatry, by shewing them the evil nature of the sin, and the ruin they exposed themselves to by it: *for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him*; their words he truly recites, and perhaps might choose the rather to mention them, because they carried in them some reflection on Moses for staying so long in the mount; and as if that contributed much to this affair, and which put the people on forming such a scheme, they concluding he must be dead through famine; or, as the Targum of Jonathan, be burnt with flaming fire from the Lord.

Ver. 24. *And I said unto them, whosoever hath any gold, let them break it off, &c.*] That is, any ear-rings of gold, let them loose or take them off their ears: *so they gave it me*; of their own accord, as if unasked by him, though he had bid them bring it to him, ver. 2: *then I cast it into the fire*; to melt it, but says nothing of the mould the melted gold was poured into: *and there came out this calf*; he speaks of it as if the gold became in the form of a calf without any design, or without using any methods to put it in this form; but that it was a matter of chance, or rather something preternatural and miraculous; he speaks of it as if it was alive, and came out of itself: and indeed the Jews represent it as done by magic art, and by the operation of Satan, and speak of it as coming out alive, bellowing and dancing; and the Targum of Jonathan is, "and I cast it into the fire, and Satan entered into the midst of it, and out of it came the likeness of this calf." Aaron says not a word of his fashioning it with a graving tool, after he had made

it a molten calf; but Moses learned this elsewhere, and has recorded it. What Moses thought of this apology is not said; it could not be satisfactory to him; and it is certain the conduct of Aaron in this affair was displeasing to God; and it seemed as if he would have destroyed him, had not Moses prayed for him, Deut. ix. 20.

Ver. 25. *And when Moses saw that the people were naked, &c.*] Not in their bodies, being stripped of their ear-rings; for parting with them was not sufficient to denominate them naked in a corporeal sense; nor as being without their armour, which was laid aside whilst they were eating, and drinking, and dancing about the calf, and so might be thought a proper opportunity for the Levites to fall upon them, by the order of Moses, and slay them: but it can hardly be thought that all the people bore arms, and that Moses took the advantage of their being without them: but rather they were naked in their souls, through their sin, and the shame of their nakedness appeared; their sin was made manifest, and they were discovered to be what they were; and they were now deprived of the divine protection; the cloud was departing from them, the symbol of the divine Presence, God being provoked by their sins; unless it is to be understood of their ceasing from work, and keeping holy-day in honour of the calf, and so were loitering about, and not attending to the business of their callings, in which sense the word sometimes seems to be used, see Exod. v. 4. Judg. v. 2: *for Aaron had made them naked unto their shame amongst their enemies*; to part with their ear-rings, or lay aside their armour whilst feasting, could not be so much to their shame among their enemies; but to sin against God, in the manner they did, was to their shame, which Aaron was a means of by not doing all he could to hinder it, and by doing what he did to encourage it; and now he made them naked to their shame by exposing it, saying they were a people set on mischief, and given up to sin and wickedness; and what they had now done served to expose them to shame even among their enemies, both now and hereafter; when they should hear of their shameful revolt from God, after so many great and good things done for them, and of the change of their gods, and of their fickleness about them, which was not usual with the Gentiles: though the last word may be rendered, *among those that rise up from you*; that should spring from them, come up in their room, and succeed them, their posterity, as in Numb. xxxii, 14. and so Onkelos renders it, *to your generations*; and is so to be understood, as Abendana observes; and then the sense is, that this sin of making and worshipping the golden calf, and keeping a holy-day, would be to their shame and disgrace, among their posterity, in all succeeding ages.

Ver. 26. *Then Moses stood in the gate of the camp, &c.*] In one of the gates of it; for it doubtless had more than one to go in and out of, as is clear from ver. 29. it being probably intrenched all around; here Moses set himself, it being the usual place, as in cities, where the people were summoned together on important occasions, and justice and judgment were administered;

and said, who is on the Lord's side? let him come unto me; who is for the worship of the true God, and him only, and against the worship of a golden calf, or any other idol, and is zealous for the glory of God, and the honour of his name: and all the sons of Levi gathered themselves together unto him: that is, all those that had not given in to the idolatry of the calf; all is put for many. Jarchi infers from hence, that this tribe was wholly free from that sin; but the contrary is most evident, for it appears from the context that many of them were slain for it; yea, as, on the one hand, they were only of the tribe of Levi, who joined themselves to Moses, though there was no doubt many in all the tribes that were not in the idolatry; so, on the other hand, there were none slain, or very few, but of the tribe of Levi, as will appear in the exposition of the following verses, they being principally concerned with Aaron in making the calf; and therefore those of the same tribe that joined them not were the more zealous and studious to purge themselves from the imputation of the crime, by going over to Moses at once, and shewing themselves to be on the Lord's side.

Ver. 27. *And he said unto them, thus saith the Lord God of Israel, &c.*] The following orders are given by Moses, not of himself the chief magistrate, and as the effect of heat and passion, but they were from the Lord, who was Israel's God and King; he had them expressly from him, or by an impulse on his spirit, or in such a way and manner that he knew it was of God, and this was his will: *put every man his sword by his side; girt there, ready to be drawn upon order: and go in and out from gate to gate throughout the camp;* not into the tents, where good men might be bemoaning the sin committed, but throughout the streets, where many were loitering, it being a holiday with the idolaters: *and slay every man his brother, and every man his companion, and every man his neighbour;* who were idolaters; none were to be spared on account of relation, friendship, and acquaintance.

Ver. 28. *And the children of Levi did according to the word of Moses, &c.*] They girded their swords by their sides, went through the camp, and slew their brethren, companions, and neighbours, who were keeping holiday in honour of the idol: *and there fell of the people that day about 3,000 men;* the Vulgate Latin version reads 23,000, very wrongly; now these being chiefly, if not altogether, of the tribe of Levi, the brethren, companions, and neighbours of the Levites, that were the slayers, together with the after-plagues that came upon them, ver. 35. account for the deficiency of males in this tribe, some few months after, when it was numbered; and the number of them from one month old and upwards amounted but to 22,000, which was but a very small one in proportion to the other tribes, who generally, one with another, numbered 40,000 each, and none so few as 30,000^r; of this tribe Aaron was, and therefore used with severity, because of his concern in this sin; and even though it was the tribe of Moses, it was not spared.

Ver. 29. *For Moses had said, &c.*] To the Levites,

when he first gave them their orders: *consecrate yourselves to-day to the Lord;* devote yourselves to his service, by obeying his orders, slaying those, or the heads of them, who have cast so much contempt upon him as to worship the golden calf in his room; and which would be as acceptable to him as the offerings were, by which Aaron and his sons were consecrated to the Lord; and as these Levites were consecrated to his service this day, on this account: *even every man upon his son, and upon his brother;* not sparing the nearest relation found in this idolatry, and for which the tribe of Levi is commended and blessed in the blessing of Moses, Deut. xxxiii. 8, 9. and as it follows, *that he may bestow a blessing upon you this day;* which was their being taken into the service of God to minister to the priests in the sanctuary, to bear the vessels of the Lord, and for their maintenance to have the tithes of the people: this day was, according to the Jewish writers^s, the 17th of Tammuz, or June, on which day the Jews keep a fast upon this account.

Ver. 30. *And it came to pass on the morrow, &c.*] The 18th of Tammuz it was, the same writers say, that Moses implored the mercy of God for Israel. Jarchi on ch. xxxiii. 11. says it was on the 17th day the tables were broke, on the 18th the calf was burnt, and on the 19th that Moses went up to intercede for them: *that Moses said unto the people, ye have sinned a great sin;* the sin of idolatry, see ver. 21. from hence it appears, that all that were guilty of it were not slain, perhaps only some of one tribe; and there was great reason to fear, that as wrath was gone forth it would not stop here, but others would fall a sacrifice to the divine displeasure; wherefore it is proposed by Moses to make application to the Lord on their behalf, that they might obtain mercy: *and now I will go up unto the Lord;* on the top of Mount Sinai: *peradventure I shall make atonement for your sin;* not by any sacrifice offered, but by his prayers prevail with God to forgive their sin, and not punish any more for it: he had by his first prayer obtained of the Lord not to consume them off of the face of the earth, and utterly destroy them as a nation; but that did not hinder but that resentment might be shewn in a less degree, or by parts; as now 3000 men had been cut off, chiefly out of one tribe, if not altogether, the rest of the tribes might expect to be visited, according to the number of their delinquents.

Ver. 31. *And Moses returned unto the Lord, &c.*] On the mount where he was in the cloud: *and said, oh, this people have sinned a great sin;* which the following words explain; he confesses the same to God he had charged the people with in the preceding verse: *and have made them gods of gold;* the golden calf, which they themselves called *Elohim*, gods.

Ver. 32. *Yet now, if thou wilt forgive their sin, &c.*] Of thy free grace, good will, and pleasure; it will redound to thy glory, men will praise thy name on account of it; these people will have great reason to be thankful, and will lie under great obligations to thee, to fear, serve, and glorify thee; and in particular it will be regarded by me as the highest favour that can

^r See the Bishop of Clegher's Chronology of the Hebrew Bible, p. 266, 261.

^s Seder Olam Rabba, c. 6. p. 18. Pirke Eliezer, c. 46.

be asked or granted: *and if not, blot me, I pray thee, out of the book which thou hast written*: not the book of the law, as Jarchi, written with the finger of God, the name of Moses was not written there; nor the book of the just, as the Targum of Jonathan, the list and catalogue of good men, that belonged to the visible church, called in after-time *the writing of the house of Israel*, Ezek. xiii. 9. but rather the book of life, either of this temporal life, and then it means no more than that he wished to die, even immediately by the hand of God, which seems to be countenanced by Numb. xi. 15. or else of eternal life, and is no other than the book of life of the Lamb, or God's predestination or choice of men in Christ to everlasting life, which is particular, personal, sure, and certain; and Moses asks for this, not as a thing either desirable or possible, but to express his great affection for this people, and his great concern for the glory of God; and rather than either should suffer, he chose, if it was possible, to be deprived of that eternal happiness he hoped for, and should enjoy.

Ver. 33. *And the Lord said unto Moses, &c.*] In answer to his request: *whosoever hath sinned against me, him will I blot out of my book*; not that any one that is really in the book of life is ever blotted out, or that any one predestinated or ordained to eternal life ever perish: but some persons may think themselves, and they may seem to be written in that book, or to be among the number of God's elect, but are not, and turn out obstinate impenitent sinners, and live and die in impenitence and unbelief; when it will appear that their names were never written in it, which is the same thing as to be blotted out of it, see Psal. lxi. 28. Now by this answer the Lord does not absolutely refuse the request of Moses with respect to the people, though he does with regard to himself, and the blotting his name out of his book; and it is plain, by what follows, he meant to shew mercy to the people, since he bids Moses go and lead them on towards Canaan, and promises an angel to go before them; though he

reserves to himself a liberty to chastise this people for this sin, as he should have opportunity, along with others.

Ver. 34. *Therefore now go, lead the people unto the place of which I have spoken unto thee, &c.*] That is, to the land of Canaan, which he had promised to their fathers and to them, and had directed Moses to bring them to: *behold, mine angel shall go before thee*; and not I, as Jarchi interprets it; not the Angel of the covenant, and of his presence, as in ch. xxiii. 20. but a created angel, which, though a favour, was a lessening of the mercy before promised and granted; and which gave the people a great deal of concern, though Moses by his supplications got the former blessing restored, ch. xxxiii. 2, 4, 14, 17: *nevertheless, in the day when I visit, I will visit their sin upon them*; that is, when he should visit them in a way of correction for other sins, he would visit them in like manner for this sin, the worship of the golden calf; and so Jarchi well explains it, "when I visit upon them their iniquities," "I will visit upon them a little of this iniquity, with the rest of iniquities; and there is no punishment (adds he) comes upon Israel, in which there is not some thing of the punishment of the sin of the calf;" and the Jews have a saying, that "there is not a generation in which there is not an ounce of the sin of the calf."

Ver. 35. *And the Lord plagued the people, &c.*] That is, continued so to do at certain times, with the pestilence, or other calamities; for this seems not to refer, as some think, to the slaughter of the 3,000 men: the reason follows, *because they made the calf which Aaron made*; that is, they provided him with materials to make it; they urged and solicited him to do it, and would not be easy without it, so that the making of it is ascribed to them; or they served it, as Onkelos; or bowed unto it, as Jonathan; with which agree the Syriac, Arabic, and Samaritan versions, which render it, they served, or worshipped, or sacrificed to the calf which Aaron made.

C H A P. XXXIII.

THIS chapter informs us, that the Lord refusing to go with the people, only sending an angel with them, they are filled with concern, and troubled, ver. 1—6. Moses upon this pitched the tabernacle without the camp, where every one that sought the Lord went; Moses entered into it himself, and the Lord talked to him in a friendly manner in the cloudy pillar that stood at the door of it, and the people worshipped, every man at his own tent-door; all which foreboded good, and tended to reconciliation, ver. 7—11. Moses improved the opportunity, and entreats the presence of God to go with them, which was granted, ver. 12—17. and that he might have a sight of the glory of God; and this is promised to pass before him, he being put into the cliff of the rock, ver. 18—23.

Ver. 1. *And the Lord said unto Moses, depart, and*

go up hence, &c.] Not from the place where Moses was, which was the top of the mount, but where the camp of Israel was, at the bottom of the mount; where they had lain encamped some time, but were now ordered to proceed on their journey: *thou, and the people which thou hast brought up out of the land of Egypt*; though his wrath was in some measure mitigated, and he had so far forgave their sin, that he would not cut them off from being a people; yet still he does not call them his people, or own that he brought them out of Egypt, as he does in the preface to the commands they had now broke, as if they were not under his care and conduct; but speaks of them in a different manner, as a people that Moses had brought out from thence, and whom he orders to go on with: *unto the land which I swear unto Abraham, to Isaac, and to Jacob,*

saying, unto thy seed will I give it; meaning the land of Canaan, which as he had promised with an oath to their fathers to give it to them, he would faithfully observe it, though they were unworthy of such a favour.

Ver. 2. *And I will send an angel before thee, &c.*] Not the angel before promised, ch. xxiii. 20. the Angel of his presence, the eternal Word and Son of God, but a created angel; and so Aben Ezra observes, he does not say the Angel that was known, that his name was in him; though even this was to be looked upon as a favour, and shewed that he had not utterly cast them off: *and I will drive out the Canaanite, the Amorite, and the Hittite, the Perizzite, the Hivite, and the Jebusite*; who were now the inhabitants of the land, and these he promises to drive out, to make way for their possession of it; and that by his hand, as the Targum of Jonathan interprets it, by the hand of the angel. Only six nations are mentioned, though there were seven; the Girgashite is omitted, but added in the Septuagint version.

Ver. 3. *Unto a land flowing with milk and honey, &c.*] Abounding with all the necessaries and good things of life, a description of the land of Canaan frequently made, see ch. iii. 8: *for I will not go up in the midst of thee*; would not grant them his presence in so near, visible, and respectable a manner as he had before done, though he would not utterly forsake them: the tabernacle was before in the midst of the camp, that is, that which was erected until the large one, ordered to be made, was finished, but now it was removed without the camp, ver. 7. *for thou art a stiff-necked people*; see ch. xxxii. 9. and the note there: *lest I consume them in the way*; in the way to the land of Canaan, and so never get there; the meaning is, that the Lord being in the midst of them, their sin would be the more aggravated to be committed in his presence, before his face; and the glory of his majesty would require that immediate notice be taken of it, and just punishment inflicted; so that by this step God both consulted his own honour and their safety.

Ver. 4. *And when the people heard these evil tidings, &c.*] That God would withdraw his gracious presence, and go not up with them himself, only send an angel with them; and especially this may respect what is threatened, ver. 5. and had been said at this time: *they mourned*; were inwardly and heartily grieved for their sin, whereby they had provoked the Lord to depart from them, and gave some outward and open tokens of it: *and no man did put on his ornaments*; they used to wear at other times, their rings and jewels, which the princes and the chief among the people especially were wont to wear; and in common the people did not put on their best clothes, or what they usually wore, but clothed themselves in mournful habits, in sackcloth and ashes, or in some such-like manner.

Ver. 5. *For the Lord had said to Moses, &c.*] At the same time he had told it to the people: *say unto the children of Israel*: Menachem, as quoted by Ainsworth, observes, that this is said in a way of mercy; for since their idolatry he had only called them the people of Moses, and the people, but now calls them by their beloved name, the children of Israel; but whether this

was any hint of mercy and favour, is not very apparent by what follows: *ye are a stiff-necked people*: obstinate and untractable, see the note on ch. xxxii. 9: *I will come up into the midst of thee in a moment, and consume thee*; before he threatens them that he would not go up in the midst of them, that is, in a way of grace and mercy, to guide, protect, and defend them himself; and now that he would come up in the midst of them, but in a different manner, in a way of wrath, and to take vengeance on them for their sins; and the meaning is, either that should he do so but one moment it would be all over with them, or they would be utterly consumed; or this is threatened on condition, provided they did not repent of their sins, and humble themselves: *therefore now put off thy ornaments from thee*; not their armour, as some, nor the clothes they wore at the festival for the golden calf, for this was long after that; but the clothes they usually wore, the best they had, with all their decorations and ornaments, and put on mournful habits as an outward token of their repentance and mourning for their sins, if they had any real concern: this shews that these words must have been said before; since the people on hearing the evil tidings had clothed themselves in a mournful habit, and did not put on their ornaments, ver. 4: *that I may know what to do unto thee*; which does not suppose ignorance or irresolution in God, but is said after the manner of men, that he should deal with them in proportion to their conduct and behaviour, and as that should outwardly appear.

Ver. 6. *And the children of Israel stripped themselves of their ornaments, &c.*] Such as before described, and this they did, by the Mount Horeb; before their departure from thence, and where they had been guilty of the idolatry: the words may be literally rendered, *from Mount Horeb*; and Jonathan understands the preceding clause of something they put off which they received from thence; but the meaning is, that they went to some distance from Mount Horeb, and there stripped themselves to shew their greater humiliation, and the sense they had of their unworthiness of being near to the Lord, or enjoying his presence.

Ver. 7. *And Moses took the tabernacle, &c.*] Not that, the pattern of which he had been shewn in the mount, for that was not as yet made, rather his own tabernacle or tent, ch. xviii. 7. or one that was erected for worship before the large one was ordered, and whilst that was building; for it can hardly be thought they should have no place of worship for a whole year after they were come out of Egypt; though this might be not a place on purpose, or only erected for that use, but might be one of the apartments of Moses; who, besides what he had for the use and convenience of his family, had a special and peculiar one, both on a religious account, where he and the people sometimes worshipped, and God met with them, and on a civil account, to hear and judge the causes of the people, and resolve their doubts, and remove their difficulties, and make inquiries of God for them: *and pitched it without the camp, afar off from the camp*; 2,000 cubits distant from it, as the Targum of Jonathan, and so Jarchi, which he endeavours to confirm from Josh. iii.

מֹרֶה a monte, V. L. Pagninus, Montanus, Drusius; procul a monte, Junius & Tremellius, Piscator.

4. and was what was afterwards called a sabbath-day's journey: this was done partly that he might have the opportunity of conversing with God, and bringing about a thorough reconciliation between him and the people, who declared he would not go up in the midst of them; and partly that this might be a symbol to the people of the Lord's departure from the midst of them; that so they might be brought to a thorough humiliation for their sin, who might fear that he would not only stand at a distance, but entirely remove from them: it might be considered as a token of his displeasure with them, and yet be a door of hope unto them; since he was not wholly gone from them, but might be sought unto by them as follows: *and called it the tabernacle of the congregation*; as the great tabernacle was afterwards called, and as this might be before, though now renewed, to give the people some encouragement to resort here; because here he and they met together, both on civil and religious accounts, and God met with them: *and it came to pass, that every one which sought the Lord*: about any affair of moment and importance, to know his will, and to have instruction and direction what to do; or that sought to him for peace and reconciliation, for the pardon of their sins, and the acceptance of their persons, repenting of their sins, and confessing the same: *went out unto the tabernacle of the congregation, which was without the camp*; these went out of the camp, from their tents there, to this; who were not the body of the people, but either such who had difficult matters to inquire about, or were seriously and heartily concerned for the evil they had committed, and for the removal of the divine Presence from them.

Ver. 8. *And it came to pass, when Moses went out of the tabernacle, &c.*] For when he had pitched it he did not continue there; which shews it was not the tent or tabernacle he dwelt in, but whither he went to and fro, both to meet the Lord in it, and transact the affairs of the people, and especially the great affair now depending between God and them: that *all the people rose up*: in reverence of him as their ruler, and the minister of God, and as their Mediator between God and them, though they had but lately thought and spoke very meanly and contemptibly of him, ch. xxxii. 1. see Job xxix. 8. *and stood every man at his tent-door*: none offering to go in, nor to sit down until he was gone into the tabernacle, which was an instance of their respect to him: *and looked after Moses until he was gone into the tabernacle*; kept their eye on him as long as they could see him, thereby expressing their esteem of him, signifying their desire that he would intercede for them, and wishing him success therein: the Targum of Jonathan interprets all this of the ungodly among them that looked after Moses with an evil eye.

Ver. 9. *And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, &c.*] From the top of the mount in which Jehovah was: *and stood at the door of the tabernacle*; where Moses was just entered, and in sight of the people, which was a token of grace and favour both to him and them: *and the Lord talked with Moses*: not the cloudy pillar, but the Lord in it, as we rightly supply it: what he talked

with him about is not said, very probably concerning the children of Israel, their conduct and behaviour, and what was his will further concerning them.

Ver. 10. *And all the people saw the cloudy pillar stand at the tabernacle-door, &c.*] They being every man at his tent-door; and this must be a pleasing sight to them, and give them some hope that God would be merciful to them, forgive their sin, and not depart from them: *and all the people rose up and worshipped, every man in his tent-door*; not Moses, nor the cloudy pillar, but the Lord in it; it was not a civil bow they made to Moses, and in respect to him, for he was gone into the tabernacle out of sight, but a religious adoration of the Lord in the pillar of cloud.

Ver. 11. *And the Lord spake unto Moses face to face, &c.*] Not by an angel, but he himself in person; not by a dream or vision, but apparently, in real visible appearance; not in dark speeches, but clearly in plain words, easy to be understood; and not by a voice from heaven at a distance, but mouth to mouth, being very near, as when on the mount, and now at the door of the tabernacle: *as a man speaketh unto his friend*; freely, familiarly, plainly, cordially, openly, without any reserve or shew of authority, or causing dread and fear; for he also spake to the children of Israel *face to face*, but then it was out of the fire in a terrible manner which they could not bear, Deut. v. 4. *and he turned again into the camp*; to acquaint the people, the heads and elders of them, what discourse he had with God, what success he had met with on their behalf, and how the Lord stood affected to them, or what was his will concerning them: *but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle*; who is here described by his name, Joshua; by his descent, the son of Nun; by his relation to Moses, a servant of his, who waited on him wherever he went, when upon the mount and now at the tabernacle; and by his age, a young man, as he was in comparison of Moses, and is so called chiefly because he was his servant, it being usual to call servants young men, of whatsoever age; for Joshua, strictly speaking, could not be a young man in years; he was the general of the army at the battle with Amalek; and, according to Aben Ezra, was now 56 years of age, which he collects from his living to the age of 110 years; now to 56 add the 40 years in the wilderness, 7 years, in which he subdued the land of Canaan, and 7 more in dividing it, as say their wise men, the sum is 110 years: and it not being easy to account for it, that Moses should depart alone, unaccompanied by Joshua, who always attended him, and no sufficient reason is given why he should stay behind in the tabernacle; as for private devotion, which this was not a place for; or for judging the causes of the people in the absence of Moses, which we never find he did; or to guard the tabernacle, to be a watchman in it, or even at the head of a watch over it, which, as it seemed unnecessary, so was an employment too mean for him; the words therefore may be rendered as they are by some, and the rather, as there is an accent which makes a considerable stop on the word נער, translated a young man, and he turned again to the camp, and his servant

Joshua, the son of Nun, a young man; that is, along with him; they both returned to the camp, and then it follows, *he, i. e. the Lord, departed not out of the tabernacle*, but continued there; to whom Moses afterwards returned and had the following discourse: a learned man* thinks that the grand tabernacle is here meant, yet unfinished, though not the final erection of it; and that here is a dislocation in the history, and supposes that Moses having been 40 days absent, found upon his return a good progress made in the work of the tabernacle, and the ornaments and utensils belonging thereunto: and as soon as the wood-work of the tabernacle was finished, he ordered it to be put together; but because the tabernacle had neither a door to it, nor were the hangings of the outer court finished, therefore Joshua the servant of Moses, the son of Nun, a young man, departed not out of the tabernacle, but remained there to preserve it from being polluted: but it is a mistake of his that the tabernacle had not a door to it, and it is strange he should make it, when it is twice mentioned in the preceding verses; and since the pillar of cloud and the Lord in it were there, no man durst draw near to pollute it, so that there was no need of Joshua's being there to preserve it; and besides, it was after this Moses went up to the mount and stayed other 40 days and 40 nights, see ch. xxxiv. 4, 28.

Ver. 12. *And Moses said unto the Lord, &c.*] Having returned from the camp to the tabernacle again; see, *thou sayest unto me, bring up this people*; from hence to the land of Canaan, as in ver. 1. *and thou hast not let me know whom thou wilt send with me*: to guide and direct him, help and assist him, protect and defend him, and the people with him; he had signified something of this kind, but by some expressions, and by his present conduct, he was at a loss to know who was to go with him: he had told him that the increased Angel, in whom his name and he himself were, should go with them; but now it had been declared that he would not go up in the midst of them himself, but send an angel, a created one, but who that was he knew not; he thought he had reason to expect the pillar of the cloud and fire by day and night; but that had had so many motions that he could not be assured of the continuance of it: *yet thou hast said, I know thee by name*; have a particular and special knowledge of thee, and distinguished thee from others, and have a personal affection for thee: *and thou hast also found grace in my sight*; had an interest in his special favour and good will, was acceptable unto him, had received an abundance of spiritual grace, and many very extraordinary gifts from him, and had had many benefits bestowed on him, which were proofs of his being grateful and well-pleasing to him.

Ver. 13. *Now therefore, I pray thee, if I have found grace in thy sight, &c.*] Which he said, not as doubting whether he had or no, but as taking it for granted he had, and so argues from it, and improves his interest in it, in his pleading with God: *shew me now thy way*; either the way which he himself would take, the way of his providence in bringing the children of Israel into the land of Canaan; or the way

he would have him take, the way of his duty, how he would have him behave in conducting them thither; unless he means the Messiah, Christ, the way to the heavenly Canaan, to whom he seems greatly to have respect in the following part of this chapter: *that I may know thee, that I may find grace in thy sight*; by which he might have a further evidence of his being acceptable to God, and having a share in his good will; as well as he would better know in what way grace is communicated, Christ being the way both of access into the grace of God, and of acceptance with him, and of the communication of grace from him: *and consider that this nation is thy people*; though they had sinned against him in the manner they had done, they were a people he had chosen above all people to be his; he had made a covenant with them, and was their covenant-God; he had redeemed them out of Egypt, and had called them from thence, and had wrought a great salvation for them, and had bestowed many peculiar favours upon them; and though for this their gross-idolatry and sad apostacy from him they were unworthy of the relation, and he had thought fit not to call them his people, but the people, or the people of Moses, yet they still were his people, and he entreats he would consider the relation they stood in to him, and shew mercy to them.

Ver. 14. *And he said, &c.*] In answer to his request: *my presence shall go with thee*; or before thee, both with Moses and before the people; meaning the Angel of his presence he had before promised, the eternal Word and son of God, who saved them, redeemed them, bore and carried them all the days of old: or *my faces shall go*; all the three divine Persons, Father, Son, and Spirit; there was Jehovah the Father, whose the Angel of his presence was; and there was Jehovah the Son, Christ, whom they tempted in the wilderness; and there was Jehovah the Holy Spirit, whom they vexed, see Isa. lxiii. 9, 10, 11. *and I will give thee rest*; not ease, and peace and tranquillity of mind, or a freedom from the fear of enemies, and all dangers by them, much less rest in the grave, before Israel should be brought into Canaan's land; but rather the promised land itself, which was the rest that was promised, and would be given, and was typical of that eternal rest which remains for the people of God in heaven, and is a pure gift; for this promise is not personal and peculiar to Moses, but belonged to all the people, to whom God would give the typical rest, see Deut. xii. 9.

Ver. 15. *And he said unto him, &c.*] Moses said unto the Lord: *if thy presence go not with me*; or with us, as it may be as well supplied, and which agrees with what follows: *carry us not up hence*; from the mount to the land of Canaan; though God had promised his presence, which was the thing requested, Moses could not forbear expressing himself after this manner, to shew the high esteem he had of this blessing, and how worthless and insignificant every thing else was without it; that even Canaan, the land of rest promised, was nothing in comparison of it: it is not much matter where we are, or what we have, if God is not with us; but if he grants his presence, the

* Clayton's Chronology of the Hebrew Bible, p. 349.

ו ילכו פני מועי ילכו, Montanus, Yatablus.

greatest hardships in a wilderness are made easy, and difficulties are got through with pleasure; though some read the words in the preceding verse by way of interrogation, *should my face or presence go, and should it give thee rest?* as carrying in it a kind of denial, which makes Moses here more urgent for it, and such a version those words seem to require.

Ver. 16. *For wherein shall it be known here, &c.*] At Sinai, among the mountains in the wilderness: *that I and thy people have found grace in thy sight*; were acceptable to him, highly esteemed by him, and had received peculiar favours from him; what evidence would there be of this? how would it appear to others? what knowledge could they have of it? is it *not in that thou goest with us?* in such a grand majestic manner, and so visible as in a pillar of cloud by day, and a pillar of fire by night: this is a full proof, and a strong and convincing argument, even to a demonstration, that they were a special and peculiar people, the favourites of God, highly esteemed and honoured by him; but should this be discontinued, as seemed to be threatened, there would be nothing to demonstrate that they had found more grace and favour than other people; but this being the case, *so shall we be separated, I and thy people, from all the people that are upon the face of the earth*: distinguished by this favour from them, and that in a very wonderful and marvellous manner, as the word signifies; and so some render it, *marvellously separated*^a; for the pillar of cloud and fire was a very marvellous thing, and distinguished the people of Israel from all others in a surprising manner, none having been ever favoured in the like manner.

Ver. 17. *And the Lord said unto Moses, I will do this thing also that thou hast spoken, &c.*] Or asked for, namely, go with them himself in this amazing and distinguished manner, in the pillar of the cloud and fire; this he would do as well as shew him his way and his works, and indeed all this he did by granting that: *for thou hast found grace in my sight, and I know thee by name*; he owns the truth of the thing, on which Moses had formed his plan, and by granting his request gave a fresh proof and evidence of it; and what can be a greater blessing than to partake of the special grace, favour, and good will of God, and to be particularly and personally known to him, with such a knowledge as has connected with it the strongest affection and highest esteem?

Ver. 18. *And he said, I beseech thee, shew me thy glory.*] Not any visible lustre, splendour, and brightness, as a symbol of the divine Presence, that he had seen, ch. xvi. 7, 10. nor the glorious essence of God, as Maimonides^b, which is invisible and cannot be seen, and of which Moses could not be ignorant; nor the glory of the heavenly state, which also he must know he could not see until he came thither; but he seems to mean some visible glorious representation of God, such as he had never seen, though he had been with him so long on the mount in the cloud, and heard his voice, and saw some appearances of brightness and glory, yet not in any form that he could frame any

idea of; perhaps he may mean the Angel of God's presence, called his face, the promised Messiah and glorious Redeemer and Saviour, in whom there is such a bright display of the glory of the divine perfections; yea, is the brightness of his father's glory, and the express image of his person; and this favour was granted him, with some proper limitations and restrictions; for though this request was, no doubt, sincere and upright, it might be attended with frailty and weakness; yet it is not utterly denied, but with some explanation is allowed, and perhaps was the highest favour ever granted to any before the incarnation of our Lord, at least in so full and glorious a manner as this was; Moses having by his suit obtained much, wants more and is emboldened to ask it, and in a good measure had it, as the following words shew.

Ver. 19. *And he said, I will make all my goodness pass before thee, &c.*] Which is his glory; the glory of the Lord lies in his goodness, and that appears in the works of his hands, in the methods of his providence, especially in the distribution of his sovereign grace and mercy, and particularly in his pardoning grace and mercy, through the blood of Christ; for as it is the glory of a man to pass over a transgression, Prov. xix. 11. much more it is the glory of God, of which this goodness is afterwards interpreted; and may be understood of Christ himself, who is the goodness of God itself, is not only good, but the Lord's good One, emphatically good; as he is called his holy One, so his good One; because all his goodness is laid up in him, he is prevented and filled as Mediator, with the blessings of his goodness; all are proclaimed in him, displayed through him, and communicated by him; and he is that glorious Personage that Moses might be desirous of having a view of, and was favoured with; however, with a view of the divine goodness, as it is conspicuous in him, in what he is, and has done for his people; for God has shewn forth the exceeding riches of his grace and goodness in him: *and I will proclaim the name of the Lord before thee*; his name and his nature, his perfections, and the glory of them, as displayed in Christ; or when he is about to pass, or whilst he is passing by, lest he should pass by unobserved, I will proclaim aloud and give thee notice that he is now passing by thee, whose name is Jehovah, and whose nature, glory, and goodness, are as follow: *and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy*: signifying that notwithstanding the children of Israel had sinned against him in such a manner as they had, yet he should shew favour, grace, and mercy to them, in pardoning their sins; and it should be distributed, not according to any merits of theirs, but according to his sovereign will and pleasure, and not to all, but to whomsoever he thought fit; and in this would be seen his glory: and so it is with respect to grace and mercy, as displayed in Christ to sinful men; it is not in proportion to their deserts, but according to the purpose and good will of God, and that not unto all, but unto some whom he has appointed, not unto wrath, but unto salvation by Jesus Christ, and which is to the

^a An facies mea iret & quietem daret tibi? Noldius, p. 243. so Janius & Tremellius, Piscator.

^b מליניו marvellously separated, Ainsworth.
^c Yesude Hatorah, c. 1. sect. 10.

glory of his grace ; and the more enlarged view men have of this, the more clearly and fully does the goodness and glory of God pass before them.

Ver. 20. *And he said, thou canst not see my face, &c.*] Meaning not his form, his essence, his very nature, and the glory of it, that Moses must know he could never see ; but the brightest displays of his grace and goodness in Christ, the fullest discoveries of it, which are too much for man, in the present state of things, to have, who sees in part, and but through a glass darkly, not face to face, or in the most complete and perfect manner ; it is but a small part and portion of God, and of his ways and works, as of creation and providence, so more especially of grace, salvation, and redemption by Jesus Christ, that is known of him ; the things of the Gospel in their full perfection are what eye has not seen ; and particularly were more hidden and unseen under the legal dispensation ; this face was covered with types and shadows, and dark representations of things ; though, in comparison of that state, we now, with open face, behold the glory of the Lord, yet still it is through a glass darkly, and we have not the clear and full view of things as will be hereafter : *for there shall no man see me and live* : if there was to be such a revelation made of the grace and goodness, and glory of God in Christ, as it really is in itself, it would be too much for mortals in the present state to bear ; it would break their earthen vessels in pieces ; the full discovery therefore is reserved to a future state, when these things will be seen as they are, and men will be in a condition to receive them ; otherwise we find that men have, in a sense, seen the face of God in this life, and have lived ; though many, and even good men, have been possessed with such a notion, that if a man saw God he must die, see Gen. xxxii. 30. Exod. xxiv. 11. Judg. xiii. 22.

Ver. 21. *And the Lord said, behold, there is a place by me, &c.*] Near him, not in or by the tabernacle, where it may be the pillar of cloud now was, as it had been, ver. 9, 10. but upon the rock, where it had been for many days, and near to which there was a fit place for Moses to be in, and have that view of the goodness and glory of God he would favour him with : *and thou shalt stand upon a rock* ; in Horeb, typical of Christ the rock, the rock of Israel, and the rock of ages, the rock of refuge, salvation, and strength ; comparable to one for shelter, solidity, firmness, strength, and duration ; and happy are they who stand upon this rock ; they are safe and secure, they stand on high, and have noble prospects of the perfections of God, and of the riches of his grace and goodness, see Psal. xl. 2, 3. Isa. xxxiii. 16, 17. Matt. vii. 24, 25.

Ver. 22. *And it shall come to pass, while my glory passeth by, &c.*] The displays of his grace and goodness are made : *that I will put thee in a cleft of the rock* ; in one of the cliffs, made by smiting it, through which the waters gushed out for the relief of the Israelites, and their flocks : and we are told ^c, that to this day, on the summit of Mount Sinai, by the Arabians called

Gibel el Mousa, or the mountain of Moses, is perceived a large chasim in the rock, said to be the cave where Moses hid himself from God, when the glory of the Lord passed before him. Now this cleft may be an emblem of Christ, as crucified, smitten, wounded and slain ; who was smitten by the law and justice of God, as this rock was smitten by the rod of Moses ; and had gashes and wounds made in him like the clefts of a rock, being pierced with the nails and spear : and in these clefts of the rock saints dwell by faith, Cant. ii. 14 : *and will cover thee with my hand* : with his cloud, as Ben Melech, and so may denote the cloudiness, obscurity, and darkness of the legal dispensation : but here it seems to denote imperfection, not being able to bear the full sight of the divine glory, and which angels themselves cannot bear, but cover their faces ; and also the danger of being consumed, were it not that saints are in Christ, and covered and secured in him, otherwise God is a consuming fire : *while I pass by thee* ; or his glory, the glory of all his perfections, wisdom, holiness, justice, power, and faithfulness, and especially of his grace, mercy, and goodness in Christ.

Ver. 23. *And I will take away mine hand, &c.*] As being covered with the hand may signify the obscurity of the former dispensation, the taking of it away may denote a more clear revelation of the grace and goodness of God in Christ, and so of the glory of it under the Gospel dispensation ; and yet what is seen in this, in comparison of the reality of things as they are, or of the heavenly state, are but as next expressed : *and thou shalt see my back parts* ; which some understand of the humanity of Christ, and his sufferings in it, sometimes expressed by his heel, and the bruising of it, Gen. iii. 15. or else the works of God in creation, by which the invisible things of God are seen, and which give a knowledge of him *à posteriori* ; and so Maimonides ^d interprets the phrase, which follow me, flow from my will, *i. e.* all my creatures : or rather it denotes the imperfect knowledge of God in the present state, even as revealed in Christ, in whom there are the clearest and brightest displays of his glory ; yet this, in comparison of the beatific sight of him, is but like seeing a man that is gone by, whose back is only to be seen : *but my face shall not be seen* ; in the present state, the face of God, that is, his favour, communion with him, and the light of his countenance, are to be sought for, and may be enjoyed ; the glory of himself is to be seen in the face or person of Christ, and the glory of that face or person is to be seen in the glass of the Gospel, but at present imperfectly ; God in Christ as he is, the fullest and brightest displays of his glory, grace, and goodness, are reserved to another state, see 1 Cor. xiii. 9, 12. 1 John iii. 2. or it may regard the divine nature of Christ, which could not be seen by Moses, but his back parts, or human ; Christ as clothed with flesh might, and would be seen by him, as he was seen by him on the mount, Matt. xvii. 3.

^c Egmont and Heyman's Travels, vol. 2. p. 167. see a Journal from Cairo, &c. p. 23, 29. Ed. 2.

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^d Mureh Nechochim, par. 1. c. 38.

C H A P. XXXIV.

IN this chapter Moses has orders to hew two tables of stone, that God might write on them the ten commands, and bring them up with him to the mount, ver. 1—4. where the Lord proclaimed his name, and caused his glory and his goodness to pass before him, ver. 5—7. when Moses took this favourable opportunity that offered to pray for the people, that God would forgive their sin, and go along with them, ver. 8, 9. upon which he made a covenant with them, which on his part was to do wonders for them, and drive out the inhabitants of Canaan before them; and on their part, that they should have no confederacy and communion with these nations, and shun their idolatry, and every thing that might lead unto it, ver. 10—17. and he repeated several laws before given, and urged the observance of them, which Moses was to acquaint the people with, ver. 18—27. and after a stay of forty days and forty nights on the mount, he came down with the two tables of the law; and the skin of his face shone so bright, that the people of Israel were afraid to come nigh him, and therefore he put a veil over his face while he conversed with them, ver. 28—35.

Ver. 1. *And the Lord said unto Moses, &c.*] Out of the cloudy pillar, at the door of the tabernacle, where he had been conversing with him in the most friendly manner, as related in the preceding chapter: *hew thee two tables of stone like unto the first*: of the same form, and of the same dimensions, and it may be of the same sort of stone, which perhaps was marble, there being great plenty of that kind on Mount Sinai. Now Moses being ordered to hew these tables, whereas the former were the work of God himself, as well as the writing, shews that the law was to be the ministration of Moses, and be ordained in the hand of him as a mediator, who had been praying and interceding for the people; and as a token of the reconciliation made, the tables were to be renewed, yet with some difference, that there might be some remembrance of their crime, and of their loss by it, not having the law on tables of stone, which were the work of God, but which were the work of man: *and I will write upon these tables the words that were in the first tables which thou brakest*; the writing of these was by the Lord himself, as the former, shews that the law itself was of God, though the tables were hewn by Moses, and that he would have it known and observed as such; and the same being written on these tables, as on the former, shews the unchangeableness of the law of God, as given to the people of Israel, that he would have nothing added to it, or taken from it; and the writing of it over again may have respect to the reinscribing it on the hearts of his people in regeneration, according to the tenour of the new covenant: the phrase, *which thou brakest*, is not used as expressing any displeasure

at Moses for that act of his, but to describe the former tables; and the breaking of them might not be the effect of passion, at least of any criminal passion, but of zeal for the glory of God, and the honour of his law, which was broken by the Israelites, and therefore unworthy of it; and might be according to the counsel of the divine will, and the secret direction of his providence.

Ver. 2. *And be ready in the morning, &c.*] This was, according to the Jewish chronology^e, on the 28th day of the month Ab or July: *and come up in the morning unto Mount Sinai*; the same mount where he had been before: *and present thyself there to me on the top of the mount*; where the pillar of cloud removed and stood, and near it Moses was to stand and wait to hear what would be said unto him, and to see what would be made to pass before him.

Ver. 3. *And no man shall come up with thee, &c.*] Before, Aaron and his two sons, and the 70 elders of Israel, went up with Moses, though they did not go so near the Lord as he did; but now having sinned in the matter of the golden calf; though a reconciliation was made, they were not allowed to go with him, nor even Joshua his servant, though he had no concern in the sin; Moses must be alone, that the ministration of the law might be by him only, and in order to receive a peculiar labour in answer to his request: *neither let any man be seen throughout all the mount*; in any part of it, as Joshua was before in some part of it, even all the while that Moses was there; but now not a single person must be seen anywhere, not only because of the giving of the law to Moses, but because of the display of the divine glory, which was to be made particularly to him: *neither let the flocks nor herds feed before that mount*; or over-against it, or rather near it^f; which was ordered, not so much on the account of the flocks themselves, who were not capable of any moral guilt; nor that they might not come to any hurt, since they were to be stoned or thrust through with a dart if they touched it, which order it is highly probable was in force as before; but on the account of their keepers, that there might be none of them on the spot, or near, to observe what passed; and chiefly this was said to command fear and reverence in the minds of the people, whilst this solemn affair was transacting between God and Moses, and to check all curiosity in them.

Ver. 4. *And he hewed two tables of stone like unto the first, &c.*] Which may be an emblem of the ministry of men, which God makes use of in hewing of his people, and bringing them to a sense of their sins, the breach of his law, and repentance for them, Hos. vi. 5: *and Moses rose up early in the morning*: which, according to the Jews^g, was the 29th of Ab or July, which shewed his ready and cheerful obedience to the

^e Seder Olam Rabba, c. 6. p. 19.

^f אל מול פתח ההר הקודש, Sept. prope montem illum, Noldius, p. 80.

^g Seder Olam Rabba, c. 6. p. 19.

divine will, and the quick dispatch he had made in hewing the tables; which whether he did with his own hands only, or made use of others whom he directed, is not very material; though the phrase *hew thee, or hew unto thee*, seems as if he were to do it himself, and not another: *and went up unto Mount Sinai, as the Lord had commanded him*; which was the third time of his going there, and every time he continued 40 days and 40 nights, as Aben Ezra observes, see Deut. ix. 18, 25: *and took in his hand the two tables of stone*; which could not be very thick and heavy to carry in one hand up a mountain, but must be a sort of marble slab or slate: at this same time an ark was ordered to be made, and was made, to put the tables into, which was a type of Christ, the fulfilling end of the law for righteousness, Deut. x. 1—5.

Ver. 5. *And the Lord descended in the cloud, &c.*] The same with the cloudy pillar, which was now gone up from the door of the tabernacle, and was on high in the air over the mount, and on which the Lord now descended in it, as he had before, ch. xix. 9, 16, 18: *and stood with him there*; not Moses stood with the Lord, as the Vulgate Latin version; but the Lord, or the cloud in which the Lord was, stood near to Moses: *and proclaimed the name of the Lord*; Jehovah declared with a loud voice out of the cloud, that the Lord was there; the Targum of Jonathan is, “and Moses called on or “in the name of the Word of the Lord;” and so the Vulgate Latin version refers it to Moses, and renders the words, *calling on the name of the Lord*; but the following verse clearly shews that it must be understood of the Lord, and not of Moses.

Ver. 6. *And the Lord passed by before him, &c.*] Or caused his Shechinah, his divine Majesty, and the glory of it, to pass before him, as the Targums; his glory and goodness, which he had promised should pass before him, ch. xxxiii. 19, 22, and it is but a transient passing view the greatest of men, God’s peculiar favourites, have of him in this life: *and proclaimed, the Lord, the Lord God*; the Jerusalem Targum very wrongly paraphrases the words as a prayer of Moses, thus, *and Moses prayed, and said, O Lord, Lord*; and so the Vulgate Latin version; but it is quite clear, and beyond all doubt, from Numb. xiv. 17, 18, that what follow are the words of God, and not of Moses: the sense is, that the Lord, as he passed by Moses, to raise and fix his attention, declared it was Jehovah that passed by; which is repeated the more to excite his attention, and is the name by which he had made himself known to Moses, even when he sent him into Egypt; for *I am that I am* is an explanation of this name, see Exod. iii. 14. and the word *El*, translated *God*, signifies mighty and powerful, and is true of all the three divine Persons, to whom respect may be had in the use of these three words. What is proclaimed or declared concerning God is, that he is *merciful and gracious, long-suffering, and abundant in goodness and truth*; first *merciful*, and he is so in the most tender and affectionate manner; he is rich and plentiful in mercy, freely giving it, delights in bestowing it, constantly shews it to his people; it is mani-

festated and displayed in Christ, the mercy-seat; and it lays a foundation for faith and hope, and is the spring of all good things in time, and to eternity: and he is also *gracious*, good and kind to men, without any merit or desert of theirs, but bestows good things on them freely, of his own free grace, favour, and good will, as appears by various acts of his; in the eternal choice of them to everlasting happiness; in providing a Saviour for them, and giving all grace and spiritual blessings to them in him; by giving Christ to them, and for them, justifying them freely by his righteousness, pardoning their sins according to the riches of his grace, regenerating, calling, preserving, and saving them by it: likewise *long-suffering*; both towards wicked men, the vessels of wrath, by whom his patience and long-suffering are abused and despised; and towards his elect, on whom he waits to be gracious, not willing that any of them should perish, but all be brought to repentance; and his long-suffering is their salvation: and it follows, *abundant in goodness and truth*; in providential goodness to all men; in special goodness to his chosen people, which he has laid up, and wrought out for them, and shewn them in Christ; in his truth and faithfulness, in fulfilling his promises, both with respect to the mission of his son into the world, to be the Saviour of it, and with respect to all other things promised, whether relating to this life, or that to come, to grace or glory; he never suffers his truth and faithfulness to fail; his promises are all yea and amen in Christ.

Ver. 7. *Keeping mercy for thousands, &c.*] In his own heart, in his purposes and decrees, in his counsels and covenant, in his son, with whom he keeps it for ever, and for all in him, Psal. lxxxix. 28. and they are many who are ordained to eternal life, for whom Christ gave his life a ransom, and for whom his blood was shed for the remission of their sins; and whom he justifies by his knowledge, and at last brings to glory as the great Captain of their salvation; these are even a number which no man can number. All the Targums render it to a thousand generations; and Jarchi interprets of two thousand generations. The first letter in the word, rendered *keeping*, is longer than is usual, in the Hebrew text; which, according to the Jews^h, denotes the largeness of the grace of God, its great extent and long continuance: *forgiving iniquity, and transgression, and sin*; the word used signifies a lifting it up, and taking it away: thus Jehovah has taken it from the sinner, and put it on his son, who has borne it, and made satisfaction for it; and in so doing has taken it quite away, so as to be seen no more; and, through the application of his blood to the conscience of a sinner, it is taken away from thence, and removed as far as the east is from the west; from whence it appears, that it is in Christ, and for his sake, that God forgives sin, even through his blood, righteousness, sacrifice, and satisfaction; and this forgiveness is of all sin, of all sorts of sin, original or actual, greater or lesser, public or private, open or secret, of omission or commission, of heart, lip, and life. The Jews sometimes distinguish these three words; *iniquity*, they say, signifies sins through pride and pre-

^h Vid. Buxtorf. Tiberiad. c. 14. p. 38.

sumption; *transgression* intends rebellions against God; and *sin*, what is committed through error and mistake¹; and much to this sense is Jarchi's interpretation of these words; they no doubt include all manner of sin, which God for Christ's sake forgives: *and will by no means clear the guilty*; without a full and proper satisfaction to justice; which is provided in Christ, whom God has set forth to be the propitiation for sin, to declare his righteousness, that he might appear to be just, whilst he justifies and pardons those that believe in Jesus; otherwise all the world are guilty before God, and none would be cleared; but those for whom satisfaction is made, and a righteousness wrought out, they are cleared, acquitted, and discharged, and they only: *or though he will by no means let it go unpunished*²; that is, sin, expressed by the several words preceding; and so to this purpose is this phrase translated in Jer. xxx. 11. and the meaning is, that though God pardons sin, all manner of sin, and so displays his grace and mercy, yet he takes care of the honour of his justice, and never suffers any sin to go unpunished, either on the sinner, or on the surety. Pardon of sin always proceeds upon the redemption that is through the blood of Christ, and is a branch of it, see Rom. iii. 24, 25, 26. Eph. i. 7. Some understand these words as relating not to the justice, but to the mercy and goodness of God; and render the words, *either in extirpating he will not extirpate*, as Maimonides¹; and as Jonathan translates the same phrase in Jer. xxx. 11. *in destroying I will not destroy*; and so De Dieu here, *in emptying he will not empty*, or destroy; and this sense is thought to be most agreeable to the prayer of Moses, and the promise of God, that his goodness and glory should pass before him, to which the other sense seems contrary; but the justice of God is as much his glory, and in it lies his goodness, as well as his grace and mercy; besides, the following words cannot be thought to be so expressive of the grace, and mercy, and goodness of God, but of his punitive justice, and so the objection would still remain: *visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation*; see the note on ch. xx. 5.

Ver. 8. *And Moses made haste, &c.*] Perceiving the voice ceased, and the Lord was passing on, lest he should be gone, and he lose the favourable opportunity he had: *and bowed his head toward the earth, and worshipped*; threw himself prostrate upon it, and in the most humble manner put up his requests to God, which are expressed in the following verse; he gladly laid hold on this opportunity to use his interest with God for the people of Israel, and to improve the proclamation of grace and mercy, in the forgiveness of sins, now made; which encouraged his faith and hope to draw nigh with a holy boldness, and use freedom with him, and yet with an awe of his majesty, with reverence and godly fear.

Ver. 9. *And he said, if now I have found grace in thy sight, &c.*] *Or seeing now*, for he could have no doubt upon his mind but that he had found grace and favour

in the sight of God, since he had caused his goodness and glory to pass before him, and made such a proclamation of his grace and mercy to him; but he takes it for granted, and improves it, and argues upon it, as follows: *O Lord, let my Lord, I pray thee, go amongst us*; as the Lord had signified as if he would not go among them, but leave them to the conduct of a created angel; and Moses had before prayed that his presence or face might go with them, ch. xxxiii. 3, 14. and now having some fresh tokens of the favour and good will of God towards him, renews his request with great earnestness and importunity, entreating the Lord Jehovah the Father, that Moses's Lord Jehovah the Son, the Angel of God's presence, in whom his name was, might go with them, as he had said he should: *for it is a stiff-necked people*; and therefore have need of such an one to be with them, to rule and govern them, to restrain and keep them within due bounds; or *though^m it is a stiff-necked people*: for this is the reason given by the Lord why he would not go among them, ch. xxxiii. 3. wherefore Moses prays that he would go, notwithstanding this; he owns the character of them was just, yet humbly prays that God would nevertheless vouchsafe his presence: *and pardon our iniquity, and our sin*: which he had the greater reason to hope he would, since he had just proclaimed his name, a God pardoning iniquity, transgression, and sin; and, the more to gain his suit, makes himself a party concerned, calling the sin committed, *our iniquity, and our sin*; even his among the rest, who had found grace in the sight of God, and therefore entreats others might also, since they were all sinners, and there was forgiveness with him: *and take us for thine inheritance*; to possess and enjoy, protect and defend, cultivate and improve, keep and preserve for ever.

Ver. 10. *And he said, behold, I will make a covenant, &c.*] Or renew the covenant before made the people had broke; which on his part was, that he would, as Moses had entreated, forgive the sin of the people, go along with them, and introduce them into the land of Canaan, and drive out the inhabitants of it before them; and, on their part, that they should avoid idolatry, and every thing that led unto it, particularly making covenants, and entering into alliances with the idolatrous nations cast out: *before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation*; both in their passage through the wilderness, and entrance into Canaan's land, and the conquest of that; such as the earth opening its mouth and swallowing alive Korah, Dathan, and Abiram, and was a new thing God created; the smiting of the rock at Kadesh, from whence flowed waters abundantly; the healing of such as were bit by fiery serpents through looking at a serpent of brass; Balaam's ass speaking, and reproving the madness of the prophet; the division of the waters of Jordan; the fall of the walls of Jericho at the sound of rams' horns; the sun and moon standing still, until the Lord had avenged himself of his enemies: *and all the people among which thou art shall see the work of the Lord*;

¹ Maimon. & Bartenora in Mish. Yoma, c. 4. sect. 2.

² וְנִקְרָא לֵא יִקְרָא at impunita minime dimittens, Tigurine version; & non exerceat impunitatem, Coccei Lexic. in voce נִקְרָא.

¹ Moreh Nevochim, par. 1. c. 54.

^m Quamvis, Piscator, Patrick; so R. Marinus in Aben Ezra; and some in Abendana.

for it should be visible, as the above things were, and plainly appear to be the Lord's doing, and not man's, being above the power of any created being to perform: *for it is a terrible thing that I will do with thee*; Aben Ezra restrains this to Moses's person, and interprets this of the wonderful shining of the skin of his face, when he came down from the mount, which made the children of Israel afraid to come nigh him; and of his vigorous constitution at the time of his death, when his eye was not dim, nor his natural force abated, contrary to the nature of ancient persons: but it is better to understand it of the ministry of Moses, and of the awful things that God would do by him; or rather of the people of Israel, among whom, and for whose sake, God would do such things as should cause a panic among the nations all around them; particularly what he did for them to Og king of Bashan, and Sihon king of the Amorites, on account of which terror fell, as on the king of Moab, so on the inhabitants of Canaan; see Numb. xxi. 33, 34, 35. and xxii. 3. Josh. ii. 9, 10, 11.

Ver. 11. *Observe thou that which I command thee this day, &c.*] Which words are either said to Moses personally, as Aben Ezra thinks, as a direction to him to observe what had been said to him, and declare them to the children of Israel; or rather to the children of Israel, and respect the commands which are afterwards delivered out to be observed by them in the following verses; and what is expressed in the next clause is such as was not done by the ministry of Moses, nor in his time: *behold, I drive out before thee*; not before Moses, but the people of Israel, the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite: six nations are only mentioned, though there were seven, the Girgashites being omitted, because either they left the land before, as some think, or because they at once submitted; they are added in the Septuagint version.

Ver. 12. *Take heed to thyself, &c.*] This is said not to Moses, but to the people of Israel, as a caution to them when they should enter the land of Canaan, and possess it: *lest thou make a covenant with the inhabitants of the land whither thou goest*: enter into a league and alliance, to live friendly and amicably, and support and assist each other against the common enemy; whereas they were to smite the seven nations and destroy them, and shew them no mercy, Deut. vii. 1, 2. *lest it be for a snare in the midst of thee*; be the means of drawing them into the same sinful practices with themselves, especially into idolatrous ones, and so of bringing ruin and destruction on them.

Ver. 13. *But ye shall destroy their altars, &c.*] On which they had sacrificed to their idols; since, if they were allowed to continue, they might be temptations to offer sacrifice thereon, contrary to the command of God: *break their images*: of gold or silver, wood or stone, which they made for themselves, and worshipped as deities; seeing if these continued, the sight of them might lead to the worship of them, and so bring under the divine displeasure, as a breach of the command of God given them: *and cut down their groves*; which were clusters of trees, where they had their temples

and their idols, and did service to them, and where, besides idolatry, many impurities were committed. Such places were originally used by good men for devotion, being shady and solitary, but when abused to superstitious and idolatrous uses, were forbidden. It is said^a, the word for *grove* is general, and includes every tree they serve, or plant, for an idol.

Ver. 14. *For thou shalt worship no other god, &c.*] Than the Lord their God, the one only living and true God, which was the first command given to the people of Israel, and binding upon all men: *for the Lord whose name is Jealous, is a jealous God*; his name and nature answer to one another; he admits of no rival or competitor in worship; he will not give his glory to another god, or one so called, nor his praise to graven images; and in this he is distinguished from all nominal and fictitious gods, who have many joined with them, and are rivals of them, which gives them no concern, because insensible; but it is otherwise with the Lord, who knows the dishonour done him, and resents it, and is as jealous of any worship being given to another, as the husband is of the honour of his marriage-bed; for idolatry is spiritual adultery, as is suggested in the following verse.

Ver. 15. *Lest thou make a covenant with the inhabitants of the land, &c.*] A marriage-covenant, taking their daughters in marriage to their sons, and *vice versa*, as the following words shew; here the caution is to be understood and the words supplied from ver. 12. and inserted and connected thus, *take heed to thyself, lest thou make, &c. and they go a whoring after their gods*; that is, the inhabitants of the land, and particularly those with whom the Israelites made a covenant, and entered into a marriage-relation with, and perhaps on this condition, that they would abstain from idolatry; and yet, contrary to the obligation they laid themselves under, lust after their idols, and commit spiritual fornication or adultery with them, which is explained by the next clause: *and do sacrifice unto their gods*; such as the first institutors of their idolatry enjoined, and their ancestors had observed, and were according to the rites and customs of the country: *and one call thee, and thou eat of his sacrifice*; invite to eat of what remained, that was offered to the idol: hence it appears, that having feasts at sacrifices, and eating things offered to idols in a festival way, are very ancient practices; see 1 Cor. x. 27, 28.

Ver. 16. *And thou take of their daughters unto thy sons, &c.*] That is, marry them to them, which explains what is meant by making a covenant with them, entering into such a near relation, and joining families, and thus intermixing with one another; *and their daughters go a whoring after their gods*; the worship of whom they have been trained up in from their infancy, and therefore hanker after them, and commit whoredom in a spiritual sense with them: *and make thy sons go a whoring after their gods*; be the means of tempting and drawing them into idolatrous practices, as the wives of Solomon were a snare to him.

Ver. 17. *Thou shalt make thee no molten gods.*] Made of a melted liquour, whether gold, or silver, or brass, poured into a mould; and though graven images are

^a R. Sol. Urbin. Ohel Moed, fol. 72. 1.

not mentioned, they are included, a part being put for the whole, as appears not only from the injunction to break images in general, whether graven or molten, ver. 13. but from the second command, which expressly forbids the making and worshipping of them; but *molten* ones are particularly mentioned, because it is probable they were chiefly such the Canaanites worshipped, and especially, because the calf the Israelites had lately made and worshipped was a molten one.

Ver. 18. *The feast of unleavened bread shalt thou keep, &c.*] Which was instituted at the time of their coming out of Egypt, and on that account, and then observed, ch. xii. 15, 18, 19. and xiii. 6, 7. and afterwards repeated, and the month expressed in which they were to keep it, and the reason of it, as it here follows, ch. xxiii. 15. see the note there.

Ver. 19. *All that openeth the matrix is mine, &c.*] Or *the womb*, and therefore to be sanctified, and set apart for his use: this also was declared, and the law concerning it given, at the time of their coming out of Egypt, and here repeated, see the notes on ch. xiii. 2, 12.

Ver. 20. *Every firstling of an ass thou shalt redeem, &c.*] This goes along with the former, ch. xiii. 13. see the note there: *and none shall appear before me empty*: at the grand festivals, the passover, pentecost, and tabernacles, see the note on ch. xxiii. 15.

Ver. 21. *Six days shalt thou work, but on the seventh day thou shalt rest, &c.*] This is the law of the seventh-day sabbath, which is after repeated, to fix it in the minds and memories of the people, see ch. xx. 10. and xxiii. 12. and xxxi. 15. and here it is added, which has not been mentioned before: *in earing and in harvest thou shalt rest*; that is, in the time of ploughing, and in the time of reaping and gathering in the harvest, which are both very busy seasons; the rest of the sabbath was not to be violated; such sort of works, though they might require haste and expedition, yet the sabbath was not to be broken on account of them: this is the common sense of the law, as it is understood; but Maimonides^o gives another sense from their doctors, who say, it is forbidden to plough in the sixth year what cannot be reaped but in the seventh; and so likewise that it is forbidden to reap on the seventh year, that of which profit may be had on the eighth year, and this is founded on what the Scripture says, Exod. xxxiv. 21. *in earing, &c.* and they say, that here ploughing and harvest are not to be understood of the seventh day, because this is included in the general rule, *thou shalt not do any work*—they say, of that which is ploughed, whose reaping or harvest is forbidden, is the ploughing at the evening of the seventh year, and at the going out of the seventh; and know this, that the evening of the seventh is the sixth year, and the going out of the seventh is the eighth year, and so Jarchi on the text observes, that some of their Rabbins say, this is to be understood of the ploughing of the seventh year, the seventh year entering, and the harvest of the seventh year, at the going out of it; so that as there is a seventh day of rest, there is a year in which ploughing and harvest are forbidden;

but there are others, he says, who say the text speaks only of the sabbath.

Ver. 22. *And thou shalt observe the feast of weeks, &c.*] The feast of Pentecost, called the feast of weeks, because seven sabbaths or weeks, or fifty days, were to be reckoned from the day in the passover-feast, on which the sheaf of the wave-offering was brought, Lev. xxiii. 15, 16. and which was also called the feast of the first-fruits of wheat-harvest, to distinguish it from the barley-harvest, at the time of the passover, when a sheaf of barley was the wave-offering to the Lord; but at this two loaves or cakes of fine wheaten flour were brought as the first-fruits of the wheat-harvest, see Lev. xxiii. 17. *and the feast of in-gathering at the year's end*; which was the feast of tabernacles, called the feast of in-gathering, because at this time all the fruits of the earth, the corn, wine, and oil, and all others were gathered in; and this was at the close of the old year, and at the beginning of the new, according to the ancient account, which made Tisri or September the first month in the year; see the note on ch. xxiii. 16.

Ver. 23. *Thrice in the year shall all your men-children appear before the Lord God, &c.*] At the three above-mentioned feasts, see the note on ch. xxiii. 17. here it is added, *the Gc^d of Israel*; who had chosen them to be his special people, had redeemed them out of Egypt, and done great things for them since; had made a covenant with them, and had now renewed that covenant with them, and was their covenant-God, and they his people, and so were under great obligations to present themselves unto him at the times appointed by him.

Ver. 24. *For I will cast out the nations before thee, &c.*] Who are particularly mentioned, ver. 11. and therefore they need not be in any fear of them, when they should go up to the appointed place, and appear before the Lord; for to this they were not obliged, until they were come into the land of Canaan, and the inhabitants driven out before them: *and enlarge thy borders*; so that as they should have no enemies within them, to hinder and molest them, or discourage and deter them from attendance on the Lord at such set times, so they would be set at a great distance from them, that they should have nothing to fear from them; and should it be objected that at such times, when only women and children were left at home, and their borders were defenceless, it would be a proper opportunity for their enemies to invade them, it is further promised: *neither shall any man desire thy land*; though it is a desirable land; and their neighbours, and especially the old inhabitants of it, envied the happiness of the Israelites, and could not but wish it was in their possession; yet God, who has the hearts of all men in his hands, and can direct their thoughts, and turn the inclinations of their minds, and influence their affections, and engage them with other objects, promises that they should not think of an invasion of them, or have their minds, and the desires and affections of their hearts, in the least turned that way at these seasons, whatever they might have at other times; even *when thou shalt go up to appear before the Lord thy*

^o In Misn. Sheviith, c. 14. sect. 1.

God thrice in a year; at the feasts before mentioned, which was a most wonderful display of the power and providence of God.

Ver. 25. *Thou shalt not offer the blood of my sacrifice with leaven, &c.*] That is, not kill the passover, whilst there was any leaven in their houses; so the Targum of Jonathan, see the note on ch. xxiii. 18. *neither shall the sacrifice of the feast of passover be left unto the morning*: neither any of the flesh, nor of the fat of the passover-lamb: if any were left, it was to be burnt, see ch. xii. 10. and xxiii. 18.

Ver. 26. *The first of the first-fruits of thy land thou shalt bring, &c.*] This, and another law in this verse, concerning not seething a kid in his mother's milk, are repeated from ch. xxiii. 19. see the notes there.

Ver. 27. *And the Lord said unto Moses, &c.*] Being still with him on the mount: *write thou these words*; expressed in the preceding verses, from ver. 11. to this, as he before had written in a book all those laws, contained in ch. xxi. xxii. xxiii. called the book of the covenant, ch. xxiv. 4, 7. and which perhaps might be destroyed, as well as the two tables were broken; and therefore upon the renewal of the covenant here, there is a repetition made of the principal laws before given, which are ordered also to be written in a book, which may very well be called by the same name, since it follows: *for after the tenour of these words I have made a covenant with thee and with Israel* with Moses, as their representative and mediator, and with them represented by him: what is above related carries in it the form of a covenant between them, God having declared on his part what he would do for them, and what laws and rules he required to be observed on their part; which Moses assented to in their name, and was ordered to write them down, that he might repeat them to them.

Ver. 28. *And he was there with the Lord forty days and forty nights, &c.*] These were other forty days and nights, besides those he had been with the Lord, when he came down and broke the two tables in his hand, on sight of the idolatry of the people; yea, not only the Jewish writers think that he was on the mount three times forty days and forty nights, but also several learned Christian writers, as Dr. Lightfoot^p and others; and it seems plain that he went up to the mountain three times, ch. xxiv. 15. and xxxii. 30. and xxxiv. 4. and it is not improbable that he was each time so long there; about the first and third times there can be no doubt, see ch. xxiv. 18. and the text before us; and at the second time, when he went up to make reconciliation for the people, ch. xxxii. 30. he says, that he fell down before the Lord, as at the first forty days and forty nights, Deut. ix. 18. and from the 7th day of the month Sivan, the day after the giving of the law, to the tenth of Tisri, on which day he now descended, are just so many days: *he did neither eat bread nor drink water*; and it is very likely slept not, he being supported without either of these

by the power of God; and having such nearness of communion with God, and his mind taken up with what he heard and saw, he had no thoughts of, nor desires and cravings after such things, as well as he stood in no need of them; all which must be ascribed to the miraculous interposition of God in the support of him, see the note on ch. xxiv. 18. *and he wrote on the tables the words of the covenant, the ten commandments*; not Moses, for these were tables of stone, which he could not write or engrave upon without proper instruments, which it does not appear he had with him on the mount; but it was God that wrote them, who, in ver. 1. says he would write them, and from Deut. x. 2, 4. we are assured he did.

Ver. 29. *And it came to pass, when Moses came down from Mount Sinai, &c.*] Which was on the day of atonement, according to Jarchi, that is, the tenth of Tisri, or September; and so the Jewish chronologers^q fix his descent on this day: *with the two tables of testimony in Moses's hand*; the two tables he carried up, on which God had wrote the law, called the *testimony*, being a testification and declaration of his will to the children of Israel: *when he came down from the mount, that Moses wist not that the skin of his face shone, while he talked with him*: the Targum of Jonathan is, "Moses knew not that the splendour of the form of his face was become illustrious, which he had from the brightness of the glory of the Shechinah of the Lord, at the time he talked with him." And this the apostle calls the *glory of his countenance*, 2 Cor. iii. 7. the glory of the Lord as it passed before him, when in the cleft of the rock, and that degree of it he was admitted to the sight of, whilst conversing with God, during his stay on the mount 40 days and 40 nights, left a shining glory on his countenance; which whilst he was with God he could not be at all sensible of, the glory of God so infinitely surpassing that; and when he came down the mount, as he could not see his own face without a glass, so though the rays of light and glory that darted from his face were so bright and strong, that they might have been observed by him, yet his mind was so intent on what he had seen and heard, that he took no notice of them. The Vulgate Latin version renders it very wrongly, *that his face was horned*, which has given occasion to painters to represent him in a ridiculous manner, as having horns coming out of his forehead; though the word has the signification of an horn, and the meaning of that version, as of others, may only be, that the skin of his face *darted out rays*^r like horns, such as the rays of the sun appear to be like to the eye, see Hab. iii. 4. hence Jupiter Ammon, the same with the sun, is described as having horns^s; and so Bacchus, who is supposed to be the same with Moses, is represented as having a horned face^t. Now this glory was left on the countenance of Moses, to shew that he had communion with God, and that the law he brought with him was from him; and to signify the glory of

^p Works, vol. 1. p. 715, 716.

^q Seder Olam Rabba, c. 6. p. 19.

^r רַי רַי radios ejaculetur, Figurine version; in modum cornu radiaret, Munster, Fagius, vel radiasset, Vatablus; splendere instar

cornu, Drusius; so كَرْنُون Karnon † in the Arabic language signifies the rays of the sun.

† Golius, col. 1893.

^s Vid. Diodor. Sicul. l. 3. p. 201. Macrob. Saturnal. l. 1. c. 21.

^t Diodor. Sicul. l. 4. p. 212. so Orpheus calls Bacchus, Βακχούλης, Hymn. p. 126. and Horace ascribes to him, cornu decorum, Carmin. l. 2. Ode 19.

Castel. col. 3455.

it, and to command awe and reverence, and make men afraid to break it.

Ver. 30. *And when Aaron and all the children of Israel saw Moses, &c.*] Who very probably met him at the bottom of the mount; these Israelites with Aaron were the princes, as Aben Ezra seems rightly to interpret it, and as appears from the following verse; for Moses could not well be seen by the whole body of the people at once, upon his descent from the mount: *behold, the skin of his face shone*; darted out rays of light and glory all around it, much perhaps in the same manner as the glory about our Lord, and others, is painted by the Romanists: *and they were afraid to come nigh him*; there was something so majestic and striking in it; and perhaps they could not tell whether it foreboded good or evil to them; and this may signify, that as by the light of the law sin is discovered, it fills with a sense of wrath and fear of damnation; and being the ministration of condemnation and death, it is terrifying and killing, though it has a glory in it.

Ver. 31. *And Moses called unto them, &c.*] Who, as it appears by what follows, on sight of him were so terrified, that they did not proceed on to meet him, but went back, and therefore he called unto them to return and come forward: *and Aaron and all the rulers of the congregation returned unto him*; knowing him by his voice, and encouraged by his call of them, who before might take him to be something more than human, some glorious form, one of the heavenly angels appearing in this manner: *and Moses talked with them*; after he had put a vail on his face, of which there is an account in the following verses. He talked with them friendly, and told them all that had happened to him in the mount; what a glorious sight he had been indulged with; what a proclamation of the grace and goodness of God had been made to him; and what laws and ordinances God had enjoined him and them the observance of.

Ver. 32. *And afterward all the children of Israel came nigh, &c.*] That is, after Aaron and the rulers had had a conversation with Moses, then the whole body of the people by turns were admitted to come before him, and hear the laws of God from him: *and he gave them in commandment all that the Lord had spoken with him on Mount Sinai*; besides the two tables of stone, and the testimony written on them, he gave them all the other commands he was ordered to write in a book, and which are recorded in this chapter; he kept back nothing from them, but enjoined them to keep all the Lord had commanded.

Ver. 33. *And till Moses had done speaking with them, &c.*] Not when he had done, as the Septuagint version, for then there would have been no occasion for it; but when he first began to speak to Aaron and the rulers, and continued to speak to the congregation until he had finished what he had to say; even he did what follows, as soon as he perceived there was a glory on his face, which they could not bear to look at: *he put a vail on his face*: something that covered it in a good measure, a mask, or linen cloth, or some such thing. The obscurity of the law may be signified by this vail, both of the moral and ceremonial law; the moral law, which though it makes known the mind

and will of God, with respect to what is to be done, or not done, yet not with respect to the affair of life and salvation: it makes known the one God as the object of worship, but gives no account of a trinity of persons in the Godhead; no hint of God in Christ, nor revelation of the Son of God; no view of a Saviour, no notion of pardon; nor does it point out the righteousness of Christ unto us; nor do we from it hear any thing of the Spirit of God, and his grace, nor of eternal life and glory: the ceremonial law, and its ordinances; did give some light into evangelical things, and did point out Christ, and the blessings of his grace, yet but darkly and obscurely; they were shadows of good things to come, and gave some dark and distant views of them, but were not so much as the image of the things, and did not bring them near, and set them in a clear light: likewise this vail may be an emblem of the darkness of the minds of men, with respect to the law, and the knowledge of divine things; especially of the Jews, who, as the apostle says, *could not steadfastly look at the end of that which is abolished*: of the ceremonial law, which is disannulled, the end of which was Christ; he is the end for which it was made, the scope or mark at which it aimed, the term in which it issued, and in whom it had its complete fulfilment; but this they had not a perfect view of, and could not steadfastly behold: the moral law also is in some sense abolished by Christ, as the ministration of Moses, as a covenant of works, and as to the curse and condemnation of it to those that believe; and Christ he is the end of this, the fulfilling end of it, by conformity of nature, and obedience of life unto it, and by suffering the penalty of it; but such was the blindness of the Jews, that they were ignorant of the nature of this law, of the spirituality and perfection of it, of its use to convince men of sin, to condemn for it, but not to justify from it; were ignorant of the righteousness of God which the law required, and of Christ, and of the way of life and righteousness by him; and so of the spirit of God, and his work, and of the mysteries of the Gospel, and of the books of the Old Testament; see 2 Cor. iii. 14, 15.

Ver. 34. *But when Moses went in before the Lord to speak with him, &c.*] Went into the tabernacle to converse with him, to pray unto him, and inquire about any matter of difficulty respecting the people of Israel he was concerned for, which he often did: *he took the vail off until he came out*: and so when men are truly converted, and turn to the Lord, the vail of darkness and unbelief is removed, and the true light shines, in which they see things in another light than they did before; and when they come into his presence, they come with hearts opened and unvaild, all things being naked and open to him with whom they have to do; and particularly saints under the Gospel dispensation, with an open face, as in a glass, behold the glory of the Lord; and when they get to heaven, they'll then see face to face, and know as they are known, 2 Cor. iii. 16, 18. 1 Cor. xiii. 12: *and he came out, and spake unto the children of Israel that which he was commanded*; this respects not the present time of his coming down from the mount, or out of the tabernacle with the law and commands now given, for these he had already declared; but after-times, and all such

times when he went in to the Lord to inquire of him his mind and will concerning certain things, in which the people wanted information, when, upon his return, he acquainted them with whatsoever the Lord ordered to be done.

Ver. 35. *And the children of Israel saw the face of Moses, that the skin of Moses's face shone, &c.*] That is, not only when he came down from the mount, but whenever he came out of the tabernacle, where he had been inquiring of God, and conversing with him: *and Moses put the vail upon his face again, until*

he went in to speak with him; this he did from time to time, when he came out from the Lord he put on his vail, and when he went in again, he put it off. How long this brightness on his countenance remained, cannot be said with any certainty; Saadiah Gaon says, it did not remove from him to the day of his death: hence 'tis said, *his eye was not dim, nor his natural force abated*, Deut. xxxiv. 7. and Aben Ezra seems to approve of it; and it is the opinion of many great and learned men, that it continued as long as he lived.

C H A P. XXXV.

THIS chapter begins with a renewal of the command of the sabbath, ver. 1, 2, 3. and contains an order for a free-will offering to be brought for the service of the sanctuary, and specifies the things to be brought, and for what uses, ver. 4—19. to which there was a ready compliance, and men and women, princes and the common people, every one according to what they had in possession, brought and offered it freely, ver. 20—29. and for their encouragement, that their offering would not be in vain, they were informed there were two persons divinely inspired, to do, and teach to be done, all manner of work for the tabernacle, towards which they had made such a liberal and plentiful contribution, ver. 30—35.

Ver. 1. *And Moses gathered all the congregation of the children of Israel together, &c.*] According to Jarchi, on the morrow after the day of atonement; that is, the next day after his descent from the mount, being desirous of setting about the building of the tabernacle, and making all things appertaining to it as soon as possible; which had been retarded through the sin of the golden calf, and making reconciliation for that: *and said unto them, these are the words which the Lord hath commanded, that ye should do them*; namely, the law of the sabbath, as it had a peculiar relation to the making of the tabernacle, and the free-will offerings to be made on that account; for as for the ten commands, or other ordinances, whether ceremonial or judicial, the people had been made acquainted with them before.

Ver. 2. *Six days shall work be done, &c.*] Or *may be done*; every one might do what work he pleased, or the business of his calling, on the six days of the weeks; he had liberty granted him of God, and might make use of it for the advantage of himself and his family; unless this can be thought to have a peculiar respect, as this repetition and renewal of this law seems to have, to the building of the tabernacle; and so is an order for working at it closely and constantly all the six days of the week, and in things belonging to it, until the whole was finished: *but on the seventh day there shall be to you an holy day; or holiness*; wholly holy, and be separated and devoted to holy service and reli-

gious duties, abstaining from all manner of work, even from the work of the tabernacle; for though that was designed for the worship of God, and required dispatch, yet the sabbath was not to be violated on account of it: and, as Jarchi observes, this admonition concerning the sabbath was given previous to the command of building the tabernacle; to shew that that did not drive away the sabbath, or that the sabbath was not to give way to it, or to be broken for the sake of it, it being a *sabbath of rest to the Lord*; in which the Israelites were to rest from bodily labour, and spend the day in the service of God, and to his honour and glory: *whosoever doeth work therein*: even though it might be in any thing belonging to the tabernacle: *shall be put to death*; the Targum of Jonathan adds, by casting stones, stoning being the punishment of sabbath-breakers, Numb. xv. 35, 36.

Ver. 3. *Ye shall kindle no fire throughout your habitations upon the sabbath-day.*] This law seems to be a temporary one, and not to be continued, nor is it said to be throughout their generations as elsewhere, where the law of the sabbath is given or repeated; it is to be restrained to the building of the tabernacle, and while that was about, to which it is prefaced; and it is designed to prevent all public or private working on the sabbath-day, in any thing belonging to that; having no fire to heat their tools or melt their metal, or do any thing for which that was necessary; for it can hardly be thought that this is to be taken in the strictest sense, as an entire prohibition of kindling a fire and the use of it on that day, which is so absolutely useful, and needful in various cases, and where acts of mercy and necessity require it; as in cold seasons of the year, for the warming and comforting of persons who otherwise would be unfit for religious exercises, and on the account of infants and aged persons, who could not subsist without it; and in cases of sickness, and various disorders which necessarily require it; and even for the preparation of food, which must be had on that day as on others, the sabbath being not a fast, but rather a festival, as it is with the Jews; and yet this law is interpreted by them in the most rigorous sense: they put kindling a fire among the principal works forbidden on that day^x, and that not

^u חַטָּאת הַיּוֹם, Picator.

^v חַטָּאת הַיּוֹם, sanctitas, Pagninus, Montanus, Vatablus, Drusius.

^x Misn. Sabbat, c. 7. sect. 2.

only to bake bread and boil flesh, as Aben Ezra interprets it here, but to warm themselves with; nay, they think it unlawful to touch an hearth, or a coal of fire, or a firebrand, or any thing that may give them any warmth in a cold season; and if, for the sake of infants or aged persons, there is need of a fire or heating a stove, they hire a Christian to do it, or so prepare and order matters the day before that it kindle of itself⁷; and so Leo Modena² says, "they do not meddle with any fire, nor touch any wood that is on fire, nor kindle any, nor put it out; nor do they so much as light a candle on the sabbath-day: and if the place be cold where they dwell, except they have any stoves, or hot-houses, or else have some one that is no Jew to kindle a fire for them; or had so ordered the matter before-hand that the fire should kindle of itself at such a time; they must even be content to sit in the cold all that day:" but here they nicely distinguish and observe, that it is said, *throughout your habitations*; their private dwellings, but not the habitation of the Lord, or the house of the sanctuary; and on this score they allow of kindling a fire in Beth Moked³, an apartment in the temple, where a fire was constantly kept for the priests that kept watch to warn themselves at.

Ver. 4. *And Moses spake unto all the congregation of the children of Israel, &c.*] Continued his speech to them, being convened by him, after by way of preface he had repeated the law of the sabbath, with an additional circumstance to it, *pro tempore*: saying, *this is the thing which the Lord commanded*; ordered Moses to inform them of as his will, when he was with him upon the mount the first time; but through their idolatry, and time spent in making up matters between God and them, he had not had till now an opportunity of acquainting them with it: saying; as follows.

Ver. 5. *Take ye from amongst you an offering unto the Lord, &c.*] That is, they were to take a part of their substance, of what they were possessed of, every man according to his ability, out of what he had in his hand that was suitable, and present it as a free-will offering to the Lord, for the use of the tabernacle to be built, and the service of it: *whosoever is of a willing heart*; that is, of a generous and liberal disposition: *let him bring it, an offering of the Lord*; or an offering to him, otherwise not; if brought niggardly and grudgingly it would not be acceptable, for God loves a willing and cheerful giver: *gold, silver, and brass*; here and in the four following verses, the several things are particularly mentioned, which would be wanted in building the tabernacle, and in the service of it, and therefore would be acceptable; and they being exactly the same, and delivered in the same words and in the same order as in ch. xxv. 3, 4, 5, 6, 7. the reader is referred to the notes there.

Ver. 10. *And every wise-hearted among you shall come, &c.*] Every ingenious man, that is skilful in any mechanic art and business, who has a peculiar turn of mind, and employs his thoughts to improve, in a curious manner, in whatsoever manufactory he is concerned, every such an one is invited by Moses to come

to him: *and make all the Lord hath commanded*, the particulars of which follow.

Ver. 11. *The tabernacle, &c.*] Which is not a general name for the whole, the court, the holy place, and the holy of holies; but designs the ten fine linen curtains curiously wrought; or the under curtains, as Jarchi expresses it, which were within: *his tent*; the curtains of goats' hair, which were a covering over the others, and were made for a roof of the tabernacle, as the same writer observes: *and his covering*, the covering for the tent, which was made of rams' skins, and badgers' skins: *his taches*; which clasped, coupled the curtains together, both the one and the other; the one sort were of silver, and the other of brass: *and his boards, his bars, his pillars*; which were all of shittim-wood; the boards were the walls of the tabernacle, the bars which kept them tight together, and the pillars were those on which the hanging of the door of the tent, and on which the veil that divided between the holy of holies, were hung; of all which, see ch. xxvi. and the notes there: *and his sockets*; which were of silver, into which the boards were let and fastened, see ch. xxvi. 19, &c.

Ver. 12. *The ark and the staves thereof, &c.*] To carry it with, which were all made of shittim-wood: with *the mercy-seat*; made of pure gold; these were set in the most holy place: *and the veil of the covering*; which divided between the holy and the holy of holies; of these see ch. xxv. 10—22. and xxvi. 32, 33.

Ver. 13. *The table and his staves, and all his vessels, &c.*] The table of shew-bread, and all things appertaining to it: *and the shew-bread*; which is mentioned for the sake of the table, and to shew what was intended, and the use of it; for otherwise the shew-bread was not yet to be made, nor by the artificers here called together; and is to be interpreted of the dishes of the shew-bread, in which it was put; and so Junius and Tremellius render it, the instruments or vessels of the shew-bread; of these see ch. xxv. 23—30.

Ver. 14. *The candlestick also for the light, and his furniture, &c.*] The tongs and snuff-dishes: *and his lamps, with the oil for the light*; the cups, in which were put the oil and the wicks to burn and give light, as Jarchi interprets them; of these see ch. xxv. 31—39.

Ver. 15. *And the incense-altar, and his staves, &c.*] Which were overlaid with gold; hence this altar was called the golden altar, of which see ch. xxx. 1—5. *and the anointing oil and sweet incense*; each of which were made of various spices, see ch. xxx. 23—31. *and the hanging for the door at the entering in of the tabernacle*; at the east end of it, there being there, as Jarchi observes, neither boards nor curtains; see ch. xxvii. 16.

Ver. 16. *The altar of burnt-offering with his brazen grate, his staves, and all his vessels, &c.*] Of which see ch. xxvii. 1—8. *the laver and his foot*; Aben Ezra here observes that it had no staves, and conjectures it was carried in waggons when removed.

Ver. 17. *The hangings of the court, &c.*] Of the tabernacle, the outward court, which were of fine twined linen, a hundred cubits long on each side, north

⁷ Buxtorf. Synagog. Jud. c. 16. p. 361.

² History of the Rites, &c. of the Jews, par. 3. c. 1. sect. 2.

³ T. Bab. Sabbat, fol. 20. 1.

and south, and fifty cubits broad, east and west; see ch. xxvii. 9—13. *his pillars, and their sockets*; the pillars were they on which the hangings were hung; and the sockets were what the pillars were let into and fastened in: *and the hanging for the door of the court*; at the east of it, of which see ch. xxvii. 16.

Ver. 18. *The pins of the tabernacle, &c.*] Which were to fix and fasten the ends of the curtains in the ground, that they might not be moved with the wind, as Jarchi observes: *and the pins of the court, and their cords*; which were for the same use; see ch. xxvii. 19.

Ver. 19. *The cloths of service, to do service in the holy place, &c.*] To wrap up the various vessels of the tabernacle, when removed from place to place; see ch. xxxi. 10. or the priests' vestments, in which they did their service, and therefore it follows, by way of apposition: *the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office*; for which there are particular directions in ch. xxviii.

Ver. 20. *And all the congregation of the children of Israel departed from the presence of Moses.*] After they had heard what Moses was ordered to propose unto them, they immediately went to their tents, and fetched what they had with them, or were willing to part with, and brought it directly as a free-will offering to the Lord; as the next verse shews: from hence, Aben Ezra observes, we may learn, that the whole congregation of Israel came to the tabernacle, company after company.

Ver. 21. *And they came every one whose heart stirred him up, &c.*] Who felt an impulse upon his mind, a strong inclination in him: *and every one whom his spirit made willing*; or was endowed with a free and liberal spirit, and was heartily willing to bear a part, and cheerfully contribute to this service; otherwise the willing mind, as well as the ability, were given them of God; see 1 Chron. xxix. 14: *and they brought the Lord's offering*: an offering to him, and such as he directed and disposed them to bring, and which was for his worship and service, and the honour of his name, and was acceptable to him: *to the work of the tabernacle of the congregation*; for the making of that, the several parts of it, and all things in it: *and for all his service*; either the service of God, or of his tabernacle, which is the same: *and for the holy garments*; that is, of Aaron and his sons.

Ver. 22. *And they came both men and women, as many as were willing-hearted, &c.*] And none else were asked to come; and this supposes, that as there were many of both sexes that were quite cordial, and heartily willing to contribute to the uttermost of what they had for this service, so there were others that were not: *and brought bracelets, and ear-rings, and rings, and tablets*: the first of these, according to our version, seem to be ornaments, not about the neck, but the hands and arms, or wrists, see Gen. xxiv. 22, 30. though the word seems to have the signification of an hook, and may mean buckles or clasps, with which some part of their garments were coupled and fastened; so Kimchi says^b, that in his opinion it was an ornament somewhat like a needle, with which they pierced and joined the two parts of the collar of a shirt under

the throat: the next are such ornaments as were worn in the ears, and though many had been given for the making of the golden calf, yet not all; there were many that did not give their ear-rings for this service, especially the women, perhaps only the men, see ch. xxxii. 2, 3. the *rings* were such as were worn on the finger, as all seem to agree; but what the *tablets* were is hard to say, the word being only used in this place: some take them for ornaments worn on the right arm; others for the covering of another part, not to be named; others for girdles or aprons; Aben Ezra gives a different account of most of them; he says the first design ornaments in the ear, or ear-rings; the second such as were worn in the nose, or nose-jewels; and the third indeed such as were put on the finger; and the fourth, that were upon the arm: however, they were *all jewels of gold*; or were all such ornaments as were made of gold; and these are first mentioned, as being probably first brought, and were what were asked for in the first place, gold being wanted for several things: *and every man that offered* offered an offering of gold unto the Lord; that is, every one of the first company that came, their offering was of gold, or something made of gold.

Ver. 23. *And every man with whom was found blue, and purple, and scarlet, &c.*] Wool or yarn of either of the colours; unless it can be supposed there might be with some of them the ingredients with which colours were made, brought with them out of Egypt: *and fine linen*; they had brought out of Egypt, and for which that country was famous: *and goats' hair*; which in those countries was so long as to be shorn like the wool of sheep: *and red skins of the rams*; died red, for it does not mean any that were naturally so, of which none are known: *and badgers' skins*; see ch. xxv. 5. of each of these, such who had them in their possession, and their hearts were willing to part with them: *brought* them; to Moses, to the tabernacle or tent where he was.

Ver. 24. *Every one that did offer an offering of silver and brass brought the Lord's offering, &c.*] Every one that had any quantity of either of these, whose heart was inclined freely to part therewith, brought it as a free-will offering to the Lord: *and every man with whom was shittim-wood*; or acacia, a sort of wood which grew pretty plentifully in those parts; and such who had cut it down for some use or another, and were disposed to part with it for any work of the service; of which many things were to be made, whether they were trees they had felled, or planks and boards they had cut them into: *brought* it; a sufficient quantity of it, for the various uses it was to be put unto.

Ver. 25. *And all the women that were wise-hearted, &c.*] That were ingenious, and had a good hand at spinning particularly, these were of the common and lower sort; the more honourable and richer sort of women are before mentioned, as bringing jewels or ornaments of gold of different sorts: but these were such who *did spin with their hands*; in which way they got their living: some were more dexterous at it than others: *and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen*;

^b Sepher Shorash. rad. ןׁׁׁ.

that is, yarn of these several colours, and flaxen thread, of which fine linen was made, all ready for the weaver, whether in woollen or linen.

Ver. 26. *And all the women whose heart stirred them up in wisdom, &c.*] To be ingenious in their business, and to study to do it in a curious manner, and to do that which others could not: *spun goats' hair*; some join the phrase, *in wisdom*, in the preceding clause with this, neglecting the accent *Athnach*, which divides them, thus, *in wisdom spun goats' hair*; and which, without being separated from the preceding clause, may be understood and repeated in this: for, as Aben Ezra says, to spin goats' hair was an art that required excellent wisdom; and so Jarchi: in the eastern countries there is a sort of goats' hair very bright and fine, and hangs to the ground, and the beauty of it is equal almost to that of silk, and is never sheared, but combed off, and the women of the country spin it; and at this day a great trade is driven with it at Angora and Aleppo^c.

Ver. 27. *And the rulers brought onyx-stones, and stones to be set, &c.*] Or *stones of fillings*^d, to be set in ouches, and fill them up, as stones set in rings do: *for the ephod, and for the breast-plate*; the onyx-stones were for the shoulder-pieces of the ephod; and the other stones were for the breast-plate of judgment, and both to be borne by the high-priest, for a memorial of the children of Israel before the Lord, whose names were engraven on these stones: the rulers are mentioned last, as bringing their offerings: the reason of which may not be, because they were backward to it, for they might offer earlier, though recorded last; or if they offered last, it might be because they brought things that others could not; namely, the precious stones here mentioned, and other things in the next verse, the common people had not; though some of the Jewish writers tax them with dilatoriness, and observe a letter wanting in the word for *rulers*, it generally has; omitted to denote, as they think, that they were slow and backward in offering; so Jarchi notes from R. Nathan.

Ver. 28. *And spice and oil, &c.*] Such excellent spices and precious oil, pure oil-olive, as the common people had not, and which they brought out of Egypt; the one was *for the light*; for the light of the candlestick only; the oil, and other spices, were *for the anointing oil, and for the sweet incense*; the spices for the former were pure myrrh, sweet cinnamon, sweet calamus and cassia; and for the latter, stacte, onycha, galbanum, with pure frankincense.

Ver. 29. *The children of Israel brought a willing offering unto the Lord, &c.*] What they did, whether more or less, they did it cheerfully and willingly, as to the Lord, for his service and glory: *every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses*: see the note on ver. 21. and as there were work and service of God's appointment to be done in the legal tabernacle, so there are in the Gospel church; such as prayer, praise, preaching, and hearing the word, and the administration of ordinances; and for the support of which contribu-

tions are made; and all this is to be done willingly and cordially: the Gospel is to be preached not by constraint, but willingly, not for filthy lucre-sake, but of a ready mind; the word is to be heard and received with all readiness, and ordinances are to be submitted to cheerfully, and with the whole heart; and the contributions made for the poor, and the support of divine service, are to be generous and bountiful: and those who have such a willing heart and spirit, have it not by nature or of themselves, but from the efficacious grace of God, which makes them a willing people in the day of his power; and from the free spirit of God, who works in them both to will and to do of his good pleasure; and from the love of God and Christ constraining them to it: and these act according to their several abilities, some have more grace and greater gifts, and others lesser and meaner; as well as some have more of this world's goods than others, and so capable of doing more service; but all, according to their capacity, of every sex and class, are to contribute all they can freely and willingly, to the carrying on of the cause of God and interest of religion: some bring gold, and some goats' hair, some silver, and some brass, &c. but all being offered willingly, from right principles, and with right views, is acceptable.

Ver. 30. *And Moses said unto the children of Israel, &c.*] After they had brought their several free-will offerings: see; observe, take notice of this, for your encouragement, that your service will not be in vain, for want of proper persons to perform this work, and to guide, direct, and oversee it: *the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah*: of this man, and of his descent, see the note on ch. xxxi. 2.

Ver. 31. *And he hath filled him with the spirit of God, &c.*] This and the two following verses contain the account of the qualifications of Bezaleel, which he had in an extraordinary manner from the Lord, and these are expressed in the same words as in ch. xxxi. 3, 4, 5. wherefore see the notes there.

Ver. 34. *And he hath put in his heart that he may teach, &c.*] Instruct others in the things he had knowledge of; the Lord not only gave him gifts of wisdom, understanding, and knowledge, to devise and contrive curious works, and how to perform them, but gave him a capacity, and inclined his mind to teach others, how to work these works; for not all that have knowledge have a capacity and a will to teach others also; this is of God: both *he, and Aholiab, the son of Ahisamach, of the tribe of Dan*: who was joined with him as a companion and assistant in the same service; him the Lord also qualified, both to devise things, and to teach them others; of this man see the note on ch. xxxi. 6.

Ver. 35. *Them hath he filled with wisdom of heart, &c.*] Or wisdom in their heart, a large measure of it, signified by their being filled with it; and whatever wisdom men have, whether in things natural, civil, moral, or spiritual, it is all of God: this was to *work all manner of work, of the engraver*; which the setting of stones in the ephod or breastplate required: *and of the cunning workman*; and such an one was necessary

^c Calmet in the word *Hair*.

^d אבני המליים lapides plenitudinum, Pagninus, Montanus; repletionum, Vatablus; impletionum, Drusus.

for the making the curtains of the tabernacle, the vail between the holy and the holy of holies, and the ephod and breastplate of the high-priest: *and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen*; in which there were various works of things belonging to the tabernacle, and persons employed in

it: *and of the weaver*; both in linen and woollen, for the curtains and hangings of the tabernacle, and for the priests' garments: *even of those that do any work, and of those that devise cunning work*; whether in the above things, or in any sort of curious work, in gold, silver, brass, wood, or stone.

C H A P. XXXVI.

BEZALEEL and **Aholiab**, with the artificers under them, having a call as well as qualifications for the service of the sanctuary, and having received from Moses the materials for it, set about it, ver. 1—3. but the people bringing more than was necessary, they acquaint Moses with it, who by a proclamation restrained from it, ver. 4—7. and next an account is given of the several things that were wrought by them, as first the curtains for the tabernacle, both of linen and goats' hair, and the coverings of them, ver. 8—19. next the boards for the tabernacle, and the sockets they were set in, and the bars for the boards, ver. 20—34. and then the vail which parted the most holy place from the holy place, and the hanging which divided between the holy place and the court, ver. 35—38.

Ver. 1. *Then wrought Bezaleel and Aholiab, and every wise-hearted man, &c.*] Or every ingenious artificer under them: when they began to work is not precisely said, but it is very probable they set about it directly, as soon as they were furnished with materials for it, nor is it said where they wrought; it is very likely there was a particular place, where they were ranged according to their respective manufactories, and where they did their work under the inspection, and by the direction of these two men: *in whom the Lord put wisdom and understanding, to know how to work all manner of work, for the service of the sanctuary, according to all that the Lord had commanded*; for as all the wisdom and understanding, which Bezaleel and Aholiab had for the building of the tabernacle, and making every thing appertaining to it, and for instructing others to do the same, were from the Lord; so all the wisdom, understanding, and capacity in the artificers to learn of them, and work according to their directions, were also from him; who in a very extraordinary manner enlarged their faculties, and increased their natural abilities, to take in what was suggested to them, and perform their work exactly agreeable thereunto.

Ver. 2. *And Moses called Bezaleel and Aholiab, and every wise-hearted man, &c.*] It was not enough that they had qualifications for this work, but they must have a call to it from Moses, to whom the whole affair was committed, to see that it was done according to the pattern shewn him in the mount: so all that are concerned in the public work and service of the church of God should have a call unto it both from the Lord and from the church: *in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it*; who had not only abilities given him of God, but a mind disposed for it, a willingness of heart, a readiness of soul for such service, was even eager upon it, and in haste to be at it.

Ver. 3. *And they received of Moses all the offering, &c.*] That is, Bezaleel and Aholiab received it of him, who delivered it to the several workmen, as the nature of their work required, some one thing, and some another: to some gold, to others silver, to others brass, and to some they delivered out fine linen, and blue, purple, and scarlet yarn, and to others shittim-wood; Moses gave all out faithfully that he received, and kept back nothing for his own use or private advantage, even all the above things of which the offering consisted: *which the children of Israel had brought for the work of the service of the sanctuary, to make it withal*; and which perhaps they went and fetched the same day they were called together, and acquainted with the mind of God concerning it; or at least they brought it in a very short space of time, and as soon as it possibly could be; it was delivered to the workmen, that the work might be begun, and carried on with the utmost expedition: *and they brought yet unto him free-offerings every morning*; they continued for a course of time afterwards to bring their free-will offerings of one thing or another to Moses, every morning, which perhaps was the most suitable time for him to receive them; and best expresses their readiness and diligence in bringing them, and which, as they brought, he sent to the workmen, as appears by what follows.

Ver. 4. *And all the wise men that wrought all the work of the sanctuary, &c.*] The ingenious artificers who were employed, some in one thing, and some in another, either on the tabernacle itself, or the vessels of it, and things appertaining to it; *came every man from his work which they made*: left off their work by mutual consent and agreement, and came in a body to Moses.

Ver. 5. *And they spake unto Moses, saying, &c.*] One in the name of the rest: *the people bring much more than enough for the service of the work, which the Lord commanded to make*; they had taken an estimate of what was to be done, and of what was necessary for the doing of it, and of what the people brought for this service; and they found there was a great deal more brought than would be wanted, and therefore they thought proper to advise Moses of it, that no more might be brought: it is hard to say which is most to be wondered at, the great liberality of the people in contributing so freely and bountifully, and continuing to do so without being urged, or even asked; or the honesty of the workmen, one and all, who might have gone on to have received the gifts of the people by the hands of Moses, and what was superfluous might have converted to their own use; but instead of this, they agree as one man to let Moses

know how the state of things was, and prevent the people from making any more contributions.

Ver. 6. *And Moses gave commandment, &c.*] Orders to some proper person or persons about him; and they caused it to be proclaimed throughout the camp, or caused a voice to pass; a crier or herald, as the Targums, who went through the camp and published in every quarter: saying, let neither man nor woman make any more work for the offering of the sanctuary; as the men in cutting shittim-wood, and planing it, and the women in spinning blue, purple, and scarlet yarn and goats' hair: so the people were restrained from bringing; that is, any more: instead of a spur to liberality, which most want, a restraint was laid upon these to check it, and prevent an excess in it, of which there is rarely any danger; so eager, forward, and zealous were they in this good work.

Ver. 7. *For the stuff they had was sufficient for all the work to make it, &c.*] The gold, silver, brass, and precious stones, the wood and yarn, which had been already brought in, were sufficient for every thing they were ordered to make: and too much; a great deal more than would be used; much would remain

after all was wrought: what was done with this is not said, whether it was returned to the people, or laid up for the use of the tabernacle and service, as might hereafter be wanted; which latter seems most probable.

Ver. 8. *And every wise-hearted man among them that wrought the work of the tabernacle, &c.*] Did the part assigned him, what he was fittest for, and most skilful in: particularly some made ten curtains, &c. which were properly the tabernacle, and were made first, and then the several things appertaining to it; and from hence, to the end of the chapter, is only an account of the making of the tabernacle, its curtains, coverings, boards, sockets, and bars, the veil for the most holy place, and the hangings for the tabernacle, exactly as they are ordered to be made, ch. xxvi. see the notes there: and it may be observed, that throughout the account of the various articles, it is all along said he did this and the other; either referring to Moses, by whose orders they were done, or to Bezaleel, the chief director of the work, or to each and every one of the artificers severally concerned.

C H A P. XXXVII.

THIS chapter continues the account of the making of the tabernacle, and the furniture of it, particularly the ark, mercy-seat, and cherubim, ver. 1—9. the shew-bread table, and what appertained to that, ver. 10—16. the candlestick, and all the vessels of it, ver. 17—24. and the altar of incense, together with the anointing oil, and pure incense, ver. 25—29.

Ver. 1. *And Bezaleel made the ark of shittim-wood, &c.*] Jarchi says, because he gave his mind to this work more than the rest of the wise men, it is called by his name. It is a notion of some Jewish writers that the ark was made by Bezaleel, without the help

of others; but there is no sufficient reason to be given for it; for other things are equally ascribed to him in this and the following chapter, as the mercy-seat with the cherubim, the shew-bread table, the candlestick of pure gold, the two altars, the laver of brass, with other things, which are only said to be made by him, because they were made by his direction, and he having the oversight of them whilst making; wherefore Aben Ezra observes, that this is particularly said for the glory of the ark. Of the ark, and all other things mentioned in this chapter, see the notes on ch. xxv. and xxx.

C H A P. XXXVIII.

THIS chapter is a continuation of the account of the making of the things belonging to the tabernacle, particularly the altar of burnt-offering, ver. 1—7. the laver of brass, and the things it was made of, ver. 8. the court and its hangings, pillars, sockets, hooks and pins, ver. 9—20. then follows an account of the quantities of gold, silver, and brass, expended in the making of the several things appertaining to the sanctuary, ver. 21—31.

Ver. 1. *And he made the altar of burnt-offering, &c.*] That is, Bezaleel made it, or it was made by his direction, he having the care and oversight of it, wherefore the making of it is ascribed to him, 2 Chron. i. 5. the account of this, its horns, vessels, rings, and staves, is carried on to the end of ver. 7. of which see the notes on ch. xxvii. 1—8.

Ver. 8. *And he made the laver of brass, and the foot of it of brass, &c.*] Not of the brass of the offering, for of that were made the brazen altar, its grate and vessels, the sockets of the court and court-gate, and the pins of the tabernacle, ver. 29, 30, 31. but no mention is made there of the laver; for that was made, as here said, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation; though these are called looking-glasses, it is not to be supposed that they were made of glass as ours are; for of what use could such be in the making of a brazen laver? Some indeed choose to read the words with the looking-glasses⁴, and take the sense to be, that there were looking-glasses about the laver, affixed to it, that when the priests came to wash, they might see their spots, and the better know how to cleanse

⁴ כְּמִרְאָה עִם שְׁפָלִים, Oleaster.

themselves from them: but it should be observed, that the priests did not come hither to wash their faces, but their hands and feet, ch. xxx. 19. and so stood in no need of looking-glasses for that purpose. The particle \beth is here, as Aben Ezra observes; instead of \beth , and denotes the matter of which the laver was made, and therefore these instruments to behold the face in, or those mirrors, were of brass, as both he and Philo the Jew^e affirm; and, indeed, what else could they be, for a laver of brass to be made of? mirrors in former times were made of various sorts of metal polished, some of gold, some of silver, some of brass, and some of brass and tin^f; and the Indians to this day have mirrors made of brass, well polished, and exactly represent the complexion^g. Pliny says^h, that those of Brundisium, which were made of brass and tin mixed, were with the ancient Romans reckoned the best. Aristotleⁱ speaks of mirrors of brass, and of their receiving and shewing the least touch, because the brass is smooth and polished; and so in our times, there are such as are made of polished steel, and even of burnished brass too: De la Hay^k says that he had one in his study, which was given him, made of brass of Damascus, and was so finely polished that no crystal one could give a truer sight of the face than that; however, it is certain the ancients used such kind of mirrors; see Job xxxvii. 18. these the good women of Israel, in their great zeal, brought for the service of the sanctuary, though they were of daily use, and peculiarly serviceable to them in their dressing; for though the word *women* is not in the text, it is rightly supplied, as it is in all the three Targums, the word being feminine, and as may be justified by a parallel passage, 1 Sam. ii. 22. indeed Varenius^l proposes another, rendering the words thus, “of the looking-glasses in great number gathered together, which they had heaped together at the door of the tabernacle of the congregation;” but the word used is active and not passive, and is used of persons gathering together, and not of things gathered, as appears from the above-quoted place, and others; and these women gathered together, not for devotion and religion, to pray, as the Targums of Onkelos and Jonathan paraphrase it, or to pray, and hear the words of the law, as Aben Ezra, much less to bear any part in the ministry and service of the sanctuary, which as yet was not built; for this tabernacle of the congregation was no other than the tent of Moses, or, however, some little tabernacle erected while the other was preparing, see ch. xxxiii. 7. hither the women crowded with their mirrors of brass for the service of the sanctuary; for the word signifies an assembling in troops like an army; and they came in great numbers and beset the door of the tent where Moses was, that he might take their offerings at their hands; not but that it will be allowed that devout women sometimes did assemble at the tabernacle and temple, to perform acts of religion and devotion; but this seems not to be the case here, nor this a time and place for it; see 1 Sam. ii. 22. Luke ii. 37.

Ver. 9. *And he made the court, &c.*] The open court of the tabernacle, where the people met, of which, its pillars, sockets, hangings, hooks, and pins, an account is given, to the end of ver. 20. of which see the notes on ch. xxvii. 9—19.

Ver. 21. *This is the sum of the tabernacle, &c.*] Not of the several parts of the tabernacle, and the several things belonging to it, before enumerated, as made and delivered to the care and custody of the Levites, but of the materials of which they were made, particularly the gold and silver, and the brass; the several sums and weight of which are given in the following verses: *even of the tabernacle of the testimony*; in which the law, the testimony of the will of God, was put enclosed in the ark: *as it was counted, according to the commandment of Moses*; when it was brought in to him by the people, and delivered by him to Bezaleel, Aholiab, and the artificers; *for the service of the Levites*; or by means of their ministry, who were employed in taking this account: *by the hand of Ithamar, son to Aaron the priest*; the youngest son of Aaron, who had the direction and oversight of this affair.

Ver. 22. *And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, &c.*] Of whom and his descent see ch. xxxi. 2. *made all that the Lord commanded Moses*; gave directions about them, and took care that the tabernacle and all things belonging to it were made, which the Lord commanded Moses, and in the exact manner in which they were ordered to be made.

Ver. 23. *And with him was Aholiab, son of Ahisamach, of the tribe of Dan, &c.*] Of him see ch. xxxi. 6. *an engraver*; of precious stones, as those in the ephod and breastplate: *and a cunning workman*; in devising and working curious-figured works, either in weaving or with the needle: *and an embroiderer in blue, and in purple, and in scarlet, and in fine linen*; which were used in the curtains and hangings of the tabernacle, and in the priests' garments.

Ver. 24. *All the gold that was occupied for the work, in all the work of the place, &c.*] That was expended in making the mercy-seat and cherubim, and the candlestick, which were all of pure gold; besides other things belonging to the ark and shew-bread table; and the plates, with which the ark and many other things were covered or gilded: *even the gold of the offering*; which the people brought and offered freely; as their bracelets, ear-rings, and jewels of gold, ch. xxxv. 22. *was 29 talents, and 730 shekels, after the shekel of the sanctuary*: now as it is clear from ver. 25, 26. that a talent is of the value of 3,000 shekels, which, according to Breewood, amount to 375 pounds of our money; and reckoning as he does the value of gold to be 12 times that of silver, a talent of gold, with him, is, of our money, 4,500 pounds; so that 29 talents, 730 shekels, are reckoned by him at 131,595 pounds^m; but according to Dr. Cumberlandⁿ, who is more exact in his calculation, and who reckons a talent of silver at 353 pounds, 11 shillings, and 10 pence halfpenny, and the value of gold to be 14 times that of silver; so that

^e De Vita Mosis, l. 3. p. 673.

^f Vid Doughtici Analecta Sacr. excurs. 44. p. 124.

^g Agreement of Customs between the East-Indians and Jews, art. 15.

P. 65

^h Nat. Hist. l. 33. c. 9. & l. 34. c. 17.

ⁱ De Insomniis, c. 2.

^k Apud Habikhorst. de mulier. Zobloeth in Thesaur. Theolog. Philolog. vol. 1. p. 321.

^l Apud ib. p. 318.

^m De Ponder & pretiis Vet. Num. c. 4, 5.

ⁿ Of Scripture Weights and Measures, c. 4. p. 120, 121.

a talent of gold is, with him, 5,067 pounds, 3 shillings, and 10 pence; wherefore this whole sum of gold expended in the tabernacle, according to him, amounted to 148,719 pounds sterling; and, according to Waserus^o, the amount of the whole is 350,920 Hungarian ducats, which make three tons and a half of gold, and 920 ducats: when one considers the distressed case of the Israelites in Egypt, their late deliverance from thence, and the desert in which they were, it may be wondered how they came by these riches, here and after mentioned; but when it is observed, the riches of their ancestors, particularly what Joseph got in Egypt, which descended to their posterity; the repayment of the labour of the Israelites at their departure, with what they borrowed of the Egyptians, and what they found upon their carcasses when cast up by the Red sea, it will in a good measure be accounted for; to which may be added, that, according to Jerom^p, there were, 11 miles from Mount Horeb in the wilderness, fruitful mountains of gold, called Catachrysea.

Ver. 25. *And the silver of them that were numbered of the congregation, &c.*] This was not the offering of silver, ch. xxxv. 24. but what was collected in numbering the people, where every-one of 20 years old and upwards paid half a shekel, ch. xxx. 12—15. the sum was, 100 talents, 175 shekels, after the shekel of the sanctuary; which, according to Brerewood^q, make of our money, 37,721 pounds, 17 shillings, and 6 pence; according to Waserus^r, the whole amounted to 150,887 dollars and a half: and so, according to Lundius^s, the sum is so many imperials, and 45 creutzers or cross pennies.

Ver. 26. *A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, &c.*] A half-shekel was called a *bekah*, from *בקה*, *bakah*, to divide; because it was a shekel divided into two parts: for every one that went to be numbered, from twenty years and upwards; in order to give a ransom, and make an atonement for their souls, as was ordered ch. xxx. 12—15. for 603,550 men; so that from the time of their coming out of Egypt, which was now about six months ago, there was an increase of 3,550 of the above age; see ch. xii. 37.

Ver. 27. *And of the 100 talents of silver were cast the sockets of the sanctuary, and the sockets of the vail, &c.*]

The sockets for the boards of the tabernacle, into which they were put; and the sockets for the vail, which divided between the holy and the most holy place, in which the pillars were set the vail was hung upon, and which was the silver foundation of the whole fabric: 100 sockets of the 100 talents, a talent for a socket; there were 96 sockets for the sanctuary or tabernacle, and four for the vail; and on each of these a talent of silver was expended; which, according to Dr. Cumberland, was 353 pounds, 11 shillings, and some odd pence; so much every socket cost.

Ver. 28. *And of the 1,775 shekels, &c.*] Which remained of the sum collected, ver. 25. after the silver sockets were cast: *he made hooks for the pillars*: on each side of the court of the tabernacle on which the hangings were hung; these hooks, as Kimchi says^t, were in the form of the letter *י*, and were made to hang the sacrifices upon, when they took their skins off; and so it is said in the Misnah^u, that there were iron hooks fixed in the walls and pillars, on which they hung (the passover-lambs) and skinned them; this was done in the second temple, when the hooks, it seems, were iron, but those of the tabernacle were silver: *and overlaid their chapiters, and filleted them*: that is, overlaid the heads, tops, or knobs of the pillars with silver plates, and filleted, girded, or hooped other parts of them with silver.

Ver. 29. *And the brass of the offering was 70 talents, and 2,400 shekels.*] Which, according to Paris-weight, were 6,177 pounds, 10 ounces, 2 drachms, and 64 grains: this might be had from the neighbouring mountains of Arabia, where it is said^v the metals of brass and iron were first dug.

Ver. 30. *And therewith he made the sockets to the door of the tabernacle of the congregation, &c.*] Which were five; see ch. xxvi. 37. *and the brazen altar, and the brazen grate for it, and all the vessels of the altar*; which were all made of brass; see ch. xxvii. 2, 3, 4.

Ver. 31. *And the sockets of the court round about, and the sockets of the court-gate, &c.*] These were also of brass, in all sixty: *and all the pins of the tabernacle, and all the pins of the court round about*; the pins for the curtains of the tabernacle, and for the hangings of the court; see ch. xxvii. 19.

C H A P. XXXIX.

IN this chapter is continued the account of making the several things belonging to the sanctuary, particularly the clothes for the service of the tabernacle, and the garments of the priests, as the ephod and its curious girdle, ver. 1—7. the breastplate and the putting of the stones in it, and the fastening of it to the ephod, ver. 8—21. the robe of the ephod, with the bells and pomegranates to it, 21—26. and the coats, mitre,

bonnets, breeches, and girdle of fine linen, for Aaron and his sons, ver. 27—29. and the golden plate, ver. 30, 31. and all being finished, the tabernacle and every thing belonging to it were brought to Moses, and viewed by him; who seeing that all was done exactly according to the commandment of the Lord, blessed the people, and particularly the artificers, ver. 32—43.

^o De Antiqu. Numis. l. 2. c. 18.

^p De locis Heb. fol. 90. A.

^q Ut supra.

^r Ut supra.

^s Apud Scheuchzer. Physic. Sacr. vol. 9. p. 253.

^t Sopher Shorash. Rad. 11.

^u Pesachim, c. 5. sect. 9.

^v Vid. Scheuchzer, ut supra.

^x Aristas de 72. interpret. p. 42. Vid. Hieron. de loc. Hebr. fol. 90. A.

Ver. 1. *And of the blue, and purple, and scarlet, they made cloths of service, &c.*] Jarchi observes that there is no mention made of linen, because these were not the priestly garments in which there was linen; but these were they with which they covered the vessels of the sanctuary when they journeyed; and so says Aben Ezra; and those were covered with cloths of blue, purple, and scarlet, Numb. iv. 5—15. though some think these were clothes wore by the priests: *to do service in the holy place*; and which they only wore when in it, and employed in the service of it; and therefore what follows must be by way of explanation: *and made the holy garments for Aaron, as the Lord commanded Moses*; the particulars of which are given in the following verses.

Ver. 2. *And he made the ephod of gold, &c.*] From hence to the end of ver. 31. we have a very particular account of the making of the priest's garments exactly according to the directions given to Moses, ch. xxviii. the notes on which see; only it may be observed, that here in ver. 3. an account is given of the manner in which they made the gold fit to be worked along with the blue, purple, and scarlet yarn; they beat the gold into thin plates, and then cut them into wires, and then twisted them together with the yarn: the gold that was used in the weaving of the ephod and the breastplate, spoken of in the law, was wrought after this manner; the workman took one thread of pure gold, and put it with 6 threads of blue, and twisted the 7 threads as one, and so he wrought a thread of gold with 6 of purple, and another thread with 6 of scarlet, and another with 6 of linen or flax, so that there were 4 threads of gold, and all the threads were 28, as it is said; *they did beat or spread out the gold, &c. to work in the midst of blue, &c.* from whence is learnt that the thread of gold was twisted in the midst of them: and it may be further observed, that after the enumeration of the stones in the breastplate, ver. 10, 11, 12, 13. no mention is made of the Urim and Thummim, which seems to confirm the opinion of many, and which is my own, that they are the same with the stones: moreover, in ver. 28, it may be observed, that what the coats for the common priests were made of is expressed, which is not before, which was linen; expressive of their purity and holiness, and in which they ought always to appear before God and man, and in which apparel they have been imitated among the Heathens: the priests of Hercules are said to be clothed with linen⁷, and the Egyptian priests

were only a linen garment⁸; hence the priests of Isis, with whom she is represented as surrounded by Juvenal⁹, are called by him *græa liniger*, and by Martial, *linigeri*⁶.

Ver. 32. *Thus was all the work of the tabernacle of the tent of the congregation finished, &c.*] Both the tabernacle, consisting of the court, the holy place, and the most holy place, and the tent or covering that was over it, with all things appertaining to the service of it, as before described: *and the children of Israel did according to all that the Lord commanded Moses, so did they*; both the people in general, and the artificers in particular; the people brought gold, silver, and brass, &c. as was proposed to them; and the artificers wrought these and all other things, according to the directions and instructions they received.

Ver. 33. *And they brought the tabernacle unto Moses, &c.*] That is, the several parts of it before it was put together, with all its furniture, and every thing appertaining to it; which are examined in the order in which they were directed to be made, from hence to the end of ver. 42. and this was done, that Moses might inspect the whole, and see whether it was done according to the pattern shewn him, and the instructions he had given to the workmen.

Ver. 43. *And Moses did look upon all the work, &c.*] Made a survey of it, and with great care and accuracy examined every particular thing, and the manner in which it was finished: *and, behold, they had done it as the Lord had commanded, even so had they done it*; both as to matter and manner in every punctilio, on all accounts, just as they were ordered and directed; they being throughout the whole filled by the spirit of God with wisdom and understanding, to do every thing just as it was the will and pleasure of God it should be done: *and Moses blessed them*; commended them for what they had done, and implored the divine blessing upon them; and which may be understood both of the people who had so liberally and plentifully contributed to this good work, and of the artificers who had so carefully and punctually performed it. The form of blessing, as the Targum of Jonathan gives it, is, "may the Shechinah (or the divine Majesty) of the Lord dwell in the works of your hands;" or as Jarchi expresses it, "may it be the pleasure (of God) that the Shechinah may dwell in the works of your hands, and the beauty of the Lord our God may be upon us, &c." which last words were part of the prayer of Moses, Psal. xc. 17.

C H A P. XL.

THIS chapter contains the order for setting up the tabernacle, and placing the furniture of it where it was the will of God it should be put, ver. 1—8. and for the anointing it, and all its vessels, and also Aaron and his sons, ver. 9—16. all which were accordingly done, the tabernacle was reared up, and every thing

was put in its proper place, ver. 16—33. upon which a cloud covered the tent, and the glory of the Lord filled the tabernacle, so that Moses could not enter; which cloud afterwards was a direction in their journeys, by night and by day, ver. 34—38.

Ver. 1. *And the Lord spake unto Moses, &c.*] When

⁷ Maimon. Cele Hamikdash, c. 9. sect. 5.

⁸ Silius Ital. de Bell. Punic. l. 3.

⁹ Herodot. Euterpe sive, l. 2. c. 38.

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⁶ Satyr. 6.

⁸ L. 12. Epigram. 26.

the tabernacle, and the work of it, were finished, and he had taken a survey of it, and every thing belonging to it, which appeared to be done as was ordered: saying; as follows.

Ver. 2. *On the first day of the first month, &c.]* Which was the month Nisan, as the Targum of Jonathan expresses it; which was the month the children of Israel came out of Egypt, out of which they had now been a whole year, excepting 14 days: *shalt thou set up the tabernacle of the tent of the congregation;* the tabernacle, which had a tent or covering over it, to which the people were gathered at times for religious service.

Ver. 3. *And thou shalt put therein the ark of the testimony, &c.]* The ark or chest where the law was, a testimony of the divine will, and which was to be put into the most holy place of the tabernacle: *and cover the ark with the veil;* not with the propitiatory or mercy-seat, as the Targum of Jonathan; for though that was a covering or lid to the ark, yet not a veil; this was the veil that divided between the holy place and the most holy, and so covered or hid the ark from the sight even of the priests that went into the holy place.

Ver. 4. *And thou shalt bring in the table, &c.]* The table of shew-bread, which was to be set in the holy place: *and set in order the things that are to be set in order upon it;* besides the dishes, spoons, covers, and bowls, there were the twelve loaves of shew-bread to be set in two rows: *and thou shalt bring in the candlestick, and light the lamps thereof;* which was to be brought and set in the same holy place with the shew-bread table; and though the lamps were to be lighted by Aaron, the priest of the Lord, he being not yet consecrated, the office was performed by Moses.

Ver. 5. *And thou shalt set the altar of gold for the incense before the ark of the testimony, &c.]* Not in the most holy place where the ark was, but over-against it in the holy place: *and put the hanging of the door of the tabernacle;* the door of entrance into the holy place, where there were to be no other things set but those now mentioned, the shew-bread table, the candlestick, and the altar of incense; and these being brought in, the hanging was to be put up, which hid the sight of the above things, and forbid the entrance of the people there.

Ver. 6. *And thou shalt set the altar of the burnt-offering, &c.]* Where the sacrifices of the people were to be brought, and offered up by the priests; and this was to be set up in the open court, as it was proper it should, both because of the smell and smoke of the sacrifices: *before the door of the tabernacle of the tent of the congregation;* just a little before the entrance into the holy place.

Ver. 7. *And thou shalt set the laver, &c.]* As is directed in ch. xxx. 18. see the notes there.

Ver. 8. *And thou shalt set up the court round about, &c.]* Which consisted of various hangings, east, west, north, and south; see ch. xxvii. 9—16.

Ver. 9. *And thou shalt take the anointing oil, and anoint the tabernacle, &c.]* In this, and the two following verses, orders are given for the anointing of

the tabernacle and its vessels, the altar of burnt-offering and its vessels, the laver and its foot, whereby they were consecrated for divine use and service, according to ch. xxx. 26, 28, 29. see the notes there.

Ver. 12. *And thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation, &c.]* To wash, anoint, and clothe them, as in the two following verses, that they might minister in the priest's office, according to ch. xxviii. 41. and xxix. 4—8. see the notes there.

Ver. 15. *And thou shalt anoint them as thou didst anoint their father, &c.]* For Aaron was first anointed, and then his sons: *that they may minister unto me in the priest's office;* which they might not do before their anointing, though separated for it, and called unto it: *for their anointing shall surely be an everlasting priesthood throughout their generations;* that is, this ceremony of anointing was to be used in all ages at the investiture of the high-priest with his office, until the Messiah should come, who would put an end to the Aaronical priesthood; for not common priests, only the successors of the high-priest, were anointed in after-times; this present unction serving for all the priests that should follow in successive generations, so long as the priesthood continued.

Ver. 16. *Thus did Moses, &c.]* He set up the tabernacle, and every thing in its place, and anointed them, and Aaron and his sons: *according to all that the Lord commanded him, so did he;* by which he approved himself to be a faithful servant in the house of God.

Ver. 17. *And it came to pass in the first month, in the second year, &c.]* Of the departure of the children of Israel out of Egypt; *on the first day of the month, that the tabernacle was reared up;* so that this was in the spring of the year, about the vernal equinox, on a new-year's day, that this was done, which was beginning the year well: it was within a fortnight of a year after their coming out of Egypt, and when they had been about five months and a half in building the tabernacle; for such a time it seems they were in doing that, and which, considering the many things to be done, and in the winter-season, it shews great dispatch. Where was the place, in which the tabernacle was reared up, is not said: it is^a observed, that near the south-west corner of that part of Mount Sinai, which is called Mount Episteme, there is a little hill called Araone by the Arabs, and by the Greeks the tabernacle of the testimony, where they say Aaron was consecrated, and first performed the offices of the priesthood: probably, says a learned man^b, on this hill was placed the tabernacle of the congregation, which Moses was ordered to place without the camp afar off; but he seems to mistake the tent of Moses, or however the little tabernacle erected before the grand one was made, for this tabernacle in ch. xxxiii. 7. which he seems to refer to; it is more probable that it was now reared up in the midst of the camp of Israel, see Numb. ii. 2.

Ver. 18. *And Moses reared up the tabernacle, &c.]* Not of himself, but with the help of others: *and fastened the sockets, and set up the boards thereof;* fixed the silver sockets all around, which were the foundation

^a Pocock's Travels, p. 147.

^b Clayton's Chronology of the Hebrew Bible, p. 350.

of the building, and placed and established the shittim-boards in them: *and put in the bars thereof; to keep the boards close and tight: and reared up his pillars;* the pillars that supported the veil between the holy and holy of holies, and those on which the hanging for the door of the tabernacle was put, as well as the several pillars all around the court of the tabernacle for the hangings of that.

Ver. 19. *And he spread abroad the tent over the tabernacle, &c.*] Which were curtains of goats' hair: *and put the covering of the tent above upon it;* which was of rams' skins died red, and over that another covering of badgers' skins: *as the Lord commanded Moses;* ch. xxvi. 7, 14.

Ver. 20. *And he took and put the testimony into the ark, &c.*] The ten commands, called the testimony, because they testified and declared what was the will of God with respect to things to be done, or not done. The Targum of Jonathan says, he put the broken pieces of the tables into it; but what became of them, or were done with them, we nowhere read; and it does not appear that any other, but those that Moses hewed by the order of God, were put into the ark; see Deut. x. 1—5. *and set the staves on the ark;* that it might be ready to be carried whenever a remove was necessary: *and put the mercy-seat above upon the ark;* together with the cherubim.

Ver. 21. *And he brought the ark into the tabernacle, &c.*] Into that part of it called the holy of holies: *and set up the veil of the covering, and covered the ark of the testimony;* the veil which divided between the holy and most holy place, and so kept out of sight the ark of the testimony within, from being seen by any, even by the priests in the holy place: *as the Lord commanded Moses;* ch. xxvi. 33, 34.

Ver. 22. *And he put the table in the tent of the congregation, &c.*] In the holy place; for there the shew-bread table, which is here meant, was put: *upon the side of the tabernacle northward, without the veil;* on the north side of the tabernacle, at a little distance from the walls, which were the curtains and boards, even in the holy place on the outside of the veil, which divided from the most holy place.

Ver. 23. *And he set the bread in order upon it before the Lord, &c.*] The shew-bread, the twelve cakes of it, in two rows, six in a row: *as the Lord had commanded Moses;* ch. xxv. 30. see Lev. xxiv. 5, 6, 7, 8.

Ver. 24. *And he put the candlestick in the tent of the congregation, &c.*] In the same place, the holy place: *over-against the table;* the shew-bread table: *on the side of the tabernacle southward;* directly opposite to the table.

Ver. 25. *And he lighted the lamps before the Lord, &c.*] The seven lamps belonging to it: this, though it was the business of the priests of Aaron, and his sons, yet they not being at present invested with their office, was done by Moses, who in this and several other things mentioned in this chapter officiated as a priest: *as the Lord commanded Moses,* ch. xxv. 37.

Ver. 26. *And he put the golden altar, &c.*] The altar of incense; so called because it was overlaid with gold, and to distinguish it from the altar of burnt-offering, which was covered with brass: to this altar there is an allusion in Rev. viii. 3. *in the tent of the congregation, before the veil;* in the same place, the holy place,

where the shew-bread table and candlestick were, and these were all the furniture of it; and this was put, not within the veil, but before it, over-against the ark, as that stood within it, ver. 5.

Ver. 27. *And he burnt sweet incense thereon, &c.*] Which is another branch of the priestly office exercised by Moses, and which he would never have done had he not had a command from God for it, as follows: *as the Lord commanded Moses;* he commanded Moses indeed to order and direct Aaron to do this, but he being not yet consecrated, Moses, being the Lord's priest, did it.

Ver. 28. *And he set up the hanging at the door of the tabernacle.*] That is, at the door of the holy place, all being brought into it that were to be placed there.

Ver. 29. *And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, &c.*] Of which see ver. 6. *and offered upon it the burnt-offering and the meat-offering;* either the burnt-offering and the meat-offering of the daily sacrifice, as Jarchi interprets it, see ch. xxviii. 38—42. or it may be rather the burnt-offering and meat-offering of the consecration of Aaron and his sons, ch. xxix. 1, 2, 18, 23. *as the Lord commanded Moses;* in the places referred to.

Ver. 30. *And he set the laver between the tent of the congregation and the altar, &c.*] Of which position, see ch. xxx. 18. *and put water there to wash withal;* for the priests to wash their hands and feet with; a type of that laver or fountain opened for the house of David and inhabitants of Jerusalem to wash in, Zech. xiii. 1.

Ver. 31. *And Moses, and Aaron, and his sons, washed their hands and their feet thereat.*] This laver was for the priests, and Moses, officiating as a priest, washed in it, with Aaron, and his sons, whom he was now about to consecrate to the priest's office, and invest with it by offering sacrifice for them; Jarchi says this was on the 8th day of the consecration.

Ver. 32. *When they went into the tent of the congregation, &c.*] Not only at this time, but at all other times: *and when they came near unto the altar, they washed;* to the altar of burnt-offering to offer sacrifice; and also to the altar of incense, and burn incense on that; for before whatever service they performed in the tabernacle they washed: *as the Lord commanded Moses;* ch. xxx. 20. this phrase is near twenty times expressed in this and the preceding chapter, to shew that every thing was done by the workmen, and every thing put in its proper place by Moses, exactly according to the will of God; no one pursuing his own fancy and private judgment, but all consulting the mind of God, and acting according to that.

Ver. 33. *And he reared up the court round about the tabernacle and the altar, &c.*] Which consisted of hangings 100 cubits long and 50 broad; see ch. xxvii. 9, &c. *and set up the hanging of the court-gate;* which was at the east end of it; and the hanging was of 20 cubits, hung upon 4 pillars, ch. xxvii. 16. *so Moses finished the work;* of the tabernacle, in making it by workmen, and in rearing it up by the help of others; and as the former was the work of some months, so the latter, it is highly probable, was the work of some days, at least, in doing all that is said to be done in this chapter relative to it; for though it is said to be reared up on the first day of the first month, yet not

then fully set up, or every thing done requisite to the use and service of it; see Numb. vii. 1.

Ver. 34. *Then a cloud covered the tent of the congregation, &c.*] The outside of it; this cloud was the same with the pillar of cloud that went before the Israelites, as soon almost as they came out of Egypt; and led them through the Red sea, and conducted them to Mount Sinai; only it now appeared in a different form, not erect as a pillar, but more expanded, so as to cover the tabernacle without; and the glory of the Lord filled the tabernacle; the inside of it, not the most holy place only, but the holy place also: this was an uncommon brightness, lustre, and splendour, a glorious stream of light, which the eye of man could not well bear to behold; such a glory filled the temple of Solomon at the dedication of that, 1 Kings viii. 11. and was an emblem of Christ, the brightness of his father's glory, dwelling in and filling the tabernacle of the human nature, where the Godhead, the Shechinah, the divine Majesty, dwells bodily, Heb. i. 3. John i. 14. Col. ii. 9.

Ver. 35. *And Moses was not able to enter into the tent of the congregation, &c.*] He had been there before, both in the holy, and in the most holy place, to see that the furniture of each were put as the Lord directed, which being done he came out again; and now a cloud being on the outside of it, and the glory of the Lord within, he was so struck with an awe and reverence of the divine Being, of whose presence these were a symbol, that he could not engage his heart, or had not boldness to go into the tabernacle until he was called, Lev. i. 1. for so it follows: *because the cloud abode thereon, and the glory of the Lord filled the tabernacle*; there was something, no doubt, very venerable in the spreading cloud, as well as very striking in the refulgent glory, which commanded distance, even to a person that had been used to converse with God; Moses, that went into the midst of the cloud where the Lord was, now could not or durst not go into the tabernacle it covered; and he who then was not deterred by the sight of the glory of God, which was like devouring fire, ch. xxiv. 16, 17, 18. now could not, or at least thought it not proper and advisable to enter into the holy place erected for the service and worship of God; the chief reason of which may be, because, as yet, he had not a call to enter, as he then had, and as we find was afterwards given him, Lev. i. 1. and perhaps another reason may be, because he was now no longer a priest; Aaron and his sons being invested with the priestly office, whose business it was to draw nigh to God; and indeed the call he afterwards had was not to come into the tabernacle, but was a call unto him out of it.

Ver. 36. *And when the cloud was taken up from over the tabernacle, &c.*] By the Lord himself, or it removed by his order, that is, rose up and stood above the tabernacle, and appeared in the form of a pillar, and went before it: *the children of Israel went onward in all their journeys*; the motion of the cloud was a direction to set forward and continue their journey as long as it lasted; but when it rested and abode upon the tabernacle, then they stopped and rested also, as is suggested in the following verse, see Numb. ix. 17—23. thus the saints are to be followers of God as dear children, and to follow the Lamb whithersoever he goes or directs, and walk after the Spirit, the dictates and directions thereof; so the wheels in Ezekiel's vision went and stood, as did the living creatures, and the spirit in them, Ezek. i. 19, 20, 21.

Ver. 37. *But if the cloud were not taken up, then they journeyed not, &c.*] Even if it continued so two days, or a month, or a year, as very probably it sometimes did; which will in some measure account for the long continuance of the Israelites in the wilderness, see Numb. ix. 22. *till the day that it was taken up*: or, *of its ascent*^f, being *lifted up*, or going upwards, higher in the air, right over the tabernacle, or perhaps more to the front of it; the word used before in this and the preceding verse has the signification of ascending upwards.

Ver. 38. *For the cloud of the Lord was upon the tabernacle by day, &c.*] Or over it^g, it covered it, when it abode upon it, and rested; and stood on high over it when it moved and the people journeyed: *and fire was on it by night*; the same phenomenon which had the appearance of a cloud in the day-time shone like fire in the night-time: or *fire was in it*^h; that is, in the cloud; so it appeared in the night, and was, as the Targum of Jonathan here calls it, a pillar of fire; the same with the pillar of cloud and fire, which departed not from the people all the while they were in the wilderness, ch. xiii. 21, 22. Neh. ix. 19. and this was *in the sight of all the house of Israel, throughout all their journeys*; whether by night or by day; for in hot countries they travel much by night; and as the cloud was both a shelter from the heat of the sun in the day-time, and a direction of their way; so the fire by night was of the same use for direction, and might be also terrifying to wild beasts in the wilderness, who are afraid of fire, and so be a security to the Israelites from them; all which is an emblem of the guidance and protection, light, joy, and comfort, the church of God has from his gracious presence, whilst in the wilderness of this world; see Isa. iv. 5, 6.

^f עֲלֵהוּ sustolli ejus, Moctanus.

^g עַל הַמִּשְׁכָּן supra tabernaculum, Drusius.

^h בּוֹ in ea, Fagius, Janius & Tremellius, Drusius.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

THIS book is commonly called by the Jews *Vajikra*, from the first word with which it begins, and sometimes *תורת כהנים*, *the law of the priests**; and this is its name in the Syriac and Arabic versions: by the Septuagint interpreters it is called *Λευιτικόν*, and by the Latins, *Leviticus*, or the *Levitical book*, because it gives an account of the Levitical priesthood, as the apostle calls it, *Heb. vii. 11.* It treats of the sacrifices under the Levitical dispensation, and of the priests concerned in them, and of the times and seasons in which they were offered, and of many other rites and ceremonies. That it was wrote by Moses is not only generally believed by the Jews, but is affirmed in the New Testament; see *Matt. viii. 4.* *John viii. 5.* compared with *Lev. xiv. 2.* and *xx. 10.* from whence, as well as from other citations out of it in other places, the authority of it may be concluded. The matter of it was delivered to Moses, and very likely by him then written upon the erection of the tabernacle, which was in the second year of the Israelites coming out of Egypt, in the first month, and the first day of the month, *Exod. xl. 17.* and it was on the same day that the Lord spake to Moses out of it, and delivered to him the laws concerning sacrifices, recorded in the first seven chapters; see *Numb. i. 1.* compared with *Lev. i. 1.* and on the eighth day of the same month, and

some following days, the remainder of it was given to him, and written by him, see *ch. viii. 1.* and *x. 1.* and *xvi. 1.* to which agrees the Targum of Jonatban on *ch. i. 1.* “when Moses had made an end of erecting the tabernacle, Moses thought and reasoned in his heart, and said, Mount Sinai, its excellency was the excellency of an hour, and its holiness the holiness of three days, it was not possible for me to ascend unto it, until the time that the Word was speaking with me; but this tabernacle of the congregation, its excellency is an excellency for ever, and its holiness an holiness for ever, it is fit that I should not enter into it, until the time that he speaks with me from before the Lord; and therefore the Word of the Lord called to Moses, and the Word of the Lord spake with him out of the tabernacle of the congregation, saying;” and to the same purpose the Jerusalem Targum. It was written in the year from the creation of the world 2514, and about 1490 years before the coming of Christ. The various sacrifices, rites, and ceremonies made mention of in it, were typical of Christ, and shadows of good things to come by him: there are many things in it, which give great light to several passages in the New Testament, and it is worthy of diligent reading and consideration.

C H A P. I.

THIS chapter contains certain laws and rules concerning sacrifices, particularly burnt-offerings, which were delivered by the Lord to Moses, *ver. 1, 2.* what those offerings should be of, *ver. 3, 10, 14.* what rules should be observed, what actions should be done, first by the persons that brought them, *ver. 3, 4.* and then by the priest that offered them, with respect to the burnt-offering of the herd, *ver. 5—9.* and to the burnt-offering of the sheep and goats, *ver. 11, 12, 13.* and to the burnt-offering of fowls, *ver. 15—17.* all which, when offered aright, were of a sweet savour to the Lord, *ver. 9, 13, 17.*

Ver. 1. And the Lord called unto Moses, &c.] Or *met him*, as the phrase is rendered in *Numb. xxiii. 4.*

The word *וּקְרָא*, translated *called*, the last letter of it is written in a very small character, to shew, as the Jews^b say, that he met him accidentally, and unawares to Moses: other mysteries they observe in it, as that it respects the modesty of Moses, who lessened himself, and got out of the way, that he might not have the government laid upon him, and therefore the Lord called him; or to denote the wonderful condescension of the Lord, whose throne is in heaven, and yet vouchsafed to dwell in the tabernacle, out of which he called to Moses, and from Mount Sinai, and out of the cloud^c. The word *Lord* is not in this clause, but the following, from whence it is supplied by our translators, as it is in the Syriac version, and as the word *God* is in the Arabic

* T. Bab. Sanhedrin, fol. 103. 2.

^b Vid. Buxtorf. Tiberias, c. 15. p. 39.

^c R. Abraham Seba, Tzeror Hammor, fol. 92. 1. 2.

version; the two Targums of Jonathan and Jerusalem paraphrase it, "the Word of the Lord called to Moses," by an articulate voice, though it may be it was a still small one; and which some think is the reason of the smallness of the letter before mentioned; and Aben Ezra says that Moses heard it, but all Israel did not hear: *and spake unto him out of the tabernacle of the congregation*; from off the mercy-seat, between the cherubim over the ark, where the glory of the Lord, or the divine Shechinah and Majesty took up its residence, and from whence the Lord promised to commune with Moses, Exod. xxv. 22: *saying*; what follows concerning sacrifices; which shews, that these were not human inventions, but of divine institution, and by the appointment of God.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] For unto no other was the law of sacrifices given; not to the Gentiles, but to the children of Israel: *if any man*; or woman, for the word *man*, as Ben Gersom observes, includes the whole species: *of you*; of you Israelites; the Targum of Jonathan adds, "and not of the apostates who worship idols." Jarchi interprets it of yours, of your mammon or substance, what was their own property, and not what was stolen from another^a, see Isa. lxi. 8: *bring an offering unto the Lord*; called *Korban of Karab*, to draw nigh, because it was not only brought nigh to God, to the door of the tabernacle where he dwelt, but because by it they drew nigh to God, and presented themselves to him, and that for them; typical of believers under the Gospel dispensation drawing nigh to God through Christ, by whom their spiritual sacrifices are presented and accepted in virtue of his: *ye shall bring your offering of the cattle, even of the herd, and of the flock*; that is, of oxen, and of sheep or goats. The Targum of Jonathan is, "of a clean beast, of oxen, and of sheep, but not of wild beasts shall ye bring your offerings." These were appointed, Ben Gersom says, for these two reasons, partly because the most excellent, and partly because most easy to be found and come at, as wild creatures are not: but the true reason is, because they were very fit to represent the great sacrifice Christ, which all sacrifices were typical of; the ox or bullock was a proper emblem of him for his strength and laboriousness, and the sheep for his harmlessness, innocence, and patience, and the goat, as he was not in himself, but as he was thought to be, a sinner, being sent in the likeness of sinful flesh, and being traduced as such, and having the sins of his people imputed to him.

Ver. 3. *If his offering be a burnt-sacrifice of the herd, &c.*] So called, because consumed by fire, see ch. vi. 9. even all of it except the skin, and therefore its name with the Greeks is *a whole burnt-offering*, as in Mark xii. 33. its name in Hebrew is עולה, which comes from a word which signifies to *ascend or go up*, because not only it was carried up to the altar by the priest, which was common to other sacrifices, but being burnt upon it, it ascended upwards in smoke and vapour; it was typical of Christ's dolorous sufferings and death, who therein sustained the fire of divine wrath, and his

strength was dried up like a potsherd with it. Jarchi on ver. 1. says, there were in the burnt-offerings mysteries of future things: *let him offer a male*; and not a female, pointing at the Messiah's sex, and his strength and excellency, the child that was to be born, and the son to be given, whose name should be Immanuel: *without blemish*; or *perfect*, having no part wanting, nor any part superfluous, nor any spot upon it, see Lev. xxii. 19—24. denoting the perfection of Christ as man, being in all things made like unto his brethren, and his having not the least stain or blemish of sin upon him, either original or actual, and so could, as he did, offer up himself without spot to God, Heb. ii. 17. and ix. 14. 1 Pet. i. 19: *and he shall offer it of his own voluntary will*; not forced or compelled to it, or with any reluctance, but as a pure free-will offering; so our Lord Jesus Christ laid down his life of himself, and freely gave himself an offering and a sacrifice, and became cheerfully and readily obedient unto death: *at the door of the tabernacle of the congregation, before the Lord*: it was to be done openly and publicly, and in the presence of the Lord, to whom it was offered up; shewing, that Christ's sacrifice would be offered up to God, against whom we have sinned, by which his law would be fulfilled, his justice satisfied, and wrath appeased, and that his death would be public and notorious; see Luke xxiv. 18—20.

Ver. 4. *And he shall put his hand on the head of the burnt-offering, &c.*] According to the Targum of Jonathan, it was his right hand; but it is generally thought by the Jewish writers that both hands were laid on; so Ben Gersom and Aben Ezra, with whom Maimonides^c agrees, who says, he that lays on hands ought to lay on with all his strength, with both his hands upon the head of the beast, as it is said, *upon the head of the burnt-offering*; not upon the neck, nor upon the sides; and there should be nothing between his hands and the beast: and as the same writer says^d, it must be his own hand, and not the hand of his wife, nor the hand of his servant, nor his messenger; and who also observes^e, that at the same time he made confession over the burnt-offering both of his sins committed against affirmative and negative precepts: and indeed by this action he owned that he had sinned, and deserved to die as that creature he brought was about to do, and that he expected pardon of his sin through the death of the great sacrifice that was a type of. Moreover, this action signified the transferring of his sins from himself to this sacrifice, which was to be offered up to make atonement for them; so Gersom observes; see Lev. xvi. 21, 22. This denotes the translation of our sins from us, and the imputation of them to Christ, who was offered up in our room and stead, to make atonement for them, as follows: *and it shall be accepted for him to make atonement for him*: that is, the burnt-offering should be accepted in his room and stead, and hereby an atonement of his sins should be made for him, typical of that true, real, and full atonement made by the sacrifice of Christ, which this led his faith unto.

Ver. 5. *And he shall kill the bullock before the Lord,*

^a Vid. T. Bab. Succah, fol. 30. 1. & not. Abendana in Miclol Yophi in loc.

^b Hilchot Maaseh Hakorbanot, c. 3. sect. 13.

^c Hilchot Maaseh Hakorbanot, c. 2. sect. 8. Vid. T. Bab. Menachot, fol. 93. 2.

^d Ib. sect. 14.

&c.] That is, the man that brings the burnt-offering, for no other is yet spoken of; and according to the traditions of the elders^b, killing of the sacrifice was right when done by strangers, by women, and by servants, and by unclean persons, even in the most holy things, so be it that the unclean did not touch the flesh; and it is observed^c, that the service of the priest begins in the next clause, killing being lawful by him that was not a priest, according to the Targum of Jonathan, the butcher; but Aben Ezra interprets it of the priests, and certain it is, that the burnt-offerings of the fowls were killed by the priests, ver. 15. and the Septuagint version renders it, *and they shall kill*; but be this as it will, the burnt-offering was to be killed in the court before the Lord; and this was typical of the death of Christ, who, according to these types, as well as to other prophecies, was to die for the sins of men, and accordingly did; and if this was the proprietor and not the priest that killed the sacrifice, it may denote that the sins of God's people, for whom Christ's sacrifice was offered up, were the cause of his death: *and the priests, Aaron's sons, shall bring the blood*: in vessels or basins, as the Targum of Jonathan adds, into which they received it when slain: *and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation*; which was the altar of burnt-offering, and not the altar of incense, as appears by the situation of it, see Exod. xl. 5, 6. and the blood was sprinkled all around the altar with two sprinklings: the rule in the Misnah is^k; the slaying of the burnt-offering is in the north, and the reception of its blood into the ministering vessels is in the north, and its blood ought to have two sprinklings, which answer to four; which Maimonides^l explains thus; because it is said *round about*, it must needs be that the sprinklings should comprehend the four sides of the altar; and this is done when the two sprinklings are upon the two horns, which are diametrically opposite; and this is what is meant, *which are four*; the sense is, that those two should include the four sides, and the two opposite horns were the north-east and the south-west, as he and other Jewish writers observe^m, and which he expresses more clearly elsewhereⁿ: when the priest took the blood in the basin, he sprinkled out of it in the basin, two sprinklings upon the two corners of the altar opposite from it; and he ordered it so to sprinkle the blood upon the horn, that the blood might surround the corners in the form of the Greek letter *gamma*^o; so that the blood of the two sprinklings might be found upon the four sides of the altar; because it is said of the burnt-offerings, and of the peace-offerings *round about*; and this is the law for the trespass-offering, and the rest of the blood was poured out at the bottom southward: now this was always done by a priest, for though the bullock might be killed by a stranger, as Gerson on the place observes, yet its blood must be sprinkled by a priest; and it is the note of Aben Ezra, that this might be done by many, and therefore it is said, the

priests, Aaron's sons, when the slaying of it was only by one. The altar on which the blood was sprinkled typified the divinity of Christ, which gave virtue to his blood, whereby it made atonement for sin; and in allusion to this rite Christ's blood is called *the blood of sprinkling*, 1 Pet. i. 2. Heb. xii. 24. which being sprinkled on the heart by the spirit of God clears it from an evil conscience, and purges the conscience from dead works, and speaks peace and pardon there, Heb. x. 22. and ix. 14.

Ver. 6. *And he shall flay the burnt-offering, &c.*] Take off its skin; this was the only part of it that was not burnt, and was the property of the priest, Lev. vii. 8. but who this was done by is not so manifest, since it is in the singular number *he*, and seems to be the bringer of the offering; for Aaron's sons, the priests that sprinkled the blood, are spoken of plurally; and agreeably, Gerson observes, that the flaying of the burnt-offering and cutting it in pieces were lawful to be done by a stranger; but Aben Ezra interprets *he* of the priest; and the Septuagint and Samaritan versions read in the plural number, *they shall flay, &c.* and this was the work of the priests, and who were sometimes helped in it by their brethren, the Levites, 2 Chron. xxix. 34. and as this follows upon the sprinkling of the blood, it was never done till that was; the rule is, they don't flay them (the sacrifices) until the blood is sprinkled, except the sin-offerings, which are burnt, for they don't flay them at all^p. The flaying of the burnt-offering may denote the very great sufferings of Christ, when he was stripped of his clothes, and his back was given to the smiters, and his cheeks to them that plucked off the hair; and the skin of the sacrifice, which belonged to the priest, may be an emblem of the righteousness of Christ, and which also was signified by the coats of skins the Lord God made for Adam and Eve, Gen. iii. 21. that robe of righteousness, and garments of salvation, which all that are made kings and priests to God are clothed with: *and cut it into his pieces*; which was done whilst he was flaying it, and after this manner, as Maimonides relates^q, he flays until he comes to the breast, and then he cuts off the head, then its legs, and finishes the flaying; then he rends the heart, and brings out its blood; then he cuts off the hands, and goes to the right foot, and cuts off that, and after that he cuts down the beast until its bowels are discovered; he takes the knife and separates the lights from the liver, and the caul of the liver from the liver, and does not remove the liver out of its place; and he goes up to the right side, and cuts and descends to the back-bone, and he does not go to the back-bone until he comes to the two tender ribs; he comes to the neck, and leaves in it two ribs here and two ribs there; he cuts it and comes to the left side, and leaves in it two tender ribs above and two tender ribs below; then he comes to the point of the back-bone, he cuts it, and gives it and the tail, and the caul of the liver, and the two kidneys with it; he takes the left foot

^b Misn. Zebachim, c. 3. sect. 1. & Maimon. in ib. T. Bab. Yoma, fol. 27. 1. & Zebachim, fol. 32. 1. & Menachot, fol. 19. 1.

^c Bartonora in Misn. Zebachim, ib.

^d Misn. Zebachim, c. 5. sect. 4.

^e Perush in ib.

^m Jarchi, Bartonora, & Yom Tob, in ib.

ⁿ Hilchot Korbanot, c. 5. sect. 6.

^o Vid. T. Bab. Zebachim, fol. 53. 2.

^p Ib. sect. 18.

^q Ib. c. 6. sect. 5, 6, 7, 8, 9. Vid. Minchah Tamid, c. 4. sect. 2; 3.

and gives it to another; and according to this order they flay and cut in pieces the burnt-offering of the cattle; and these are the pieces spoken of in the law, Lev. i. 6. some apply this to the ministers of the Gospel, rightly dividing the word of God, and to the effect the word has in dividing asunder soul and spirit; but it is best to apply it to Christ, either to the evidence given of him in the Gospel, in which he is clearly set forth in his person, natures, and offices, and in all the parts and branches thereof; where every thing is naked and open to view, as the creature was when thus cut up; or rather to his sufferings, which he endured in every part of his body, from head to foot.

Ver. 7. *And the sons of Aaron the priest shall put fire upon the altar, &c.*] The fire of the altar originally came down from heaven, and consumed the sacrifice, and which was a token of God's acceptance of it, see Lev. ix. 24. 1 Kings xviii. 23, 24, 38. 1 Chron. xxi. 26. 2 Chron. vii. 1. and this fire was kept burning continually upon the altar, Lev. vi. 12, 13. and yet the Jewish writers say, it was the command of God, according to this passage, that fire should be brought from another place and put here; Jarchi's note on the text is, "though fire came down from heaven, it was commanded to bring it from a common or private place;" and Maimonides' says the same thing, and so it is often said in the Talmud; and this, as Gerson observes, was not done by any but a priest in the time of his priesthood, or when clothed with his priestly garments; and so in the Talmud it is said, that the putting fire upon the altar belonged to the priesthood, but not flaying or cutting in pieces: this fire denoted the wrath of God, revealed from heaven against all unrighteousness and ungodliness of men, and which is the everlasting fire prepared for the devil and his angels, and all the workers of iniquity; and which Christ endured for his people in human nature, when he bore their sins, and became a whole burnt-offering for them: and lay the wood in order upon the fire; the wood for the sacrifice was an offering of the people, brought to the temple at the times appointed, Neh. x. 34. and xiii. 31. where was a place called לשכת העצים, the wood-room, or wood-chamber, and which was in the north-east part of the court of the women; and here such priests as had blemishes wormed the wood, or searched the wood for worms; for whatsoever wood had a worm found in it, it was not fit to be laid upon the altar; and it was from hence the priests fetched the wood and laid it on the altar; for a private person might not bring it from his own house for his offering, though it was provided by the congregation, and brought thither by private persons; and it might be any sort of wood but that of the vine and olive, which were not used, because they did not burn well, and were soon reduced to ashes; and because such a consumption would be made of such

useful trees hereby, that there would be no wine or oil in the land of Israel, so necessary for private and religious uses. The Vulgate Latin version renders it, *the pile of wood being laid before*; that is, before the fire was put upon the altar; but this is contrary to the text, for the wood was laid upon the fire, and therefore the fire must be first; the case seems to be this, the fire was first kindled, and then the wood laid in order upon it.

Ver. 8. *And the priests, Aaron's sons, shall lay the parts, &c.*] That were cut in pieces, ver. 6. some of which are particularly mentioned: *the head and the fat*: the head which was cut off, and the body, the trunk of it; so, Aben Ezra says, the wise men interpret the word פֶּרֶךְ, which is only used here and in ver. 12. and in ch. viii. 20. and which he thinks is right; though others take it to be the fat caul, or midriff, which parts the entrails; and the Targum of Jonathan renders it, the covering of fat: these are particularly mentioned, but include in general the rest of the pieces, which were laid: *in order upon the wood that is on the fire which is upon the altar*; this disposition of the several parts of the burnt-offering upon the altar signifies the laying of Christ upon the cross, and the disposition of his head, his hands, and feet there; according to the usual order of crucifixion: the skin, as before observed, was not burnt, but was the property of the priest, and the sinew that shrunk was taken away, and cast upon the ashes in the middle of the altar.

Ver. 9. *But the inwards and his legs shall he wash in water, &c.*] This was first done in a room in the court of the temple, called לשכת המרדוך, the room of the washers, or the washing-room, where they washed the inwards of the holy things; and after that they washed them upon the marble tables between the pillars, where they washed them three times at least; and whereas this is said to be done in water; Maimonides observes, "not in wine, nor in a mixture of wine and water, nor in other liquids;" the washing of the inwards and legs denoted the internal purity of Christ's heart, and the external holiness of his life and conversation, and the saints' purification by him both in heart and life: with Philo the Jew^d these things had a mystical meaning; by the washing of the inwards was signified that lusts were to be washed away, and such spots removed as were contracted by surfeiting and drunkenness, very hurtful to the lives of men; and by the washing of the feet was signified that we should no more walk upon the earth, but mount up to the air, and pass through that, even to heaven: *and the priest shall burn all on the altar*; all the other pieces, as well as the inwards and legs, excepting the skin, which denoted the painful sufferings of Christ, and the extent of them to all parts of his body; and indeed his soul felt the fire of divine wrath, and became an offering for sin: to be a burnt-

^f Hilchot Tamidin, c. 2. sect. 1.

^g T. Bab. Erubin, fol. 63. 1. Yoma, fol. 91. g. & 53. 1.

^h T. Bab. Yoma, fol. 90. 2. Vid. T. Bab. Zebachim, fol. 18. 1.

ⁱ Mian. Middot, c. 2. sect. 5.

^k Issure Mizbech, c. 5. sect. 13. T. Bab. Cholia, fol. 27. 1.

^l T. Bab. Menachot, fol. 32. 1.

^m Mian. Tamid, c. 2. sect. 3. & T. Bab. Tamid, fol. 29. 2.

ⁿ Ib. Maaseh Hakorbanot, c. 6. sect. 4.

^o Misn. Middot, c. 5. sect. 2. Maimon Beth Habechirah, c. 5. sect. 17.

^p Ib. c. 3. sect. 5. & Tamid, c. 4. sect. 2. Fiske, Tosaphot Middot, Art. 23.

^q Hilchot Hakorbanot, c. 6. sect. 6. Vid. T. Bab. Zebachim, fol. 22. 1.

^r De Victimis, p. 839.

sacrifice, an offering made by fire: that is, all the parts of the bullock were burnt on the altar, that it might appear to be a whole burnt-offering consumed by fire: *of a sweet savour unto the Lord*; he accepting of it, and smelling a sweet savour of rest in it, as an atonement for sin, typical of the sacrifice of Christ, which is to God for a sweet-smelling savour, Eph. v. 2. the Jewish doctors gather from hence, that whether a man offers much or little, it matters not, if his heart is but directed to God; which Maimonides explains thus¹, he that studies in the law, it is all one as if he offered a burnt-offering, or a meat-offering, or a sin-offering, concerning which this phrase is used.

Ver. 10. *And if his offering be of the flocks, &c.*] As it might be: namely, of the sheep, or of the goats for a burnt-sacrifice; which were both typical of Christ, see the note on ver. 2. *he shall bring it a male without blemish*; see the note on ver. 3.

Ver. 11. *And he shall kill it on the side of the altar northward before the Lord, &c.*] This is a circumstance not mentioned in the killing of the bullock: Maimonides² says, there was a four-square place from the wall of the altar northward, to the wall of the court, and it was 60 cubits, and all that was over-against the breadth of this, from the wall of the porch to the eastern wall, and it is 76 cubits; and this four-square place is called the north, for the slaying of the most holy things; so that it seems this being a large place, was fittest for this purpose. Aben Ezra intimates, as if some respect was had to the situation of Mount Zion; his note is, *on the side of the altar northward, i. e. without, and so the sides of the north*, Psal. xlviii. 2. for so many mistake who say that the tower of Zion was in the midst of Jerusalem; and with this agrees Mr. Ainsworth's note on Lev. vi. 25. hereby was figured, that Christ our sin-offering should be killed by the priests in Jerusalem, and Mount Sion, which was on the sides of the north, Psal. xlviii. 2. crucified on Mount Calvary, which was on the north-west side of Jerusalem; as by the Jews' tradition, the morning-sacrifice was killed at the north-west horn of the altar³: *and the priests, Aaron's sons, shall sprinkle the blood round about upon the altar*; see the note on ver. 5.

Ver. 12. *And he shall cut it into his pieces, with his head and his fat, &c.*] Or *his body*, as the Targum of Jonathan; this was to be cut in pieces in the same manner as the bullock, see the note on ver. 6: *and the priest shall lay them in order on the wood that is on the fire, which is on the altar*; see the note on ver. 8.

Ver. 13. *But he shall wash the inwards and the legs with water, &c.*] As he did the bullock, ver. 9: *and the priest shall bring it all*: all the parts to the ascent of the altar, as the Jews⁴ interpret it; all the parts and pieces of it, even the very wool on the sheep's head, and the hair on the goat's beard, their bones,

sinews, and horns, and hoofs⁵, all were burnt, as it follows: *and burn it on the altar, it is a burnt-offering, an offering made by fire, of a sweet savour unto the Lord*; see the note on ver. 9.

Ver. 14. *And if the burnt-sacrifice for his offering to the Lord be of fowls, &c.*] As it might be for the poorer sort, who could not offer a bullock, nor a sheep, or a lamb, Lev. v. 7. and xii. 8: *then he shall bring his offering of turtle-doves, or of young pigeons*: the Jewish writers all agree, that the turtles should be old, and not young, as the pigeons young, and not old; so the Targum of Jonathan, Jarchi, Aben Ezra and Gersom⁶; the latter gives two reasons for it, because then they are the choicest and easiest to be found and taken: no mention is made of their being male or female, either would do, or of their being perfect and unblemished, as in the other burnt-offerings; but if any part was wanting, it was not fit for sacrifice, as Maimonides⁷ observes. These creatures were proper emblems of Christ, and therefore used in sacrifice, whose voice is compared to the turtle's, and his eyes to the eyes of doves, Cant. ii. 12. and v. 12. and who is fitly represented by them for his meekness and humility, for his chaste and strong affection to his church, as the turtle-dove to its mate, and for those dove-like graces of the spirit which are in him.

Ver. 15. *And the priest shall bring it unto the altar, &c.*] The south-east horn of it; near which was the place of the ashes, into which the crop and its feathers were cast⁸: *and wring off his head*; by twisting it back as it should seem; the word used is only to be found here, and in Lev. v. 8. the Jews say, it signifies to cut with the nail, and that the priest did this, not with a knife or any other instrument, but with his nail; so Jarchi and Gersom on the place observe: some think he only let out the blood this way, but did not separate the head from the body, which seems to be favoured by Lev. v. 8. though Maimonides and Bartenora⁹ conclude the reverse from the same place; and that the meaning is, that he should cut off the head and divide it asunder at the time he cuts with the nail: the manner of cutting with the nail was this¹⁰, the priest held both the feet of the bird with his two fingers of his left hand, and the wings between two other fingers, and the bird upon the back of his hand, that it might not be within the palm of it; then he stretches out its neck upon the thumb about two fingers' breadth, and cuts it over-against the neck with his nail, and this is one of the hardest services in the sanctuary: *and burn it on the altar*; that is, the head, after squeezing out the blood, and rubbing it with salt: *and the blood thereof shall be wrung out at the side of the altar*: or the wall of it: this, though mentioned last, must be done before, and immediately upon the wringing of the head, and between that and the burning it on the altar: this wringing off the head, and wringing out the blood, denote violence, and shew that Christ's

^c Misn. Menachot, c. 13. sect. 11. T. Bab. Shebuot, fol. 15. 1.

^f In Misn. ib.

^g In Misn. Zebachim, c. 5. sect. 1.

^h Misn. Tamid, c. 4. sect. 1.

ⁱ T. Bab. Pesachim, fol. 65. 2. & Yoma, fol. 27. 1. Chagigah, fol.

11. 1.
^k Misn. Zebachim, c. 9. sect. 5. Maimon. Hilchot Hakorbanot, c. 6. sect. 2.

¹ Vid. T. Bab. Cholin, fol. 29. 1, 2.

^m Issure Mizbeach, c. 3. sect. 1, 2. Vid. Misn. Zebachim, c. 7. sect.

5. & Maimon. & Bartenora, in ib.

ⁿ Misn. Zebachim, c. 6. sect. 5. & Bartenora in ib.

^o In Misn. ib.

^p Maimon. in Misn. ib. sect. 4. & Bartenora in ib.

death, which this was a type of, was a violent one; the Jews laid violent hands upon him, and pursued his life in a violent manner, were very pressing to have it taken away, and his life was taken away in such a manner by men, though not without his father's secret will, and his own consent.

Ver. 16. *And he shall pluck away his crop with his feathers, &c.*] Or *with its meat, or dung*, as Onkelos renders it, meaning that which was in its crop; and so the Jerusalem Targum interprets it, *with its dung*; and Jonathan's paraphrase is, *with its collection*, or what was gathered together in the crop; it includes the entrails, as Gersom observes: *and cast it beside the altar on the east part, by the place of the ashes*; where the ashes of the burnt-offering were put every day, and every time such an offering was made; and all this answered to the washing of the inwards, and legs of the other burnt-offerings, and signified the same thing, the cleanness and purity of Christ, and of his people by him.

Ver. 17. *And he shall cleave it with the wings thereof, &c.*] One wing being on one side, and the other on the other side: *but shall not divide it asunder*; the body of the bird, though it was cleaved down in the middle, yet not parted asunder, nor any of its wings separated from it; the Targum of Jonathan paraphrases it, *but shall not separate its wings from it*; this denoted, that though, by the death of Christ, his soul and body were separated from each other, yet the

human nature was not separated from his divine Person, the personal union between the two natures still continuing; nor was he divided from his divine Father, though he was forsaken by him, yet still in union with him as the Son of God; nor from the divine Spirit, by which he offered up himself to God, and by which he was quickened; nor from his church and people, for whom he suffered, they being united to him as members to their head: *and the priest shall burn it upon the altar, upon the wood that is upon the fire*; in like manner as the ox, sheep, or goat were burnt: according to the Mishnah, the priest went up the ascent (of the altar) and turned round about the circuit; when he came to the south-east horn, he cut its head (or nipped it) with his nail, over-against its neck, and divided it, and squeezed out its blood by the wall of the altar, and turned the part nipped to the altar, and struck it at it, and rubbed it with salt, and cast it upon the fires; then he went to the body and removed the crop and its feathers (or dung) and the entrails that came out along with it, and threw them into the place of ashes; he cleaved but did not divide asunder, but if he divided it was right, then he rubbed it with salt, and cast it upon the fires: *it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord*; see the note on ver. 9. so with the Heathens, to the gods of the air they sacrificed fowls for burnt-offerings.

C H A P. II.

THIS chapter contains the law of the meat-offering, and gives an account of what it was made of, fine flour, with oil poured, and frankincense put upon it, ver. 1. what was done with it; part of it burnt upon the altar, and the rest was the property of the priests, ver. 2, 3, 8, 9, 10. how it was to be when baked in an oven, or in a pan, or fried in a frying-pan, ver. 4, 5, 6, 7. what was prohibited in it, heaven and honey, ver. 11. what was to be used in it, salt, ver. 13. and what was to be the oblation and meat-offering of the first-fruits, and what to be done with it, ver. 12, 14, 15, 16.

Ver. 1. *And when any man will offer a meat-offering unto the Lord, &c.*] Or, *when a soul*, and which Onkelos renders a *man*, so called from his more noble part; and, as the Jews say, this word is used because the Minchah, or meat-offering here spoken of, was a free-will offering, and was offered up with all the heart and soul; and one that offered in this manner, it was all one as if he offered his soul to the Lord: there were some meat-offerings which were appointed and fixed at certain times, and were obliged to be offered, as at the daily sacrifice, the consecration of priests, the waving of the sheaf, &c. Exod. xxix. 40, 41. Lev. vi.

20. and xxiii. 13. but this was a free-will offering; wherefore it is said, *when any man will offer*; the Hebrew word מִנְחָה, a *meat-offering*, may be derived from נָחַה, to *bring or offer*, and so is a name common to offerings of any sort; or from דְּחַה, to *recreate and delight*, it being of a sweet savour to the Lord, as other offerings were; others derive it from מָנַח, a root not in use, and in the Chaldee language signifies a gift or present, in which sense this word is used, Gen. xxxii. 13, 20. *his offering shall be of fine flour*; of flour of wheat, Exod. xxvii. 2. for, as the Jews say, there is no fine flour but wheat, and this was for the meat-offering, 1 Chron. xxi. 23. and this was to be of the finest of the wheat; for all offerings, whether private or public, were to be of the best, and to be brought from those places which were noted for having the best; and the best places for fine flour were Mechmas and Mezonicha, and the next to them were Caphariim, in the valley; and though it might be taken out of any part of the land of Israel and used, yet it chiefly came from hence; and according to the Jewish writers, the least quantity of fine flour used in a meat-offering was the tenth part of an ephah, which was about three pints and a half, and a fifth part of half a pint: Christ

¹ Mish. Zebachim, c. 6. sect. 5.

² Porphyr. apud Euseb. Præpar. Evange. l. 4. c. 9. p. 146. Vid. Mærob. Saturnal. l. 3. c. 8.

³ Jarchi, Aben Ezra, & Baal Hatturim, in loc.

⁴ Mish. Meaachot, c. 8. sect. 1.

⁵ Jarchi & Gersom in loc.

was prefigured by the meat-offering; his sacrifice came in the room of it, and put an end to it, Psal. xl. 7, 8. Dan. ix. 27. whose flesh is meat indeed, the true meat or bread, in distinction from this typical meat-offering, John vi. 55. the fine flour denotes the choiceness, excellency, and purity of Christ; the dignity of his person, the superiority of him to angels and men, being the chiefest, and chosen out of ten thousand; the purity of his human nature being free from the bran of original corruption, and the spotlessness of his sacrifice: and fine flour of wheat being that of which bread is made, which is the principal part of human sustenance, and what strengthens the heart of man, and nourishes him, and is the means of maintaining and supporting life; it is a fit emblem of Christ, the bread of life, by which the saints are supported in their spiritual life, and strengthened to perform vital acts, and are nourished up unto everlasting life, and who, as the meat-offering, is called the bread of God, Lev. xxi. 6, 8. John vi. 33. *and he shall pour oil upon it*; upon all of it, as Jarchi observes, because it was mingled with it, and it was the best oil that was used; and though it might be brought from any part of the land of Israel, which was a land of oil-olive, yet the chief place for oil was Tekoah, and the next to it was Ragab beyond Jordan, and from hence it was usually brought^w; and the common quantity was a log, or half a pint, to a tenth deal of fine flour, as Gersom asserts from the wise men, and to which Maimonides^x agrees; and Gersom on the place observes, that it is proper that some of the oil should be put in the lower part of the vessel, and after that the fine flour should be put in it, and then he should pour some of it upon it and mix it: the oil denotes the grace of the spirit poured out upon Christ without measure, the oil of gladness, with which he was anointed above his fellows, and from whence he has the name of Messiah or Christ, or Anointed; and with which he was anointed to be prophet, priest, and King, and which renders him very desirable and delightful to his people, his name being as ointment poured forth, Psal. xiv. 7. Cant. i. 3. *and put frankincense thereon*; on a part of it, as Jarchi's note is; and according to him, the man that brought the meat-offering left an handful of frankincense upon it on one side; and the reason of this was, because it was not to be mixed with it as the oil was, and it was not to be taken in the handful with it^y; and the quantity of the frankincense, as Gersom says, was one handful: this denoted the sweet odour and acceptableness of Christ, the meat-offering, both to God and to his people: it is an observation of the Jewish writers, that the pouring out of the oil on the fine flour, and mixing it with it, and putting on the frankincense, might be done by a stranger, by any man, by the man that brought the meat-offering, but what follows after the bringing of it to the priest were done by him^z.

Ver. 2. *And he shall bring it to Aaron's sons, the*

^w Misn. Menachot, c. 6. sect. 3.

^x Hilchot Maaseh, Hakorbanot, c. 13. sect. 5.

^y Vid T. Bab. Sotah, fol. 14. 2.

^z T. Bab. Menachot, fol. g. 1. & 18. 2. & Pesachim, fol. 36. 1. & Jarchi in loc.

^a T. Bab. Sotah, ib. & Menachot, fol. 8. 2.

priests, &c.] And this is all that he did with it; he left it with the priest, who carried it to the altar, to the south-west horn of it^b: the order of bringing it, according to Maimonides^c, was this, "a man brings fine flour from his house in baskets of silver or of gold or of other kind of metals, in a vessel fit to be a ministering vessel; and if it is a meat-offering of fine flour, he puts it into a ministering vessel, and sanctifies it in a ministering vessel;" then did what follows: *and he shall take thereout his handful of the flour thereof, and of the oil thereof*: as mixed together: the Jews say^d, this was done with the right hand, which is very likely, that being generally used in this way: the Talmudists thus describe the manner in which the handful was taken; the priest stretched out his three fingers over the palm of his hand, and gathered the handful in the plate or pan, and parted it off with his thumb above, and with his little finger below; and this was the most difficult piece of service in the sanctuary^e: though Maimonides^f rejects this notion of difficulty, and says it was done in the common way, in which men take up a handful of any thing: but Bartenora says^g, it was not in the usual way, but much as before described: the priest put the sides of his fingers into the flour, and gathered the flour with the sides of his fingers within his hand, and took of the flour only three fingers' full, upon the palm of his hand, and no more; and that it might not be heaped or go out, he pared it off, above with his thumb, and below with his little finger; and this he affirms, according to the Gemara, and what his masters had taught him, was one of the hardest pieces of service in the sanctuary: *with all the frankincense thereof*; this was not taken along with the handful of flour and oil; for if there was ever so small a quantity of frankincense in the handful it was not right^h; for the frankincense, when brought, was put on one side of the fine flour, and when the handful was taken, then that was taken altogether, and put upon it: *and the priest shall burn the memorial of it upon the altar*: that is, he was to burn the handful of fine flour and oil with the frankincense, as a memorial; either to put the Lord in mind of his loving-kindness to his people, and of his covenant with them, and promises unto them, to which the allusion is, Psal. xx. 3. or to put the offerer in mind of the great sacrifice of Christ, who was to be offered for his sins, and to be a meat-offering to him: this was the part the Lord had in this offering, and which related to his worship, as the word used sometimes signifies, as De Dieu has observed: *to be an offering made by fire, of a sweet savour unto the Lord*; see the note on ch. i. 9.

Ver. 3. *And the remnant of the meat-offering shall be Aaron's and his sons', &c.*] Which not only shews the care taken by the Lord for the maintenance of the priests, from whence the apostle argues for the support of ministers of the Gospel, 1 Cor. ix. 13, 14. but denotes that such who are made priests unto God by

^b Hilchot Maaseh Hakorbanot, c. 13. sect. 19.

^c Misn. Menachot, c. 1. sect. 2.

^d T. Bab. Menachot, fol. 11. 1.

^e In Misn. Menachot, ib.

^f In ib.

^g Misn. ib. & Jarchi in loc.

Christ, have a right to feed upon Christ the meat-offering by faith; who is that altar and meat-offering, which none but such have a right to eat of: *it is a thing most holy of the offerings of the Lord made by fire; some offerings with the Jews were only holy things, or, as they call them, light holy things, comparatively speaking; others were heavy holy things, or most holy; or, as it is in the original, holiness of holiness, the most holy of all.*

Ver. 4. *And if thou bring an oblation of a meat-offering baken in an oven, &c.*] This is another kind of meat-offering, or in another form; the former was only fine flour and oil mixed together, and frankincense put on it, but this was made up into cakes, and baked in an oven, and not in any thing else, according to the Jewish tradition¹; he that says, lo, upon me be a meat-offering baken in an oven, he may not bring that baked otherwise; and this meat-offering was made into cakes and wafers, and then baked, as follows: and it shall be *unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil*; which according to the Jews were made after this manner^k; the priest put the oil into a vessel before the making of it, then put the fine flour to it, and put oil upon it, and mixed it, and kneaded it, and baked it, and cut it in pieces, and put oil upon it, and mixed it, and again put oil upon it, and took the handful, and it was the fourth part of an hin of oil that was divided into the several cakes; the cakes, they say, were obliged to be mixed, and the wafers to be anointed; the cakes were mixed, but not the wafers; the wafers were anointed, and not the cakes. The oil denoted the grace of the spirit of God in Christ, and in his people; and being unleavened, the sincerity and truth with which the meat-offering, Christ, is to be fed upon.

Ver. 5. *And if thy meat-offering be an oblation baken in a pan, &c.*] Which had no edge or covering, and the paste on it hard, that it might not run out: *it shall be of fine flour unleavened, mingled with oil*; signifying the same as before.

Ver. 6. *Thou shalt part it in pieces, &c.*] This answered to the dividing of the pieces of the burnt-offering, ch. i. 6, 12. and signified the same thing; see the note there. All meat-offerings, 'tis said^l, that were prepared in a vessel, were obliged to be cut to pieces; the meat-offering of an Israelite, one (cake) was doubled into two, and two into four, and then divided, each piece was about the quantity of an olive: *and pour oil thereon*; after parted into pieces, see the note on ver. 4: *it is a meat-offering*: as well as that of fine flour, or that which was baked in an oven.

Ver. 7. *And if thy oblation be a meat-offering baken in the frying-pan, &c.*] It is asked^m, what difference there is between the pan, and the frying-pan? the frying-pan has a cover, but the pan has no cover; the frying-pan is deep, and its works (or paste) flow, or are thin, but the pan is extended, and its works (or paste)

are hard or stiff; which Maimonidesⁿ explains thus the frying-pan is a deep vessel, which has a lip or edge round about it, and the paste which is baked in it is thin and flows; the pan is a vessel which has no lip or edge, and therefore its paste is hard or stiff, that it flow not: now all these acts of mixing the flour, and kneading, and baking, and frying, and cutting in pieces, as well as burning part on the altar, signify the dolorous sufferings of Christ when he was sacrificed for us, to be both an atonement for our sins, and food for our faith: *it shall be made of fine flour with oil*: a the other sort of meat-offerings before mentioned.

Ver. 8. *And thou shalt bring the meat-offering, that is made of these things, unto the Lord, &c.*] Either to the tabernacle, the house of the Lord, or to the Lord's priest, as it follows: *and when it is presented to the priest*; by the owner of it: *he shall bring it unto the altar to the south-west horn of the altar*.

Ver. 9. *And the priest shall take from the meat-offering a memorial thereof, &c.*] That is, an handful of it; as of the fine flour, ver. 2. so of the pieces of the which was baked, whether in the oven, or pan, or frying-pan: *and shall burn it upon the altar*: the memorial or handful: *it is an offering made by fire, of sweet savour unto the Lord*; see the note on ch. i. 9.

Ver. 10. *And that which is left of the meat-offering &c.*] Not burnt with fire: shall be *Aaron's and his sons'*; the high-priest took his part first, and the common priests: *it is a thing most holy of the offerings of the Lord made by fire*; see the note on ver. 3.

Ver. 11. *No meat-offering which ye shall bring unto the Lord shall be made with leaven, &c.*] It might be used in peace-offerings, and in the wave-loaves, cl vii. 13. and xxiii. 17. but not in meat-offerings; not only in the handful that was burnt, but in the rest that was eaten by Aaron and his sons; for so is the rule "all meat-offerings are kneaded in hot water, and are kept that they might not be leavened; and if which is left of them be leavened, a negative precept "transgressed, Lev. i. 11." It denoted in Christ, the antitype of the meat-offering, freedom from hypocrisy and all false doctrines, which were the leaven of the Scribes and Pharisees, Luke xii. 1. Matt. xvi. 6, 12. and in his people that feed upon him by faith, that they should be clear of malice and wickedness, and communion with profane and scandalous persons 1 Cor. v. 6, 7, 8, 13. so the Jews^o say, the corruptive of nature is like to leaven, and therefore forbid: *for it shall burn no leaven, nor any honey, in any offering to the Lord made by fire*; as leaven was used in some offerings, so honey was brought with the first-fruit 2 Chron. xxxi. 5. but neither of them might be used in offerings made by fire; they are forbidden to be burnt the reason why they were forbidden, some think it because they were used by the Heathens in their sacrifices, so Maimonides^p, whose customs were not to be followed; and certain it is that honey was used

¹ Mism. Menachot, c. 5. sect. 9. Maimon. & Bartenora in. ib.

^k T. Bab. Menachot, fol. 75. 1.

^l Mism. Menachot, c. 6. sect. 4. Maimon. Maaseh Hakorbanot, c. 13. sect. 10.

^m Misa. ib. c. 5. sect. 8.

ⁿ M. sn. ib. & Maaseh Hakorbanot, c. 5. sect. 7. Vid. Jarchi & Gersonom & Ben Melech in loc.

^o Jarchi & Gersonom in loc. T. Bab. Sotah, fol. 14. 2. Menachot, f. 8. 2. Zebachim, fol. 63. 1.

^p Mism. Menachot, c. 5. sect. 2.

^q Baal Hatturim in loc.

^r Moreh Nevochim, par. 3. c. 46, p. 451.

in Heathen sacrifices: Homer speaks of honey as the sweet food of the gods^a, and what they desire; and so Pausanias^b relates of the Eleans, that, according to an ancient custom, they used to offer on the altar frankincense, and wheat mixed with honey: Porphyry^c observes, that the ancient sacrifices with most were sober, the libations of water; after these, libations of honey, ready prepared by the bees, the first of moist fruits, next libations of oil, and, last of all, libations of wine; the Egyptians used honey in their sacrifices^d: or the reason is, because it was much of the same fermenting nature with leaven, as Aben Ezra, and when burnt gave an ill smell, which was not proper in offerings made by fire, of a sweet savour to the Lord; or rather because a symbol of sin and sinful pleasures. Baal Hatturim on the place says, the corruption of nature is sweet to a man as honey, and intimates that that is the reason of its prohibition: it denotes unto us that such as would feed by faith on Christ ought to relinquish sinful lusts and pleasures; and that those that will live godly in Christ Jesus must not expect their sweets, but bitters, even afflictions, reproaches, and persecutions, for Christ's sake, in this life.

Ver. 12. *As for the oblation of the first-fruits, ye shall offer them unto the Lord, &c.*] Or in or with the oblation, as some render it; that is, along with the oblation of the first-fruits leaven and honey might be offered: the Arabic version is very express, *but for a sacrifice of first-fruits ye shall offer both to God*; as they might be, as before observed; so the Targum of Jonathan, "for the leavened bread of the first-fruits shall be offered, and dates in the time of the first-fruits; the fruits with their honey shall be offered, and the priest shall eat them:" *but they shall not be burnt on the altar for a sweet savour*; which they could not make, and besides were to be the portion of the priests.

Ver. 13. *And every oblation of thy meat-offering shalt thou season with salt, &c.*] Which makes food savoury, and preserves from putrefaction; denoting the savouriness and acceptableness of Christ as a meat-offering to his people, he being savoury food, such as their souls love, as well as to God the Father, who is well-pleased with his sacrifice; and also the perpetuity of his sacrifice, which always has the same virtue in it, and of him as a meat-offering, who is that meat which endures to everlasting life, John vi. 27. and also the grave and gracious conversation of those that by faith feed upon him, Mark ix. 50. Col. iv. 6. *neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering*: this seems to suggest the reason why salt was used in meat-offerings, and in all others, because it was a symbol of the perpetuity of the covenant, which from thence is called a covenant

of salt, Numb. xviii. 19. namely, the covenant of the priesthood, to which these sacrifices belonged, Numb. xxv. 13. hence the Targum of Jonathan, "because the twenty-four gifts of the priests are decreed by the covenant of salt, therefore upon all thine offerings thou shalt offer salt:" *with all thine offerings thou shalt offer salt*, even those that were not to be eaten, as well as those that were; as the burnt-offering of the herd, of the flock, and of fowls, and their several parts; all were obliged to be salted that were offered, excepting wine, blood, wood, and incense^e; hence there was a room in the temple where salt was laid up for this purpose, called מלחת מלח, *the salt-room*^f; and which was provided by the congregation, and not by a private person^g; our Lord has reference to this law in Mark ix. 49. the Heathens always made use of salt in their sacrifices^h.

Ver. 14. *And if thou offer a meat-offering of thy first-fruits unto the Lord, &c.*] This, according to Aben Ezra, was not any of the offerings of the first-fruits, which they were obliged to, as at the passover or pentecost, or feast of tabernacles, but a free-will offering; but Jarchi thinks it is to be understood of the meat-offering of the Omer, Lev. xxiii. 13, 14. and so Gerson, which was offered up on the 16th of Nisan; and this is the general sense of the Jewish writersⁱ: *thou shalt bring for the meat-offering of thy first-fruits green ears of corn dried by the fire*: these were ears of barley, which began to be ripe in the month Abib, which month had its name from hence, and is the word here used; these were dried by the fire, being green and moist, or otherwise they could not have been ground; for, according to Gerson, these were afterwards ground into fine flour: *even corn beaten out of full ears*; and so made the finest flour: the first-fruits were a type of Christ, who is so called, 1 Cor. xv. 23. the beating of the ears of corn, and drying of them by the fire, and the grinding of them, denoted the sufferings of Christ.

Ver. 15. *And thou shalt put oil upon it, and lay frankincense thereon, &c.*] Either on the ears of corn dried, or on the fine flour of them when ground; in like manner as the oil and frankincense were put upon the fine flour of wheat, and upon the cakes and wafers baked, ver. 1, 4, 5, 7. *it is a meat-offering*: one sort of it, and like the rest.

Ver. 16. *The priest shall burn the memorial of it, &c.*] That which is taken out of it for a memorial, the same with the handful of fine flour and cakes of the meat-offering: *part of the beaten corn thereof*; or that which was ground in a mill: *and part of the oil thereof, with all the frankincense thereof*; as was done in the other meat-offerings: it is an offering made by fire unto the Lord, see ver. 2.

^a — μέλι χλωρον, &c. Hymn. in Mercur. prope finem.

^b Χρῆσις Μελιτωμα, &c. Batrachomyo.

^c Eliac. 1. sive l. 5. p. 316.

^d De Abstinencia, l. 2. c. 20, 21.

^e Herodot. Euterpe, sive l. 2. c. 40.

^f Maimon. Issure Mizbeach, c. 5. sect. 11.

^g Misn. Middot, c. 5. sect. 2.

^h Maimon. Issure Mizbeach, c. 5. sect. 13.

ⁱ Ante Deos Homini, &c. Ovid. Fastor. l. 1. Vid. Horat. Carmi.

l. 3. Ode 95.

^k Maimon. & Bartenera in Misn. Menachot, c. 10. sect. 4.

C H A P. III.

THIS chapter contains the law of the peace-offerings, and gives an account what they consisted of, and of the various rites and ceremonies used at them, as of the bullock and the rites appertaining to that, ver. 1—5. and of the lamb, and of the rites peculiar to it, ver. 6—11. and of the goat, and of the rites belonging to it, ver. 12—16. and the chapter is concluded with a law forbidding the eating of fat and blood throughout their dwellings for ever, ver. 17.

Ver. 1. *And if his oblation be a sacrifice of peace-offering, &c.*] The Targums of Onkelos and Jonathan render it, the *sacrifice of holinesses, or sanctifications*; so called, not because they were more holy than other sacrifices; for they were what the Jews^c call the lighter holy things, in distinction from the most holy things, such as the meat-offerings were, ch. ii. 10. but as Ainsworth suggests, either because none but holy persons might eat of them, Lev. ix. 19, 20. though this also was enjoined in other sacrifices, or because hereby the name of God was sanctified. These offerings were either by way of thanksgiving for favours received, or for free devotion, or as a vow, and in order to obtain for himself that offered and family health and safety, peace and prosperity, see Lev. vii. 19, 20. all which the word used signifies; and these sacrifices are by the Septuagint called *sacrifices of salvation or health*, because offered either in gratitude for it, or to enjoy it; or else they were offered to make peace and reconciliation, and therefore are called peace-offerings, and that they were for this purpose is certain from Ezek. xlv. 15. and Gersom says they had their name from hence, because they bring peace between God and men; they were a kind of a pacific festival between God, the priests, and the owner, and were typical of Christ, who has made peace for us by his blood and sacrifice. There is something very offensive to God in sin, it being a breach of his law, and contrary to his nature and will, provoking to the eyes of his glory, deserving of wrath, and death itself, and so not only sets man at a distance from him, but creates an enmity between them; hence a peace-offering became necessary; such an one man could not bring acceptable to God; for neither his repentance nor good works would do; but Christ has offered up himself a sacrifice, and thereby has made reconciliation for sin and sinners, and procured peace with God for them; the consequence of which is spiritual peace here, and eternal peace hereafter; and so is a *sacrifice of peace*, as the Hebrew phrase here may be literally rendered, and is the proper antitype and full completion of this sort of sacrifice: *if he offer it of the herd*: that is, a bullock: *whether it be a male or female*; as it might be either; shewing, as some think, that in Christ Jesus, and in the Gospel churches, and under the Gospel dispensation, there is no distinction of male and female, with respect to blessings and privileges, Gal. iii. 28. or ra-

ther as others, denoting both strength and weakness in Christ; strength in his obedience, and weakness in his sufferings; strong he was as the man of God's right hand made so by him, and yet was crucified through weakness: *he shall offer it without blemish before the Lord*: signifying the perfection and purity of Christ's sacrifice of peace-offering in the sight of God: *before the Lord*; this, according to Gersom, was on the west side of the court.

Ver. 2. *And he shall lay his hand upon the head of his offering, &c.*] *His right hand with strength*, the Targum of Jonathan says; perhaps both his hands were imposed; the Septuagint and Arabic versions read it in the plural number, *hands*; this same rite was used in the sacrifice of burnt-offering, ch. i. 4. see the note there; which might be done in any place in the court where it was slain, only with this difference: according to Maimonides^d, there was no confession of sin made at laying on of hands upon the peace-offerings, but words of praise were spoken: *and kill it at the door of the congregation*: it seems as if it was not the priest, but the owner that brought it, and laid his hands on it, that killed it; and so the last-mentioned writer says, that slaying the peace-offering by a stranger was right; and as he and others^e say, it might be slain in any part of the court; it was not obliged to be slain in the north part of it, as the burnt-offering was, ch. i. 11. *and Aaron's sons the priests shall sprinkle the blood upon the altar round about*; in like manner as the blood of the burnt-offering was, and it was done with two sprinklings, which were as four^f: see the note on ch. i. 5. this was typical of the blood of Christ, called the *blood of sprinkling*.

Ver. 3. *And he shall offer of the sacrifice of the peace-offering, &c.*] That is, the priest, not all of it, but some of it, even what is after mentioned: *an offering made by fire unto the Lord*: for what was offered to the Lord was burnt, and is that part of it which is next mentioned in this and the following verse: *the fat that covereth the inwards, and all the fat that is upon the inwards*; both that which covered them, and that which stuck to them; and the fat being the best, it was the Lord's, and offered to him, and denoted Christ the fatted calf, whose sacrifice is best and most excellent; and which was typified by that which Abel offered up, and which being of the fat of the flock, and offered up by faith in Christ's sacrifice, was more excellent than Cain's, Gen. iv. 4. Heb. xi. 4.

Ver. 4. *And the two kidneys, and the fat that is on them, which is by the flanks, &c.*] Meaning either the two kidneys which were next the flanks, or the fat upon them, which was next to them; these, and the burning of them, may signify the burning zeal and flaming love and affections of Christ for his people, which instructed him, and put him upon offering himself a sacrifice of peace-offering for them, see Psal. xvi.

^c Misn. Zebachim, c. 5. sect. 7.

^d Maaseh Hakorbanot, c. 3. sect. 15.

^e Misn. Zebachim, c. 5. sect. 7.

^f Misn. ib.

7. *and the caul above the liver, with the kidneys, it shall he take away*; or the caul, which is a thin membrane or skin, in which the liver is enclosed, with the liver, together with the kidneys, he separated from the rest in order to burn, at least with a part of the liver; so Jarchi and Gersom interpret it, that he should take a little of the liver with the caul; and indeed some think the word rendered *caul* signifies a part of the liver, that which the Greeks call the *table*, the broader part of it, like a table; and which word the Talmudists¹ retain, who speak of *טַרְפְּשִׁיהַ דְּכִבְרָא*, *the table of the liver*; and by which Jarchi on Exod. xxix. 13. interprets the caul above the liver, the same as here.

Ver. 5. *And Aaron's sons shall burn it on the altar, &c.*] That is, the fat of the several parts before mentioned; this signified the sufferings of Christ, by which our peace is made, and by whose death we are reconciled to God: this rite of burning the fat of the inwards of sacrifices was used by the Pagans, and is still retained by the idolatrous Indians to this day²: *upon the burnt-sacrifice*; which, as Gersom says, was the burnt-offering of the daily sacrifice of the morning, which was offered first of all sacrifices; so Jarchi says, "we learn that the daily burnt-offering preceded every other offering:" this was an eminent type of Christ's sacrifice: *which is upon the wood that is on the fire*; that is, which burnt-offering was laid upon the wood on the fire, and the fat of the peace-offering upon that: *it is an offering made by fire, of a sweet savour unto the Lord*; as Christ's sacrifice is, Eph. v. 2. see the note on ch. i. 9.

Ver. 6. *And if his offering, for a sacrifice of peace-offering unto the Lord, be of the flock, &c.*] As it might be: and he either *male or female*; which he pleased: *he shall offer it without blemish*; see the note on ver. 1.

Ver. 7. *If he offer a lamb for his offering, &c.*] Which was of the flock, and must be of the first year; this is a rule laid down by Maimonides¹, that wherever this word is used in the law, it signifies one of the first year: *then shall he offer it before the Lord*; bring it into the court, and present it to the priest.

Ver. 8. *And he shall lay his hand upon the head of his offering, &c.*] The Targum of Jonathan adds here, as before, "his right hand with strength:" *and kill it before the tabernacle of the congregation*: in the court, in any part of it; for, as Gersom says, all places were right for this; the man that brought it killed it, or the butcher, as the Targum of Jonathan says here also as on ver. 2: *and Aaron's sons shall sprinkle the blood thereof round about upon the altar*; upon the four horns of it, see the note on ver. 2.

Ver. 9. *And he shall offer of the sacrifice of the peace-offering, &c.*] That is, the priest, Aaron, or one of his two sons: *an offering made by fire unto the Lord*; that part of it which was to be burnt with fire; and in the peace-offering of the lamb there was something more than in the peace-offering of the bullock, or of the goat, which follows: *the fat thereof, and the whole rump, it shall he take off hard by the back-bone*; not

the rump or tail, but the fat of it; the copulative *and* is not in the text; wherefore Aben Ezra says, that Gaon was mistaken in reading it as we do, *the fat thereof, and the whole rump*; but it should be rendered, *its fat of the whole rump, or tail*: in the eastern countries^k, some sheep and lambs had very large tails, and very fat ones, the least weighing 10 or 12 pounds, the largest above 40, and were put in little carts for ease and safety; see the note on Exod. xxix. 22. now such as were *whole*, entire, perfect, and without blemish, as the word signifies, the fat of them that was next to the back-bone was to be taken off of such as were brought for peace-offerings: *and the fat that covereth the inwards, and all the fat that is upon the inwards*; as before; see the note on ver. 3.

Ver. 10. *And the two kidneys, &c.*] The same direction is given here as about the bullock of the peace-offering, ver. 4. see the note there.

Ver. 11. *And the priest shall burn it upon the altar, &c.*] The fat of the tail, of the inwards, the two kidneys, and the caul of the liver: *it is the food of the offering made by fire unto the Lord*; or *bread*; this part of the offering that was burnt belonged to the Lord; it was his food, and what was accepted of by him, and therefore is elsewhere called the bread of God, Lev. xxi. 8, 22. Numb. xxviii. 2.

Ver. 12. *And if his offering be a goat, &c.*] As it might be, and which also was of the flock: *then he shall offer it before the Lord*; in the same place and manner as the bullock and the lamb, ver. 1, 7.

Ver. 13. *And he shall lay his hand upon the head of it, &c.*] His right hand, according to the Targum of Jonathan, as before; the same directions are given for the killing of it, and for the sprinkling of its blood, as in the offerings of the bullock and lamb.

Ver. 14, 15. *And he shall offer thereof his offering, &c.*] The same rules are laid down about taking the fat off of several parts as in the sacrifice of the bullock; but nothing is said of the fat of the rump and tail, as is said of the lamb.

Ver. 16. *And the priest shall burn them upon the altar, &c.*] Which shews that not the fat only, but the inwards and the kidneys, were burnt also; so Maimonides says¹, that the priest salted the parts, and burned them upon the altar; and the priests might not have the breast and shoulder (which were what belonged to them) until the parts were burnt: *it is the food of the offering made by fire*; which the Lord ate of, or accepted of: *for a sweet savour*; as a type of the sweet-smelling sacrifice of Christ, with which he is well-pleased; *all the fat is the Lord's*; that is, all that was upon the parts mentioned in the several sacrifices of peace-offerings, which was to be taken off and burnt: though the Jewish writers understand it of all fat in general, and so interpret the law that follows.

Ver. 17. *It shall be a perpetual statute for your generations, &c.*] That is, unto the end of the Mosaic dispensation, until the Messiah comes, and his sacrifice is offered up, and his blood is shed, till that time

¹ T. Bab. Cholin, fol. 46. 1.

² See the Abridgment of Mr. Brainerd's Journal, published in 1748, p. 30

^k Maaseh Hakorbanot, c. 1. sect. 14.

¹ Vid. Ludolf. Hist. Ethiop. l. 1. c. 10. sect. 14.

¹ Ut supra, c. 9. sect. 11.

in all generations: and *throughout all your dwellings*; wherever their habitations should be, it is a law to be observed: *that ye eat neither fat nor blood*; the Jewish writers think, that this is not to be restrained to the fat and blood of sacrifices, because these were not offered in their dwellings, but in the tabernacle and

temple, and therefore interpret it of fat and blood in general; but what fat and blood are meant may be seen in Lev. vii. 23—27. the Targum of Jonathan adds, “but upon the top of the altar it shall be offered to the name of the Lord,” which seems to restrain it to the sacrifices.

C H A P. IV.

THIS chapter contains the law of the sin-offering, which was offered for sins committed through ignorance, error, and mistake, ver. 1, 2. and gives an account of the matter of them, and the rites belonging thereunto, which were different according to the persons for whom it was made, as for the anointed priest, ver. 3—12. for the whole congregation, ver. 13—21. and for the ruler, ver. 22—26. and for any of the common people, ver. 27—35.

Ver. 1. *And the Lord spake unto Moses, saying.*] Continued to speak to him, or, after some pause made, proceeded to speak to him, and give things in commandment concerning the sin-offering, what it should be, and for whom, as follows.

Ver. 2. *Speak unto the children of Israel, saying, &c.*] For this law concerning the sin-offering, as the rest, only belonged to them, and such as were proselyted to them: *if a soul should sin through ignorance*; sin is from the soul, though committed by the body; it is the soul that sins, Ezek. xviii. 4. it includes, as Aben Ezra observes, both Israelites and proselytes; who sinned through ignorance either of the law, that such things were forbidden, or of having committed them, they being done unobserved, and through inadvertency; or were forgotten that they were done, or were done through error and mistake; these sins are what the apostle calls the errors of the people, their straying out of the way through ignorance and inadvertency, Heb. v. 2. and ix. 7. such sins as a man is overtaken with unawares, and is drawn into at once through temptation and the prevalence of corruption; these are the errors and secret faults which David distinguishes from presumptuous sins, Psal. xix. 12, 13: *against any of the commandments of the Lord* (concerning things which ought not to be done.) The Jewish writers^m distinguish the commandments of the Lord into affirmative and negative, and make their number to be 613; 248 are affirmative, according to the number of bones in a man's body, and 365 are negative ones, according to the number of the days of the year; and they observeⁿ, it is only the transgression of negative precepts that is here meant, and for which a sin-offering was to be brought: *and shall do against any of them*; it must be something done, and not merely said: hence the Jews^o say, that as the neglect of circumcision, and of the passover, does not come under this law, because they are affirmative precepts; so nei-

ther blasphemy, because there is nothing done, only something said: of these sins of ignorance, they give instances as follows; if any man eats the fat that is about the kidneys, thinking it is the fat that is about the heart; or that lies with a woman forbidden by the law, thinking her to be his wife; or that commits idolatry, by bowing to the idol, thinking that the law forbids sacrifice, incense, and libation, but not bowing; or that profanes the sabbath, thinking it is a common day^p.

Ver. 3. *If the priest that is anointed do sin, &c.*] That is, the high-priest, as the Targums of Onkelos and Jothan, and the Septuagint version, render it; who in after-times was only anointed, though at first Aaron's sons were anointed with him; so an high-priest is described in Lev. xxi. 10. and such an one was liable to sin, and often did; which shews not only that the greatest and best of men are not without sin, but proves what the apostle observes, that the law made men high-priests which had infirmity, even sinful infirmities, who needed to offer for themselves as well as for the people; by which it appeared that perfection could not be had by the Levitical priesthood, and that it was proper it should cease, and another priesthood take place, Heb. vii. 11, 12, 18, 19, 27, 28: *according to the sin of the people*; committing the like sins of error and ignorance as the common people, to which he was liable as they; or *to make the people guilty*; as the margin reads; to which agrees the Septuagint version, *so that the people sin*; and the Vulgate Latin version, *making the people to sin*; either by his doctrine or example, and both through ignorance, heedlessness, and inadvertency: the Targum of Jonathan is, “when he offers the offering of sin for the people, not according to its manner” or rite; as if his sin lay in erring whilst he was offering; but be it in which way it may, whether by any unadvised inadvertent action of his own, or ignorant instruction of the people, so causing them to err, or any ignorance or mistake in offering the sacrifices of the people: *then let him bring for the sin which he has sinned*; in either way: *a young bullock*; not an ox which was three years old, nor a calf which was but of one year, but a bullock which was of two years; so Maimonides^q observes, that wherever it is said a calf, that is a young one of the first year, but a bullock it is a young one of the second year: as are men's characters, so are the aggravations of their sins, and sacrifices were propor-

^m T. Bab. Maccot, fol. 23. 2.

ⁿ Maimon. in Misan. Horayot, c. 2. sect. 3. Bartenora in Misan. Ceritot, c. 1. sect. 1. Gerson in loc.

^o Misan. Ceritot, c. 1. sect. 2. & Bartenora in ib. Maimon. Hilchot Shegagot, c. 1. sect. 2.

^p Maimon & Bartenora in Misan. Ceritot, ib.

^q Maaseh Hakorbanot, c. 1. sect. 14.

tioned thereunto; the high-priest was obliged to bring the same offering as the whole congregation did in a like case; see ver. 13, 14. *without blemish*; a type of the sacrifice of Christ offered up without spot to God, as it follows; *unto the Lord*; against whom sin is committed, and therefore sacrifice both in the type and antitype must be brought and offered up to him, by whom it is accepted, and to whom it is of a sweet-smelling savour, namely, the unblemished sacrifice of Christ: *for a sin-offering*; or *for sin*: the sin-offering is called sin itself, and so is Christ the antitype of it, 2 Cor. v. 21. Christ is most holy in himself, had no sin in him, nor knew any, nor were any committed by him; yet he appeared in the likeness of sinful flesh, took the place of sinners, and was their substitute, had all their sins laid upon him, and was by imputation made sin itself, and became an offering for it, and so fully answered the type of the sin-offering.

Ver. 4. *And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord, &c.*] As the bullock of the burnt-offering; see the note on ch. i. 3: *and shall lay his hand on the bullock's head*; the Targum of Jonathan says his right hand; see the note on ch. i. 4: *and kill the bullock before the Lord*; at the door of the tabernacle, that is, in the court, as Gersom observes; according to the above Targum, the butcher killed it, and not the priest: see the note on ch. i. 5. all this is typical of the imputation of sin to Christ, and of his death.

Ver. 5. *And the priest that is anointed shall take of the bullock's blood, &c.*] Let out and received into a basin; this he did himself, and not another, for he offered for himself, and the blood was to make atonement for him: *and bring it to the tabernacle of the congregation*; out of the court where the bullock was slain, into the holy place, where were the vail that divided between the holy of holies, and the altar of sweet incense, after mentioned.

Ver. 6. *And the priest shall dip his finger in the blood, &c.*] The finger of his right hand, as Gersom observes, and so Maimonides^r; for blood was always taken and sprinkled with the right hand, if done with the left it was wrong, according to the Jewish canons^s; and though it is only said the priest, and not that is anointed, as before, yet it seems to mean him and not another; though if a private priest did this, Gersom says, it would be right, and so Maimonides^r: *and sprinkle of the blood seven times before the Lord*; a figure of the blood of Christ, called, in allusion to this rite, the blood of sprinkling; which being presented before the Lord, calls for pardon from him, and sprinkled on the conscience, speaks peace there, and perfectly cleanses from all sin, which the seven times sprinkling is a symbol of: *before the vail of the sanctuary*: the words may be literally rendered, *the face of the vail of the sanctuary*; as if the blood was sprinkled on the outside of the vail. Jarchi's note is, "over-against the place of its holiness, he directed (it) "over-against between the staves; the blood shall not

"touch the vail, but if it touches, it touches it;" that is, it is no matter. And according to Maimonides^r, the blood of bullocks and goats burnt was sprinkled seven times upon the vail, which divided between the holy and the holy of holies. This typified the vail of Christ's flesh, whose blood gives boldness to enter into the holiest of all, Heb. x. 19, 20.

Ver. 7. *And the priest shall put some of the blood, &c.*] With his finger, which he dipped into it: *upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation*; this was the golden altar on which incense was offered: it was placed before the vail, on the outside of it, in the holy place, see Exod. xxx. 1—6. and the priest, when he put the blood on the horns of it, began at the north-east horn, so to the north-west, then to the south-west, and last to the south-east^t; and the priest dipped his finger at every horn, and when he had finished at one horn, he wiped his finger at the edge of the basin, and after that dipped a second time; for what remained of the blood on his finger was not fit to put upon another horn^u. This rite shews, that the intercession of Christ, signified by the altar of sweet incense, proceeds upon the foot of his blood and sacrifice, Rev. viii. 3, 4. 1 John ii. 1, 2: *and shall pour all the blood of the bullock at the bottom of the altar of burnt-offering, which is at the door of the tabernacle of the congregation*; this altar stood without the holy place, and the altar of incense within; and after the priest had sprinkled of the blood of the bullock, upon the horns of the altar of incense, what remained he poured at the bottom of the altar of burnt-offering; for though it is said *all the blood*, it can mean no more than what was left; wherefore the Vulgate Latin version renders it, *all the remaining blood*; and Jarchi's explanatory note is, the rest of the blood. The place where this was poured, according to Maimonides^r, was the west bottom of the altar; and Gersom on the place observes the same. This denotes the efficacy of Christ's blood to make atonement for sin, and the reverent esteem it ought to be had in, being precious blood.

Ver. 8. *And he shall take off from it all the fat of the bullock for the sin-offering, &c.*] When the priest had killed the bullock, and sprinkled and poured the blood, as before commanded; he then cut up the bullock, and took out its inwards, and put them in a vessel, and salted them, and strowed them on the fires^v, and burnt them, and the fat of them, as he did with the sacrifice of the peace-offerings; so that what is here said, and in the two next verses, is the same with what is ordered concerning them in ch. iii. 3, 4, 5. see the notes there. Jarchi and Gersom both observe that they agree, that as one brings peace into the world, so does the other.

Ver. 11. *And the skin of the bullock, &c.*] Not taken off; for the sin-offerings that were burnt were not flayed at all, but were cut in pieces with their skins on them^w; in other burnt-offerings the skin was taken off, and was a perquisite of the priest, Lev. vii.

^r Maasch Hakorbanot, c. 5. sect. 7. Bartenora in Misa. Meuachot, c. 3. sect. 4.

^s Misa. Zebachim, c. 2. sect. 1. & Bartenora in ib.

^t Maasch Hakorbanot, c. 5. sect. 15.

^u Ib. sect. 13.

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^v Mi-n. Yoma, c. 5. sect. 5. Maimon. ib. sect. 10. 14.

^w Maimon. ib. sect. 8.

^x Ib. sect. 11.

^y Maimon. ib. c. 7. sect. 2.

^z Ib. c. 5. sect. 12. & 7. 2.

8. but this being an offering for the priest, the skin was burnt with the rest: *and all his flesh, with his head, and with his legs, and his inwards, and his dung*; the burning of these denoted the sufferings of Christ, and these several parts the extent of them, they reaching to all parts of his body as stretched upon the cross; and the dung particularly the reproach of them, he dying the death of the cross, and was made sin and a curse for his people:

Ver. 12. *Even the whole bullock shall he carry forth without the camp, &c.*] The Jewish writers interpret it without the three camps^b, the camp of the tabernacle, the camp of the Levites, and the camp of the Israelites; when the temple was built, such sacrifices were carried and burnt without the city of Jerusalem; there were three places for burning; one was in the midst of the court, where they burnt such sacrifices as were unfit and rejected; the other was in the mountain of the house called Birah, where they burnt such as any accident befell them, after the carrying of them out of the court; and the third place was without Jerusalem, called the place of ashes^c: this was typical of Christ being had out of the city of Jerusalem, and suffering without the gates of it, Heb. xiii. 11, 12: *unto a clean place, where the ashes are poured out*; the ashes of the burnt-offerings. This, according to Ainsworth, answered to the place where Christ was crucified, being a place of skulls, or dead men's ashes, John xix. 17: *and burn him on the wood with fire*: any wood might be used for the burning of it, even straw or stubble, which in the Hebrew language are called wood, as Gersom on the place observes, and so Maimonides^d; and it is added, *with fire*, as the last writer says^e, to exclude lime and cinder-coals: *where the ashes are poured out shall he be burnt*; openly without; and seeing it is not said, that the priest shall carry forth the bullock, and shall burn it, it is concluded by Gersom on the place, that both may be done lawfully by a stranger, and so Maimonides^f.

Ver. 13. *And if the whole congregation of Israel sin through ignorance, &c.*] That is, all Israel, or the greatest part of them, as Gersom interprets it, through the ignorant teaching of the judges, who by their instruction cause the people to err, and commit sins of ignorance, as Baal Hatturim on the place observes, and Maimonides elsewhere^g; wherefore Jarchi, and some others, by the congregation of Israel understand the sanhedrim, or the bench of judges, consisting of seventy-one. Ainsworth remarks on the words, that the church may err: *and the thing be hid from the eyes of the assembly*: congregation or church, so that they don't know that it is a sin which they have committed: *and they have done somewhat against any of the commandments of the Lord*, concerning things which should not be done; transgressed negative precepts: *and are guilty*: of sin, though as yet they know it not.

Ver. 14. *When the sin which they have sinned against*

it, &c.] Any of the commandments of the Lord forbidding such a thing to be done: *is known*; is made known to them by the priest, or any other, so that they are convinced that what has been done is wrong, though done through ignorance: *then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation*; the same offering with that of the anointed priest, he being, as Aben Ezra on the place observes, equal to all Israel.

Ver. 15. *And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord, &c.*] These must be two at least, some say three, and some say five^h; the more generally received notion is, that they were three of the sanhedrimⁱ; though the Targum of Jonathan makes them to be the 12 rulers of the 12 tribes: *and the bullock shall be killed before the Lord*; in the court near the altar of burnt-offering, either by a priest, or Levite, or by a butcher, as the above Targum expresses it.

Ver. 16. *And the priest that is anointed shall bring of the bullock's blood, &c.*] That is, the chief priest, as the Targums of Onkelos and Jonathan explain it: *to the tabernacle of the congregation*; as he brought the blood of his own bullock, ver. 5. from hence to the 22d verse an account is given of the same rites to be observed in the sin-offering, for the congregation, as for the anointed priest; see the notes on ver. 6, 7, 12.

Ver. 22. *When a ruler hath sinned, &c.*] Or prince, the nasi, one that is lifted up above others in honour, power, and authority, or that bears the weight of government: the word comes from one which signifies to lift up, or to bear; it may be understood of a governor of a family, or of a tribe, as Aben Ezra observes; and so in the Talmud^k it is said, it means the prince of a tribe, such as Nachson the son of Amminadab, prince of the tribe of Judah. Maimonides^l says a king is designed, over whom none has power; and so Gersom on the place, who observes, that David the king is called a prince, Ezek. xxxiv. 24. see Ezek. xlvii. 2. *and done somewhat through ignorance against any of the commandments of the Lord his God*; the phrase, *his God*, is here added, and is not used neither of the anointed priest, nor of the congregation, nor of one of the common people; only of the prince, to shew, that though he is above others, God is above him, and he is accountable to him; he is his God, of whom he is, and by whom he rules; wherefore if he breaks any of his commandments, though ignorantly, he must bring a sacrifice for it: concerning things which should not be done, *and is guilty*: of transgressing negative precepts, which are as binding on him as others.

Ver. 23. *Or if his sin wherein he hath sinned come to his knowledge, &c.*] Or rather, *and if his sin, &c.*^m either by means of others informing him of it, or of himself calling to mind what he has done, and considering it to be a transgression of the law: *he shall bring*

^b T. Bab. Yoma, fol. 68. 1. 2. & Sanhedrin, fol. 42. 2. Maimon. & Bartenora in Misn. Zebachim, c. 12. sect. 5. Jarchi in loc.

^c Maimon. Maaseh Hakorbanot, c. 7. sect. 3, 4.

^d Maimon. Hilchot Maaseh Hakorbanot, c. 7. sect. 5.

^e Ib. Vid. T. Bab. Pesachim, fol. 75. 1.

^f Maimon. ib.

^g Hilchot Shegagot, c. 12. sect. 1.

^h Misn. Sotah, c. 9. sect. 1.

ⁱ Maimon & Bartenora in Misn. Menachot, c. 9. sect. 7. Maimon. Hilchot Maaseh Hakorbanot, c. 3. sect. 10.

^k T. Bab. Horayot, fol. 11. 1.

^l Hilchot Shegagot, c. 15. sect. 6.

^m יא נאי Sept. & postea, V. L. & Noldius, p. 3. No. 23.

his offering, a kid of the goats, a male without blemish; his offering was to be a kid of the goats, a fat and a large one; because, as Baal Hatturim observes, he ate fat things every day; and to distinguish it from the offering of one of the common people; and without blemish; as all sacrifices were, that they might be typical of the offering of Christ without spot.

Ver. 24. *And he shall lay his hand upon the head of the goat, &c.*] His right hand, as the Targum of Jonathan; see the note on ch. i. 4. *and kill it*; not the prince, but the priest after mentioned, or the butcher, as the same Targum: *in the place where they kill the burnt-offering before the Lord*; in the court on the north side of the altar, see ch. i. 11. and vi. 25: *it is a sin-offering*: an offering for his sin of ignorance, or sin; so Christ our offering is said to be, 2 Cor. v. 21.

Ver. 25. *And the priest shall take of the blood of the sin-offering with his finger, &c.*] With the finger of his right hand, as the Talmudists^a observe, and Gersom on the piace; the priest first received the blood into a basin or ministering vessel, and then dipped the finger of his right hand into it, that next the thumb: *and put it upon the horns of the altar of burnt-offering*: the four horns of it; in this there was a difference between the sacrifice of the anointed priest and of the congregation, and this of the ruler; the blood of the former was put upon the horns of the altar of incense, this upon the horns of the altar of burnt-offering: *and shall pour out his blood at the bottom of the altar of burnt-offering*: the south bottom of it; the order of the priest's proceeding in putting the blood was different from that used in putting it on the horns of the altar of incense; here he first put the blood upon the south-east horn, then upon the north-east, next upon the north-west, and then upon the south-west; and upon the bottom of that horn where he finished, he poured the remainder of the blood, which was the southern bottom*.

Ver. 26. *And he shall burn all his fat upon the altar, &c.*] Of burnt-offering, that is, the priest shall do it: *as the fat of the sacrifice of peace-offerings*; see ch. iii. 3, 4, 5. *and the priest shall make an atonement for him as concerning his sin*; in a typical way, directing to the great sacrifice of Christ, which is the only real atonement and propitiation for sin: the Vulgate Latin, Syriac, and Arabic versions, render, *the priest shall pray for him*; for the pardon of his sin: *and it shall be forgiven him*; not for the prayers of the priest, nor for the sacrifice offered up, but for the sake of Christ, the antitype of such sacrifices, and when faith was exercised on him; or the meaning is, he shall not be punished for it.

Ver. 27. *And if any one of the common people sin through ignorance, &c.*] Or, *if one soul of the people of*

the earth; that is, a single person, and so is distinguished from the congregation, one of the common sort of people; however is neither an high-priest, nor a prince, or king, but either a common priest, or Levite, or Israelite; no man is free from sin; all sorts of persons, of all ranks and degrees, high and low, rich and poor, men in office, civil or ecclesiastical, or in whatsoever state of life, are liable to sin, and do sin continually, either ignorantly or willingly; and Christ is a sacrifice for all sins and for all sorts of sinners: *whilst he doeth somewhat*; &c. see the notes on ver. 2, 13, 22.

Ver. 28. *Or if his sin which he hath sinned come to his knowledge, &c.*] So that he is convinced that he has sinned: *then he shall bring his offering*; to the door of the tabernacle of the congregation, to the priest there: *a kid of the goats*: a young goat: *a female without blemish*; and so inferior to the offering of the ruler or prince; for the characters of men are aggravations of their sins, and sacrifices were to be in some measure answerable to them, and suitable to their circumstances: *for the sin which he hath sinned*; to atone for it in a typical way.

Ver. 29. *And he shall lay his hand upon the head of the sin-offering, &c.*] His right hand, as the Targum of Jonathan; not the priest that shall offer it, but the man that has sinned, that brings it, thereby confessing his sin, and transferring it to the sacrifice: *and slay the sin-offering in the place of the burnt-offering*; that is, on the north side of the altar.

Ver. 30, 31. *And the priest shall take of the blood, &c.*] So that all the preceding actions, the bringing the offering, the putting the hand upon the head of it, and slaying it, were done by the man that sinned; of this and what follows here and in the next verse, see the notes on ver. 25, 26.

Ver. 32. *And if he bring a lamb for a sin-offering, &c.*] As he might if he would; the Jews observe, that in all places a lamb is put before a goat, as being more excellent in its kind; but here it is mentioned after, which shews, they say, that they are equally alike^b: *he shall bring it a female without blemish*: typical of Christ the Lamb of God, without spot and without blemish, 1 Pet. i. 19.

Ver. 33. *He shall lay his hand upon the head of the sin-offering, &c.*] On the head of the lamb, as on the head of the goat, even his right hand, as the above Targum, as before: *and slay it for a sin-offering, in the place where they kill the burnt-offering*: for if it was not slain for a sin-offering, but for something else, or on any other account, as for a burnt-offering, it was not right^c.

Ver. 34, 35. *And the priest shall take of the blood, &c.*] See the notes on ver. 25, 26.

C H A P. V.

THIS chapter treats of the trespass-offering, points at the sins for which it was to be made, and the matter

of it; it was for secret sins, and sins of ignorance, such as refusing to bear witness in a known case, ver. 1.

^a T. Bab. Zebachim, fol. 24. 1.

^b Maimon. Hilchot Maaseh Hakorbanot, c. 5. sect. 10.

^c T. Bab. Pesachim, fol. 57. 9. & Ceritot, fol. 28. 2.

^d T. Bab. Zebachim, fol. 7. 1. & Menachot, fol. 4. 1.

touching unclean things and false swearing, ver. 2, 3, 4. the things directed to in such cases are confession, ver. 5. sacrifice of a lamb, or kid of the goats, ver. 6. and in case of poverty, two turtle-doves, or two young pigeons; concerning the offering of which instructions are given, ver. 7—10. and if not able to bring them, then a meat-offering of fine flour, about which rules are laid down, ver. 11—13. and for sins committed through ignorance in holy things or sacrileges, the sacrifice of a ram is enjoined, and satisfaction ordered to be made for the injury done in the holy thing, by adding a fifth part to it, ver. 14—16. and for sins committed ignorantly against negative precepts, only a ram is appointed for the trespass-offering, ver. 17—19.

Ver. 1. *And if a soul sin, &c.*] The soul is put for the person, and is particularly mentioned, as Ben Melech says, because possessed of will and desire: *and hear the voice of swearing; or cursing, or adjuration; not of profane swearing, and taking the name of God in vain, but either of false swearing, or perjury, as when a man hears another swear to a thing which he knows is false; or else of adjuration, either the voice of a magistrate or of a neighbour adjuring another, calling upon him with an oath to bear testimony in such a case; this is what the Jews call the oath of testimony or witness, and which they say is binding in whatsoever language it is heard: and is a witness; is able to bear witness to the thing he is adjured about: whether he hath seen or known of it; what he has seen with his eyes, or knows by any means: of such a case, the Jews observe, that there may be seeing without knowing, or knowing without seeing, and in either case a man ought to bear witness: if he do not utter it; tell the truth, declare what he has seen or known: then he shall bear his iniquity; he shall be charged with sin, and be obliged to acknowledge his offence, and bring a trespass-offering for it: it is said, that the witnesses are not guilty of the oath of the testimony, but in these ten cases; if they are required; if the testimony is concerning goods; if the goods are movable; if he that requires binds himself to pay for their testimony only, in case they bear witness; if they refuse after required; if they refuse in the sanhedrim; if the adjuration or oath is made there by the name of God, or his titles; if knowledge of the testimony goes before the oath; if he particularizes his witnesses in the time of the oath, or at the time of the requirement; and if the oath is in a language they understood.*

Ver. 2. *Or if a soul touch any unclean thing, &c.*] Meaning an Israelite, for only such were bound by this law, which pronounced a person unclean that touched any thing that was so in a ceremonial sense; this is the general, including whatsoever by the law was unclean; the particulars follow: *whether it be a carcass of an unclean beast, as the camel, the coney, the hare, and the swine, Lev. xi. 2—8. or a carcass of unclean cattle: as the horse, and the ass, which were unclean for food, and their dead carcasses not to be touched, Lev. xi. 26, 27, 28. or the carcass of unclean creeping things: such as are mentioned in Lev. xi. 29, 30, 31. and if it be*

hidden from him; that he has touched them; or the uncleanness contracted by touching, he having inadvertently done it; or being ignorant of the law concerning such uncleanness: he also shall be unclean; in a ceremonial sense, by thus touching them: and guilty; of a breach of the command which forbids the touching of them: this is by way of prolepsis or anticipation; for as yet the law concerning unclean beasts, and creeping things, and pollution by touching them, was not given: Jarchi and Gersom interpret this guilt, of eating of holy things, and going into the sanctuary when thus defiled: in the Jewish Mishnah it is said, the word hidden is twice used, to shew that he is guilty, for the ignorance of uncleanness, and for the ignorance of the sanctuary.

Ver. 3. *Or if he touch the uncleanness of man, &c.*] The dead body of a man, or the bone of a dead body, or a grave, or any profusious or menstruous person: *whatsoever uncleanness it be that a man shall be defiled withal: not morally, but ceremonially: and it be hid from him; he is not sensible that he has touched any thing ceremonially unclean: when he knoweth of it, then he shall be guilty: acknowledge his guilt, and offer a sacrifice for it, as after directed.*

Ver. 4. *Or if a soul swear, &c.*] A rash or vain oath: *pronouncing with his lips; not in his heart, as Jarchi notes; not saying within himself that he would do this, or that, or the other thing, but expressing his oath plainly and distinctly, with an audible voice: to do good, or to do evil; which was either impossible or unlawful for him to do; whether the good or evil he swears to do is to himself or to another; whether he swears to do good to himself, and evil to another, or good to another, and evil to himself, see Psal. xv. 4, 5. The Targum of Jonathan paraphrases it, "whatsoever a man expresses, whether of any thing present or future;" as if he swears he has done such and such a thing, whether good or evil; or that he will do it, be it what it will, and it is not in the power of his hands to do it, or, if he did it, it would be doing a wrong thing: whatsoever it be that a man shall pronounce with an oath, and it be hid from him; he has forgot that he ever swore such an oath: and when he knoweth of it, then he shall be guilty in one of these; when he is told of it, and it is made clearly to appear to him, that he did at such a time, and in such a place, deliver out a rash oath concerning this, or the other thing, then he shall be chargeable with guilt in one of these; either in rashly swearing to do good when it was not in his power, or to do evil, which would have been unlawful. The Targum of Jonathan is, "if he knows that he has falsified, and repents not, he is guilty."*

Ver. 5. *And it shall be, when he shall be guilty in one of these things, &c.*] Before expressed in the preceding verses; the Targum of Jonathan is, "in one of the four things," which Ben Gersom particularly mentions in the oath of witness, or the pollution of the sanctuary, or the pollution of its holy things, or a vain oath: *that he shall confess that he hath sinned in that*

^r Mian Sotah, c. 7. 1.

^s Maimon. & Bartenora in ib. T. Bab. Sotah, fol. 33. 1.

^t T. Bab. Shebuot, fol. 33. 2. & 34. 1.

^u Maimon. Hilchot, Shebuot, c. 9. sect. 3.

^v Mian. Shebuot, c. 2. sect. 5.

thing; not make confession of sin in general, but of that particular sin he is guilty of; and this he was to do before he brought his offering, or at least at the time of his bringing it; for without confession his offering would be of no avail; and which he made, as Ben Gersom says, by laying his hand on the head of the offering, thereby signifying and declaring his guilt, and that he deserved to die as the creature would about to be sacrificed for him; or he might make a verbal confession and acknowledgment of his offence. Fagius, from the Jewish writers, has given us the form of it, which was this; "I beseech thee, O Lord, I have sinned, I have done wickedly, I have transgressed before thee, so and so have I done; and, lo, I repent, and am ashamed of what I have done, and I will never do the same again." Though perhaps this form may be of too modern a date, yet doubtless somewhat like this was pronounced; and they make confession of sin necessary to all sacrifices, and say^{*}, atonement is not made by them without repentance and confession.

Ver. 6. *And he shall bring his trespass-offering unto the Lord, for the sin which he hath sinned, &c.* To make atonement for it; this was typical of the sacrifice of Christ, whose soul was made an offering for sin, Asham a trespass-offering, Isa. liii. 10. where the same word is used as here: *a female from the flock, a lamb, or kid of the goats, for a sin-offering*; it is generally thought there was a difference between a trespass-offering and a sin-offering; but it is not easy to say wherein the difference lies; and what has been observed by learned men is not very satisfactory: and certain it is, that the same offering is here called both a trespass-offering and a sin-offering; and such as were men of substance, and capable of it, were to bring a female lamb or kid; it being for sins of ignorance, a sacrifice of a less value was admitted; yet it must be a lamb, typical of Christ the Lamb of God; and atonement cannot be made, even for sins of ignorance, but by the blood and sacrifice of Christ: *and the priest shall make an atonement for him concerning his sin*; that is, by offering his sacrifice for him, which was a type of the atonement made by the precious blood of Christ, as of a lamb without spot and blemish.

Ver. 7. *And if he be not able to bring a lamb, &c.* He is not possessed of a lamb, nor able to purchase one: *then he shall bring for his trespass which he hath committed, two turtle-doves, or two young pigeons, unto the Lord*; either the one or the other; these were common, and in great plenty in the land of Israel, as Maimonides⁷ observes, which was the reason of their being ordered, since to be had cheap. The turtle-doves were larger, as the Targum of Jonathan calls them, being elder, and the pigeons lesser, being young; or the one were grown, and not little, and the other little, and not grown, as the Jewish writers² observe; and either of them were proper emblems of Christ in his purity, innocence, and meekness, by whom an atonement is made both for the rich and poor: *one for a sin-offering,*

and the other for a burnt-offering; one of the turtle-doves or pigeons, whichever were brought, was offered up as a sin-offering, and the other that remained was offered up as a burnt-offering; so that the poor man had two sorts of offerings out of what he brought, when the rich had but one; and may denote the completeness of his sacrifice, and the full atonement made by it.

Ver. 8. *And he shall bring them unto the priest, &c.* Either two turtle-doves, or two young pigeons: *who shall offer that which is for the sin-offering first*; that which is chosen for it, as the Targum of Jonathan; and this choice was made, not by the priest, but by the man that brought the offering, who separated it, and said, lo, this is a sin-offering, and after that said, lo, this is a burnt-offering; the sin-offering was offered first, which was to make atonement for sin, and then the burnt-offering, to denote the divine acceptance of it; and so Ben Gersom observes, it was proper to offer the sin-offering first, to atone for his sin, that after he (God) was appeased this way, he might receive his gift; for the burnt-offering was as a gift. Jarchi compares it to an advocate, who first goes in to appease, and when he has appeased, the gift goes in after him: *and wring off his head from his neck, but shall not divide it asunder*: be it a turtle-dove or a young pigeon, so it was to be served; the head was not to be separated from the body, but was nipped by the nail of the priest in the neck, as it might be rendered^b; over-against the neck, as the Targums of Onkelos and Jonathan render it; the hinder part, or what is behind the throat, as Jarchi and Ben Melech interpret it; so that the part which was nipped was the neck; and this nip was made so large, as that the blood was let out by it, as appears from the following verse, and yet the head was not divided from the body; the head hung by a piece of skin on the back part; of the manner of performing this, and the mystery of it, see the note on ch. i. 15.

Ver. 9. *And he shall sprinkle of the blood of the sin-offering upon the side of the altar, &c.* Or wall^c: it is asked^d, "what is the wall at which the rest of the blood is wrung out? this is the lower wall, namely, the half of the height of the altar below, under the thread (of scarlet that goes round the middle of the altar) that the rest of the blood may be squeezed at the bottom of the altar, and because of this the sin-offering of the fowl is below," that is, the sprinkling of its blood. And so Ben Gersom observes; from hence we learn, says he, that the sprinkling of the sin-offering of the fowl was in the lower part of the altar; and I think this sprinkling, adds he, was not in the length, but in the breadth: *and the rest of the blood shall be wrung out at the bottom of the altar*; the blood sprinkled was that which dropped from it when nipped by the priest; this here was squeezed out by him, and was shed at the foot of the altar; so that the altar had all the blood, and nothing but the blood of the fowl, all the rest belonged to the priest^e: this

^{*} Maimon. Hilchot Teshubah, c. 1. sect. 1.

⁷ Moreh Nevochim, par. 3. c. 46.

² Maimon & Bartenora in Misn. Cholin, c. 1. sect. 5.

¹ Ib. in Misn. Zebachim, c. 10. sect. 4.

^b Vid. Noldium, p. 611. No. 1637.

^c על קיר, Sept. super parietem, Pagninus, Montanus, Junius & Tremellius, Piscator, Drusius; ad parietem, Tigurine version.

^d Maimon. in Misn. Zebachim, c. 6. sect. 4.

^e Misn. ib.

might be an emblem both of the drops of blood which fell from Christ in the garden, and of the shedding of his blood upon the cross, whereby remission of sin was obtained, and atonement made: *it is a sin-offering; an offering whereby sin was typically expiated and atoned.*

Ver. 10. *And he shall offer the second for a burnt-offering, according to the manner, &c.]* That is, the second turtle-dove or young pigeon, after the other was made a sin-offering; and the manner according to which this was offered was not according to the rite or manner of the bird chosen first for a sin-offering, as the Targum of Jonathan, but according to the burnt-offering of the fowl in ch. i. 15, 16, 17. so Jarchi and Ben Gersom: *and the priest shall make an atonement for him, for his sin which he had sinned, and it shall be forgiven him; upon the atonement made; and so forgiveness of sin with God proceeds upon the atonement made by the blood of Christ, Heb. ix. 22.* God never took one step towards it, without a regard to Christ the propitiator for sin; he promised it with a view to him; there is no instance of pardon under the Old Testament but in this way, and God always has respect to Christ in pardon, it is for his sake; and this way of forgiveness best provides for the glory of the divine perfections; there can be no better way, or infinite wisdom would have used it; there could be no other way, considering the council and covenant of peace; to pardon, without atonement and satisfaction, is not consistent with the purity, justice, and veracity of God; and to observe this great truth, the phrase is afterwards frequently repeated.

Ver. 11. *But if he be not able to bring two turtle-doves, or two young pigeons, &c.]* Which is supposing a man to be in the poorest circumstances he can well be; and such is the grace and goodness of God, that he has provided for the atonement and forgiveness of the poorest, as well as of the rich: *then he that hath sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; which is an omer, Exod. xvi. 36.* and is as much as a man can eat in one day, as Aben Ezra remarks: *he shall put no oil upon it, neither shall he put any frankincense thereon; to distinguish it from the common meat-offering, which had both, ch. iii. 1.* and to make it as easy, and as little chargeable to the poor as possible, both oil and frankincense being things of value; and some think that these were prohibited, to shew that atonement and forgiveness, and even the salvation of men, are not owing to grace in them, comparable to oil, or to their prayers, signified by frankincense, and so to any or all of their duties, but to Christ alone, and his atoning sacrifice: or these were forbidden, because emblems of joy and gladness, and therefore not so proper at a confession of sin, and humiliation for it: or rather to shew how disagreeable and offensive sin was to the Lord, being contrary to grace, of which oil was an emblem, and far from being acceptable to him, which frankincense might signify; and therefore being prohibited, might denote how unacceptable, yea nauseous, sin is to him; which agrees with the reason given; *for it is a sin-offering, and therefore must not be honoured, as Jarchi, or must have every thing removed from it that is beautiful and amiable, as Ben Gersom, such as oil and frankincense.*

Ver. 12. *Then shall he bring it to the priest, &c.]* The flour just as it was, not kneaded and made into a cake, as appears by what follows: *and the priest shall take his handful of it; as much of the flour as he could hold in one hand: even a memorial thereof; to bring to mind his sin, and the goodness of God in admitting of an offering for it, and forgiving it upon that: and burn it on the altar, according to the offerings made by fire unto the Lord; in the same manner as other burnt-offerings were made: it is a sin-offering; or an expiatory sacrifice for sin.*

Ver. 13. *And the priest shall make an atonement for him, &c.]* By burning the handful of flour brought by him, as an emblem of the painful sufferings of Christ, whereby he made atonement for the sins of his people: *as touching his sin that he hath sinned in one of these; for whatsoever sin he had committed in any of the above cases, ver. 1, 2, 3, 4: and it shall be forgiven him; upon the foot of the atonement made; see the note on ver. 10: and the remnant shall be the priest's as a meat-offering; the whole tenth part of an ephah of fine flour was the priest's, excepting the handful he took and burnt, just as in the case of a common meat-offering, ch. ii. 3.*

Ver. 14. *And the Lord spake unto Moses, &c.]* Out of the tabernacle of the congregation, ch. i. 1. he continued to speak to him: *saying, as follows.*

Ver. 15. *If a soul commit a trespass, and sin through ignorance in the holy things of the Lord, &c.]* In the payment of tithes, or offering first-fruits as he ought, by withholding them, or any part of them, or through eating of sacred things he ought not: *then shall he bring for his trespass unto the Lord for it being a trespass in holy things, it might be properly called a trespass to or against the Lord; unless this is rather to be understood of the offering brought to the Lord for his trespass as follows: a ram without blemish out of the flocks; out of the sheep and not the goats, as Ben Gersom observes; and this being for sacrifice, or for a trespass in holy things, though ignorantly done, an offering of more value is required than for sins of ignorance in other cases, ver. 6.* a type of Christ, who for his strength may be compared to a ram, and to one without blemish, for his purity and holiness, and to a choice one, selected out of the flock, for his being chosen out from among the people: *with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering; that is, either an estimation was to be taken of the damage done in the holy things, an account of which was to be brought along with the ram, and the cost paid; or else the ram brought was to be of the value of, or worth shekels of silver; and the least of many being two, as Aben Ezra and Ben Gersom observe, the sense is, that the ram brought for the trespass-offering should be at least worth two shekels of silver; so Jarchi and Ben Gersom.*

Ver. 16. *And he shall make amends for the harm that he hath done in the holy thing, &c.]* This seems to favour the sense of the word *estimation*, in the preceding verse, as understood of the estimate of the damage done in the holy things, which belonged to the priests, for which recompense was to be made according as the damage was valued: *and shall add the fifth part thereto, and give it unto the priest; besides paying for the whole damage, he was to give a fifth part of the*

whole to the priest; which was ordered to shew the evil nature of the sin of sacrilege, though done ignorantly, and to make men careful and cautious of committing it: the fifth part, according to the Jewish writers^f, is the fourth part of that of which a man eats, (*viz.* of the holy things,) which is the fifth of the whole; thus, if he eats the value of a penny, he pays the penny and the fourth part of one, and so it is in all the fifths mentioned in the law; or, as Ben Gersom on the place expresses it, if he has had profit by the holy things to the value of four shekels, he pays five shekels; for the fifth of the shekels they add the fifth part to the four shekels; in this he observes, all are alike, the priest, the anointed, the prince, and a private person, for the law makes no difference between them in this: *and the priest shall make an atonement for him with the ram of the trespass-offering*; by offering it up for him: *and it shall be forgiven him*; after he has paid the whole damage, and a fifth part besides, and offered the trespass-offering for atonement; see the note on ver. 10.

Ver. 17. *And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord, &c.*] Respecting holy things: *though he wist it not*; or did not know that he had transgressed a negative command: *yet he is guilty, and shall bear the iniquity*; be chargeable with guilt, and is liable to punishment, and must make an atonement and satisfaction for it; see Luke xii. 48.

Ver. 18. *And he shall bring a ram without blemish out of the flock, &c.*] See the note on ver. 15. *with thy estimation for a trespass-offering to the priest*; along with the offering was to be brought an estimate of whatsoever damage had been done through the breach of any of the commands of God, where damage could take place, that so recompense be made as before directed; or else the ram brought was to be valued, and examined whether it was worth two shekels of silver, as before explained, ver. 15. but no fifth was required as in the former cases: *and the priest shall make atonement for him concerning his ignorance wherein he erred, and wist it not, and it shall be forgiven him*; see the note on ver. 10. this is what the Jews call *Asham Talui*, doubtful trespass-offering.

Ver. 19. *It is a trespass-offering, &c.*] An offering for a trespass committed: *he hath certainly trespassed against the Lord*; though committed ignorantly, and therefore an offering must be brought; for no sin of any kind must be overlooked, passed by, or forgiven, without a sacrifice, or without atonement made by sacrifice: or, *he shall offer a trespass-offering to the Lord, or before the Lord, as Onkelos*; or before the Word of the Lord, as Jonathan; and Maimonides out of Siphri^g observes, that whereas it is said, a trespass or trespass-offering to the Lord, it was not lawful for the priests to eat of it.

C H A P. VI.

THIS chapter treats of the trespass-offering for sins committed knowingly and wilfully, ver. 1—7. and of the law of the burnt-offering, and of cleansing the altar of burnt-offering, and keeping the fire burning on it continually, ver. 8—13. and of the meat-offering, which is repeated with some additional circumstances, ver. 14—18. and of the offering at the consecration of the high-priest, ver. 19—23. and of the sin-offering, and where to be killed and eaten, and by whom, ver. 24—30.

Ver. 1. *And the Lord spake unto Moses, &c.*] Continuing his speech with him, for the same law of the trespass-offering is still discoursed of, only with respect to different persons: *saying*: as follows.

Ver. 2. *If a soul sin, and commit a trespass against the Lord, &c.*] All sin is against the Lord, contrary to his nature and will, and a transgression of his law; but some sins are more apparently so than others, and against which he expresses greater indignation and abhorrence, being attended also with very aggravating circumstances, as these that follow; which are such as are not only contrary to the will of God, but to the good of society, and tend to the subversion of it, of which he is the founder and supporter, and especially when he is sworn by, and appealed to as a witness, in a case not only injurious but false: *and lie unto his neighbour in that which was delivered him to keep*; whether money or goods, or any living creature, sheep, cow,

horse, &c. and should deny that ever any thing was delivered to him, and take his oath upon it; which is a very grievous crime, and not to go unpunished, as was known by the light of nature, and declared by the Heathen oracle^h; and yet there was to be a trespass-offering to make atonement for such a sin: Jarchi thinks, by his neighbour is meant a third person between them; but if that third person was a witness of the goods being delivered, there would have been no occasion of an oath, as follows: the case supposed seems to be, when any thing was delivered to the care and custody of another, without the knowledge of any but the person that delivered it, and he to whom it was delivered; who retaining it for his own use, embezzling the goods, and acting the unfaithful part, affirms to the owner he never had any thing of him, and so lies to him, and to that lie adds an oath of perjury: *or in fellowship*: in partnership; as, for instance, having received money belonging to them both, denies he ever received any, and so cheats his partner of what was his due, and being put to his oath, takes it: or, *in putting of the hand*ⁱ, as persons usually do when they enter into fellowship or partnership, they give each other their hand in token of it; or in putting any thing into the hand, as money to trade with, and he denies he received any; or by way of purchase for any thing bought, and the person of whom the purchase is made

^f Maimon. & Bartenora in Misn. Trumot, c. 6. l.

^g Maimon. in Misn. Temurah, c. 7. sect. 6.

^h Spartano cuidam respondit, &c. Juvenal. Satyr. 13. prope finem.

ⁱ בְּתוֹשׁוֹמֵת יָד בַּיּוֹשׁוֹמֵת, Montanus.

affirms the purchaser never put any thing into his hand, or paid him any thing, but insists upon being paid again; or in a way of lending, as Jarchi and Ben Gersom, because then money is put into the hand of him that receives it, and, in the case supposed, the borrower denies that ever any was put into his hand, or he borrowed any; and being called upon to swear, swears falsely: *or in a thing taken away by violence*; without the will and knowledge of the owner; privately and secretly, but being suspected, is challenged with it, and denying it, is made to swear, which he does falsely: *or hath deceived his neighbour*; cheated him in trade and commerce, over-reached him in business, extorted money from him; or by calumny and false accusation got any thing out of his hands, see Luke xix. 8. or by detaining the wages of the hireling; so Jarchi and Ben Gersom.

Ver. 3. *Or have found that which was lost, and lieth concerning it, &c.*] Who having found any thing lost, at once concludes it his own, and converts it to his own use, never inquiring after the proprietor of it, or taking any method to get knowledge of him, and restore it to him; but so far from that, being suspected of finding it, and charged with it denies it: Maimonides^k gives a reason why a lost thing should be restored, not only because so to do is a virtue in itself praise-worthy, but because it has a reciprocal utility; for if you do not restore another's lost things, neither will your own be restored to you: *and sweareth falsely*; which is to be understood, not of the last case only, but of all the rest, or of any one of them, as it follows: *in any of all these that a man doeth, sinning therein*; by unfaithfulness in a trust, cheating, cozening, lying, and false swearing.

Ver. 4. *Then it shall be, because he hath sinned and is guilty, &c.*] Owns his guilt through remorse of conscience, and makes a confession of it; or otherwise, upon conviction, without such confession he was to pay double, see Exod. xxii. 7, 8, 9. whereas, in this case it is only ordered, *that he shall restore that which he took violently away*; whether money, goods, or cattle: *or the thing which he hath deceitfully gotten*; by over-reaching, by extortion, by false accusation, or detention of wages: *or that which was delivered him to keep*; in which he was unfaithful to his trust, be it what it will: *or the lost thing which he found*; and denied he had it.

Ver. 5. *Or all that about which he hath sworn falsely, &c.*] In all and each of the above cases, in which he had committed a trespass and denied it, and to the denial adds a false oath, and yet after all acknowledges it: *he shall even restore it in the principal*; whatsoever he has embezzled, or cheated another of, or detained from the right owner, the whole of that was to be restored: *and shall add the fifth part more thereto*; to the principal, see ch. v. 16. but Maimonides^l says, this was an instruction to add a fifth to a fifth; and A ben Ezra takes the word to be plural, and observes, that the least of many is two, and so two-fifths were to be added to the principal, but the

first sense seems best: *and give it unto him to whom it appertaineth*; as, to his neighbour, who had deposited any thing in his hands; or his partner, he had any ways wronged; or whomsoever he had defrauded in any respect; or the proprietor of lost goods; Ben Gersom observes, it was not to be given to his son, nor to his messenger: in the case of taking any thing away by violence, though but the value of a farthing, it is said, that he shall be obliged to bring it after him (from whom he has taken it) even unto Media (should he be there); he shall not give it to his son, nor to his messenger, but he may give it to the messenger of the sanhedrim; and if he dies, he must return it to his heirs^m: *in the day of his trespass-offering*, when he brings that, but restoration must first be made: the Targum of Jonathan renders it, in the day he repents of his sin: and so A ben Ezra interprets it, "in the day he returns from his trespass;" when he owns and confesses it, is sorry for it, and determines to do so no more. Maimonidesⁿ observes^a, that one that takes away any thing by violence (which is one of the cases supposed) is not mulcted so much as a thief; he only restores the principal; for the fifth part is for his false oath; the reasons of which are, because robbery is not so frequently, and is more easily committed, and is more open, and against which persons may guard and make resistance, and the robber is more known than a thief who steals secretly; see Exod. xxii. 1.

Ver. 6. *And he shall bring his trespass-offering unto the Lord, &c.*] That is, to the tabernacle of the Lord, to the altar of the Lord in it, and to his priest ministering therein, as it follows: *a ram without blemish out of the flock, with thy estimation, for a trespass-offering unto the priest*; the same offering that was ordered for a trespass through ignorance, ch. v. 16. typical of the sacrifice of Christ offered up both for sins of ignorance and wilful transgressions, for his blood cleanses from all sin, see the note there; the phrase *with thy estimation*, used there also, is here interpreted by Ben Gersom of two shekels, the value the ram was to be of, brought for the trespass-offering.

Ver. 7. *And the priest shall make an atonement for him before the Lord, &c.*] By offering the ram he brought, by which a typical, but not real atonement was made; for the blood of bulls and goats, of sheep and rams, could not take away sin; but as they were types of Christ, and led to him, the Lamb of God that takes away the sin of the world: *and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein*; any and every one of the above sins, with all the aggravations of them, were forgiven, upon the atonement made, though they were so enormous; and, indeed, all manner of sin is forgiven for Christ's sake, except the sin against the Holy Ghost: and L'Empereur^o rightly observes, against the Socinians, who deny that sacrifices were offered for crimes very grievous, that these were of such a nature; for what more vile than unfaithfulness in a trust, than cheating and cozening, stealing, lying, and perjury?

Ver. 8. *And the Lord spake unto Moses, &c.*] It

^k Moreh Nevochim, par. 3. c. 40.

^l In Misn. Trumot, c. 6. sect. 1.

^m Misnah Bava Kama, c. 9. sect. 6.

ⁿ Ut supra, e. 41.

^o In Misn. Bava Kama, c. 9. sect. 5.

may be after some intermission, or pause made; for some here begin a new chapter, and indeed a new section here begins in the Hebrew copies: *saying*; as follows:

Ver. 9. *Command Aaron and his sons, &c.*] Who were nominated, selected, and appointed to the priest's office, though not yet consecrated to it and invested with it, see ch. viii. 1. *saying, this is the law of the burnt-offering*; of the daily sacrifice, morning and evening: *it is the burnt-offering, because of, or for the burning upon the altar all night unto the morning*; as there was nothing offered on the altar of burnt-offering after the evening daily sacrifice, nor any thing before the morning daily sacrifice, it was the more difficult to keep the fire of the altar burning in the night; wherefore a slow fire was used in the evening sacrifice, and several things remained to be burnt in the night: so Maimonides ^p says, the remainder of the fat of the members were burnt all night until the pillar of the morning: *and the fire of the altar shall be burning in it*; not without it, as Aben Ezra observes, but on it; that is, should be ever burning on it, night and day, as it is after declared.

Ver. 10. *And the priest shall put on his linen garment, &c.*] *His measure* ^q, as the word signifies, a garment that was just the measure of his body, and exactly fitted it; it was a sort of a shirt, which he wore next his body, and reached down to his feet; and in this he always officiated, and was an emblem of the purity and holiness of Christ our high-priest, who was without sin, and so a fit person to take away the sin of others, by offering up himself without spot to God: *and his linen breeches shall he put upon his flesh*; to cover his nakedness; that indecency might be prevented, and that he might not be exposed to ridicule; and though these two garments are only mentioned, yet the wise men say the word *put on* includes the bonnet and the girdle; for the removing of the ashes from the altar, which is the thing he was to be thus clothed to do, was done in the four garments, though the Scripture mentions but two: *and take up the ashes which the fire hath consumed, with the burnt-offering on the altar*; this was the first thing the priests did in a morning, and which in after-times they cast lots for, and the first lot was for this service, and which was performed very early ^r; "every day they cleansed" or swept the altar, at cock-crowing or near it, "whether before or after, and on the day of atonement at midnight, and at the feasts from the time of the first watch:" *and he shall put them beside the altar*; without, at the corner of the altar, as Aben Ezra, on the east side of it; so says Jarchi, the priest takes a full censer of the innermost consumptions (that is, of the innermost parts of the sacrifice reduced to ashes), and puts them in the east of the rise of the altar; or, as by another ^s expressed, he takes the ashes in a censer, more or less, and lays them down at the east of the rise of the altar, and there leaves them, and

this is the beginning of the morning service: and we are told by another writer^t, that there was a place called the house of ashes, and it was at the east of the rise of the altar, at a distance from the foot of it ten cubits and three hands' breadth; where the priest, before they began to sacrifice, laid the ashes of the sacrifices, and of the candlestick, and of the altar of incense, and of the offering of the fowl that were cast out.

Ver. 11. *And he shall put off his garments, &c.*] Those before mentioned, he is said to put on: *and put on other garments*; not common garments or lay-habits, what the priests wore when they were not on duty; for, as Ben Gersom says, these were priestly garments, though meaner than the first, or those that were put off: and so Jarchi says, they were worse than they were: it seems as if they were such that were spotted and dirty, and threadbare, almost worn out, and only fit for such sort of work as to carry out ashes: and so Maimonides ^w observes, that these other garments are not to be understood of common garments; but of such that are meaner in value and esteem, for both are holy garments; and, indeed, nothing belonging to the priestly office was to be performed but with the priestly garments, and they were only to be worn by the priests whilst in service: *and carry forth the ashes*; when these, gathered on a heap, were become large, as Jarchi says, and there was no room for the pile of wood, they carried them out from thence; and this, he observes, was not obligatory every day, but the taking of them up, as in the preceding verse, they were bound to every day: and these they carried *without the camp, unto a clean place*; for though they were ashes, yet being ashes of holy things, were not to be laid in an unclean place, or where unclean things were: as the burnt-offering was a type of Christ in his sufferings and death, enduring the fire of divine wrath in the room and stead of his people; so the carrying forth the ashes of the burnt-offering, and laying them in a clean place, may denote the burial of the body of Christ without the city of Jerusalem, wrapped in a clean linen cloth and laid in a new tomb, wherein no man had been laid, Matt. xxvii. 59, 60. Luke xxiii. 53.

Ver. 12. *And the fire upon the altar shall be burning in it, it shall not be put out, &c.*] There were three fires, or piles of wood for fire continually; the first was a large one, on which the daily sacrifice was burnt; the second less, and called the pile of the incense, because they took from it fire in a censer to burn the morning and evening incense; and the third was only for preserving the fire that it might not go out: and of this it is written, Lev. vi. 12^x; and Maimonides ^y observes, that some say, the first of these is meant by the burning all night, ver. 9. and the second by the fire of the altar burning in it, ver. 12. but his own sense is, the third is meant by it; and in the sense of R. Jose, these three fires were all burning upon the altar; the first was towards the east side of the altar, the second towards the south-west, as being nearer to the rise of the altar,

^p In Misn. Beracot, c. 1. sect. 1.

^q מדין, est proprie vestis commensurata corpori, Munster; so Jarchi.

^r Maimon. in Misn. Tamid, c. 5. sect. 3.

^s Misn. Yoma, c. 1. sect. 8.

^t Bartenora in ib.

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^u Jacob. Jud. Leo. Tabnitid Hecal, No. 90. apud Wagenseil. Sotah, p. 426.

^w In Misn. Tamid, c. 5. sect. 3.

^x Maimon. Hichot Tamidin, c. 2. sect. 4. Bartenora in Misn. Tamid, c. 2. sect. 4. & in Yoma, c. 4. sect. 6.

^y In ib. sect. 5. & in Yoma, c. 4. sect. 6.

where the priests were, and the third was made in any part of the altar as was thought fit²; and this is the fire not to be put out, and he that quenched it, though but one coal, was to be beaten, yea, though it be brought down from the altar³: *and the priest shall burn wood in it every morning*: until the fourth hour of the day, according to the Targum of Jonathan; that is, unto ten o'clock in the morning: *and lay the burnt-offering in order upon it*; both morning and evening, and as often as any sacrifices of that kind were offered up: *and he shall burn thereon the fat of the peace-offerings*; that which was upon the inwards and covered them, and upon the kidneys, and flanks, and caul of the liver; see ch. iii. 3, 4.

Ver. 13. *The fire shall ever be burning upon the altar, &c.]* This was what first fell from heaven, ch. ix. 24. and which in after-ages was maintained by constant fuel put into it, there being every day burnt-offerings upon it; which was an emblem of the love of Christ to his people, which is ever in a flame and burning, and can never be quenched by the many waters of their sins and iniquities; nor by all the sufferings he underwent to atone for them; nor by all the meanness and afflictions they are attended with; his love is fervent towards them, and always the same: and also of their love to him, which is unquenchable by the persecutions of men, by afflictions by the hand of God, by divine deserts, by Satan's temptations, or their own corruptions: it likewise may be an emblem of the graces of the spirit of God in the hearts of his people, which have both light and heat in them; and though they are sometimes very low as to exercise, yet are in a wonderful manner preserved amidst great oppositions made unto them from within and from without; and may also be a symbol of the word of God, sometimes compared to fire for its light and heat, and may be signified by the fire on the altar for its perpetuity, which continues and abides, notwithstanding the attempts of men and devils to get it out of the world; and though the ministers of it die, that lives, and has been preserved in the worst of times, and will burn most clearly, and shine most brightly in the end of the world. This perpetual fire may also point at the prayers of saints, the fervency of them, and their perseverance in them; or rather to the efficacy and acceptance of the sacrifice of Christ, which always continues; nor may it be amiss applied to the afflictions of God's people, which constantly attend them in this world, and they must expect to have whilst in it; and even to the wrath of God on wicked men to all eternity, and which is the fire that cannot be quenched: *it shall never go out*; as it is highly probable it never did, until the destruction of the temple by Nebuchadnezzar; though the author of the second book of the Maccabees, ch. i. 19. pretends that some devout priests, who were carried captives into Persia, hid the fire of the altar privily in the hollow of a pit, where was no water, and in

which it was kept sure and unknown to men, and was found and restored in the times of Nehemiah, ver. 20, 21, 22. but this is contrary to what the Jews always assert⁴, that the fire from heaven was wanting in the second temple; and yet from the account Josephus⁵ gives of a festival called *Xylophoria*, or the feast of the wood-carrying, it seems to have been then in being, and great care was taken to preserve it that it might not go out; for, he says, at that feast it is a custom for all to bring wood to the altar, that so there might never be wanting fuel for the fire, for it always remained unextinguished: as to what some have observed out of Diodorus Siculus⁶, that Antiochus Epiphanes, when he went into the temple, quenched this fire, it appears to be a mistake; for Diodorus does not say that he put out the fire of the altar, but that he extinguished the immortal lamp, as it was called by them (the Jews), which was always burning in the temple; by which he plainly means the lamp in the candlestick, and perhaps what the Jews call the western lamp, which was always burning, and was the middle lamp bending to the west, and to which the rest bent: the Heathens in many places imitated this perpetual fire: the Brahmans among the Indians speak of fire falling from heaven, kept by them on everlasting hearths, or in fire-pans⁷, for that purpose: the Persians had their perpetual fire, having a great opinion of that element: in the march of Darius against Alexander, it is observed by the historian⁸, that the fire which the Persians call sacred and eternal was placed on altars of silver, and he is said to adjure his soldiers by the gods of their country, and by the eternal fire on the altars, &c. to rescue the Persian name and nation from the last degree of reproach⁹: the Grecians have many traces of this continual fire on the altar among them: at Mantinia, as Pausanias¹⁰ relates, was a temple of Ceres and Proserpina, where a fire was kindled, and great care taken that it might not be extinguished; and in the temple of Pan, a fire burned which was never quenched: and the same writer says¹¹, with the Eleans was an altar which had fire continually burning on it night and day: and Ælianus¹² makes mention of an altar of Venus at Eryce in Sicily, which burnt night and day; and of which he says many things wonderful and fabulous: and it is well known that the Romans had their goddess Vesta, whom Velleius Paterculus¹³ calls the keeper of the perpetual fires; and there were certain virgins, called the *vestal virgins*, whose business it was to take care that the fire never went out; and is by Virgil¹⁴ called the eternal fire: and Vesta itself is thought by some learned men to be the same with *עֶשְׂתָּה Esh-jah*, the fire of Jehovah: now these were all satanical imitations of the perpetual fire on the altar of God.

Ver. 14. *And this is the law of the meat-offering, &c.]* Or the rules to be observed concerning that, for which, though directions are given, ch. ii. 1, &c. yet is here

² Maimon. Hilchot Tamidin, c. 2. sect. 7, 8, 9.

³ Ibid. sect. 6.

⁴ T. Hieros. Taaniot, fol. 65. 1. T. Bab. Yoma, fol. 21. 2.

⁵ De Bello Jud. l. 2. c. 17. sect. 6.

⁶ Eclog. l. ex l. 34. p. 902.

⁷ Ammian. Marcellin. l. 29.

⁸ Curt. Hist. l. 3. c. 3.

⁹ Curt. Hist. l. 4. c. 14.

¹⁰ Arcadica sive, l. 8. p. 469, 516.

¹¹ Eliac. l. sive, l. 5. p. 316.

¹² Hist. Animal. l. 10. c. 50.

¹³ Hist. l. 2. in fine.

¹⁴ Vos æterni ignis, &c. Æneid. l. 2.

repeated with some additions to it: *the sons of Aaron shall offer it before the Lord*; being brought unto them by the children of Israel: *before the altar*; or at the face of it, for what was properly offered was burnt upon it, as in the following verse: for it should be rather rendered *in, or on the altar*^a; the face of it is the top of it, on which every sacrifice was offered, and not before it.

Ver. 15. *And he shall take of it his handful, &c.*] See the note on ch. ii. 2.

Ver. 16. *And the remainder thereof shall Aaron and his sons eat, &c.*] What quantity of fine flour the meat-offering consisted of is not said; very probably it was left to the offerer to bring what he would, since it was a free-will offering: with *unleavened bread shall it be eaten in the holy place*; or rather, *unleavened shall it be eaten*; for it cannot well be thought that bread of any sort should be eaten with this offering, which, properly speaking, was itself a bread-offering, and so it should be called, rather than a meat-offering; and certain it is, that no meat-offering was to be made of leaven, but of fine flour unleavened, and so to be eaten, not by the priests in their own houses, but in the tabernacle; not in that part of it properly called the holy place, in distinction from the holy of holies, but as it follows: *in the court of the tabernacle of the congregation they shall eat it*; in a room provided in that court for that purpose, as afterwards in the temple.

Ver. 17. *It shall not be baked with leaven, &c.*] Which, as it was a type of Christ, may denote his sincerity both in doctrine, life, and conversation; and as it may respect the offerer, may signify his uprightness and integrity, and his being devoid of hypocrisy and insincerity: *I have given it unto thee for their portion of my offerings made by fire*; this was part of the provision made for the maintenance of the priests, as it was but just that they that ministered at the altar should live of it; and the rather, as the priests and Levites had no portion and inheritance in the land of Israel, and therefore must be supported in another way, which the Lord took care of: *it is most holy, as the sin-offering, and as the trespass-offering*; as they, so this being devoted to sacred uses, what were not consumed upon the altar belonged to the priests, and were their perquisites, nor might they be appropriated to the use of any other.

Ver. 18. *All the males among the children of Aaron shall eat of it, &c.*] And they only, for none but they might eat in the holy place, and therefore these holy things that were to be eaten there, were only eaten by them; what might be eaten by the priests in their own houses, their wives and daughters ate of, but in the holy place only their males, and a male was one that was thirteen years of age: it shall be a *statute for ever in your generations, concerning the offerings of the Lord made by fire*; a statute to last till the Messiah should come, the true meat or bread-offering; and the bread he gave was his flesh, and he that eats of it shall not die, but live for ever, John vi. 27, 51: *every one that toucheth them shall be holy*; signifying, that no one

ought to touch them but a holy person, one devoted to holy services, the priests and their sons; or *whatsoever* toucheth them, the dishes they eat those offerings out of, or the knives they cut them with, were not to be used for any thing else.

Ver. 19. *And the Lord spake unto Moses, &c.*] At the same time the above laws were delivered: *saying*; as follows.

Ver. 20. *This is the offering of Aaron and his sons, &c.*] That is, of such of them as succeeded him in the high-priesthood, as appears from ver. 22. so Aben Ezra, of him, or of one of his sons in his room; though some think the common priests offered the following oblation at the time of their initiation into their office, though they were not anointed as the high-priest was, nor obliged as he to continue the offering daily: *which they shall offer unto the Lord in the day when he is anointed*; when he, or any of his sons in his stead, were anointed, for as yet he himself was not; see ch. viii. 2. some, as Aben Ezra observes, think that \aleph , *in*, is instead of \beth , *from*, and that the sense is, that Aaron, or his successor, and every of them, were to offer the following offering perpetually from the time of their being anointed, and put into the office of the high-priest, and which certainly was the case, as appears by what follows: *the tenth part of an ephah of fine flour for a meat-offering perpetual*; which was an omer, and as much as a man could eat in one day; and this the high-priest offered every day, as long as he lived, or was in his office, and that at his own expense, as Josephus says^b, not altogether, but in the following manner: *half of it in the morning, and half of it at night*; so that this constantly returned as the morning and evening sacrifices did, and followed them. Jarchi says of this, that it was the common meat-offering at the consecration of a priest, but the high-priest offered it every day; and it appears from the Misnic writers^c, that this meat-offering consisted of twelve cakes, the same number as those of the shew-bread; the same phrase, a *perpetual statute*, being used of one as the other; and six of these were offered in the morning, and six at evening; and this as the daily sacrifice had the same mystical meaning, and respected the continual efficacy of the sacrifice of Christ.

Ver. 21. *In a pan it shall be made with oil, &c.*] With oil-olive, as the Targum of Jonathan^d; the pan in which it was made was a vessel that had no covering, nor hollow in the middle, nor any lip or edge, but was a plane, and extended, and the dough made on it was hard and stiff, that it might not run off^e. In the temple was a chamber of those that made the cakes^f, where, as Bartenora^g observes, was prepared the meat-offering, which the high-priest offered, one half in the morning, and the other half in the evening: and when it is *baked, thou shalt bring it in*: not thoroughly baked, but very little, as says Josephus, hastily, so that it swells, and rises up in bubbles. Jarchi says, the flour was first mixed in hot water, and after that it was baked in an oven, and then fried in a pan: *and the baked pieces of the meat-offering shalt thou offer for a sweet savour unto the Lord*; or the meat-offering cut in pieces shalt thou

^a אל פני המזבח in altari, Noldius, p. 82. No. 391.

^b אשר כל quicquid, Junius & Tremellius, Piscator, Drusius.

^c Antiqu. l. 3. c. 10. sect. 7.

^d Misn. Meuschot, c. 6. sect. 5. & Maimon. & Bartenora in ib.

^e Misn. Meuschot, c. 5. sect. 8. & Maimon. & Bartenora in ib. Maimon. Meusch Hakubbanot, c. 13. sect. 7.

^f Misn. Middot, c. 1. sect. 4.

^g In ib.

offer, as both the Targums of Jonathan and Jerusalem; the 12 cakes were broken each into two, and 12 halves were offered in the morning, and 12 at evening: the manner in which it was done was, the priest divided every cake into two by measure, so that he might offer half in the morning, and half in the evening; and he took the halves and doubled every one of them into two, and broke them, until he found every broken piece doubled into two, and he offered the halves with half the handful of frankincense in the morning, and in like manner in the evening^u: this may have respect to the body of Christ being broken for us, whereby he became fit food for faith, and an offering of a sweet-smelling savour to God.

Ver. 22. *And the priest of his sons that is anointed in his stead shall offer it, &c.*] The successor of the high-priest: it is a statute for ever unto the Lord; which he by an everlasting statute appointed to be offered to him by every high-priest, until the Messiah should come: it shall be wholly burnt; of a common meat-offering only a handful was burnt, and the rest was the priest's; see ver. 15, 16.

Ver. 23. *For every meat-offering for the priest shall be wholly burnt, &c.*] Wherefore the priest that offered this for the high-priest got nothing by it: he served him gratis: it shall not be eaten; neither by himself, nor any other priest. The priests by eating the offerings of the people bore their iniquities, and made atonement for them, Lev. x. 17. but the priests might not eat their own sacrifices, to shew that they could not bear their own sins, and make atonement for them; and this proves the insufficiency of the legal sacrifices, and the need there was for one to arise of another order to take away sin; and it is thought by some to be typical of the active obedience of Christ^v, every day yielded to the law and will of God, and is perfect, as the word here signifies, and to be distinguished from עֹלָה, a burnt-offering.

Ver. 24. *And the Lord spake unto Moses, &c.*] Continued his discourse with him: saying; as follows.

Ver. 25. *Speak unto Aaron, and to his sons, saying, this is the law of the sin-offering, &c.*] Or the rules to be observed concerning that, besides what had been already delivered in ch. iv: in the place where the burnt-offering is killed shall the sin-offering be killed before the Lord; and that was on the north side of the altar, see ch. i. 11. and so Aben Ezra and Ben Gersom observe, that the place of slaying every sin-offering was the north; and some have observed that Mount Calvary, where our Lord was crucified, lay pretty much to the north of Jerusalem, see Psal. xlviii. 2: it is most holy; sacred to the Lord, offered up to him, and accepted by him, and typical of the most pure and holy sacrifice of Christ, who was made sin, and an offering for sin, in the room and stead of his people.

Ver. 26. *The priest that offereth it for sin shall eat it, &c.*] Thereby signifying that he bore the sin of the person that brought the offering, and made atonement for it; as a type of Christ, who bore the sins of his people in his own body on the tree, and made satisfaction for them; see Lev. x. 17. Hos. iv. 8. This is to be under-

stood not of that single individual priest only that was the offerer, but of him and his family; for, as Ben Gersom observes, it was impossible for one man to eat all the flesh of a beast at one meal or two; but it means, as he says, the family of the priest that then officiated, the male part; in the holy place shall it be eaten, in the court of the tabernacle of the congregation; within the hangings, as Ben Gersom's note is, with which the court of the tabernacle was hung and made; in some room in that part of the sanctuary did the priest, with his sons, eat of the holy offerings that were appropriated to them; an emblem of spiritual priests, believers in Christ, feeding in the church upon the provisions of his house, the goodness and fatness of it.

Ver. 27. *whatsoever shall touch the flesh thereof shall be holy, &c.*] None but holy persons, such as were devoted to holy services, even the priests and their sons, might touch and eat of the flesh of the sin-offering: all that did so were sacred persons; and even what were used in eating it, dishes and knives, were to be put to no other use, not to any common service, or for any thing but holy things; which was done to keep up a veneration for the sacrifices, and especially for the great sacrifice they typified, the sacrifice of Christ, whose flesh is meat indeed; and whoever eats of that by faith dwells in Christ, and Christ dwells in him, John vi. 55, 56: and when there is sprinkled of the blood thereof upon any garment; the garment of the priest that slays and offers it: thou shalt wash that whereon it was sprinkled in the holy place; it was not to be carried out of the tabernacle, and washed elsewhere, but in the sanctuary; either at the laver, where the priests washed their hands and feet, or in some room in the court for that purpose. This was done to preserve an esteem and value for the blood of the sacrifice, as typical of the precious blood of Christ.

Ver. 28. *But the earthen vessel wherein it is sodden shall be broken, &c.*] That being porous, the liquor in which the sin-offering was boiled might soak into it, and the smell of it be retained, and therefore, as such vessels were not very costly, they were ordered to be broken; but where the broken pieces were carried and laid, the Jewish writers are at a loss about; for, that vessels, which had served for holy uses, should be laid in an open public place and exposed, they thought was indecent; and as there might be in a course of time great quantities broken, it would look very disagreeable and unseemly to have them lie in heaps in the sanctuary; they therefore have framed a miracle, and conceit that they were swallowed up in the ground where they were laid^x: and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water; brass, being more valuable, must not be destroyed; and besides the liquor could not soak into that, and whatever scent it retained was easily and soon removed by scouring and rinsing; the former was with hot water, and the latter with cold, as Ben Gersom affirms.

Ver. 29. *And all the males among the priests shall eat thereof, &c.*] As of the meat-offerings, ver. 18. and this shews that not the single priest that offered only ate of it, ver. 26. but his male children, and not those

^u Maimon. Misn. Middot. sect. 4.

^v Vid. Michaelis Observ. Sacr. Exercit. 6. p. 57. & Mede in ib. p. 58.

^x T. Bab. Yoma, fol. 21. 1.

only, but those of other priests then upon duty, or in the court: *it is most holy*; see the note on ver. 25.

Ver. 30. *And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten, &c.*] Every offering, and so every sin-offering, was killed in the court of the tabernacle, on the north side of the altar; and the blood of some of them, as on the day of atonement, was carried within the veil and sprinkled on the mercy-seat for reconciling the holy place, and making atonement for it; now the flesh of such sin-

offerings might not be eaten by the priests, though all others might: *it shall be burnt in the fire*. Ben Gerson says, it was burnt in its place in the court, in a place prepared there to burn things rejected, and sanctified; and I think, adds he, this place was on the east side, *i. e.* of the court; but it is clear from Lev. xvi. 27. where the above case is mentioned, that it was to be carried out without the camp, and burnt there. What use the apostle makes of this, applying it to Christ, see Heb. xiii. 11—13.

C H A P. VII.

THE several things contained in this chapter are the law of the trespass-offering, ver. 1—7. the portion the priests had in the burnt-offerings and meat-offerings, ver. 8—10. the law of the peace-offerings, whether by way of thanksgiving, or a vow, or voluntary oblation, ver. 11—21. the prohibition of fat and blood, ver. 22—27. the parts the priests should have in the peace-offerings, the breast and right shoulder, ver. 28—36. and the chapter is concluded with a recapitulation of the various things contained in this and the preceding chapters, ver. 37, 38.

Ver. 1. *Likewise this is the law of the trespass-offering, &c.*] Or the various rites and rules to be observed at the offering of it: the persons for whom it was to be made are described in the two preceding chapters, both such that sinned through ignorance, and knowingly, and here the place and parts of the offering, and how to be disposed of, are declared: *it is most holy*; wholly devoted for sacred use, either to the Lord, or to his priests; there were some things the Jews call light holy things, and others most holy in the highest degree, of this sort was the trespass-offering.

Ver. 2. *In the place where they kill the burnt-offering shall they kill the trespass-offering, &c.*] See ch. i. 11: *and the blood thereof shall he sprinkle round about upon the altar*; on the upper part of it. There was a scarlet thread that was drawn around the altar in the middle, the blood of some of the sacrifices was sprinkled below it, and some above it, as was the blood of the trespass-offering.

Ver. 3. *And he shall offer of it all the fat thereof, &c.*] To the Lord, that being claimed by him, as in the peace-offerings of the herd, and of the flock, whether a bullock or cow, a lamb or a goat, ch. iii. 3, &c. and in the sin-offering of the bullock, ch. i. 8: *and the rump, or tail, which of sheep and rams, for the trespass-offering, was very large and fat in those countries*; see the note on Exod. xxix. 22. and on ch. iii. 9: *and the fat that covereth the inwards*; called the *omentum*.

Ver. 4. *And the two kidneys, and the fat that is on them, &c.*] Which are usually covered with fat: *which is by the flanks*; or rather that which is upon them; for this respects not the situation of the kidneys, nor the fat upon them, but the fat which is upon the flanks, as distinct from that, and where there are

great collops of it, see Job xv. 27: *and the caul that is above the liver*; the lobe upon the liver, according to the Septuagint: *with the kidneys, it shall he take away*; all the fat before mentioned, together with the kidneys, were to be taken away from the ram of the trespass-offering, and burnt, as follows.

Ver. 5. *And the priest shall burn them upon the altar, &c.*] Fat taken off of the several parts before mentioned, and the kidneys: which were to be for an offering made by fire unto the Lord; and was acceptable to him, being typical of the offering of Christ, which is a sweet-smelling savour, bearing the fire of divine wrath in the room and stead of his people: *it is the trespass-offering*; an offering for a trespass committed, to make atonement for it; and this part of it, the burning of the fat, was properly the offering to the Lord, all the rest were the priest's, as follows.

Ver. 6. *Every male among the priests shall eat thereof, &c.*] Of the flesh of it, after the fat was taken off and burnt, the rest belonged to the priests and their sons, and to them only, not to their wives and daughters: *it shall be eaten in the holy place*; in the court of the tabernacle, in some apartment in it, for that purpose, as afterwards in the temple; it was not to be carried home to their houses, for all in the family to partake of, only the priests and their sons were to eat of it: *it is most holy*; and therefore none but such who were devoted to holy services might eat of it; only sanctified persons, true believers, who are made priests unto God, have a right to eat of the altar Christ, or can eat his flesh in a spiritual sense, and feed upon him by faith, and receive nourishment from him, Heb. xiii. 10.

Ver. 7. *As the sin-offering is, so is the trespass-offering, there is one law for them, &c.*] The same as in ch. vi. 27, 28: *the priest that maketh atonement therewith shall have it*; who by offering it made atonement for the trespass of the person that brings it, as typical of the atonement by the sacrifice of Christ; he was to have all but what was burnt, for himself and his sons; though no doubt but other priests then on duty in the court ate with him.

Ver. 8. *And the priest that offereth any man's burnt-offering, &c.*] In which the flesh was wholly burnt, and nothing of it remained to require the priest for his trouble, as in other offerings: *even the priest shall have*

to himself the skin of the burnt-offering, which he hath offered; in some cases the skin itself was burnt, and then he could have nothing, see ch. iv. 11, 12. but in others the skin was reserved for the priest. There seems to be an emphasis upon the phrase *to himself*, and may signify, that though in other things other priests might partake with him, yet not in this; and so Maimonides² observes, that the skin was not given to every priest, but to him that offered the sacrifice; and elsewhere³ he says, the skins of light holy things are the owner's, but the skins of the most holy things are the priest's. And some have thought this law has some respect to the case of Adam, and is agreeable thereunto; who having offered sacrifice according to divine directions given him, had coats made for him and his wife of the skins of the slain beasts; and it was usual with the Heathen priests to have the skins of the sacrifices, and in which they slept in their temples; and others also were desirous of the same, in order by dreams or otherwise to get knowledge of things future; see the note on Amos ii. 8.

Ver. 9. *And all the meat-offering that is baked in the oven, &c.*] Or every meat-offering⁴, whether dressed in one way or another, and which was done in one or other of these three ways, of which this was one, baked in an oven heated for that purpose: and all that is dressed in the frying-pan; such as we call pan-cakes: and in the pan; which was different from the frying-pan; it seems to be what was set upon a hearth made hot, and soon baked; see the note on ch. vi. 21. of these three different ways of dressing the meat-offering, see ch. ii. 4, 5, 7.

Ver. 10. *And every meat-offering mingled with oil, and dry, &c.*] Rather it should be rendered *or dry*; that is, as Jarchi interprets it, that has no oil in it; the meat-offering in common, let it be dressed in what way soever, was mingled with oil; but in the poor man's offering for sin, which was as a meat-offering, no oil was to be put upon it, ch. v. 11. but whether the offering was with or without oil, moist or dry, it shall all the sons of Aaron have, one as much as another; it was to be equally divided among them; or a priest offering it at one time, was to have the same as another priest at another time; it was always alike, all that remained, except the handful that was burnt, was the priest's.

Ver. 11. *And this is the law of the sacrifice of peace-offerings, which ye shall offer unto the Lord.*] Some other laws and rules respecting the oblation of them: in ch. iii. an account is given of what they should be, both of the herd and flock, and of the burning of the fat of them; and here the several sorts of them are distinctly observed, what should be offered with them, and the part the priest should have of it, and when the flesh of them should be eaten.

Ver. 12. *If he offer it for a thanksgiving, &c.*] Which Jarchi restrains to the wonderful deliverances of seafaring persons, of travellers, and of such as have been confined in prison, or have laboured under vio-

lent diseases and disorders of body; and so Aben Ezra seems to understand it only of thanksgivings on account of being delivered out of distress; but it might be for the common mercies of life, or any particular mercy or instance of divine goodness a man was sensible of, and thought proper in this way to make an acknowledgment of it: then he shall offer with the sacrifice of thanksgiving; which, if of the herd, was either a bullock or a cow; and if of the flock, was either a lamb or a goat; unleavened cakes mingled with oil; ten of them, according to the Jewish writers; the measure of flour, of which they were made, were, as Jarchi says, five Jerusalem seahs or pecks, which were six of those used in the wilderness, and made 20 tenths or omers, an omer being the tenth part of an ephah⁴; the oil they were mingled with, as to the quantity of it, was half a log⁵; a fourth part of it was for the cakes, hastily baked, (said in the latter part of this verse to be fried,) an 8th part for those baked, (intended in this clause,) and an 8th part for the wafers next mentioned: and unleavened wafers anointed with oil; these were a thinner sort of cakes, made without leaven as the others, but the oil was not mixed with the flour in the making of them, but put upon them when made, and therefore said to be anointed with it; there were also ten of these: and cakes mingled with oil of fine flour fried; these were such as were hastily and not thoroughly baked, ch. vi. 21. or, as Jarchi and Ben Gersom, they were mixed and boiled with hot water, as much as was sufficient; or, according to Maimonides⁶, were fried in oil; and there were ten of these, in all 30.

Ver. 13. *Besides the cakes, &c.*] The unleavened cakes, and the unleavened wafers, and the fried cakes; or with these, as Aben Ezra and Abendana interpret it: he shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace-offerings; not that this was offered upon the altar, for all leaven was forbidden there, ch. ii. 11. but it was given to the priest, that he might have change of bread, and such as was agreeable to him, to eat with the flesh of the peace-offerings he had a share of, and to the owners also; and the whole of this consisted of ten cakes likewise, as will appear by what Maimonides⁷ says; he (the offerer) takes 20 tenths of fine flour, and makes 10 leavened, and 10 unleavened; the ten leavened he makes into 10 cakes, and the 10 unleavened he makes of them 30 cakes alike, ten cakes of every sort, 10 cakes baked in an oven, 10 cakes wafers, and 10 cakes slightly baked.

Ver. 14. *And of it he shall offer one out of the whole oblation for an heave-offering unto the Lord, &c.*] That is, one out of the unleavened cakes, and out of the unleavened wafers, and out of the cakes fried, and out of the cakes leavened; lo, says Aben Ezra, four at least, and the truth is, adds he, there were 10; and so Maimonides⁸ says, the priest took out of all the four cakes, one out of every sort, as it is said, and of it he shall offer one, &c. and it shall be the priest's that

² In Misn. Challah, c. 4. sect. 9.

³ In Misn. Zebachim, c. 12. sect. 3.

⁴ מן חמשה כל מן חמשה omne manus, Pagninus, Montanus, Junius & Tremellius, Piscator, &c.

⁵ מן חמשה כל מן חמשה aridum, Junius & Tremellius, Piscator.

⁴ Vid. Misn. Menachot, c. 7. sect. 1. & Bartenora in ib.

⁵ Maimon. Maaseh Hakorbanot, c. 9. sect. 20.

⁶ In Misn. Menachot, c. 9. sect. 3.

⁷ Maaseh Hakorbanot, c. 9. sect. 17, 18, 21.

⁸ Ibid.

sprinkleth the blood of the peace-offerings; that is, that part of the cakes and bread, which is offered as an heave-offering to the Lord, was the portion of the priests; and so Maimonides¹ says, "the bread waved" (rather heaved) with the thank-offering was eaten "by the priests, and the rest of the bread by the owners."

Ver. 15. *And the flesh of the sacrifice of his peace-offerings for thanksgiving, &c.*] Having given directions about the cakes and bread that went along with the peace-offerings, offered in thankfulness for mercies received; instructions are next given about eating the flesh of them; and the order is, that that shall be eaten the same day that it is offered; partly by him that brought them, and his family, and partly by the poor he was to invite to eat thereof; and also by the priests and Levites, who were to have their share of it; see Deut. xii. 11, 12, 17, 18. *he shall not leave any of it until the morning*; which was ordered to encourage liberality to the priests, Levites, and others, since all must be eaten up before morning: according to the Jewish canons, they might eat it no longer than midnight; by that time it was to be all consumed; and it is said^k, the wise men made an hedge to the law to keep men from sin.

Ver. 16. *But if the sacrifice of his offering be a vow, &c.*] Be on account of a vow made, as, that if he was favoured with such and such benefits, or delivered out of such and such troubles and distresses, then he would offer such a sacrifice: or a voluntary offering; without any condition or obligation; what from the mere motion of his mind he freely offered, not being directed to it by any command of God, or under any necessity from a vow of his own, and without any view to any future good to be enjoyed: Aben Ezra describes both the one and the other thus; a vow which he uttered with his lips in his distresses, a voluntary offering, which his spirit made him willing to bring, a sacrifice to God neither for a vow nor for thanksgiving: *it shall be eaten the same day that he offereth his sacrifice*; that is, it shall be begun to be eaten then, and if all is eaten up it is very well, but they were not obliged in either of these cases, as in the preceding, to eat up all, and leave none to the morning, for it follows: *and on the morrow also the remainder of it shall be eaten*; some of it, if thought fit, and could not be conveniently eaten, might be kept till the day after the sacrifice, but no longer.

Ver. 17. *But the remainder of the flesh of the sacrifice on the third day, &c.*] What remained of it uneaten on the second day, and was kept till the third: *shall be burnt with fire*; that it might neither corrupt, nor be put to superstitious uses, nor be of any profit in any respect; that so niggardiness and distrust of the care of Providence might be discouraged: perhaps some respect may be had in the type to the resurrection of Christ on the third day, having seen no corruption.

Ver. 18. *And if any of the flesh of his peace-offerings be eaten at all on the third day, &c.*] Any part of it, even the least: *it shall not be accepted*; as a sacrifice well-pleasing to God; he will take no delight in it, or

express any satisfaction therein; but, on the contrary, reject it with abhorrence: *neither shall it be imputed to him that offereth it*; the Targum of Jonathan adds, for merit or righteousness; it shall not be accounted a righteous action, or the offerer receive any benefit by it: *it shall be an abomination*; to God, the flesh being kept so long, through a sordid and niggardly disposition: *and the soul that eateth of it shall bear his iniquity*; it shall not be forgiven him; he shall bear the punishment of it.

Ver. 19. *And the flesh that toucheth any unclean thing shall not be eaten, &c.*] That is, the flesh of the peace-offerings; should it be touched by any unclean person, man or woman; that was so in a ceremonial sense, being profluous or menstruous, or having touched any thing unclean, or touched by any unclean creature, as a dog or the like, as it might be while carried from the tabernacle to any of their tents or houses: *it shall be burnt with fire*; that no profit might be had of it; and this was to make them careful in carrying it from place to place: *and as for the flesh, all that be clean shall eat thereof*; that are clean in a ceremonial sense; as all that are clean in an evangelic sense, through the blood and righteousness of Christ, may, by faith, eat his flesh and drink his blood. Jarchi observes, that whereas it is said, Deut. xii. 27. *thou shalt eat the flesh*; some might object and say, that none might eat of the peace-offerings but the owners of them, therefore it is said here, *all that be clean shall eat*; not the owners only, nor the priests and Levites only, but whoever the offerer should invite to eat thereof, provided he was but clean.

Ver. 20. *But the soul that eateth of the flesh of the sacrifice of the peace-offerings, that pertain unto the Lord, &c.*] That are offered up to him, and so are holy, and therefore not to be eaten by unholy persons, or by any having his uncleanness upon him; a profluous person that has an issue running out of him, a gonorrhœa; see ch. xv. 2. *even that soul shall be cut off from his people*; be disfranchised as an Israelite, be debarred the privileges of the sanctuary, or be cut off by death before the usual time and term of man's life; so those that eat and drink unworthily in the supper of our Lord, where his flesh is eaten and his blood drank, eat and drink damnation to themselves, 1 Cor. xi. 29.

Ver. 21. *Moreover, the soul that shall touch any unclean thing, &c.*] Person or thing, the dead body of a man, or the bone of a dead body, or a grave in which it was laid: *as the uncleanness of man*; the issue that runs from a profluous person: or any unclean beast; that was so by the law ceremonial; see ch. xi. 4—8. or any abominable unclean thing; which the Targum of Jonathan interprets of every unclean reptile: see ch. xi. 20, 24, 29. *and eat of the flesh of the sacrifice of peace-offerings, which pertain unto the Lord, even that soul shall be cut off from his people*; see the note on the preceding verse.

Ver. 22. *And the Lord spake unto Moses, &c.*] Continued speaking to him: saying: as follows.

Ver. 23. *Speak unto the children of Israel, saying, &c.*] Putting them in mind, by repeating to them

¹ Maasch Hakorbanot, c. 9. sect. 12.

^k Mian. Zebachim, c. 5. sect. 2.

the laws concerning fat and blood, ch. iii. 17. *ye shall eat no manner of fat*; of any creature fit for food, whose flesh otherwise may be eaten, and particularly of ox, or of sheep, or of goats; creatures used in sacrifice; though this is not to be restrained to such of them, and the fat of them that were sacrificed, whose fat was claimed by the Lord as his, and was burnt on his altar; but this is to be understood of the fat of these creatures when killed for their common use, for the food of them and their families; the fat even of these was not to be eaten; that which was not separated from the flesh, but mixed with it, might be eaten, but not that which was separated¹.

Ver. 24. *And the fat of the beast that dieth of itself, &c.*] Of any disease, and is not regularly killed: and the fat of that which is torn with beasts; with wild beasts: may be used in any other use; as in medicine, for plasters, or for making candles, or for greasing of any thing to make it smooth and pliable, or the like: but ye shall in no wise eat of it; such carcases themselves were not to be eaten of, and one would think their fat in course must be unlawful; but however, to prevent the doing of it, this particular law was given, and those that broke this were doubly guilty, as the Jews observe^m; once in eating things that died of themselves, or were torn with beasts, and again by eating the fat of them.

Ver. 25. *For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, &c.*] As oxen, sheep, rams, goats; meaning not only the fat of those that are offered, but the fat of all those of the like kind: even the soul that eateth it shall be cut off from his people; see the note on ver. 20. Maimonidesⁿ observes, that the punishment of cutting off is enjoined for the eating of fat, because men used to count it delicious, for which reason also God would honour his sacrifices with it: and he further observes^o, that the fat of the intestines too much saturates, hinders concoction, generates gross and frigid blood, hence it is much better it should be burnt than eaten; and that blood and what dies of itself are of difficult digestion, and of bad nourishment, wherefore the latter is forbidden in the preceding verse, and the former in the next: of the punishment for eating fat, the same writer^p observes, he that eats fat the quantity of an olive, presumptuously, is guilty of cutting off; if ignorantly, he must bring the fixed sin-offering: and elsewhere^q he says, he that eats fat is beaten for it; and he eats it a second time, and is beaten for it; but if he eats it a third time they don't beat him, but put him into a prison, which is a strait place according to his height, where he cannot stand upright, nor can he lie down in it; and they give him bread and water of affliction till his bowels are distressed, and he become sick, and then they feed him with barley till his belly bursts.

Ver. 26. *Moreover ye shall eat no manner of blood, &c.*] Of any of the above creatures, or any other, even of any clean creature, and much less of an un-

clean one: whether it be of fowl or of beast; of all sorts and kinds. Jarchi thinks, the words being thus expressed, the blood of fishes and locusts is excepted, and so lawful to eat: in any of your dwellings; this shews that this law is not to be restrained to creatures slain in sacrifice in the tabernacle, and to the blood of them, but to be understood of all such as were slain in their own houses for food, and the blood of them.

Ver. 27. *Whatsoever soul it be that eateth any manner of blood, &c.*] The Targum of Jonathan adds, of any living creature, that is, of any while it is alive; for the Jews always interpret the law in Gen. ix. 4. of the member of a living creature torn off from it, and its flesh with the blood eaten directly: even that soul shall be cut off from his people; Maimonides^r observes, that to some sorts of food cutting off is threatened, particularly to blood, because of the eager desire of men to eat it in those times, and because it precipitated them to a certain species of idolatry; he means that of the Zabians, of which see the note on Ezek. xxxiii. 25. of the true reason of the prohibition of eating blood under the law, see Lev. xvii. 10, &c.

Ver. 28. *And the Lord spake unto Moses, &c.*] At the same time the above laws were delivered; for what follows relates to the sacrifice of the peace-offerings: saying; as follows.

Ver. 29. *Speak unto the children of Israel, saying, &c.*] Giving them the further instructions concerning their peace-offerings: he that offereth the sacrifice of his peace-offerings unto the Lord; whether it be for thanksgiving, or as a vow, or a voluntary oblation, and whether it be of the herd or of the flock, an ox or a cow, a lamb or a goat: shall bring his oblation unto the Lord of the sacrifice of his peace-offerings; that is, the unleavened cakes, wafers, and fried cakes, and unleavened bread, which are called the whole oblation, ver. 12—14.

Ver. 30. *His own hands shall bring the offerings of the Lord made by fire, &c.*] That is, such parts of the peace-offerings as were to be burnt with fire, as the fat on several parts described in ch. iii. 3, 4. the owners of the offerings were to bring them in the manner as will be presently observed: the fat with the breast, it shall he bring; the fat to be burnt, and the breast for the priest and his sons, as in the following verse: that the breast may be waved for a wave-offering before the Lord; how this waving was performed, see the note on Exod. xxix. 24. particularly with respect to these peace-offerings it was thus; if a thank-offering, the priest takes of the bread brought with it one (cake) out of ten, and lays it with the breast, the shoulder, and the inwards, and waves all upon the hands of the owners; on which he puts the fat, then the breast and the shoulder above (*i. e.* upon the fat), then the two kidneys, and the caul, and the liver above them; and if there was any bread, he put it over them, and waved all, putting his hand under the hands of the owner^s.

Ver. 31. *And the priest shall burn the fat upon the*

¹ Bechai in Lev. 3. 17.

^m Maimon. Hilchot Maacolot Asurot, c. 7. sect. 2.

ⁿ Moreh Nevochim, par. 3. c. 41.

^o Ibid. c. 48.

^p Hilchot Maacolot Asurot, c. 7. sect. 1.

^q Hilchot Sanhedrin, c. 18. sect. 4.

^r Moreh Nevochim, par. 3. c. 41.

^s Maimon. Maasch Hakorbanot, c. 9. sect. 6, 7. so Ben Gersou in loc.

altar, &c.] Of burnt-offering, even the fat upon the inwards, the two kidneys, the flanks, the caul, and liver: *but the breast shall be Aaron's and his sons*; which being waved before the Lord for a wave-offering, was the Lord's, and so was given to his priests to eat of, for the service done by them, it being but reasonable that they that serve at the altar should live of it; and thus, with other things, a maintenance was provided for the priests and their families, as ought also to be for Gospel ministers under the present dispensation.

Ver. 32. *And the right shoulder shall ye give unto the priest for an heave-offering, &c.*] Whether of an ox or a cow, a lamb or a goat: *of the sacrifices of your peace-offerings*; which were of either of these creatures; the Targum of Jonathan paraphrases it, "the right arm from the shoulder to the elbow." The breast being the seat of wisdom, and the shoulder of strength, some think denote Christ as the wisdom and power of God unto his people, his priests, who have all their knowledge and strength from him, and who bears them on his heart and on his shoulder.

Ver. 33. *He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, &c.*] Who sprinkled the blood of them upon the altar round about, and burnt the fat upon it, which were rites enjoined to be observed, ch. iii. 2—5: *shall have the right shoulder for his part*; his particular part and share, because of his service: Aben Ezra remarks, that the right shoulder was given to him that sprinkled the blood, and the breast to all the priests; and Jarchi observes, that he that was fit for sprinkling the blood, and burning the fat, and went out an unclean person in the time of sprinkling the blood, or burning the fat, had no part in the flesh.

Ver. 34. *For the wave-breast and the heave-shoulder have I taken of the children of Israel, &c.*] These two parts were particularly pitched upon and selected: *from off the sacrifices of their peace-offering*; the rest being allowed the owners, besides what were burnt: *and have given them unto Aaron the priest and unto his sons, by a statute for ever from among the children of Israel*; as long as the priesthood lasted, even to the coming of the Messiah, in whom all these sacrifices would have their accomplishment and their end.

Ver. 35. *This is the portion of the anointing of Aaron, &c.*] Of his being anointed to the priestly office; this is the part allotted and assigned him for the execution of it; this is the reward, as Aben Ezra interprets it, of his faithful performance of it, namely, his having the wave-breast and heave-shoulder of the peace-offerings, and a cake out of every one of the unleavened cakes, together with the leavened bread, besides other perquisites from other offerings: *and of the anointing of his sons*; the successors of him in the priesthood; the Targum of Jonathan adds, above all their

brethren the Levites: *out of the offerings of the Lord made by fire*; out of such whose fat on the several parts of them was burnt with fire, such as the peace-offerings were: *in the day when he presented them to minister unto the Lord in the priest's office*; when they were ordered to be taken out from among the children of Israel, and to be consecrated to, and invested with, the priest's office, as they were by Moses, and presented by him unto him as his priests; at that time the above portion was assigned them, as follows.

Ver. 36. *Which the Lord commanded to be given them of the children of Israel, &c.*] Whenever they brought their offerings to be offered up by them, such parts thereof were ordered to be allowed them as theirs; *in the day that he anointed them*; or from the day they were anointed of Moses, by the direction of the Lord, from that time they had a right and claim to the above things, out of the sacrifices brought, so Aben Ezra: and this was *by a statute for ever throughout their generations*; in all successive generations, unto the coming of the Messiah, which would put an end to their priesthood. Thus the Lord provided for the maintenance of his ministers, till that time came; and since it has been the ordinance of Christ, that they which preach the Gospel should live of the Gospel, 1 Cor. ix. 13, 14.

Ver. 37. *This is the law of the burnt-offering, &c.*] As delivered, ch. vi. 9—13: *of the meat-offering*; as in ch. vi. 14—18: *and of the sin-offering*; as in ch. vi. 25, 30: *and of the trespass-offering*; as in ch. vii. 1—7: *and of the consecrations*; of Aaron and his sons to the priest's office, as in ch. vi. 20—23: *and of the sacrifice of the peace-offerings*; as in this chapter, ver. 11—33. for this is only a recapitulation of the several laws respecting these things before observed.

Ver. 38. *Which the Lord commanded Moses in Mount Sinai, &c.*] Or by or near Mount Sinai; for the above laws were not given to Moses when on the mount, but after the tabernacle was erected, and out of it, as appears from ch. i. 1. and to which what follows agrees: *in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai*; where they were when the above laws were delivered to them, and which wilderness had its name from the mount near to which they now were, and where the tabernacle was pitched, from whence the Lord spoke; and so the Targum of Jonathan paraphrases it, "in the tabernacle which they made for him in the wilderness of Sinai;" there they were ordered to offer their oblations of every sort, as before directed. It should be observed, that this is to be understood of the command given in the wilderness to offer sacrifices, but not of the sacrifices themselves then offered, which were not done while there; see Jer. vii. 22. Amos v. 25.

C H A P. VIII.

THE order for the consecration of Aaron and his sons || and performed by Moses, ver. 4, 5. who having first is renewed, ver. 1—3. which accordingly was set about || washed and clothed them, first Aaron, and then his

sons, with the garments of the priesthood, anointing at the same time the tabernacle of the altar, and what appertained to them and Aaron also, ver. 6—13. and then he slew the bullock for the sin-offering, and the ram for the burnt-offering, and the ram of consecration; and did with the blood, fat, shoulder, and breast, and the meat-offering belonging thereunto, as he had been directed, ver. 14—30. and the chapter is concluded with some instructions about boiling the flesh, and burning the remainder of it, and keeping the charge of the Lord night and day for seven days, ver. 31—36.

Ver. 1. *And the Lord spake unto Moses, &c.*] The following section or paragraph, relating to the consecration of Aaron and his sons, was delivered, according to Jarchi, seven days before the setting up of the tabernacle; but to me it seems to have been delivered after the setting it up, since it was out of the tabernacle that the Lord said all those things recorded in the preceding chapters; and after he had given out the laws concerning sacrifices, then he renewed the order for the consecration of Aaron and his sons, that they might offer them: *saying*; as follows.

Ver. 2. *Take Aaron, and his sons with him, &c.*] That is, order them to come, or send a message to them, that they appear at such a time at the door of the tabernacle of the congregation, where the ceremony of consecration was to be performed, and was performed, ver. 3. which is observed and recorded by Moses, to shew that he had a divine warrant for what he did, and that it was not from favour and affection to his brother, and because of the relation he and his family stood in to him, that he invested him and them with the priestly office, but it was by a command from the Lord; nor did Aaron take this honour to himself, but was called of God to it, Heb. v. 4: *and the garments*; the garments for the priesthood, ordered and described, and now made, see Exod. ch. xxviii. and ch. xxxix. *and the anointing oil*; which also was ordered to be made, and now was made, Exod. xxx. 23. and xxxvii. 29: *and a bullock for the sin-offering, and two rams, and a basket of unleavened bread*; which were all to be used at the consecration with the anointing oil Aaron was to be anointed, and also the tabernacle and the altar; and the bullock was to be a sin-offering, and one of the rams a burnt-offering for Aaron, and his sons, and the other ram was the ram of consecration of them; and out of the basket of unleavened bread one cake of each sort was to be taken, and waved with other things, and burnt, which finished the consecration; but with it was no oath, as in the consecration of the antitypical high-priest Christ Jesus, which difference is observed by the apostle, Heb. vii. 21. see Exod. xxix. 1, 2.

Ver. 3. *And gather thou all the congregation together, &c.*] That is, the heads of the tribes and the elders of the people, as Aben Ezra interprets it; for the whole body of the people, and every individual of them, could not be got together: *unto the door of the tabernacle of the congregation*; taking this for the whole court itself, as it sometimes is; though no doubt on this occasion as great a number was convened as well could be admitted into the court, or about it, to be spectators and witnesses of the solemn investiture of Aaron and his sons with the priestly office.

Ver. 4. *And Moses did as the Lord commanded him, &c.*] He convened Aaron and his sons, and the heads of the people, at the door of the tabernacle, and came himself, and brought with him the garments, the oil, and sacrifices, even every thing necessary for the consecration: *and the assembly was gathered together unto the door of the tabernacle of the congregation*; and this was, according to the Targum of Jonathan, on the 23d day of the month Adar or February; but it rather seems to be later, some time in the beginning of Nisan or March, and before the passover began, see Numb. ix. 1—5.

Ver. 5. *And Moses said unto the congregation, &c.*] Having convened them, he opened to them the reason of their being called together, which was not done of himself, but by divine direction: *this is the thing which the Lord commanded to be done*; namely, what follows, concerning the consecration of Aaron and his sons to be priests, and the investiture of them with that office, attended with various rites and ceremonies to be performed, of which they were to be witnesses.

Ver. 6. *And Moses brought Aaron and his sons, &c.*] To the laver which was in the court of the tabernacle: *and washed them with water*; to shew that they should be clean that bear the vessels of the Lord, and offer the sacrifices of the people; all that are in public office in the house of God ought to have both clean hands and a pure heart, to hold the mystery of the faith in a pure conscience, and to be of a pure and holy conversation; and indeed all that are made kings and priests to God, as all the saints are, they are washed from their sins in the blood of Jesus, Rev. i. 5, 6.

Ver. 7. *And he put upon him the coat, &c.*] The embroidered coat of fine linen, which was next to his flesh, Exod. xxviii. 39. and all the garments were put on just in the order they are here declared; no mention is made indeed of the linen breeches, since it is highly probable these were put on by Aaron himself in some apartment in the tabernacle, or before he came thither; it not being so decent to put on, or have these put on, in the sight of the whole congregation: *and girded him with the girdle*; the girdle of needle-work with which the linen coat was girt to him, and was distinct from the curious girdle of the ephod after mentioned, Exod. xxviii. 39. *and clothed him with the robe*; the robe of the ephod, which had at the hem of it golden bells and pomegranates, Exod. xxviii. 31—35. *and put the ephod upon him*; made of gold, blue, purple, scarlet, and fine twined linen, which had two shoulder-pieces, and on them two onyx-stones, on which were engraved the names of the twelve tribes, Exod. xxviii. 6—12. *and he girded him with the curious girdle of the ephod, and bound it unto him therewith*; which was made of the same with the ephod, and by which it was girt close unto him; of the mystical meaning of these garments, see the notes on the places referred to.

Ver. 8. *And he put the breastplate upon him, &c.*] Which was made of the same materials with the ephod, and was put upon it, and fastened to it: *also he put in the breastplate the Urim and Thummim*: that is, Moses did it, as all the rest; for there is no reason to be given why this should be appropriated to God as a divine work, distinct from the rest; and these seem to be the

twelve precious stones set in the breastplate, whose names are given, Exod. xxviii. 17—20. and if they are not intended, no account is here given of them; but since in Exod. xxxix. 8—14. an account is given of the stones, and of the setting of them in the breastplate, and no mention is made of the Urim and Thummim, and here notice is taken of them, but nothing said of the stones; it seems pretty plain they must be the same; see the note on Exod. xxviii. 30.

Ver. 9. *And he put the mitre upon his head, &c.*] Which was made of fine linen, and was a wrap of that of a considerable length about his head, Exod. xxviii. 39. *also upon the mitre, even upon his fore-front, did he put the golden plate;* which was put upon the forehead of the high-priest, reaching from ear to ear, and was fastened to the mitre with a blue lace, and had on it this inscription, *holiness to the Lord*: Exod. xxviii. 36, 37. and is here therefore called the *holy crown*: denoting both the sanctity and the dignity of the high-priest, and typical of Christ, who is holiness itself, and to his people, and is now crowned with glory and honour, being a priest upon the throne: hence the Jews speak of the crown of the law, and of the crown of the kingdom, and of the crown of the priesthood: and this, as all the rest, was done *as the Lord commanded Moses*: all these were made according to the divine order, and were put on in the manner and form he directed him; of the mystery of the mitre and the crown, see the notes on the places above referred to.

Ver. 10. *And Moses took the anointing oil, &c.*] Which Bezaleel had made, according to the directions which Moses had given him, and he had received from the Lord: this Moses brought with him to the door of the tabernacle, as he was ordered, ver. 2. and now he took it and made use of it as follows: *and anointed the tabernacle and all that was therein*: the altar of incense, the candlestick, and table of shew-bread: *and sanctified them*; separated and devoted them to sacred use and service.

Ver. 11. *And he sprinkled thereof upon the altar seven times, &c.*] The altar of burnt-offering; the order for anointing it is given in Exod. xxx. 28. and xl. 10. but in that no directions are given for the manner of doing it by sprinkling, nor the number of times it was to be sprinkled: hence Jarchi confesses his ignorance, and says, "I know not how it was ordered about these 'sprinklings';" but no doubt Moses was instructed of God in what manner to anoint it, and how often; and the number seven may denote the perfect unction of it, and made it a fitter type of Christ, who received the unction of the spirit without measure: *and anointed the altar, and all its vessels*; pans, shovels, basins, flesh-hooks, and fire-pans: *both the laver and his foot*; which was for the priests to wash at; and very probably this was done before Moses brought Aaron and his sons thither and washed them, ver. 6. since it seems most proper that it should be consecrated before used, as it follows: *to sanctify them*; set them apart for sacred use.

Ver. 12. *And he poured of the anointing oil upon Aaron's head, &c.*] Which ran down to his beard, and

to the collar of his coat, the robe of the ephod, but not to the skirts of his garments, as we wrongly render it, Psal. cxxxiii. 2. Jarchi says it was first poured on his head, and after that he put it between his eyebrows, and drew it with his finger here and there, or from one eyebrow to another: Maimonides * gives a like account, with some addition; he says, the oil was poured on his head, and he was anointed between the eyebrows, in the form of the Greek letter χ , *chi*: a greater profusion of oil was used in the anointing of Aaron than of the tabernacle, altar, and laver, and their vessels, he being so eminent a type of Christ, our high-priest, anointed with the oil of gladness above his fellows: *and anointed him to sanctify him*; to signify that he was set apart and devoted to the sacred office of the priesthood. The Targum of Jonathan observes, that this anointing was after he had clothed him; though some have thought it was done before the mitre and holy crown were put on: but if they were put on to complete the investiture, they might be taken off while the ceremony of anointing was performed.

Ver. 13. *And Moses brought Aaron's sons, &c.*] His four sons, Nadab and Abihu, Eleazar and Ithamar, to the door of the tabernacle of the congregation; he ordered and directed them to come there, or sent proper persons to fetch them, or from one part of the court where they were, he might accompany them thither: *and put coats upon them, and girded them with girdles*: which were made of fine linen, Exod. xxxix. 27, 28. and the coats being made long to reach down to the ankles, needed girdles, especially when in service, that they might perform it more expeditiously: *and put bouquets on them*; which were made of fine linen also, and differed from the mitre of the high-priest only in the manner of rolling up the linen: *as the Lord commanded Moses*; as all the above things were made, so they were all put on, according to the directions Moses received of the Lord, who was faithful in his house, with respect to every thing he enjoined him, Heb. iii. 2, 5.

Ver. 14. *And he brought the bullock for the sin-offering, &c.*] To the tabernacle, into the court of it, to the altar of burnt-offering there; that is, he caused it to be brought thither as he was ordered, Exod. xxix. 10. *and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering*; their right hands, according to the Targum of Jonathan, which is not improbable, thereby as it were transferring their sins to it, and confessing them over it; acknowledging their guilt, and that they deserved to die, as that creature would, which was to be a vicarious sacrifice for sin, and whose blood was to purify and sanctify the altar, at which they, sinful men, were to serve.

Ver. 15. *And he slew it, &c.*] Not Aaron, nor any of his sons, who as yet were not fully consecrated and installed into their office, but Moses, as follows: *and Moses took the blood*; which was received into a basin when the bullock was slain: *and put it upon the horns of the altar round about with his finger*: upon the four horns of the altar, which were at the four corners of it, and dipping his finger into the blood, he besmeared

* Pike Abot, c. 4. sect. 13.

w In Misn. Ceritot, c. 1. sect. 1.

the horns with it, and drew it about with his finger here and there; and so is said to be done round about the altar, as these horns were: *and purified the altar*; or cleansed it; not from moral guilt and pollution, which it was incapable of, but from all ceremonial pollution it might be supposed to have: *and poured the blood at the bottom of the altar*; the rest of the blood he did not use about the horns: *and sanctified it*; separated it from common to sacred use: *to make reconciliation upon it*; that it might be fit to have sacrifices offered on it to make atonement and reconciliation for sins; for which reason it was necessary it should itself be pure and holy, in such sense it was capable of being so.

Ver. 16. *And he took all the fat that was upon the inwards, &c.*] Called the *omentum*: and the caul above the liver; the lobe upon the liver, as the Septuagint; or the *caul and the liver*, so says Jarchi; the liver separately, for he took a little of the liver with it, the caul: and the two kidneys, and their fat, and Moses burned it upon the altar: the fat of these several parts, which has been often observed was done; and in imitation of which, the same has been done by the Persians and their Magi, as related by Strabo^a and others^y; and by the Romans, to which Persius^z refers; and these several parts are generally covered with fat in fat creatures, and especially sheep, as Aristotle^a observes.

Ver. 17. *But the bullock and his hide, his flesh, and his dung, he burnt with fire without the camp, &c.*] Aben Ezra observes, that some say that he did this himself; and others, that it was done by orders, that is, he ordered others to do it, which seems probable enough: *as the Lord commanded Moses*; Exod. xxix. 14.

Ver. 18. *And he brought the ram for the burnt-offering, &c.*] One of the two he was ordered to take, ver. 2. *and Aaron and his sons laid their hands on the head of the ram*; as they had done before on the head of the bullock, see ver. 14. their right hands, as the Targum of Jonathan, and that at the same time; not first Aaron and then his sons, as a famous grammarian, Aben Ezra makes mention of, thought; but, as he himself says, they laid them on together.

Ver. 19. *And he killed it, &c.*] That is, Moses killed the ram, as the Septuagint version expresses it: *and Moses sprinkled the blood upon the altar round about*; as he did the blood of the bullock, ver. 15.

Ver. 20. *And he cut the ram into pieces, &c.*] Cut off its head and quartered it: *and Moses burnt the head, and the pieces, and the fat*; even all of it, as the following verse shews.

Ver. 21. *And he washed the inwards and the legs in water, &c.*] The one being taken out, the other cut off: *and Moses burnt the whole ram upon the altar*: it was a *burnt-sacrifice for a sweet savour*, and an offering made by fire unto the Lord; *as the Lord commanded Moses*; see Exod. xxix. 18.

Ver. 22. *And he brought the other ram, the ram of consecration, &c.*] Or *filling*^b, or *fulnesses*; because, as Jarchi says, these filled and perfected the priests in their priesthood; this was the finishing and consum-

mation of their consecration: what is said in this and the three following verses is the same as is ordered, Exod. xxix. 19, 20, 21, 22. and needs no further explanation; see the notes there.

Ver. 26. *And out of the basket of unleavened bread, &c.*] Moses was ordered to take, ver. 2. *that was before the Lord*; being brought to the tabernacle, where now the Lord had taken up his residence: *he took one unleavened cake*; which had no oil in it or upon it: *and a cake of oiled bread*; which was mixed and tempered with oil: *and one wafer*; which was anointed with oil: *and put them upon the fat, and upon the right shoulder*; of the ram of consecration, which he took from it, and laid the cakes uppermost upon them.

Ver. 27. *And he put all upon Aaron's hands, and upon his son's hands, &c.*] The fat and the right shoulder, with the cakes upon them: *and waved them for a wave-offering before the Lord*; see the note on Exod. xxix. 24.

Ver. 28. *And Moses took them from off their hands, &c.*] After they had been waved before the Lord: *and burnt them upon the altar, upon the burnt-offering*; of the other ram; or after that burnt-offering, as Jarchi, who observes, that we do not find that the shoulder of the peace-offerings was offered in any place but this, for it belonged to the priest; but this being at the consecration of the priests, it was offered to the Lord by Moses, to whom it seems to have belonged, as the breast also, but that was not burnt, but eaten: and the same writer affirms, that Moses ministered all the seven days of the consecration in a white shirt, or surplice; and that he might wear a linen coat, as priests did, is not improbable, since he now officiated as one: *they were consecrated for a sweet savour*; acceptable to the Lord, and so the priests, Aaron and his sons likewise, on whose account they were made: *it is an offering made by fire unto the Lord*; the fat, the shoulder, and the cakes.

Ver. 29. *And Moses took the breast, &c.*] Of the ram of consecration: *and waved it for a wave-offering before the Lord*; this Moses seems to have waved with his own hands, and not upon the hands of Aaron and his sons, putting his under them, as in the wave-offering of the fat, shoulder, and cakes, and for which the following words seem to give a reason: *for of the ram of consecration it was Moses's part*: the breast of it was his: *as the Lord commanded Moses*; see Exod. xxix. 26.

Ver. 30. *And Moses took of the anointing oil, and of the blood which was upon the altar, &c.*] Which was sprinkled upon the altar round about, ver. 24. and these two seem to be mixed together, since it follows: *and sprinkled it upon Aaron, &c.* see the note on Exod. xxix. 21.

Ver. 31. *And Moses said unto Aaron, and to his sons, &c.*] After he had offered the bullock, the two rams, and cakes of unleavened bread for the consecration of them: *boil the flesh at the door of the tabernacle of the congregation*; the remainder of the flesh of the ram of consecration, which was all but the fat, the shoulder, and the breast: *and there eat it with the bread that is in*

^a Geograph. l. 15. p. 504.

^y Omentum in flamma pingue, &c. Catullus.

^z Tot tibi cum in flammis, &c. Satyr. 2.

^a Hist. Animal. l. 3. c. 17.

^b חֲמִילֵי הַמִּלְחָמָה plenitudinum, Montanus; impletionum, rei potius completionum, Drusius; Heb. impletionum, Piscator.

the basket of consecration; what was left of that, there being one cake of a sort taken out of it and burnt: as I commanded, saying, Aaron and his sons shall eat it; see Exod. xxix. 32.

Ver. 32. *And that which remaineth of the flesh and of the bread, &c.]* Until the next morning, which could not be eaten by Aaron and his sons: *shall ye burn with fire;* that it might not be corrupted, nor put to common nor superstitious uses.

Ver. 33. *And ye shall not go out of the door of the tabernacle of the congregation in seven days, &c.]* Which was the time of their consecration, so long it lasted; and they had provision enough every day from the ram of consecration, whose flesh they were to boil and eat. The Jewish writers^c are puzzled where they should ease nature, since the place was holy; but the orders are not to be considered as so strict but that they might go in and out, though they were not to stay long, or to attend to any other business; and it was always necessary there should be some upon the spot, keeping the Lord's charge in their turns; and it was always requisite that they should also sleep alternately; for it cannot be thought that they should be all this time without rest, any more than without food: *until the days of your consecration be at an end;* which were to continue so long: *for seven days shall he consecrate you;* that is, Moses, who here speaks of himself in the third person, as appears from Exod. xxix. 35. Aben Ezra observes, that the word *end* is wanting, and that the sense is, at the end of seven days he shall consecrate you, finish their consecration; all the seven days he was doing it, and at the end of the seventh concluded it.

Ver. 34. *As he hath done this day, so the Lord hath commanded to do, &c.]* The same were to be repeated every day until the seven days were ended; so Jarchi and Aben Ezra; the former of these observes, that their Rabbins explain the phrase *to do*, in the preceding clause, of the business of the red heifer, and that which follows, *to make an atonement for you*, of the business of the day of atonement; and say, that it may

be learned from hence that the high-priest was obliged to be separate (from his own house and family) seven days before that, and so the priest that burned the red heifer; and the same is observed by other Jewish writers^d: but this refers to neither of these cases, but to the present consecration of Aaron and his sons, and the making atonement by sacrifice for them, and the sanctification of them to minister in the priest's office.

Ver. 35. *Therefore shall ye abide at the door of the tabernacle of the congregation, &c.]* Or rather *within* it, as Noldius renders it, since they were not to go out of the door of it, ver. 33. whereas our version seems to leave it undetermined whether they abode without the door or within; where they were to continue, *day and night, seven days;* even the seven days of their consecration: *and keep the charge of the Lord, that ye die not;* not the charge of the tabernacle, and the service of it committed to them upon their investiture with their office, hereafter to be observed by them; but what was charged upon them to attend unto, during the seven days of their consecration; and the penalty being death in case of failure, was to make them more careful and cautious of transgressing; and which was the more necessary, as they were to be pure and holy at their entrance upon their work: and though this may seem somewhat severe, yet the aggravation of their sin would be the greater, as it was to a sacred and honourable work they were called, and to which they were now consecrating; and as what was required of them was what might easily be complied with: however Moses, to shew that this was not of himself, but by divine authority, adds, *for so I am commanded;* that is, to declare unto them, that if they did not punctually observe the above orders, they must expect to die.

Ver. 36. *So Aaron and his sons did all things which the Lord commanded by the hand of Moses.]* They submitted to have them done to them, and for them, what was done on the first day of their consecration, all the rest of the days; and they kept within the tabernacle all that time as was enjoined them.

C H A P. IX.

AARON and his sons, being consecrated to and invested with the priest's office, are called upon to the exercise of it, to offer a sin-offering and a burnt-offering for themselves, and all sorts of offerings, a sin-offering, a burnt-offering, peace-offerings, and a meat-offering, for the people; and a promise is made for their encouragement, that the glory of the Lord would appear to them, ver. 1—7. and which were in their course accordingly offered; first, Aaron's sin-offering for himself, ver. 8—11. then his burnt-offering, ver. 12—14. after that the several offerings of the people before mentioned, ver. 15—21. when Aaron and Moses blessed the people, the one as soon as he had done offering, and both together when they came out of the tabernacle, ver. 22, 23. upon which a fire came forth from the Lord, and consumed the burnt-offering upon the altar, ver. 24.

^c Aben Ezra, Hiscuni in loc.

Ver. 1. *And it came to pass on the eighth day, &c.]* When the seven days of consecration were ended, as Ben Gersom, the day following them, so soon was Aaron called to the execution of his office; and so both the Targum of Jonathan and Jarchi make it to be the eighth day of the consecration, or the day after the anointing of Aaron and his sons, and which they both say was the beginning, or first day of Nisan, the day the tabernacle was erected by Moses: but that seems to have been set up before the consecration; rather this was, as Aben Ezra says, the eighth day of the month Nisan or March, and was the eighth day of the consecration, which began at the first day, on which day the tabernacle was set up, Exod. xl. 2: that *Moses called Aaron and his sons, and the elders of Israel;* Aaron and his sons to enter upon their office, by

^d Maimon. & Bartenora in Misn. Yoma, c. 1. sect. 1. & in Parah, c. 3. sect. 1.

offering sacrifices for themselves, and for the people, and the elders to be witnesses thereof.

Ver. 2. *And he said unto Aaron, &c.]* In the presence of the people of Israel: *take thee a young calf for a sin-offering*; one not exceeding a year old, as in ver. 3. but this was not for the sin of making the calf only, to which the Jewish writers restrain it, but for all other sins of his, which it was necessary should be expiated before he offered sacrifices for the sins of others: *and a ram for a burnt-offering*; being a strong and innocent creature, was a proper emblem of Christ, the Lamb of God, that takes away by his sacrifice the sins of men: *without blemish*; this character belongs, as Aben Ezra observes, both to the calf and ram, which were both to be without spot, and so proper types of Christ the Lamb without spot and blemish, free both from original and actual sin: *and offer them before the Lord*; on the altar of burnt-offering, which stood in the court of the tabernacle near where Jehovah was, to whom every sacrifice for sin was to be offered, being committed against him, and whose justice must be satisfied for it.

Ver. 3. *And unto the children of Israel thou shalt speak, &c.]* That is, Aaron should speak to them, for being now high-priest, Moses had no more to do with the sacrifices of the people, but it was incumbent on Aaron to call upon them to bring them to him such as the Lord by this law required of them: *saying, take ye a kid of the goats for a sin-offering*; this creature fitly represented Christ as made sin, and an offering for sin, in the room of his people: *and a calf, and a lamb*; both of them, as before observed, were proper emblems of Christ in his strength and innocence, sometimes called the fatted calf, and frequently the Lamb of God, Luke xv. 23. John i. 29, 36: *both of the first year, without blemish, for a burnt-offering*; denoting the tenderness of Christ, his spotless purity, and painful sufferings.

Ver. 4. *Also a bullock and a ram for peace-offerings, to sacrifice before the Lord, &c.]* An offering being made for the atonement of sin, and the gift of a whole burnt-offering accepted by the Lord upon that, peace-offerings were to be sacrificed thereupon; one part of which belonged to the Lord, as the fat and the blood; another part to the priest, as the shoulder and the breast; and the rest to the owners to make a feast with, expressive of the peace and joy which arise from the expiation and atonement of sin, by the great sacrifice of Christ, in commemoration of which a feast is kept by the Lord's people: *and a meat-offering mingled with oil*; with oil-olive; each of these offerings are treated of in the preceding chapters, where an account is given of them, and the mystery of them explained: *for to-day the Lord will appear unto you*; or *and to-day*, as in ver. 6. so Noldius*; for this is not observed as a reason why the sacrifices were to be offered, but as a promise of the divine appearance, as an encouragement thereunto; and may have special respect to some visible splendour and lustre of the divine glory more than ordinary; and particularly to the fire that should come out from before the Lord, and consume the sacrifice, ver. 24. and so Ben Gersom interprets it. And this being on the eighth day of the consecration of the priests, may lead our thoughts to the day when our

great High-priest rose from the dead, the day after the seventh, or the Jewish sabbath, even on the eighth day, or first day of the week, on which he made frequent appearances to his disciples; see Mark xvi. 9, 12, 14. John xx. 19, 26.

Ver. 5. *And they brought that which Moses commanded before the tabernacle of the congregation, &c.]* That is, Aaron and his sons, and all the children of Israel, as the Targum of Jonathan paraphrases it. All the above sacrifices they brought into the court of the tabernacle to be offered up: *and all the congregation drew near, and stood before the Lord*; that is, the elders of Israel, who were called together, ver. 1. the heads of the tribes who represented the people; as many as well could be admitted into the court no doubt were, to be spectators of Aaron and his sons officiating first in their new office, and to see their own sacrifices offered; and they stood over-against where was the symbol of the divine Presence; and the Targum of Jonathan says, they stood with a perfect heart; and no doubt but they were heartily sincere and upright in their sacrifices, as they had been in their donations toward the building of the tabernacle, and providing things belonging to it; and they stood with all humility, reverence, and devotion.

Ver. 6. *This is the thing which the Lord commanded that ye should do, &c.]* Namely, what they had done, bring the creatures and things for sacrifice they had: *and the glory of the Lord shall appear unto you*; either Christ, the brightness of his Father's glory, in a human form, as a presage of his future incarnation, as he frequently did; or some more than ordinary refulgence of glory breaking out of the holy of holies, where God had now taken up his dwelling between the cherubim; or, as Aben Ezra explains it, the fire that should go out from him, and consume the sacrifice, which would be a demonstration of his presence with them, and of his acceptance of the sacrifice.

Ver. 7. *And Moses said unto Aaron, &c.]* This is only observed to shew, that as Aaron did not take upon him this office of himself, but was called unto it, and invested with it, by the appointment of God, so neither did he enter upon it but through the call of God by Moses, in the sight of the congregation: *go unto the altar, and offer thy sin-offering, and thy burnt-offering*; the young calf and ram: *and make an atonement for thyself and for the people*; first for himself, and then for the people; for, as Aben Ezra says, a man cannot atone for another until he is pure from all sin; which is a character-only to be found in Christ, our great High-priest, and so a proper person to atone for and take away the sins of others: hence the priests under the law, with their sacrifices, could never take away sin really, only typically; and this shews the imperfection of the Levitical priesthood, that the priests of that order were obliged to offer first for their own sins; this our high-priest, of another order, needed not to do; see Heb. vii. 27, 28. *and offer the offering of the people, and make atonement for them*; typical of the true and full atonement made by Christ, when he offered himself without spot to God: *as the Lord commanded*; Aaron to do, and as he commanded Christ, his son and our surety, the antitype of Aaron, John x. 18. and xiv. 31.

Ver. 8. *Aaron therefore went unto the altar, &c.]* Of

burnt-offering, freely and cheerfully, at the direction and introduction of Moses, who acted in this affair in the name of the Lord: *and slew the calf of the sin-offering, which was for himself*; which was to be offered first, as it was proper it should, that, atonement being made for his sins, his after burnt-offering might be accepted with God, and he be fit to offer the sacrifices of the people: the calf he slew on the north side of the altar, where all the sin-offerings and burnt-offerings were slain; see ch. i. 11. and vi. 25.

Ver. 9. *And the sons of Aaron brought the blood unto him, &c.*] The blood of the calf of the sin-offering, which they had received in a basin when it was slain: *and he dipped his finger in the blood, and put it upon the horns of the altar*; the four horns of it, as Moses had done at his consecration, which was an example to him, ch. viii. 15. This was typical of the blood of Christ, to which persons may have recourse from the four quarters of the world for atonement and pardon: *and poured out the blood at the bottom of the altar*; what remained after he had put what was proper on the horns of it.

Ver. 10. *But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar, &c.*] The Septuagint version is, *he offered them*: as the Lord commanded Moses; see ch. iv. 8, 9.

Ver. 11. *And the flesh and the hide he burnt with fire without the camp.*] With common fire, for the fire from the Lord came only upon the altar, which perhaps may be the reason of this expression being used when any thing was burnt without the camp, and not on the altar, see Exod. xxix. 14. Lev. viii. 17. Jarchi observes, that we do not find a sin-offering burnt without the camp but this; which is a great mistake; see ch. iv. 11, 12, 20, 21. and viii. 17.

Ver. 12. *And he slew the burnt-offering, &c.*] The ram, which was for himself also; this he slew at the north side of the altar, ch. i. 11. *and Aaron's sons presented unto him the blood*: which they had received into a basin, when it was slain: *which he sprinkled round about upon the altar*; as he had seen Moses do before him, ch. viii. 19.

Ver. 13. *And they presented the burnt-offering to him, &c.*] After it was cut in pieces, as the ram of the burnt-offering was by Moses, ch. viii. 20. and so it was done to this, as appears by what follows: *with the pieces thereof, and the head, and he burnt them upon the altar*; the Septuagint version is, *he put them on the altar*.

Ver. 14. *And he did wash the inwards and the legs, &c.*] As Moses also had done, ch. viii. 21. *and burnt them upon the burnt-offering on the altar*; upon the pieces, and the head, before mentioned, said to be burnt, or after the burnt-offering, after they were burnt: the Septuagint version is as before.

Ver. 15. *And he brought the people's offering, &c.*] To the altar, having offered his own first: *and took the goat, which was the sin-offering for the people, and slew it*; where he had slain his own: *and offered it for sin, as the first*; the first offering he offered for himself, which was of the same sort.

Ver. 16. *And he brought the burnt-offering, &c.*] The calf and the lamb, ver. 3. *and offered it accord-*

ing to the manner; judgment, ordinance, and appointment of God respecting that sort of offerings; see ch. 1.

Ver. 17. *And he brought the meat-offering, &c.*] Made of fine flour, with oil and frankincense put upon it, see ch. ii. 1. *and took a handful thereof, and burnt it upon the altar*; see ch. ii. 2, 3. *beside the burnt-sacrifice of the morning*; the daily morning sacrifice, which was not to be omitted on account of these extraordinary sacrifices, both for the priest and for the people; or after the burnt-sacrifice of the morning; for no sacrifice was offered up before that: so Jarchi.

Ver. 18. *He slew also the bullock and the ram, a sacrifice of peace-offerings, which was for the people, &c.*] That they might feast, rejoice, and be glad that atonement was made for their sins, and their gifts and sacrifices accepted of God, see Rom. v. 11. *and Aaron's sons presented unto him the blood*; of the peace-offerings, the bullock and the ram, which they had received into a vessel as they were killing: *which he sprinkled upon the altar round about*; as he did with the blood of his own burnt-offering, ver. 12.

Ver. 19. *And the fat of the bullock, and of the ram, &c.*] Which in all offerings was the Lord's, and was burnt, see ch. iii. 16. *the rump*; or tail of the ram; which in those countries was very large, and had a great deal of fat upon it; see the note on Exod. xxix. 22. and on ch. iii. 9. *and that which covereth the inwards*; called the omentum: *and the kidneys, and the caul above the liver*; and the fat that was upon each of these: Ben Gersom observes, that the kidneys and liver are mentioned last, to shew that they were laid uppermost in waving (after directed to), that the owners might be stirred up, or moved by these things.

Ver. 20. *And they put the fat upon the breasts, &c.*] Both of the bullock and of the ram, whilst they were waving: *and he burnt the fat upon the altar*; after having been waved.

Ver. 21. *And the breasts and the right shoulder, &c.*] The breasts of the bullock and the ram, and the right shoulders of them both: *Aaron waved for a wave-offering before the Lord*; which was given to him as his part of the peace-offerings, after they had been thus waved before the Lord; whereby an acknowledgment was made that he was Lord of all, and had a right to all they had; in token of which these parts were given to his priests towards their maintenance: *as Moses commanded*; see Exod. xxvii. 27, 28. Lev. vii. 34, 35, 36.

Ver. 22. *And Aaron lifted up his hand towards the people, and blessed them, &c.*] After he had offered the above sacrifices both for himself and them: the manner of the priests lifting up their hands when they blessed is thus described; in the provinces the priests lift up their hands to their shoulders, and in the sanctuary above their heads, excepting the high-priest, who did not lift up his hands above the plate of gold: but R. Judah says, the high-priest lift up his hands above the plate, as it is said Lev. ix. 22. ^f; the modern Jews describe it thus^g, they lift up their hands to their shoulders, and they lift up the right hand somewhat higher than the left; then they stretch out their hands,

^f Mian. Sotah, c. 7. sect. 6.

^g Schulchan Aruch, par. 1. Orach Chayim, c. 128. sect. 12.

and part their fingers, and frame them so as to make five airs; between two fingers and two fingers one air, and between the fore-finger and the thumb, and between the two thumbs; they spread out their hands so, that the middle (or palm) of the hand may be towards the earth, and the back part of it towards heaven: Aaron lift his hands upwards, signifying from whence he implored the blessing, and towards the people on whom he desired it might descend; in this he was a type of Christ, who, after he had offered himself a sacrifice for the sins of his people, when he was risen from the dead and about to ascend to heaven, blessed his disciples, Luke xxiv. 50, 51. in Christ the saints are blessed with all spiritual blessings; by him they are procured for them, through his blood, sacrifice, and satisfaction; and he ever lives to make intercession for the application of them to them, see Eph. i. 3. Gal. iii. 13, 14. Acts iii. 26. *and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings; from the altar with joy, as the Targum of Jonathan; being glad he had done his service with acceptance; he is said to come down, there being a rise or ascent to the altar, which, as Aben Ezra observes, was three cubits high, and therefore it is with propriety said he came down; which he did as soon as he had made an end of offering all the sacrifices.*

Ver. 23. *And Moses and Aaron went into the tabernacle of the congregation, &c.]* They went out of the court where the altar of burnt-offering stood, and where Aaron had been offering the sacrifices; and they went into the holy place, where stood the altar of incense, the shew-bread table, and the candlestick; and it is probable Moses went in with Aaron thither, to shew him how to offer the incense, to order the shew-bread on the table, and to light and trim the lamps of the candlestick; and so Jarchi observes, that he went in to teach him concerning the business of the incense; but it may be, it was also to pray for the people, as the Targum, and for the Lord's appearance to them, as was promised and expected, and that fire might descend on the sacrifices as a token of acceptance of them, as Aben Ezra notes: *and came out, and blessed the people; Aaron had blessed them before, but now both Moses and Aaron blessed them, atonement being made by the sacrifice of Christ, and law and justice thereby fully satisfied; Christ and the law agree together in the blessing of the Lord's people; way was hereby made for the communication of blessings to them, consistent with the law of God, and his holiness and justice, Gal. iii. 10, 13, 14: and the glory of the Lord appeared unto all the people; some visible signs of his glory, some very great splendour or lustre, or breaking forth of his glory; or Christ, the glory of the Father, appeared in an human form, as a pledge of his future incarnation, when all the above sacrifices, which were types of him, would have their accomplishment; and this being immediately upon the offering of them, may signify that the glory of God greatly appears in the sacrifice and satisfaction of Christ, and in the redemption and salvation of his people in that way, Psal. xxi. 4. and lxxxv. 10. and the glorious and gracious presence of God is enjoyed by his people, in*

consequence of the propitiatory sacrifice of Christ, which was signified by the mercy-seat, from whence the Lord communed; and it is through Christ, his blood and sacrifice, saints have access to God, and fellowship with him, Eph. ii. 18. and iii. 12. 1 John i. 3.

Ver. 24. *And there came a fire out from before the Lord, &c.]* Either from heaven, or from the holy of holies, where was the symbol of the divine Presence, and Jehovah had now took up his residence: *and consumed upon the altar the burnt-offering, and the fat;* according to Aben Ezra, the burnt-offering of Aaron, and of the people, and of the daily sacrifice, for so it is written, besides the burnt-offering of the morning, ver. 17. and the fat of the calf and ram of Aaron, and of the goat, ox, and ram of the people, which though they were laid upon the altar at the time of their offering, yet it is thought by some they were not burnt till now: it is a conjecture of Bishop Patrick's, that this burnt-offering was the burnt-offering of the evening sacrifice, which was consumed by the fire from the Lord; he supposes that the offering of the above sacrifices had taken up the whole day, from the time of the morning sacrifice until the evening; and that all the others sacrifices were burnt with common fire, but this with fire from the Lord; but then, what was the fat that was consumed? however, this was a token of acceptance; in like manner as it descended on the sacrifice of Abel, as is thought, Gen. iv. 4. and on the sacrifices offered at the dedication of the temple, 2 Chron. vii. 1. and on the burnt-sacrifice of Elijah, 1 Kings xviii. 38. testifying the divine approbation and acceptance of them: for though in the mystery, the fire may design the wrath of God as a consuming fire, which was very distressing to Christ, and brought him to the dust of death; yet, with respect to the persons for whom this sacrifice was offered, it denotes acceptance of it, that it was an offering by fire, and of a sweet-smelling savour to God, his law and justice being satisfied, and having honour done them: concerning this fire, and the perpetual burning of it, see the note on ch. vi. 12, 13. The Heathens, in imitation of this, have pretended to have fire come down also from heaven on their altars, as the Brahmans, among the Indians, taken notice of in the above note. And so Solinus^b speaks of the Vulcanian hill in Sicily, where they that serve in sacred things lay wood of vines on the altar, but put no fire; and if God is present (and so the sacrifice is approved) the branches, though green, will take fire of themselves, and a flame is kindled by the deity sacrificed to, no one setting them on fire. And Servius says^c, that with the ancients fires on altars were not kindled, but they procured a divine fire by their prayers, which kindled on the altars; but these were mere pretences, and juggling tricks, in which they were assisted by Satan to vie with this wonderful appearance of God in the acceptance of the sacrifice of his people: *which when all the people saw, they shouted, and fell on their faces; Aaron blessing them, and the appearance of the glory of God unto them, no doubt, gave them joy and pleasure, as the spiritual blessings by Christ, and the gracious presence of God do to his people, Psal. ciii. 1—4. and iv. 6, 7. but what filled them with joy unspeakable was the*

^a Polyhistor. c. 11.

^c In Virgil. Æneid. l. 12. ver. 200.

acceptance of their sacrifices, as typical of the sacrifice of Christ, and atonement by it, which made them shout, and the court to ring with it; and yet fell down on

their faces with all reverence and humility, under a sense of the divine Majesty being so near unto them, in this sensible token of his presence.

C H A P. X.

THIS chapter begins with the sin and punishment of two sons of Aaron, Nadab and Abihu, ver. 1—5. for whose death Aaron and his sons are commanded not to mourn, nor to depart from the tabernacle, ver. 6, 7. and an order is given, prohibiting the priests from drinking wine when they went into it, ver. 8—11. the law of eating holy things, both those that were more, and those that were less holy, is enjoined, ver. 12—15. and the flesh of the sin-offering not being eaten, but burnt, Aaron's sons are blamed for it, for which he makes an apology to the satisfaction of Moses, ver. 16—20.

Ver. 1. *And Nadab and Abihu, the sons of Aaron, &c.]* His two eldest sons, as seems from Exod. vi. 23: *took either of them his censer*; a vessel in which coals of fire were put, and incense upon them, and burnt it, and so it follows: *and put fire therein, and put incense thereon*; which, as Aben Ezra says, was on the eighth day, that is, of their consecration, the day after their consecration was completely finished, and the same day that Aaron had offered the offerings for himself and for the people, see ch. ix. 1: *and offered strange fire before the Lord*; upon the golden altar of incense, which stood in the holy place right against the vail, within which were the ark, mercy-seat, and cherubim, the symbol and seat of the divine Majesty: this fire was not that which came down from heaven, and consumed the sacrifice, as related at the end of the preceding chapter, but common fire, and therefore called strange; it was not taken off of the altar of burnt-offering, as it ought to have been, but, as the Targum of Jonathan, from under the trivets, skillets, or pots, such as the flesh of peace-offerings were boiled in, in the tabernacle; *which he commanded not*; yea, forbid, by sending fire from heaven, and ordering coals of fire for the incense to be taken off of the altar of burnt-offering; and this, as Aben Ezra observes, they did of their own mind, and not by order. It does not appear that they had any command to offer incense at all at present, this belonged to Aaron, and not to them as yet; but without any instruction and direction they rushed into the holy place with their censers, and offered incense, even both of them, when only one priest was to offer at a time, when it was to be offered, and this they also did with strange fire. This may be an emblem of dissembled love, when a man performs religious-duties, prays to God, or praises him without any cordial affection to him, or obeys commands not from love, but selfish views; or of an ignorant, false, and misguided zeal, a zeal not according to knowledge, superstitious and hypocritical; or of false and strange doctrines, such as are not of God, nor agree with the voice of Christ, and are foreign to the Scriptures; or of human ordinances, and the inventions of men, and of every thing that man brings of his own, in order to obtain eternal life and salvation.

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Ver. 2. *And there went out fire from the Lord, &c.]* They sinned by fire, and they were punished by fire, either from heaven, or from the most holy place, where the Lord dwelt between the cherubim; this was of the nature of lightning, as appears by what follows: *and devoured them*; not reduced them to ashes, for neither their bodies nor their clothes were burnt with this fire, as is clear from ver. 4, 5. but their lives were destroyed, they were exanimated, their souls were separated from their bodies by it, and they died; which is often the case by the lightning, that the clothes of those who are killed with it are untouched, and scarce any marks of violence on their bodies; and so the Targum of Jonathan says of these, their bodies were not burnt: *and they died before the Lord*; upon the spot where they were offering incense, in the holy place, over-against the most holy place. This was very awful, like the case of Ananias and Sapphira, and may seem severe: it was for the terror of others in the priesthood, or who should come after, to take care that they performed their office according to the divine precepts, and brought in no innovation into their service. And when it is considered that these were the sons of the high-priest, newly invested with an high and honourable office, and just had the laws of the priesthood delivered unto them, and yet deviated from them as soon as in their office, and very probably, from what follows, went drunk into their service, their sin will appear aggravated, and the punishment less severe. This shews there's nothing in carnal descent, these were the sons of Aaron the high-priest, that acted this part, and came to this end; the proneness of men to transgress the laws of God as soon as given them; thus the people of Israel fell into idolatry as soon as the moral law was given; and here the priests, as soon as the ceremonial laws, relating to the priesthood, were delivered to them; and also that the law made sinful men priests, and that the Levitical priesthood was imperfect; and that no order of men are free from sin, or exempt from punishment: and the whole of the divine conduct in this affair may lead us to observe how jealous God is in matters of worship; how much he dislikes hypocrites, and formal professors; how severe he will be against such who bring in strange doctrines; what will be the fate of the contemners of Gospel doctrines and ordinances; and how much he resents those who trust in themselves, and their works, and bring in any thing of their own in the business of salvation, which is strange fire, sparks of their own kindling, a burning incense to their own drag, and sacrificing to their own net.

Ver. 3. *And Moses said unto Aaron, &c.]* Upon this awful occasion, and in order to quiet and humble him under the mighty hand of God: *this is it that the Lord spoke, saying*; but when he spoke it, and where

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it is said and recorded, is not so very clear; it might have been said, and yet not recorded, or the substance of it may be recorded, though not in the express words here delivered; it may refer, as some think, to Exod. xix. 22, or else to Exod. xxix. 43. which seems to come nearest to what follows, so Jarchi: *I will be sanctified in them that come nigh me*; in the priests that drew nigh to him, and offered sacrifice and burnt incense to him; by these he expected to be sanctified, not to be made holy, but to be declared to be so, and obeyed and worshipped as such; as he is, when his commands and ordinances are observed, as he would have them be, in faith and fear, which were not done by these sons of Aaron; and therefore the Lord, by the punishment he inflicted, shewed himself to be an holy, righteous, and jealous God: *and before all the people I will be glorified* as he is when he is believed and trusted in; when his worship is carried on in his own house, according to his will; when his ordinances are kept as they were delivered, and when he is revered in the assembly of his saints; all which were wanting in this case. And this may also have respect to the glory of divine justice, in the public punishment of the sin of those men, that since he was not glorified by them before the people in the way of their duty, he would glorify himself in their punishment: *and Aaron held his peace*: was in a stupor, as the Septuagint, quite amazed, thunderstruck, as we say; he was silent, said not one word against what was done; murmured not at the providence, nor complained of any severity, but was patient under the hand of God, and resigned to his will; and since God was sanctified and glorified, he was contented.

Ver. 4. *And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, &c.*] Uzziel was a son of Kohath, a brother of Amram, the father of Aaron, and so Aaron's uncle, as here; he had four sons, two of which are here mentioned as called by Moses; these were first-cousins to Aaron, and second to his sons; see Exod. vi. 18. 22: *and said unto them, come near*; it is very probable they were in the court of the tabernacle, being Kohathites, of the tribe of Levi; but not being priests, had no right to go into the holy place, where the two sons of Aaron lay dead, without a special order for it, which they here had for this time, and upon this occasion: *carry your brethren from before the sanctuary, out of the camp*; the sons of Aaron are called their brethren, though but cousins, it being usual to call any relations brethren, and even if only of the same tribe, yea, of the same nation. Now these were ordered to take the dead bodies of Aaron's sons out of the holy place, and out of the tabernacle, even from before it, which, as Aben Ezra says, was the court over-against the camp; and they were to carry them out of the camp into some field, or place adjacent, and there bury them; it not being usual in those times to bury in cities and towns, and much less in places devoted to sacred worship, as the tabernacle was; and therefore they were carried from both the sanctuary and the camp: it is an observation of Aben Ezra, that "some say the incense was before

"the altar of burnt-offering, and the Levites entered "there;" but if by incense is meant the altar of incense, the place where these sons of Aaron offered theirs, that was in the holy place, and not in the court, where stood the altar of burnt-offering: but they seem to mean as if their incense was offered in another place, and not on the altar, somewhere in the court, and before you come to the altar of burnt-offering; and so the persons Moses called could come in thither, and take up their bodies there fallen: but the same writer observes, that others say, that "it "was upon the altar of incense (*i. e.* that their incense "was offered), and Moses brought them out of the tabernacle of the congregation," and then called these men to carry them from thence without the camp.

Ver. 5. *So they went near, &c.*] To the place where the bodies lay, having an order from Moses so to do, let them have been where they will; and carried them in their coats out of the camp, as Moses had said: or bid them do; they took them up in their clothes as they found them, and carried them in them; not that these men carried them in their own coats, but in the coats of the dead, as Jarchi expresses it; and had them without the camp, and there buried them, probably in their coats in which they had sinned, and in which they died: the Targum of Jonathan says, they carried them on iron hooks in their coats, and buried them without the camp.

Ver. 6. *And Moses said unto Aaron, and unto Eleazar, and unto Ithamar, his sons, &c.*] His two younger sons, which yet remained; and so the Septuagint version adds, as in ver. 12, 16. *uncover not your heads*; that is, do not take off your mitre, as the Septuagint version; or the bonnets which they wore in the time of their ministry; for the Jewish priests always had their mitres and bonnets on when they sacrificed; in imitation of which, the Heathens had their heads covered when they offered their sacrifices^k: now it was the way, or custom of a mourner, as Ben Melech observes, to remove his mitre, bonnet, or tiar, from his head; but in this case, that no sign of mourning might be shewn, Aaron and his sons are forbid to uncover the head: the Targum of Onkelos is, "don't "increase the hair," or nourish it, or suffer it to grow, as Jarchi and Ben Gerson interpret it: now in times of distress and mourning they used to let the hair grow, whether on the head or beard, see 2 Sam. xix. 24. and in this the Jews were imitated by the Egyptians, contrary to other nations; the priests of the gods in other places, says Herodotus^l, took care of their hair (or wore their hair), in Egypt they are shaved; with others the custom is, for the head immediately to be shaved at funerals; but the Egyptians, at death, suffer their hair to grow in the parts before shaved; but this custom with the Jews, though at other times used, is here forbid Aaron and his sons: *neither rend your clothes*, which was sometimes done at the report of the death of near relations, as children, in token of mourning, Gen. xxxvii. 34. Job. i. 20. but here it is forbid, that there might be no sign of it: it is a particular word that is here used: Ben Melech says,

^k Purgareo velare comas, &c. Virgil. Æneid, l. 3. Vid. Kipping. Rom. Antiqu. l. 1. c. 12. sect. 17. p. 495.

^l Euterpe vive, l. 2. c. 30.

there is a difference between rending and tearing; tearing is in the body of a garment where there is no seam, but rending (which is what is here meant) where there is a seam: the priests rending their garments was after this manner, according to the Jewish canons^m, "an high-priest rends below and a common priest "above;" that is, as one of their commentatorsⁿ interprets it, the former rends the extreme part of his garment next the feet, and the latter at the breast near the shoulder; but in this case no rent at all was to be made: *lest ye die, and lest wrath come upon all the people*; so very provoking to God would be any signs of mourning in Aaron and his sons, on this account: *but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled*; though Aaron and his sons might not mourn on this occasion, the whole body of the people might, though not bewail so much the death of the persons, as the cause of it; and be concerned for the awful judgment of God, and for the wrath that was gone forth, lest it should proceed and destroy others also, all being sinners.

Ver. 7. *And ye shall not go out from the door of the tabernacle of the congregation, lest ye die, &c.*] That is, they were not to relinquish the service of the sanctuary, on the account of the death of these relations of theirs, and through grief for it, but go on in it; not Aaron on account of his children, nor his sons on account of their brethren: from hence, says Ben Gerson, we learn, that whatsoever priest leaves his service, and goes out of the sanctuary, is guilty of death: some think the seven days of consecration were not quite over, during which time Aaron and his sons were obliged to continue there, on pain of death, ch. viii. 33, 35. but it is pretty plain those days were over, and that it was the day after the consecration was finished; see ch. ix. 1. and the note on ver. 2. wherefore this respects their continuance in the tabernacle on the day the above affair happened, and they were obliged to continue in and go through the service of the day, notwithstanding that: *for the anointing oil of the Lord is upon you*; a learned man^o infers from hence, that this affair happened within the days of consecration, they being every day afresh anointed with oil, at least had it, with the blood of the sacrifices, sprinkled on them, on their garments, taking it in the strict sense, for the oil being still upon them; whereas it seems only to signify, that inasmuch as they were consecrated with oil to the priest's office, they were under obligation to continue and perform their service without being let or hindered by what had happened: *and they did according to the word of Moses*; they shewed no tokens of mourning on account of the dead, and did not offer to go out of the tabernacle and leave their service.

Ver. 8. *And the Lord spake unto Aaron, &c.*] Because he was a prophet, Aben Ezra says; but the reason rather seems to be, because he was the high-priest, and now invested with his office, and in the execution of it, and therefore the following law respecting the priest's drinking of wine was given: some say, as the same writer observes, that God spake to him by Moses;

but it rather seems that he spoke to Aaron immediately: according to Jarchi, this order was delivered to him as a reward for his silence, and to do honour to him on that account: *saying*; as follows.

Ver. 9. *Do not drink wine or strong drink, &c.*] This law following upon the affair of Nadab and Abihu has caused some to think, and not without some reason, that they were drunk with wine or strong drink, when they offered strange fire; and indeed it is hardly to be accounted for upon any other foot that they should do it; but having feasted that day upon the peace-offerings, and drank freely, it being the first day of their entrance on their office, they were, it may be supposed, elated and merry, and drank more than they should; wherefore this law was given, to restrain from such a disorderly and scandalous practice; not only wine, which is inebriating, but strong drink also is forbidden, which, as Aben Ezra says, is made either of a sort of wheat, or honey, or dates: and so Kimchi^p and Ben Melech on the place after him observe, that this includes whatsoever inebriates, besides wine; and that their doctors say, whosoever drinks milk or honey (they must mean some strong liquor extracted from thence), if he enters into the tabernacle he is guilty: *thou nor thy sons with thee*; the Targum of Jonathan adds, as did thy sons, who died by the burning of fire; that is, he and his sons were to avoid drinking wine or strong drink to excess, as his two sons had done, which led them to offer strange fire, for which they suffered death: *when ye go into the tabernacle of the congregation, lest ye die*; they might drink wine at other times, in a moderate manner; but it seems by this they were not to drink any at all when they were about to go to service, or to enter into the tabernacle in order to do it: indeed, according to the Jewish canons, every priest that is fit for service, if he drinks wine, it is forbidden him to enter in (to the tabernacle, and so) from the altar (of burnt-offering) and inward (into the holy place); and if he goes in and does his service it is profane (unlawful and rejected), and he is guilty of death by the hand of heaven; and he that drinks the fourth part (of a log) of wine at one time, of wine forty days old; but if he drinks less than a fourth part of wine, or drinks a fourth part and stops between, and mixes it with water, or drinks wine out of the press within forty days (*i. e.* not quite so many days old), though more than a fourth part, he is free, and does not profane his service; if he drinks more than a fourth part of wine, though it is mixed, and though he stops and drinks little by little, he is guilty of death, and his service is profane (or rejected); if he is drunk with the rest of liquors that make drunk, he is forbid to go into the sanctuary; but if he goes in and serves, and he is drunk with the rest of liquors that make drunk, whether of milk or of figs (a strong liquor made of them), he is to be beaten, but his service is right; for they are not guilty of death but on account of wine in the hour of service; and it does not profane service, but being drunken with wine^q: in imitation of this, Heathen priests were forbid wine, and abstained from it,

^m Misn. Horayot, c. 3. sect. 5.

ⁿ Bartenora in ib.

^o Clayton's Chronology of the Hebrew Bible, p. 353.

^p Sepher Shorashim, Rad. שרר.

^q Maimon. Hitchot Biath Hamikdash, c. 1. sect. 1. 2.

particularly the Egyptian priests; of whom it is said¹, some of them never drink any wine, and others taste but a little of it, because it is said to hurt the nerves, to fill the head, or make it heavy, to hinder invention and excite to lust: it shall be a statute for ever throughout all your generations: even to the coming of the Messiah; and now under the Gospel dispensation, though wine in moderation is allowed Gospel ministers, yet they are not to be given to it; it is a shame to any Christian man to be drunk with wine, and more especially a minister, and still more so when in his service; see Ezek. xliv. 21.

Ver. 10. *And that ye may put difference between holy and unholy, &c.*] That being sober they might be able to distinguish between the one and the other; which a drunken man, having his mind and senses disturbed, is not capable of; as between holy and unholy persons, and between holy and unholy things; particularly, as Aben Ezra interprets it, between a sacred place and one that is common, and between a holy day and a common week-day; the knowledge and memory of which may be lost through intemperance; and so that may be done in a place and on a day which ought not to be done, or that omitted on a day and in a place which ought to be done: *and between unclean and clean*; between unclean men and women, beasts and fowls, and clean ones; and between unclean things in a ceremonial sense, and those that are clean, which a man in liquor may be no judge of: hence, as the above writer observes, after this section follow laws concerning fowls clean and unclean, the purification of a woman after child-birth, the leprosy in men, garments and houses, and concerning profluous and menstruous persons; all which the priests were to be judges of, and therefore ought to be sober.

Ver. 11. *And that ye may teach the children of Israel all the statutes, &c.*] Laws, precepts, ordinances, moral, ceremonial, and judicial, which was the business of the priests to do, Mal. ii. 7. but one inebriated with liquor would be incapable of giving instructions about any of those things: *which the Lord hath spoken unto them by the hand of Moses*; particularly those delivered and recorded in Exod. ch. xx. xxii. xxiii. and as not the priests, so neither any other Israelite might instruct², nor indeed would be capable of instructing others when in liquor; and therefore excessive drinking, as it should be carefully avoided by all men, so more especially by those who by their office are teachers of others; see Prov. xxxi. 4, 5.

Ver. 12. *And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar, his sons that were left, &c.*] Of the burning, as the Targum of Jonathan; who survived his other two sons that were burnt, who remained alive, not being concerned with them in their sin, and so shared not in their punishment: *take the meat-offering that remaineth of the offerings of the Lord made by fire*; for all but the handful that was burnt of that kind of offerings belonged to the priests, see ch. vi. 14—18. this meat-offering, according to Jarchi, was the meat-offering of the eighth day, that is, of the consecration, or the day after it was finished,

on which the above awful case happened, ch. ix. 17. and also the meat-offering of Nahshon the son of Aminadab, of the tribe of Judah, who offered his offering first at the dedication of the altar, on the day the tabernacle was set up, which he supposes was on this day, see Numb. vii. 1, 10, 13, now these meat-offerings were not as yet eaten, and which may be true of the first of them, wherefore Aaron and his sons, notwithstanding their mourning, are bid to take it: *and eat it without leaven beside the altar*: the altar of burnt-offering in the court of the tabernacle, as directed ch. vi. 16; see the note there: *for it is most holy*: and so might be eaten by none but holy persons, such as were devoted to sacred services, and only in the holy place, as follows; within hangings, where the most holy things were eaten, as Jarchi, that is, within the court of the tabernacle, which was made of hangings.

Ver. 13. *And ye shall eat it in the holy place, &c.*] Not in that which was properly so called, but in the court of the tabernacle; at the door of the tabernacle of the congregation, as Aben Ezra, in some apartment there; for it was not to be carried out of the sanctuary, and eaten in their own houses or tents, as others might, after mentioned: *because it is thy due, and thy sons' due, of the offerings of the Lord made by fire*; and not any others; neither his wife nor his daughters, nor any other related to him, or whom he might invite, as in other cases, might eat of it; this none but he and his sons might eat of, and nowhere else but in the sanctuary: *for so I am commanded*; to make known and declare this as the will of God.

Ver. 14. *And the wave-breast and heave-shoulder shall ye eat in a clean place, &c.*] The breast of the peace-offerings that was waved, and the shoulder of them that was heaved before the Lord; these were given by him to the priests, towards the maintenance of their families, ch. vii. 34. and they might be eaten any where, provided the place was clean from all ceremonial pollution, and in which there were no polluted persons, as leprous ones; they were to be eaten within the camp, as Jarchi observes, where lepers came not: for, as he adds, the light holy things, such as these were, might be eaten in every city; and so it is said in the Misnah³, and by the commentators on it: *thou and thy sons, and thy daughters with thee*; these were not restrained to him and his sons only, as the meat-offerings, and the flesh of the sin-offerings were, but were common to the whole family: *for they be thy due, and thy sons' due*; for their service of the sanctuary, and by the appointment and direction of the Lord: *which are given out of the sacrifices of peace-offerings of the children of Israel*: of which see ch. vii. these are said to be given out of them, for the whole was not given, only the breast and shoulder; and after the fat was burnt, the rest belonged to the owners, with which they kept a feast of joy and thankfulness.

Ver. 15. *The heave-shoulder and wave-breast shall they bring, &c.*] Not the priests, but the owners to the priests, ch. vii. 29, 30: *with the offerings made by fire of the fat*; upon the inwards, kidneys, and caul

¹ Chereemon apud Porphyr. de Abstinencia, l. 4. c. 6. Maimon. Hilchot Biath Hamikdash, c. 1. sect. 3.

² Zebachim, c. 5. sect. 6. & Bartenora in ib.

of the liver, which was all burnt: *to wave it for a wave-offering before the Lord*, the shoulder was lifted up, and the breast waved to and fro before the Lord of the whole earth, and towards the several parts of it, to shew and own his right to all they had, and then they were given to the priests as a token of it: *and it shall be thine, and thy sons with thee*: both the shoulder and the breast: *by a statute for ever*. to be observed as long as the ceremonial law and Levitical priesthood lasted, even to the end of the Jewish age and economy, and the coming of the Messiah: *as the Lord hath commanded*; ch. vii. 33, 34.

Ver. 16. *And Moses diligently sought the goat of the sin-offering, &c.*] The Targum of Jonathan says, "three goats were offered on that day, the goat of the new moon, of the sin-offering for the people, and of the sin-offering, which Nahshon the son of Amminadab offered at the dedication of the altar; Aaron and his sons, it adds, went and burnt these three, Moses came and sought, &c." Jarchi also speaks of three goats offered, but says that only one was burnt, the goat of the new moon; and so Ben Gersom, who gives this reason for the diligent search after it, because it was always to be offered up, and was not a temporary affair, as the others were: but it rather seems to be the goat of the sin-offering for the people, for it is not certain that the other goats were offered on this day, but this was, see ch. ix. 15. now according to the law, the flesh of this goat was not to be burnt, but to be eaten by the priests in the holy place, see ch. vi. 25, 26. Moses now suspecting that Aaron and his sons, through their grief for the death of Nadab and Abihu, had neglected the eating of it, sought diligently after it, and so it proved: *and, behold, it was burnt*: as they had no appetite to it themselves, they burnt it, that it might not be eaten by any others, for none but they might eat it, and that it might not corrupt: *and he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive*; when their two elder brothers were killed with lightning for doing what was not commanded, which should have made them more observant of the laws of God, to do that which was commanded them: and though they were spared, and survived their brethren, yet they transgressed, in burning the sin-offering of the people, when they should have eaten it. Jarchi observes, that he expressed his anger not to Aaron, but to his sons, which he did for the honour of Aaron, laying the blame not on him, who was overwhelmed with grief, but on his sons: *saying*; as follows.

Ver. 17. *Wherefore have ye not eaten of the sin-offering in the holy place, seeing it is most holy, &c.*] The sin-offering was one of the most holy things, and therefore to be eaten only in the sanctuary; though this was not the fault they are here charged with that they had eat it, but not in the holy place; for they had not eaten it at all, but burnt it, as appears from the preceding verse; this is what they are blamed for particularly, though they are reminded of the whole law concerning it, that it was to be eaten by them, that it was to be eaten in the holy place, the reason of which is given; but they had not eaten it any where:

and God hath given it to you, to bear the iniquity of the congregation, to make atonement for them before the Lord? for by eating the sin-offering, or sin itself, as it is in the original text, see Hos. iv. 8. they made the sins of the people, for whom the offering was, in some sense their own; and they bore them, and made a typical atonement for them; in which they were types of Christ, who was made sin for his people, took their sins upon him, and by imputation they were made his own, and he bore them in his own body on the tree, and made full satisfaction and atonement for them. Now since the eating of the sin-offering of the people was of so great importance and consequence, the neglect of it by the priests was very blameworthy.

Ver. 18. *Behold, the blood of it was not brought in within the holy place, &c.*] When that was the case, indeed, the flesh of the sin-offering was not to be eaten, but burnt, see ch. vi. 30. but this was not the case now, and therefore its flesh should have been eaten, and not burnt: *ye should indeed have eaten it in the holy place, as I commanded*, ch. vi. 26.

Ver. 19. *And Aaron said unto Moses, &c.*] For what Moses had said was said in his presence, though not addressed to him directly, but to his sons; and he was sensible that he was pointed at, and that if there was any blame in this affair, it lay as much or more on him than on his sons; and therefore he takes it upon him to give an answer, and to excuse the fact as well as he could: *behold, this day they have offered their sin-offering and their burnt-offering before the Lord*: that is, the people of Israel had brought a kid of the goats for a sin-offering, and a calf and a lamb for a burnt-offering, and he and his sons assisting him, had offered them for them, even on the very day his two eldest sons were removed by death in an awful manner: *and such things have befallen me*; at this very time, soon after the above sacrifices were offered, happened the death of his two sons, which occasioned great anguish and distress, grief and sorrow, so that he could not eat of the sin-offering; he had no appetite for it, and if he had, he thought in his present circumstances it would not have been right, as follows: *and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the Lord?* he being a mourner. The Jews say, an high-priest may offer, being a mourner, but not eat; a common priest may neither offer nor eat; and which they illustrate by this passage, that Aaron offered and did not eat, but his sons did neither.

Ver. 20. *And when Moses heard that, he was content.*] He said no more, he did not proceed in blaming him and his sons, but was satisfied with the answer returned; he considered the grief and trouble of mind that attended Aaron, which might not only cause him to disregard food, but even to forget what was commanded to be done in this case; and besides he might observe, that there was some difficulty attending it; in some cases the flesh of the sin-offering was to be eaten, and not burnt; in others, to be burnt, and not eaten; and this being the first time of offering one, the mistake might be the more easily made; and fearing one might be made, and especially when Aaron

was in such circumstances, might be the reason Moses so diligently sought after the goat of the sin-offering: moreover, what Aaron had done appeared to be not out of any wilful neglect of the command of God, but with a good design, as judging it would be unacceptable to him, should he have eaten of it in his circum-

stances. Moses upon the whole thought him excusable, at least insisted no more upon the blame. The Jewish writers make the mistake to lie on the side of Moses and not Aaron; and which the former acknowledged, according to the Targums of Jonathan and Jerusalem: see Deut. xxvi. 12, 13, 14.

C H A P. XI.

THIS chapter treats of creatures clean and unclean, as fit or not fit to be eaten; and first of beasts, whose signs are given, ver. 1—8. then of fishes, which are likewise described, ver. 9—12. after that of fowls, and those that are not to be eaten are particularly named, ver. 13—19. next of creeping things, which are distinguished into two sorts, as flying creeping things, of which those that are unclean, their carcasses are not even to be touched, as neither the carcasses of unclean beasts, ver. 20—28. and creeping things on the earth, which defile by touching, as well as eating, and make every thing unclean, upon which, being dead, they fall, ver. 29—43. and these laws are enforced from the holiness and goodness of God, ver. 44, 45. and the chapter is concluded with a recapitulation of them, ver. 46, 47.

Ver. 1. *And the Lord spake unto Moses, and unto Aaron, &c.*] The one being the chief magistrate, and the other the high-priest, and both concerned to see the following laws put into execution; according to Jarchi, the Lord spoke to Moses that he might speak to Aaron; but being now in office, and one part of his office being to distinguish between clean and unclean, the following discourse is directed equally to him as to Moses: *saying unto them*; as follows.

Ver. 2. *Speak unto the children of Israel, saying, &c.*] For to them only belong the following laws, and not unto the Gentiles, as Jarchi rightly observes; these were parts of the ceremonial law, which was peculiarly given to them, and lay, among other things, in meats and drinks, and now abolished; for it is not what goes into a man that defiles him; nor is any thing common or unclean of itself, but every creature of God is good if received with thanksgiving. The sons of Noah had free liberty, without any restraint or limitation, of using for food any living creature that moved upon the face of the earth; in the choice of which they were left to exercise their reason and judgment, and is the case with us now; but as men have not so nice a smell as some animals have, and cannot distinguish by their senses so well as they what food is most wholesome, which makes the exercise of their reason and judgment necessary, and the people of the Jews being a special people, and for whom the Lord had a peculiar regard; for the sake of their health, and to preserve them from diseases they were subject to, such as the leprosy and others, and to direct them to what was most salubrious and healthful, gave them the following laws; and which, though they are not obligatory upon us, yet may be a direction to us, in

the use of what may be most suitable and proper food for us, the difference of climates, and of the constitutions of men's bodies, being considered: not that we are to suppose, that the case of health was the only reason of delivering out these laws to the children of Israel, for other ends, besides that, may be thought to be had in view; as to assert his sovereign right to the creatures, and his disposal of them to them according to his will and pleasure; to lay a restraint on their appetites, to prevent luxury, and to teach them self-denial, and compliance with his will; as also to keep them the more from the company and conversation of the Gentiles, by whom they otherwise might be led into idolatry; and to give them an aversion to their idols, to whom the creatures forbidden them to eat, many of them were either now or would be sacred to them; and chiefly to excite to a care for purity, both inward and outward, and create in the man abhorrence of those vices which may be signified by the ill qualities of several of the creatures; and to instruct them in the difference between holy and unholy persons, with whom they should or should not have communion; see Acts x. 11—15, 28. *these are the beasts that ye shall eat among all the beasts that are on the earth*; they are not particularly mentioned here, but they are in Deut. xiv. 4, 5. and they are these ten; the ox, the sheep, and the goat, the hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois; of all which, see the notes there: here only some general things are observed to describe them by, as follow.

Ver. 3. *whatsoever parteth the hoof, and is cloven-footed, &c.*] That is, whose hoof is parted and cloven quite through; for there are some creatures that have partitions in their feet, but not quite through, they are parted above, but underneath are joined together by a skin; wherefore both these phrases are used to describe the beasts lawful to be eaten: the Egyptians seem to have borrowed this law from the Jews, for Chæremon says*, that they abstain from such four-footed beasts that have only one hoof, or have many partitions, or have no horns: and so the Targum of Jonathan adds here, "which have horns," which, though not in the text, agrees well with the creatures allowed by this law to be eaten, see Deut. xiv. 4, 5. for such are all horned cattle; nor are there any cattle horned forbid to be eaten: *and cheweth the cud among the beasts, that shall ye eat*; who having no upper teeth cannot thoroughly chew their food at once, and therefore bring it up again out of their stomachs into

* Apud Porphy. de Abſtinentia, l. 4. ſect. 7.

their mouths and chew it over again, that it may be better prepared for digestion in the stomach, and so yield better nourishment; and this makes the flesh of such creatures fitter for food: and these creatures have more stomachs than one; the ventricles for rumination are four; the first is the paunch, which in oxen is so big as to hold food of fifty pound weight, the second the honeycomb, the third the tripe, the fourth the honey-tripe, and to which are helpful the pectoral muscle, the abdomen, with the diaphragm¹: all this might have a moral and spiritual meaning in it, and may be applied either to ministers of the word; who ought rightly to divide the word of truth, and give to every one their part, and who should walk uprightly according to it, and who should give themselves up wholly to the meditation of it, and thoroughly digest it; and study to shew themselves workmen, that need not to be ashamed; or to private Christians, who have a discerning spirit in spiritual things, and can distinguish not only morality from immorality, but spiritual things from carnal, heavenly things from earthly, the voice of Christ from the voice of a stranger, and the doctrines of Christ from the doctrines of men; and who also walk as they should do, by faith on Christ, in the ways of God, and according to the Gospel; these chew the cud, meditate on the word, feed upon it whilst delivered, recall it, and have it brought to their remembrance by the divine Spirit, and ponder it in their hearts; see Psal. i. 1, 2.

Ver. 4. *Nevertheless, these shall ye not eat, &c.* To whom one of these descriptive characters may agree but not the other: *of them that chew the cud, or of them that divide the hoof*: there being some that chewed the cud but did not divide the hoof; others that divided the hoof but did not chew the cud, of which instances are given as follow: as *the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you*; and not to be eaten, whether male or female; or rather, *though he cheweth the cud*; and this account agrees with what naturalists give of it; so Aristotle² says it has not both rows of teeth, but wants its upper teeth, and chews as horned cattle do, and has bellies like theirs; for they have more bellies than one, as the sheep, and goat, and hart, and others; since the service of the mouth is not sufficient to grind the food for want of teeth, this is supplied by the bellies, which receive the food one after another; in the first it is indigested, in the second somewhat more digested, in the third more fully, in the fourth completely; and so many bellies the camel has, as a very learned searcher³ into these things observes; the first is the biggest, the second very small, the third much greater than the second, and the fourth equal to the second; in the second belly between the tunics, he says, seem to be the hydrophylacia, in which the water they drink is kept, very commodious for these animals

passing through sandy deserts, so that they can long bear thirst: Pliny^b says four days: Leo Africanus^c relates a method used by travellers in the deserts of Lybia, who being in extreme want of water kill one of their camels, out of whose intestines they press out water; this they drink, this they carry about till they find a well, or must die with thirst: and the account also which is given of the feet of these creatures agrees; it parts the hoof, but not thoroughly, it is not cleft quite through, and so comes not up to Moses's descriptive character of clean creatures; its hoof is divided in two, but so divided, as Aristotle^d observes, that it is but little divided on the back part unto the second joint of the toes; the fore part is very little divided, to the first joint of the toes, and there is something between the parts, as in the feet of geese: and so Pliny says^e it has two hoofs, but the lower part of the foot is but very little divided, so that it is not thoroughly cleft: but though the flesh of these creatures was forbidden the Jews, it was eaten by people of other nations; both Aristotle^f and Pliny^g commend the milk of camels; and by the former the flesh of them is said to be exceeding sweet; and Diodorus Siculus relates^h, that what with their milk and their flesh, which is eaten, as well as on account of their carrying burdens, they are very profitable unto men; and Straboⁱ says, the Nomades eat the flesh and milk of camels; and so the Africans, according to Leo Africanus^k; and a countryman of ours^l, who lived some time in Arabia, relates, that when a camel falls they kill it, and the poorer sort of the company eat it; and he says that he himself ate of camel's flesh, and that it was very sweet and nourishing: these creatures, in the mystic sense, may be an emblem of such persons that carry their heads high, are proud and haughty, that boast of their riches, or trust in their righteousness.

Ver. 5. *And the coney, &c.* Or rabbit: *because he cheweth the cud; or though he cheweth*; which yet, some observe, the coney or rabbit does not, it having upper teeth, and therefore they think some other creature is meant by Shaphan, the word here used; and Bochart^m is of opinion, that the Aljarbuo of the Arabians, a sort of mountain-mouse, is meant, which chews the cud and divides not the hoof, and resides in rocks, which agrees with the account of the Shaphan in Prov. xxx. 26. but this is rejected by Dr. Shawⁿ, who takes the creature here to be the Daman Israel, or Israel's lamb, an animal of Mount Lebanon, a harmless creature of the same size and quality with the rabbit, and with the like incurvating posture, and disposition of the fore-teeth, but is of a browner colour, with smaller eyes, and a head more pointed, like the marmots; the fore feet likewise are short, and the hinder are nearly as long in proportion as those of the jerboa; and though this animal is known to burrow

¹ Scheuchzer. Physic. Sacr. vol. 2. p. 278, 279.

² De Part. Animal. l. 2. c. 14.

³ Scheuchzer. ib. p. 280.

^b Nat. Hist. l. 8. c. 18.

^c Descriptio Africae, l. 1. p. 75.

^d Hist. Animal. l. 2. c. 1.

^e L. 11. c. 45.

^f Hist. Animal. l. 6. c. 26.

^g Nat. Hist. l. 11. c. 41.

^b Bibliothec. l. 2. p. 137.

^c Geograph. l. 16. p. 535.

^d Descriptio Africae, l. 1. p. 48. l. 6. 617, 620. Arab. Geogr. Clim.

l. par. 1. 3.

^l Pats's Account of the Mahometans, c. 8. p. 166. Vid. Hieron. adv. Jovinian. l. 2.

^m Hierozoic par. 1. l. 3. c. 33. col. 1015, 1016.

ⁿ Travels, p. 177, 348. Ed. 2.

sometimes in the ground, yet its usual residence and refuge is in the holes and clefts of the rocks; but a learned man², and very inquisitive in the things of nature, tells us, that the *cuniculus*, coney, or rabbit, this sort of animals do chew half an hour after eating: *but divideth not the hoof*; which is well known of this creature: *he is unclean unto you*; not fit or proper to be eaten of, but to be abstained from as an unclean animal; and may be an emblem of timorous persons, as these creatures by Aristotle³ are observed to be, and it is well known they are; even of the fearful and unbelieving, reckoned among the impure, who will have their portion in the lake of fire, Rev. xxi. 8.

Ver. 6. *And the hare, because he cheweth the cud, &c.*] Or, *though he chews it: but divideth not the hoof, he is unclean to you*; and so not to be eaten; so Plutarch⁴ says, that the Jews are said to abstain from the hare, disdaining it as a filthy and unclean animal, and yet was in the greatest esteem with the Romans of any four-footed beast, as Martial says⁵: Moses, as Bochart⁶ and other learned men observe, is the only writer that speaks of the hare as chewing the cud; though they also observe, that Aristotle⁷ makes mention of that in common with those that do chew the cud, namely a *coagulum* or *runnet* in its stomach; his words are, "all that have many bellies have what is called *curvica*, a coagulum or runnet, and of them "that have but one belly, the hare," only that: this creature being prone to lust, may be an emblem of lustful persons, who give up themselves to lasciviousness, to work all uncleanness with greediness, Eph. iv. 19.

Ver. 7. *And the swine, though he divide the hoof, and be cloven-footed, &c.*] Not only its hoofs are parted, but cloven quite through, and so in this respect answers Moses's first descriptive character of clean creatures; though Aristotle⁸ and Pliny⁹ speak of some kind of swine in Illyricum, Pæonia, and other places, which have solid hoofs; but perhaps these were not properly swine, though so called: *yet he cheweth not the cud*; and a learned physician observes¹⁰, that such creatures that chew not the cud, so perfect a chyle cannot be elaborated by them as is by those that chew the cud, and therefore their flesh must be less wholesome; and of the swine, he says¹¹, they have but one belly, and so there is no rumination or chewing the cud by them; wherefore they are to be placed, and are in a lower degree than the camel, the coney, and the hare; and as they cannot digest the chyle so well as those that chew the cud, and also live upon most sordid and filthy food, the eating of swine's flesh, he observes, must produce many inconveniences to the body, as especially scorbutic, arthritic, scabious, and

leprous disorders: so Manetho the Egyptian says¹², that he that eats swine's milk is liable to be filled with the leprosy; and Maimonides¹³ gives it as the principal reason of its being forbid the Jews, because it is such a filthy creature, and eats such filthy things: *he is unclean to you*: and so it has always been accounted by the Jews, and nothing is more abominable to them, as is even testified by Heathen¹⁴ writers; and in this they have been imitated by many nations, particularly the Egyptians, who, as Herodotus says¹⁵, reckon swine a very filthy creature; so that if any one does but touch it passing by, he is obliged to plunge himself into a river with his clothes on; and keepers of them may not go into any of their temples, nor do the rest of the Egyptians intermarry with them, but they marry among themselves; the reason of this their abhorrence of swine, Ælianus says¹⁶, is because they are so gluttonous that they won't spare their own young, nor abstain from human flesh; and this, says he, is the reason why the Egyptians hate it as an impure and voracious animal: likewise the Arabians entirely abstain from swine's flesh, as Solinus says¹⁷, who adds, that if any of this sort of creatures is carried into Arabia, it immediately dies; and the same Pliny¹⁸ attests: and so the Phœnicians, the near neighbours of the Jews, would not eat the flesh of them; hence Antoninus is said to abstain from it after the manner of the Phœnicians¹⁹, unless the historian should mean the Jews; also the Gallo-Grecians or Galatians²⁰; nay, even the Indians have such an abhorrence of it, that they would as soon taste of human flesh as taste of that²¹, and it is well known that the Mahometans abstain from it; and they have such an aversion to it, that if any chance to kill a wild pig, for tame they have none, they look on the merit of it to be almost equivalent to the killing a Christian in fight²²: now these creatures may be an emblem of filthy and impure sinners, especially apostates, who return to their former impurities and wallow in them, 2 Pet. ii. 22.

Ver. 8. *Of their flesh shall ye not eat, &c.*] Meaning, not of swine only, but of the camel, coney, and hare: *and their carcass shall ye not touch*; which must not be understood of touching them in any sense; for then it would have been unlawful for a Jew to have rode upon a camel, or to take out and make use of hog's lard in medicine; but of touching them in order to kill them, and prepare them for food, and eat them; and indeed all unnecessary touching of them is forbidden, lest it should bring them to the eating of them; though perhaps it may chiefly respect the touching of them dead: *they are unclean to you*; one and all of them; for as this was said of each of them in particular, so now of all of them together; and which holds good of all wild creatures not named, to

² Scheuchzer. ut supra, p. 281.

³ Hist. Animal. l. 1. c. 1.

⁴ Sympos. l. 9. c. 5.

⁵ L. 13. Epigr. 87.

⁶ Ut supra, c. 31. col. 977.

⁷ De Part. Animal. l. 2. c. 15. & Hist. Animal. l. 3. c. 21.

⁸ Hist. Animal. l. 2. c. 1.

⁹ Nat. Hist. l. 11. c. 46.

¹⁰ Scheuchzer. ut supra, p. 282.

¹¹ Ib. p. 284.

¹² Apud Ælian. de Animal. l. 10. c. 16.

¹³ Moreh Nevochim, par. 3. c. 48.

¹⁴ Et vetus indulget, &c. Juvenal. Satyr. 6. nec distare putant, &c. Ib. Satyr. 14. Vid. Porphyry. de Abstinencia, l. 4. sect. 11, 12.

¹⁵ Euterpe, sive, l. 2. c. 47.

¹⁶ Ut supra.

¹⁷ Polyhistor. c. 46.

¹⁸ Nat. Hist. l. 8. c. 52.

¹⁹ Herodiam. Hist. l. 5. c. 16.

²⁰ Pausan. Achaica, sive, l. 7. p. 430.

²¹ Ctesias apud Ælian. de Animal. l. 16. c. 37.

²² Pitt's Account of the Mahometans, p. 162.

whom the description above belongs, and which used to be eaten by other nations; some of which were called Pamphagi, from eating all sorts, and others Agriophagi, from eating wild creatures, as lions, panthers, elephants', &c.

Ver. 9. *These shall ye eat of all that are in the waters, &c.*] In the waters of the sea, or in rivers, pools, and ponds; meaning fishes; for though some persons abstain from eating them entirely, as the Egyptian priests, as Herodotus^m relates; and it was a part of religion and holiness, not with the Egyptians only, but with the Syrians and Greeks, to forbear eating them"; and Julian^o gives two reasons why men should abstain from fishes; the one because what is not sacrificed to the gods ought not to be used for food; and the other is, because these being immersed in the deep waters, look not up to heaven; but God gave the people of Israel liberty of eating them, under certain limitations: *whatsoever hath fins and scales, in the waters, in the seas, and in the rivers, them shall ye eat*; some render it disjunctively, *fins or scales*^p; but as Maimonides^q observes, whatsoever has scales has fins; and who also says, if a fish has but one fin and one scale, it was lawful to eat: fins to fishes are like wings to birds, and oars to boats, with which they swim and move swiftly from place to place; and scales are a covering and a protection of them; and such fishes being much in motion, and so well covered, are less humid and more solid and substantial, and more wholesome: in a spiritual sense, fins may denote the exercise of grace, in which there is a motion of the soul, Godward, Christward, and heavenward; and scales may signify good works, which adorn believers, and protect them from the reproaches and calumnies of men.

Ver. 10. *And all that have not fins nor scales in the seas, and in the rivers, &c.*] Such as eels, lampreys, &c. of all that move in the waters, and of any living thing which is in the waters; the former of these are interpreted by Aben Ezra and Ben Gersom of little fishes that have but a small body, and such as are created out of the waters; and the latter, of such as are produced of a male and female; or, as Maimonides^r explains it, the one signifies the lesser creatures, such as worms and horse-leeches; the other greater ones, sea-beasts, as sea-dogs, &c. *they shall be an abomination to you*; not only unclean, and so unfit to eat, but to be had in abhorrence and detestation, as being exceeding disagreeable and unwholesome; and, as a learned man observes^s, to these prohibited in general belong all those animals in lakes, rivers, or seas, which are of a slow motion, and which, because of the slow motion of their bodies, do not so well digest their food; and for that may be compared with four-footed beasts that have but one belly, and so unwholesome as they.

Ver. 11. *They shall be even an abomination to you, &c.*] This is repeated again and again, to deter from

the eating of such fishes, lest there should be any desire after them: *ye shall not eat of their flesh*. here mention is made of the flesh of fishes, as is by the apostle, 1 Cor. xv. 39. Aben Ezra observes, that their wise men say, this is according to the usage of words in those ages: *but you shall have their carcasses in abomination*; not only abstain from eating them and touching them, but to express the utmost aversion to them.

Ver. 12. *Whatsoever hath no fins nor scales in the waters, &c.*] Which is repeated that they might take particular notice of this law, and be careful to observe it, this being the only sign given: *that shall be an abomination unto you*; the Targum of Jonathan says, that not only the flesh of such fish, but the broth, and pickles made of them, were to be an abomination; which contradicts what Pliny^t relates, that the Jews made a pickle of fishes that wanted scales; so Grotius understands him: this law of the Jews is taken notice of by Porphyry^u, who says, it is forbidden all the Jews to eat horse-flesh, or fishes that want scales, or any animal that has but one hoof: and Pliny^v, from an ancient author, Cassius Hemina, makes mention of a law of Numa, forbidding the use of fish that had not scales, in feasts made for the gods.

Ver. 13. *And these are they which ye shall have in abomination among the fowls, &c.*] No description or sign is given of fowls, as of beasts and fishes, only the names of those not to be eaten; which, according to Maimonides, are 24; so that all the rest but these are clean fowls, and might be eaten; wherefore the same writer observes^x, that, "whoever was expert in these kinds, and in their names, might eat of every fowl which was not of them, and there was no need of an inquiry;" but what creatures are intended by these is not now easy to know; very different are the sentiments both of the Jews and Christians concerning them; and indeed it does not much concern us Christians to know what are meant by them, but as curiosity may lead us to such an inquiry, not thinking ourselves bound by these laws; but it is of moment with the Jews to know them, who think they are; wherefore, to supply this deficiency, they venture to give some signs by which clean and unclean fowls may be known, and they are three; such are clean who have a superfluous claw, and also a craw, and a crop that is uncovered by the hand^y; and on the contrary they are unclean, and not to be eaten, as says the Targum of Jonathan, which have no superfluous talon, or no craw, or a crop not uncovered: *they shall not be eaten, they are an abomination*; and they are those that follow: *the eagle, and the ossifrage, and the ospray*; about the first of these there is no difficulty, all agree the eagle is intended; which has its name either from the nature of its sight, or from the casting of its feathers, or from its tearing with its bill: it is a bird of prey, a very rapacious creature, and sometimes called the bird of

¹ Plin. l. 6. c. 30. Solinus, c. 43.

^m Euterpe, sive, l. 2. c. 37.

ⁿ Plutarch. Sympos. p. 730.

^o Orat. 5. p. 330.

^p So Bootius.

^q Hilchot Maacolat Asurot, l. 1. sect. 24.

^r lb. c. 2. sect. 12.

^s Scheuchzer. ut supra, p. 287.

^t Nat. Hist. l. 31. c. 8.

^u De Abstinentia, l. 4. c. 14.

^v Nat. Hist. l. 32. c. 2.

^w Maacolat Asurot, c. 1. sect. 14, 15.

^x T. Bab. Cholin, fol. 75. 1. Maimon. ib. sect. 15.

Jupiter, and sacred to the gods; and these may be the reasons why forbid to be eaten, as well as because its flesh is hard, and not fit for food, and unwholesome; the *ossifrage* or *bone-breaker* has its name from its tearing its prey and breaking its bones for the marrow, as the word *peres* here used signifies, Mic. iii. 3. it is said to dig up bodies in burying-places to eat what it finds in the bones^a: this is thought to be of the eagle kind, as it is reckoned by Pliny^b, though Aristotle^c speaks of it as very different from the eagle, as larger than that, and of an ash-colour; and is so kind to the eagle's young, that when they are cast out by that, it takes them and brings them up: the *ospray* is the *haliaetus*, or sea-eagle, as the Septuagint version and several others render it; which Aristotle^c describes as having a large and thick neck, crooked wings, and a broad tail, and resides about the sea and shores: Pliny^d speaks of it as having a very clear sight, and, poizing itself on high, having sight of a fish in the sea, will rush down at once and fetch it out of the water; and he also reports that she will take her young before they are fledged, and oblige them to look directly against the rays of the sun, and if any of them wink, or their eyes water, she casts them out of her nest as a spurious brood. Aristotle^e, who relates the same, says she kills them. The name of this creature, in the Hebrew text, seems to be taken from its strength; wherefore Bochart^f is of opinion, that the *melanætos*, or black eagle, which, though the least of eagles as to its bigness, exceeds all others in strength, as both Aristotle^g and Pliny^h say; and therefore, as the latter observes, is called by the Romans *valeria*, from its strength. Maimonidesⁱ says of these two last fowls, which we render the ossifrage and the ospray, that they are not to be found on the continent, but in the desert places of the isles of the sea very far off, even those which are at the end of the habitable world.

Ver. 14. *And the vulture, and the kite after his kind.*] Perhaps it might be better if the version was inverted, and the words be read, *and the kite, and the vulture, after his kind*; and the last word is by us rendered the vulture in Job xxviii. 7. and very rightly, since the kite is not remarkable for its sight, any other than all rapacious creatures are, whereas the vulture is to a proverb; and besides, of the vulture there are two sorts, as Aristotle says^k, the one lesser and whiter, the other larger and more of an ash-colour; and there are some that are of the eagle-kind^l, whereas there is but one sort of kites; though Ainsworth makes mention of two, the greater of a ruddy colour, common in England, and the lesser of a blacker colour, known in Germany, but produces no authority for it; however, these are both ravenous creatures: of the kite, Ælianus

says^m, it is very rapacious, and will take meat out of the shambles, but not touch any sacrificed to Jupiter; the truth of which may well be questioned; and of vultures he reportsⁿ, that they will watch a dying man, and follow armies going to battle, expecting prey; see the note on Matt. xxiv. 28.

Ver. 15. *Every raven after his kind.*] The red raven, night-raven, the water-raven, river-raven, wood-raven, &c. this also includes crows, rooks, pies, jays, and jackdaws, &c. The raven was with the Heathens sacred to Apollo^o, is a voracious creature, and so reckoned among unclean ones, and unfit for food; nor does the care that God takes of these creatures, or the use he has made of them, contradict this; see Job xxxviii. 41. Psal. cxlvii. 9. 1 Kings xvii. 4, 6.

Ver. 16. *And the owl, &c.*] The great and little owls being after mentioned, it seems best, by the word here used, to understand the *ostrich* with the Septuagint, Vulgate Latin, the Oriental versions, and the Targums of Onkelos and Jonathan: the account which Pliny^p gives of the African and Ethiopic ostriches is this; that they are the largest of birds, and almost of the kind of beasts; that they exceed the height of a horseman on horseback, and are swifter than the horses; that their wings are given them to help them in their running, otherwise they are not flying fowls, nor are they lifted up from the earth. Their hoofs are like to those of harts, with which they fight, and are cloven, and serve to gather up stones, which in their flight they throw with their feet against them that follow them; they have a wonderful concoction, digesting whatever is swallowed down; and, according to Galen^q, all the parts of them, their flesh and their eggs, are hard and difficult of digestion, and excrementitious: Aben Ezra says^r, their flesh is as dry as a stick, and it is not usual to eat it, for there is no moisture in it; and therefore nothing can be eaten of the whole species, but the daughter or young one, for that being a female and little, there is some moisture in it; but not so the male when little; wherefore as the flesh of this creature is always reckoned by the Jews as unlawful to be eaten, it may the rather be supposed to be intended here, since if not here, it cannot be thought to be any where observed; and yet we find that both the eggs and the flesh of this creature have been eaten by some people: their eggs with the Indians were reckoned delicate eating, as Ælianus^s reports; and near the Arabians and Ethiopians were a people, as both Diodorus Siculus^t and Strabo^u relate, who were called *Struthophagi*, from their living on ostriches; and they eat them in Peru, where they are common^v; and in several parts of Africa, as Nubia, Numidia, and Lybia, as Leo Africanus^w relates: *and the night-hawk*; which,

^a Calmet's Dictionary in the word *Ossifraga*.

^b Nat. Hist. l. 10. c. 3.

^c Hist. Animal. l. 6. c. 6. l. 9. c. 3. & l. 9. c. 34.

^d Ib. l. 9. c. 32.

^e Ut supra.

^f Ib. c. 34.

^g Hierozoi. par. 2. l. 2. c. 6. col. 188.

^h Ut supra, c. 32.

ⁱ Ut supra.

^j Maacolot Asurot, c. 1. sect. 17.

^k Hist. Animal. l. 8. c. 3.

^l Aristot. ib. l. 9. c. 32. Plin. Nat. Hist. l. 10. c. 3. Ælian. de Animal. l. 2. c. 46.

^m De Animal. l. 2. c. 42.

ⁿ Ib. c. 46.

^o Ælian. ib. l. 1. c. 48. & l. 7. c. 18.

^p Nat. Hist. l. 10. c. 1. Vid. Aristot. de Part. Animal. l. 4. c. 14.

^q Apud Bochart. Hierozoi. par. 2. l. 2. c. 14. col. 226.

^r Pirush in Exod. xxiii. 19.

^s De Animal. l. 14. c. 12.

^t Bibliothec. l. 3. p. 162.

^u Geograph. l. 16. p. 531.

^v Calmet's Dictionary in the word *Ostrich*.

^w Descriptio Africae, l. 6. p. 601, 605, 612. l. 9. p. 766.

according to Pliny⁷, is sometimes called *cymindis*, and is seldom to be found in woods, sees not so well in the day-time, and wages a deadly war with the eagle, and they are often found joined together: Bochart⁸, who thinks that the female ostrich is meant by the preceding bird, is of opinion that the male ostrich is meant here, there being no general name in the Hebrew language to comprehend both sexes: and the cuckoo; a bird well known by its voice at least: some have thought it to be the same with the hawk, changing its figure and voice; but this has been refuted by naturalists⁹: but though it is here forbid to be eaten, yet its young, when fat, are said to be of a grateful savour by Aristotle: and Pliny^b says, no bird is to be compared to it for the sweetness of its flesh, though perhaps it may not be here intended: the word is by the Septuagint rendered a *seagull*, and so it is by Ainsworth, and which is approved of by Bochart^c: and the hawk after his kind; a well known bird, of which, according to Aristotle^d, there are not less than ten sorts: Pliny^e says sixteen; it has its name in Hebrew from flying, it being a bird that flies very swiftly; see Job xxxix. 26. the hawk was a symbol of deity with the Egyptians, and was revered and worshipped by them^f.

Ver. 17. *And the little owl, and the cormorant, and the great owl.*] Ainsworth translates the words just the reverse, and takes the first word to signify the great owl, and the last the little one; the great owl may intend the great horn-owl, called sometimes the eagle-owl, which is thus described; it is of the bigness of a goose, and has large wings, capable of extending to a surprising breadth: its head is much of the size and figure of that of a cat, and has clusters of black feathers over the ears, rising to three fingers' height; its eyes are very large, and the feathers of its rump long, and extremely soft; its eyes have yellow irises, and its beak black and crooked: it is all over mottled with white, reddish, and black spots; its legs are very strong, and are hairy down to the very ends of the toes, their covering being of a whitish brown^g: and as this is called the great horn-owl, others, in comparison of it, may be called the little owl. Some reckon several species of owls—there are of three sizes; the large ones are as big as a capon, the middle-sized are as big as a wood-pigeon, the smaller sort about the bigness of an ordinary pigeon—the horned-owl is of two kinds, a larger and a smaller—the great owl is also of two sorts, that is, of a larger and a smaller kind^h; it is a bird sacred to Minerva: but though it is pretty plain that the last of the words used signifies a bird that flies in the twilight of the evening, from whence it seems to have its name, as Aben Ezra, Ben Gersom, and other Jewish writers observe, and fitly agrees with the owl which is not seen in the day, but appears about

that time; yet the first is thought by Bochartⁱ to be the *onocrotalus* or *pelican*, which has under its bill a bag or sack, which will hold a large quantity of any thing; and the word here used has the signification of a cup or vessel, see Psal. cii. 6. The word we render *cormorant*, the Targums of Onkelos and Jonathan paraphrase it, a drawer of fish out of the sea, so Baal Hatturim; and thus it is interpreted in the Talmud^k; and the gloss upon it says, this is the water-raven, which is the same with the cormorant; for the cormorant is no other than *corvus aquaticus*, or water-raven; see the note on Zeph. ii. 14. The Septuagint render it by *catarrhactes*, which, according to the description of it^l, resides by rocks and shores that hang over water; and when it sees fishes swimming in it, it will fly on high, and contract its feathers, and flounce into the water, and fetch out the fish; and so is of the same nature, though not the same creature with the cormorant. Aben Ezra observes, that some say this is a bird which casts its young as soon as born; and this is said of the *catarrhactes*, that it lets down its young into the sea, and draws them out again, and hereby inures them to this exercise^m.

Ver. 18. *And the swan, &c.*] This is a bird well known to us, but it is a question whether it is intended by the word here used; for though it is so rendered in the Vulgate Latin, it is differently rendered by many others: the Targums of Jonathan and Jerusalem call it *otia*, which seems to be the same with the *otus* of Aristotleⁿ, who says it is like an owl, having a tuft of feathers about its ears (from whence it has its name); and some call it *nycticorax*, or the owl; and here, by Bochart^o, and others, the owl called *noctua* is thought to be meant; and with which agrees the account some Jewish writers give of it, as Aben Ezra and Baal Hatturim, who say it is a bird, which every one that sees is astonished at it, as other birds are at the owl, are affrighted at the sight of it, and stupified. But as the same word is used ver. 30. among the creeping things, for a mole, what Jarchi observes is worthy of consideration, that this is *calve* (*chauve*) *souris* (the French word for a bat), and is like unto a mouse, and flies in the night; and that which is spoken of among the creeping things is like unto it, which hath no eyes, and they call it *talpa*, a mole. The Septuagint version renders it by *porphyryon*, the redshank; and so Ainsworth; and is thought to be called by the Hebrew name in the text, from the blowing of its breath in drinking; for it drinks biting, as Aristotle says^p: and the *pelican*; which has its name in Hebrew from vomiting; being said by Aben Ezra and Baal Hatturim to be a bird that vomits its food; and it is observed by several naturalists^q, of the pelican, that it swallows down shellfish, and after they have lain some time in

⁷ Nat. Hist. l. 10. c. 8.

⁸ Ut supra, c. 15. col. 235.

⁹ Aristot. Hist. Animal. l. 6. c. 7. Plin. Nat. Hist. l. 10. c. 9.

^a Ibid.

^b Ut supra, col. 26.

^c Hist. Animal. l. 9. c. 36.

^d Nat. Hist. l. 10. c. 8.

^e Plutarch. de Iside & Osyr. Strabo. Geograph. l. 17. p. 559, 562.

^f Diodor. Sicul. l. 1. p. 78. Clement. Alex. Stromat. l. 5. p. 866.

^g Ray's Ornithol. p. 63. apud Supplement to Chambers's Dictionary in the word *Bubo*.

^h Calmet's Dictionary in the word *Owl*.

ⁱ Ut supra, c. 20. col. 275.

^j Bab. Cholin, fol. 63. 1.

^k Gener. apud Bochart. ut supra, c. 21. col. 278.

^l Ibid.

^m Hist. Animal. l. 8. c. 12. Vid. Plin. l. 10. c. 23.

ⁿ Ut supra, c. 23.

^o Ut supra, c. 6. so Plin. l. 10. c. 46.

^p Aristot. Hist. Animal. l. 9. c. 10. Elian. de Animal. l. 3. c. 20. Plin. Nat. Hist. l. 10. c. 40.

its stomach, it vomits them up again; where having been heated, the shells open, and it picks out the meat: and the *gier-eagle*; or vulture-eagle, the *gypætos* of Aristotle, and who says it is called also *oripelargos*, or the mountain-stork; and which Pliny⁷ also makes to be an eagle of the vulture kind. Dr. Shaw says⁸, that near Kairo there are several flocks of the *ach bobba* (*white father*, differing little from the stork but in its colour), the *percnopterus* or *oripelargos*, which like the ravens about London feed upon carrion, and nastiness that is thrown without the city; this the Arabs call *rachama*, the same with רחם, Lev. xi. 18. and רחמה in Deut. xiv. 17. and whatever bird is here meant, it must be one that is tender of its young, as its name signifies, as Aben Ezra and Baal Hatturim observe; and though both the eagle and the vulture are rapacious birds, yet have a great regard to their young; of the eagle see Deut. xxxii. 11. and the vulture, with the Egyptians, was an *hieroglyphic* of a tender mother, or any merciful person; it being reported of it, that during the 120 days its young are under its care, it very rarely flies from them, being so solicitous of nourishing them; and that by making incisions in its thigh, it lets out a bloody flow of milk, when it has nothing else to support them⁹. The Talmudists¹⁰ say, that the bird *racham*, as it is here called, is the same with *serakrak*, and is by the Targum of Jonathan, and in the Syriac version, here rendered *serakraka*, so called from שרק, which signifies *squall*; and, according to Munster¹¹, is thought by some to be the *pica*, magpie, or rather the jay; and Dr. Shaw¹² observes, that by a small transmutation of letters, that and the *shagarag* of the Arabs are the same; which he says is of the bigness and shape of a jay, though with a smaller bill, and shorter legs; the back is brownish; the head, neck, and belly, of a light green; and upon the wings and tail there are several spots or ringlets of a deep blue; it makes a *squalling* noise; and, he adds, it has no small affinity both in voice and plumage with the jay. The Septuagint version renders the word by the *swan*; which if not intended by the first word in this text, may by this, being kind to its young, though otherwise reckoned a cruel and unmerciful bird, as Bochart¹³ observes; some think the woodpecker is meant, so called from its love to its parents¹⁴.

Ver. 19. *And the stork, &c.*] A bird of passage, Jer. viii. 7. it has its name from kindness, which it exercises both to its dam, and to its young. Various writers¹⁵ speak of the kindness of these birds to their dams, which when they are old they take care of and feed them, to which the apostle is thought to allude,

1 Tim. v. 4. and its tenderness to its young is no less manifest; when the city of Delf in Holland was on fire, the storks were seen very busy to save their young from the flames, and which when they could not do, threw themselves into the midst of them, and perished with them, as Drusius from the Dutch historians relates. It is said to feed upon serpents; and hence by Virgil¹⁶ to be *invisa colubris*; and Juvenal¹⁷ says, it nourishes its young with them; and which may be a reason of its being forbid to be eaten, and is the reason given by the Mahometans¹⁸ for the prohibition of it; though on this account it was in great honour in Thessaly, that country being freed from serpents by it, and therefore they made it a capital crime to kill them, as Pliny¹⁹ relates; formerly people would not eat the stork, but at present it is much esteemed for the deliciousness of its flesh²⁰; *the heron after her kind*; this bird has its name in Hebrew from its being soon angry, as Aben Ezra observes; and Jarchi calls it the angry vulture or kite, as it is in the Talmud²¹; and adds, and it appears to me to be what they call the *heron*, one sort of which named *asterias*, as there is one sort so called by Pliny²²; it becomes tame in Egypt, and so well understands the voice of a man, as Ælianus²³ reports, that if any one by way of reproach calls it a servant or slothful, it is immediately exceeding angry. There are three kinds of herons, as both Aristotle²⁴ and Pliny²⁵; and by a learned man of ours²⁶, their names are thus given, the criel or dwarf-heron, the blue heron, and the bittour; some reckon 19: *and the lapwing*; the upupa or hoopoe; it has its name in Hebrew, according to Jarchi, from its having a double crest; and so Pliny²⁷ ascribes to it a double or folded crest, and speaks of it as a filthy bird; and, according to Aristotle²⁸ and Ælianus²⁹, its nest is chiefly made of human dung, that by the ill smell of it men may be kept from taking its young; and therefore may well be reckoned among impure fowl. Calmet³⁰ says, there is no such thing as a lapwing to be seen in any part of England; but there are such as we call so, whether the same bird with this I cannot say: *and the bat*; a little bird which flies in the night, Aben Ezra says; Kimchi³¹ describes it a mouse with wings, which flies in the night, and we sometimes call it *the flutter-mouse*; it is a creature between a fowl and a beast; and, as Aristotle says³², it partakes of both, and is of neither; and it is the only fowl, as Pliny³³ observes, that has teeth and teats, that brings forth animals, and nourishes them with milk. It is a creature so very disagreeable, that one would think almost there was no need of a law to forbid the eating of it; and yet it is

⁷ Hist. Animal. l. 9. c. 32.

⁸ Nat. Hist. l. 10. c. 3.

⁹ Travels, p. 449. Ed. 2.

¹⁰ Horus Apollo & Psidas apud Bochart. ut supra, c. 27. col. 389.

¹¹ T. Bab. Cholin, fol. 63. 1.

¹² Dictionar. Chald. p. 4. 18.

¹³ Travels, p. 183.

¹⁴ Ut supra, c. 25. col. 300.

¹⁵ Plin. l. 10. c. 33.

¹⁶ Aristot. Hist. Animal. l. 9. c. 13. Ælian. de Animal. l. 3. c. 23. & l. 10. c. 16. Plin. Nat. Hist. l. 10. c. 23.

¹⁷ Georgic. l. 9.

¹⁸ Satyr. 14.

¹⁹ Apud Bochart. ut supra, c. 29. col. 329.

²⁰ Ut supra.

²¹ Calmet in the word *Stork*.

²² T. Bab. Cholin, fol. 63. 1.

²³ Ut supra, c. 60; so Aristot. l. 9. c. 1.

²⁴ De Animal. l. 5. c. 36.

²⁵ Hist. Animal. l. 9. c. 1.

²⁶ Ut supra.

²⁷ Ainsworth's Dictionary, in voce *Ardea*.

²⁸ Nat. Hist. l. 10. c. 29.

²⁹ Hist. Animal. l. 9. c. 15.

³⁰ De Animal. l. 3. c. 26.

³¹ Dictionary, in the word *Lapwing*.

³² Sepher Shorash. in voc. עמלק.

³³ De Part. Animal. l. 4. c. 19.

³⁴ Nat. Hist. l. 10. c. 61. l. 11. c. 37.

said by some to be eatable, and to be eaten, as Strabo^w affirms, yea, to be delicious food. It is asserted^z, that there is a sort of them in the east, larger than ordinary, and is salted and eaten—that there are bats in China as large as pullets, and are as delicate eating. Of these several fowls before mentioned, some are of the ravenous kind, and are an emblem of persecutors and covetous persons, and such as live by rapine and violence; others are of a libidinous nature, and are an emblem of those who serve divers lusts and pleasures, and give up themselves to uncleanness; others are night-birds, and are a proper emblem of them whose works are works of darkness, and love darkness rather than the light; and others never rise higher than the earth, and so may denote earthly-minded persons; and others live on impure things, and so fitly represent such who live an impure life; with all such the people of God are to have no fellowship.

Ver. 20. *All fowls that creep, &c.*] Or rather *every creeping thing that flies*; for what are designed are not properly fowls, but, as the Jewish writers interpret them, flies, fleas, bees, wasps, hornets, locusts, &c. so the Targum of Jonathan, Jarchi, Ben Gersom, and Maimonides^y: *going upon all four*; that is, upon their four feet, when they walk or creep: these shall be an abomination to you; not used as food, but detested as such.

Ver. 21. *Yet these may ye eat, &c.*] Which are after described and named: *of every flying creeping thing that goeth upon all four*; even though it is a creeping thing that flies and goes upon four feet, provided they be such, *which have legs above their feet, to leap without upon the earth*; there is a double reading of this clause; the textual reading is, *which have not legs*, and is followed by several interpreters and translators; and the marginal reading, which we follow, is, *which have legs*; and both are to be regarded as true, and written by Moses, as Ainsworth observes; for locusts are born without legs, and yet creep low, as Pliny asserts^z, and they have them afterwards; and it is a canon of the Jews, that what have not legs or wings now, or have not wings to cover the greatest part of them, but shall have after a time when grown up, these are as free (to eat) now, as when grown up^a. Dr. Shaw thinks^b the words may bear this construction, *which have knees upon or above their hinder legs, to leap without upon the earth*; and applying this to the locust afterwards, and only instanced in, he observes, that this has the two hindermost of its legs and feet much stronger, larger, and longer than any of the foremost. In them the knee, or the articulation of the leg and thigh, is distinguished by a remarkable bending or curvature, whereby it is able, whenever prepared, to jump, to spring, or raise itself up with great force and activity. And these Aristotle^c calls the leaping parts; and though he attributes to the locust six feet, as does also Pliny^d, yet he takes the two leaping parts into the account; whereas Moses

distinguishes those two from the four feet; and so Austin^e observes, that Moses does not reckon among the feet the two hinder thighs with which locusts leap, which he calls clean, and thereby distinguishes them from such unclean flying creatures which do not leap with their thighs, such as beetles; and so the Jewish writers always describe a clean locust as having four feet, and two legs, thighs, or knees. Maimonides^f gives three signs of them, which are these, whatsoever has four feet and four wings, which cover the greatest part of its body in length, and the greatest part of the compass of it, and has two thighs or knees to leap with, they are of the clean kind; and although its head is long, and it hath a tail, if its name is *chagob* (a locust) it is clean.

Ver. 22. *Even these of them ye may eat, &c.*] The four following ones, which seem to be no other than four sorts of locusts: *the locust after his kind*; this is the common locust, called by the name of Arbeh, from the great multiplication and vast multitudes of them; the phrase, *after his kind*, and which also is used in all the following instances, signifies the whole entire species of them, which might be eaten: *and the bald locust after his kind*; which in the Hebrew text is Soleam, and has its name, as Aben Ezra suggests, from its ascending rocks: but since locusts do not climb rocks, or have any peculiar regard for them, rather this kind of locust may be so called, from their devouring and consuming all that come in their way^g, from the Chaldee word סלעם, which signifies to swallow, devour, and consume; but why we should call it the bald locust is not so clear, though it seems there were such, since the Jews describe some that have no baldness, which the gloss explains, whose head is not bald^h, which shews that some are bald; and so this is described by Kimchiⁱ, it has an eminence, a rising, or bunch upon it; some render it baldness, and it hath no tail, and its head is long; and so Ben Melech: *and the beetle after his kind*; which is another sort of locust called Chargol, and should not be rendered a beetle, for no sort of beetles are eatable, nor have legs to leap without, and so come not under the general description given of such flying, creeping things, fit to eat: Kimchi says it is one kind of a locust^k, and Hiscuni derives its name from תחר and רגל, because it strives to leap with its feet, which answers to the above descriptive character: the Septuagint and Vulgate Latin versions, and some others, render it by Ophiomachus, a fighter with serpents, to which the locust is an enemy, and kills them, taking fast hold of their jaws, as Pliny says^l, and so Aristotle^m: *and the grasshopper after his kind*; this is another, and the fourth kind of the locust that might be eaten; its name is Chagab, from the Arabic word Chagaba, to veil, locusts veiling the light of the sun: and according to the Jewish doctors, it is a name which every locust fit to eat should have; “among the locusts (fit for food) are these, who have four feet, and four wings and thighs, and wings covering the

^w Geograph. l. 16.

^x Calmet's Dictionary in the word Bat.

^y Mascolot Asurot, c. 2. l. 5.

^z Nat. Hist. l. 11. c. 29.

^a Maimon. ib. c. 1. sect. 23.

^b Travels, p. 420.

^c De Part. Animal. l. 4. c. 6.

^d Nat. Hist. l. 11. c. 48.

^e Retract. l. 2. c. 15.

^f Mascolot Asurot, c. 1. sect. 22.

^g So R. Sol. Urbin. Ohel Moed, fol. 88. 1.

^h T. Bab. Cholin, fol. 65. 2.

ⁱ Sepher Shorash. in voc. סלעם

^k Ib. in voc. חרגול

^l Ut supra.

^m Hist. Animal. l. 9. c. 6.

“greatest part of them, and whose name is Chagab.” and commentators say, it must be called by this name, as well as have those signs: the difference between these several sorts is with them this; the Chagab has a tail, but no bunch; Arbeh neither bunch nor tail; and Soleam has a bunch, but not a tail; and Chargol has both bunch and tail^a: Maimonides^b reckons up eight sorts of them fit to eat; and these creatures were not only eaten by the Jews, but by several other nations: with the Parthians they were very agreeable and grateful food, as Pliny^c relates; who also says^d, that some part of the Ethiopians live only upon them all the year, hardened in smoke, and with salt: Diodorus Siculus^e makes mention of the same, and calls them Acridophagi, locust-eaters, and gives a particular account of their hunting and taking them, and preserving them for food; and so does Strabo^f; and the same Solinus^g relates of those that border on Mauritania; and they are still eaten in Barbary, where they dry them in ovens to preserve them, and then either eat them alone, or pounded and mixed with milk: their taste is said to be like shrimps^h; and Bochartⁱ has shewn, from various writers, that they were a delicious food with the Greeks, especially among the common people; and so they are with the Indians^j.

Ver. 23. *But all other flying creeping things, &c.*] Excepting the four sorts before mentioned, wherefore we rightly supply the word *other*: which have four feet; or more; the Vulgate Latin version adds, *only*, but wrongly; for those that have more are unclean, and forbidden to be eaten, excepting those in the preceding verse; and most creeping things that fly have six feet, as the locusts themselves, reckoning their leaping legs into the number; though it may be observed, that those creatures that have six feet have but four equal ones, on which they walk or creep; and the two foremost, which are longer, are as hands to them to wipe their eyes with, and protect them from any thing that may fall into them and hurt them; they not being able to see clearly because of the hardness of their eyes, as Aristotle^k observes; and particularly it may be remarked of the fly, as it is by Lucian^l, that though it has six feet it only goes on four, using the other two foremost as hands; and therefore you may see it walking on four feet, with something eatable in its hands, lifting them up on high, just after the manner of men: now all such creatures that have four feet or more, excepting the above, shall be an abomination unto you: abhorred as food, and abstained from.

Ver. 24. *And for these ye shall be unclean, &c.*] That is, for eating them; or should they eat them they would be unclean: *whosoever toucheth the carcass of them shall be unclean until the even*; not only he was unclean that ate them, but he that even touched their dead bodies was reckoned unclean; might not go into the tabernacle, nor have conversation with men, nor

eat of the holy things, which were forbid men in any uncleanness; and though there is no mention of his washing himself, it may be understood, this being a short or concise way of speaking, as Aben Ezra observes; who adds, that it was necessary that he should wash himself in water; which was typical of washing and cleansing by the grace and blood of Christ, without which a man cannot be cleansed from the least sin, and pollution by it; and may signify that during the legal dispensation there was no proper cleansing from sin, until the evening of the world, when Christ came and shed his blood for the cleansing of it.

Ver. 25. *And whosoever beareth ought of the carcass of them, &c.*] That carries them from one place to another, out of the camp, city, village, or house or field where they may lie; and though this is done with a good design, as being offensive or infectious, yet such an one shall wash his clothes, and be unclean until the even; from whence both Jarchi and Aben Ezra infer, that the pollution by bearing or carrying is greater than that by touching; since such a man, so defiled, was obliged to wash his clothes as well as his body; so saints, that have contracted pollution by any manner of sin, are to wash their garments and make them white in the blood of the Lamb, Rev. vii. 14.

Ver. 26. *The carcasses of every beast which divideth the hoof, and is not cloven-footed, &c.*] As the camel: *nor cheweth the cud*; though it may divide the hoof, as the swine; and on the other hand, such as may chew the cud, and yet not dividing the hoof, as the coney and hare; for the Scripture here, as Aben Ezra observes again, uses a short and concise way of speaking: these are unclean unto you; to be reckoned by them such, and neither to be eaten nor touched: *every one that toucheth them shall be unclean*; until the evening; and obliged to washing, though not expressed: this is not to be understood of touching them whilst alive, as some Sadducees or Karaites understand it, according to Aben Ezra; for camels, horses, mules, &c. might be, and were rode upon, and so touched; but of them when dead, or their carcasses, as is rightly supplied in the beginning of the verse: and the Jewish writers^m understand this of the flesh of the carcass only, not of the bones, horns, and hoofs, which, they say, do not defile, only the flesh: this is repeated from ver. 8.

Ver. 27. *Whosoever goeth upon his paws, &c.*] Or *the palms*ⁿ of his hands; meaning such creatures, whose feet are not divided into two parts, but into many, like the fingers of an hand, as apes, lions, bears, wolves, foxes, dogs, cats, &c. among all manner of beasts that go on all four; this is added, to distinguish them from fowls, such as are clean; who walk but on two feet, though their feet are divided into fingers or talons, and may be called hands on which they walk: these are unclean unto you; and as they might not be

^a Mian. Cholin. c. 3. sect. 7.

^b Maimon. & Bartenora in ib.

^c Vid. T. Bab. Cholin, fol. 65. 2.

^d Mascolot Asurot, c. 1. sect. 21.

^e Nat. Hist. l. 11. c. 29.

^f Ib. l. 6. c. 20.

^g Bibliothec. l. 3. p. 162, 166.

^h Geograph. l. 16. p. 531.

ⁱ Polyhistor. c. 49.

^x Sir Hans Sloane's Natural History of Jamaica, vol. 1. p. 29.

^y Hierozic. par. 2. l. 4. c. 7. col. 490, 491.

^z Agreement of Customs of the East Indians and Jews, art. 12. p. 60.

^a Ut supra.

^b De Musca.

^c Mian. Edaiot, c. 6. sect. 3. & Maimon. & Bartenora in ib.

^d מן כפיו על super volas suas, Pagninus, Montanus; super manus suas, Munster, Tigurine version, Drusius.

eaten, so neither touched, as follows: *whoso toucheth their carcass shall be unclean until the even*; see the note on ver. 24.

Ver. 28. *And he that beareth the carcass of them, &c.*] Carries it upon any account, from place to place: *shall wash his clothes, and be unclean until the even*; as he that bore the carcasses of any of the flying creeping things, ver. 25. *they are unclean to you*; even the carcasses of the one and of the other; and to all the Israelites, men, women, and children, as Aben Ezra observes.

Ver. 29. *These also shall be unclean unto you among the creeping things that creep upon the earth, &c.*] As distinguished from those creeping things that fly, these having no wings as they; and which were equally unclean, neither to be eaten nor touched, neither their blood, their skin, nor their flesh, as the Targum of Jonathan paraphrases it: and the Misnic doctors say^d, that the blood of a creeping thing and its flesh are joined together: and Maimonides^e observes, that this is a fundamental thing with them, that the blood of a creeping thing is like its flesh; which in Siphre (an ancient book of theirs) is gathered from what is said in Lev. xi. 29: *these shall be unclean, &c.* hence the wise men say, the blood of a creeping thing pollutes as its flesh: the creeping things intended are as follow: *the weasel, and the mouse, and the tortoise after his kind*; the first of these, *the weasel*, a creature well known; there are two sorts of it, as Pliny^f says, the field-weasel, and the house-weasel; the former are called by the Jewish writers the weasel of the bushes^g, and the latter the weasel that dwells in the foundations of houses^h; and of the former there was a doubt among some of them whether it was a species of the eight reptiles in Lev. xi. 29. or whether it was a species of animalsⁱ; and which, Maimonides says, is a species of foxes like to weasels: Bochart^k thinks the mole is intended; but the generality of interpreters understand it of the weasel; and so Jarchi and Kimchi, and Philip Aquinas^l, interpret it by *mustela*, the weasel: however, all agree the second is rightly interpreted *the mouse*; which has its name in Hebrew from its being a waster and destroyer of fields; an instance of which we have in 1 Sam. vi. 5. see the note there; so that this sort may be chiefly intended, though it includes all others, who are distinguished by their colours, the black, the red, and the white, which are all mentioned by Jonathan in his paraphrase of the text: this animal, as a learned physician^m expresses it, eats almost every thing, gnaws whatever it meets with, and, among other things, is a great lover of swine's flesh, which was an abomination to the Jews; nor does it abstain from dung, and therefore it is no wonder it should be

reckoned among impure creatures; and yet we find they were eaten by some people, see Isa. lxvi. 17. especially the dormouse; for which the old Romans made conveniences to keep them in, and feed them, and breed them for the tableⁿ: so rats in the West Indies are brought to market and sold for food, as a learned author^o of undoubted credit assures us, who was an eye-witness of it: the last in this text, *the tortoise*, means the land-tortoise; it has its name from the shell with which it is covered, this word being sometimes used for a covered waggon, Numb. vii. 3. there are various kinds of them, as Pliny^p and other writers observe, and who, as Strabo^q, and Mela^r also, speak of a people they call Chelonophagi, or tortoise-eaters: a tortoise of the land-sort is esteemed a very delicate dish: Dr. Shaw^s, speaking of the land and water tortoises in Barbary, says, the former, which hides itself during the winter-months, is very palatable food, but the latter is very unwholesome: the Septuagint version renders it, *the land-crocodile*, which is approved of by Bochart^t: and Leo Africanus says^u, that many in Egypt eat the flesh of the crocodile, and affirm it to be of good savour; and so Benzon^v says, its flesh is white and tender, and tastes like veal; though some among them, as Strabo^x asserts, have a great antipathy and hatred to them; and others worship them as gods, and neither can be supposed to eat them; the land-crocodiles are eaten by the Syrians, as Jerom^y affirms, for those feeding on the sweetest flowers, as is said, their entrails are highly valued for their agreeable odour: Jarchi says, it is a creature like a frog; he means a toad; so Philip Aquinas and many render the word: Dr. Shaw takes the creature designed to be the sharp-scaled tailed lizard^z.

Ver. 30. *And the ferret, &c.*] Whatever creature is here meant, it has its name in Hebrew from the cry it makes; and so the ferret has but one note in its voice, which is a shrill, but small, whining cry: it is used to drive rabbits out of their holes: the Septuagint and Vulgate Latin versions render the word by *mygale*, the weasel-mouse, or *mus areneus* of the Latins, the shrew or shrew-mouse: it has something of the mouse and weasel, from whence it has its name in Greek, being of the bigness of the one, and the colour of the other: but Bochart^{aa} is of opinion, that a sort of lizard called *stellio*, an evet or newt, is meant; one sort of which, according to Pliny^{ab}, makes a bitter noise and screaming: *and the camelion*; this is a little creature like a lizard, but with a larger and longer head; it has four feet, and on each foot three claws; its tail is long; with this, as well as with its feet, it fastens itself to the branches of trees; its tail is flat, its nose long, and made in an obtuse point; its back is sharp, its skin

^d Min. Meilah, c. 4. sect. 3.

^e Pirush. in ib.

^f Nat. Hist. l. 29. c. 4.

^g Min. Celaim, c. 9. sect. 5.

^h T. Bab. Cholin, fol. 20. 2.

ⁱ Maimon. in Min. ib.

^k Hierozoic. par. 1. l. 9. c. 55. col. 1022.

^l Sepher Sherash. & Aquinas in rad. 777.

^m Scheuchzer. Physic. Sacr. vol. 2. p. 307.

ⁿ Varro de re Rustic. l. 3. c. 14. apud Sir Hans Sloane's History of Jamaica, vol. 1. Introduct. p. 24.

^o Sir Hans Sloane, ib. p. 25.

^p Nat. Hist. l. 9. c. 10. & l. 32. c. 4.

^q Geograph. l. 16. p. 532.

^r De Situ Orbis, l. 3. c. 8.

^s Travels, p. 178.

^t Ut supra, l. 4. c. 1.

^u Descriptio Africae, l. 9. p. 762.

^v Nov. Orb. Hist. c. 3.

^w Geograph. l. 17. p. 558, 560, 561, 563.

^x Adv. Jovin. l. 2.

^y Ut supra.

^z Ut supra, l. 4. c. 2.

^{aa} Nat. Hist. l. 29. c. 4.

plaited and jagged like a saw, from the neck to the last joint of the tail, and upon its head it hath something like a comb; in other respects it is made like a fish; that is to say, it has no neck^d; what is said of its living on air, and changing colour according to what it is applied, are now reckoned vulgar mistakes: but whatever creature is here meant, it seems to have its name in Hebrew from its strength, wherefore Bochart^e takes the *guaril* or *alwarlo* of the Arabs to be meant; which is the stoutest and strongest sort of lizard, and is superior in strength to serpents, and the land-tortoise, with which it often contends: and the *lizard*; so Jarchi interprets the word by a *lizard*; it has a larger letter than usual in it, that this creature might be taken notice of, and guarded against as very pernicious, and yet with some people it is eaten: Calmet says^f, there are several sorts of lizards, which are well known: there are some in Arabia of a cubit long, but in the Indies there are some, they say, of 24 feet in length: in America, where they are very good, they eat them: one lizard is enough to satisfy four men: and so in the West Indies, says Sir Hans Sloane^g, I was somewhat surprised to see serpents, rats, and lizards sold for food, and that to understanding people, and of a very good and nice palate; and elsewhere^h, he says, all nations inhabiting these parts of the world (the West Indies) do the same: *Guanes* or *lizards* are very common in Jamaica, and eaten there, and were of great use when the English first took this island, being, as I was assured, says he, commonly sold by the first planters for half-a-crown apiece: Dr. Shawⁱ says, that he was informed that more than 40,000 persons in Kairo, and in the neighbourhood, live upon no other food than lizards and serpents, though he thinks^k, because the cameleon is called by the Arabs *taitah*, which differs little in name from *תַּיִתָּה*, *letaah*, here; that therefore that, which is indeed a species of the lizard, might, with more propriety, be substituted for it: and the *snail*; so the word is rendered by Jarchi, on the place, and by Kimchi, and Philip Aquinas, and David de Pomis, in their lexicons; and these creatures, though forbid to the Jews, yet are not only used for medicine, but also for food by many: snails of several kinds, we are told, are eaten with much satisfaction in Italy and France: in Silesia they make places for the breeding of them at this day, where they are fed with turnip-tops, &c. and carefully preserved for the market; and the Romans took care of them in the same manner^l: Bochart^m thinks a kind of lizard is meant, which lies in sand, called by the Arabs *chulaca*, or *luchaca*, because the word here used signifies, in the Talmudicⁿ language, sandy ground: and the *mole*; and so it is interpreted by Onkelos and Jarchi here, and by David de Pomis, and Philip Aquinas, in their lexicons: the same word is used for a certain sort of fowl, which we translate the *swan*; ver. 18. but here of a creeping thing: whatever is in-

tended by it, it seems to have its name from its breath; either in a contrary signification, if understood of the mole, which either holds its breath, or breathes not whilst under ground; or from its breathing more freely, wherefore Bochart^o takes it to be the *cameleon*; which, as Pliny^p says, is always gaping with its mouth for air; and it has been a vulgar notion, though a wrong one, that it lives upon it: the Targum of Jonathan interprets it by the *salamander*; now whoever ate any of the above eight creeping things, according to the Jewish canons, was to be beaten^q.

Ver. 31. *These are unclean to you of all that creep, &c.*] Unfit for food, and not to be touched, at least when dead, as in the next clause, that is, these eight sorts of creeping things before mentioned, as the Targum of Jonathan expresses it, and these only, as Maimonides says^r: *whosoever doth touch them when they are dead shall be unclean until the even*; for touching them whilst alive did not defile, only when dead; and this the Jews interpret, whilst they are in the case in which they died, that is, whilst they are moist; for, as Ben Gersom says, if they are so dry, as that they cannot return to their moisture, they don't defile; for which reason, neither the bones, nor nails, nor nerves, nor skin of these creeping things, defile; but, they say^s, while the back-bone is whole, and the bones cleave to it, then a creeping thing is reckoned moist, and while it is so it defiles.

Ver. 32. *And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean, &c.*] Any of the above eight creeping things, that is, of their flesh, for as for their bones, nails, nerves, and skin, as before observed, being separated from them and dry, they do not defile: *whether it be any vessel of wood, or raiment, or skin, or sack*; every wooden vessel, as the Targum of Jonathan; and all sorts of clothes, of woollen, linen, or silk, and all sorts of skins, excepting skins of sea-beasts; for these, according to the Jews^t, received no pollution; and also sacks or sack-cloth, made of goats' hair, and the like: *whosoever vessel it be, wherein any work is done*; any tool or instrument made use of by any artificer in his trade, or any vessel wrought by him: *it must be put into water*; dipped into it, even into forty seas of water, according to the Targum of Jonathan; and which is to be understood, not of any working-tool, or finished vessel only, but of any vessel of wood, raiment, skin, or sack, before mentioned: *it shall be unclean until the even*; even though put into water and washed: *so it shall be cleansed*; in the above manner, by being put or dipped into water; or *afterwards*, as the Septuagint, when it has been dipped and the even is come, and not before.

Ver. 33. *And every earthen vessel, whereinto any of them falleth, &c.*] Any of the above eight reptiles, should they by chance fall into the midst of an earthen vessel: *whosoever is in it shall be unclean*; if it only by

^d Calmet, in the word *Cameleon*.

^e Ut supra, c. 3.

^f Dictionary, in the word *Lizard*, Vid. Hieron. adv. Jovinian. l. 2.

^g Natural History of Jamaica, vol. 1. Introduct. p. 25.

^h Ibid. vol. 2. p. 328.

ⁱ Travels, p. 412.

^k Ibid. p. 179.

^l Sir Hans Sloane's Nat. Hist. ib. p. 23, 24.

^m Ut supra, c. 5.

ⁿ T. Bab. Sabbath, fol. 31. l. Gloss. in fol. 54. 1.

^o Ut supra, c. 6.

^p Nat. Hist. l. 8. c. 33.

^q Maimon. Maacolat Asurot, c. 2. sect. 7.

^r Hilehot, Abot Hatomaot, c. 4. sect. 14.

^s Maimon. & Bartenora in Misp. Niddah, c. 7. sect. 1.

^t Bartenora in Misp. Cetaim, c. 17. sect. 13.

falling touched the outside of it, it was not unclean; but if it fell into it, then whatever was contained in it was unclean; for, as Jarchi says, an earthen vessel does not pollute or receive pollution, but from the air of it", from its inside: *and ye shall break it*; other vessels might be put into water and rinsed, and so be cleansed, but earthen vessels, being of no great value, were to be broken in pieces: an emblem this, as Ainsworth suggests, of the dissolution of our bodies, which are as earthen vessels, and of the destruction of sin thereby, and of the entire removal of it by death.

Ver. 34. *Of all meat which may be eaten, &c.*] Which otherwise is lawful to eat and fit for food, whether herbs, or whether the flesh of clean creatures: that *on which such water cometh shall be unclean*; that is, such water as is put into an unclean vessel, become so by the fall of any unclean reptile into it; wherefore such water poured out upon any sort of food, clean and fit to eat, or that is put into such water, to be dressed, it becomes unclean and unfit to eat; for the vessel, being unclean, defiles the water, and the water defiles the food: Jarchi interprets this of water in general, which coming upon any thing eatable, prepares it for uncleanness; "we learn (says he) that no food is fit and prepared to receive defilement until water comes upon it once; and after it is come upon it once, it receives defilement for ever, even though it becomes dry;" but the former seems to be the true sense: *and all drink that may be drunk in every such vessel shall be unclean*: whatever otherwise might be lawfully drunk, yet being put into such a vessel, into which any unclean reptile was fallen, or being in it when it fell into it, became unclean and not fit to be drank; and those liquors which receive uncleanness, and make meats unclean by coming on them, according to the Mistic doctors, are these seven, dew, water, wine, oil, blood, milk, and honey.

Ver. 35. *And every thing whereupon any part of their carcass falleth shall be unclean, &c.*] Before the Scripture seems to speak of any one of the reptiles perfect, that falling upon any thing should pollute it; but here of any part of them, though ever so small, which should, through any accident, fall and light upon any thing, even that would render it unclean and unfit for use: whether it be *oven, or ranges of pots*: the one to bake bread in, and the other to boil flesh in, as Aben Ezra observes: *they shall be broken down*; and no more made use of for baking and boiling: *for they are unclean, and shall be unclean to you*; were made hereby unfit for use, and should not be used: the Jewish writers* explain the phrase, *to you*, to your necessity, that which they had need of, but now should not use nor receive advantage from; *even to you*; all men, women, and children, as Hiskuni interprets it: all this was ordered to create in them an abhorrence of these creatures, and to make them cautious of eating and touching them, and careful that they come not nigh, or touched, or fell upon any thing, since it would give them so much trouble, as well as occasion loss.

Ver. 36. *Nevertheless, a fountain or pit, wherein there is plenty of water, &c.*] Or, *a fountain or pit, a*

collection of waters, the copulative being wanting, as some observe, Aben Ezra takes notice of; or it may be by way of apposition, and so may explain what fountain or pit is meant, even such an one where there is a large confluence of water, into which, if any carcass of a creeping thing fell, or any part of it, yet it *shall be clean*; and fit for use, either because of the abundance of water in it, which could not be affected with the fall of such a creature into it as where there is but a small quantity; or rather this exception was made, because pools of water were of considerable value in these countries, and frequently in use for bathings, &c. and therefore for the good of men, and that they might not suffer so great a loss by such an accident, they are declared notwithstanding to be clean and free for use: hence you may learn, says Jarchi, that he that dips in them is pure from his uncleanness; that a man might lawfully make use of them for a bath on account of any uncleanness, notwithstanding the carcass of a creeping thing had fallen into it; as a mouse, or rat, or any such creature: *but that which toucheth their carcass shall be unclean*; not the waters which touch the carcass, as Aben Ezra interprets it, for then the whole would be defiled, and unfit for use; but either the man that touched the carcass, laid hold upon it to pluck it out of the fountain or pit, or that which he made use of to get it out, or both these, were unclean in a ceremonial sense: the Targum of Jonathan is, "but he that toucheth their carcasses in the midst of these waters shall be unclean."

Ver. 37. *And if any part of their carcass fall upon any sowing-seed that is to be sown, &c.*] That which is selected from the other seed in order to be sown, and which is laid by and laid up for that purpose; should the carcass, or any part of the carcass of a creeping thing fall upon a heap of it, into a vessel in which it was put, as a dead mouse or the like: yet *it shall be clean*; be fit for use and sown in the earth; because being cast into the earth, and dying and quickening there, and then springing up again in stalk and ear, it would go through various changes before it became the food of man: the Targum of Jonathan describes it, such as is sown in its dryness, or being dry; for if it was wetted it was unfit for use, as follows.

Ver. 38. *But if any water be put upon the seed, &c.*] Either accidentally or on purpose; whether on sowing-seed, and with water with which they water the field, as Aben Ezra interprets it; or on seed used for food, by steeping it in water, as sometimes wheat is, and boiled; and whether it is water or the rest of the liquors, and whether they are put on the seed, or the seed falls into them, it matters not, as Jarchi says: *and any part of their carcass fall thereon*; that is, on the seed, though Aben Ezra observes, some say upon the water: the Targum of Jonathan adds, in its moisture, or while it is wet; and so may be thought to be more susceptible of impurity from the touch of a dead reptile, or any part of it, and which would render it unfit for sowing or eating, until it was dried and cleansed; yea, Jarchi says, if it falls thereon, even after it is dried: *it shall be unclean unto you*; unfit for use.

* Vid. Mian. Celsam, c. 2. sect. 1. & Maimon. & Bartenora in ib.
 * Mian. Machshirin, c. 6. sect. 4.

* Maimon. & Bartenora in Mian. Edaiot, c. 7. sect. 8.

Ver. 39. *And if any beast of which ye may eat die, &c.*] Any clean beast, as the ox, sheep, goat, deer, &c. what, if rightly killed, is very lawful to eat of; but if it died of itself through any distemper, or was torn by the wild beasts, so the Targum of Jonathan: *he that toucheth the carcass thereof shall be unclean until the even*; not the bones, nerves, horns, hoofs, or skin, as Jarchi observes; these might be handled, because some of them, at least, were wrought up into one instrument or another, by artificers, for use and service, but the flesh of them might not be touched; whoever did touch it was ceremonially unclean, and might not go into the sanctuary, or have conversation with men, until the evening of the day in which this was done.

Ver. 40. *And he that eateth of the carcass of it, &c.*] For though it might be eaten, if rightly killed, yet not if it died of itself, or was strangled, or torn to pieces by wild beasts: *shall wash his clothes*; besides his body, which even he that touched it was obliged to: *and be unclean until the even*; though he and his clothes were washed, and he might not go into the court of the tabernacle, or have any concern with holy things, or conversation with men: *he also that beareth the carcass of it*; removes it from one place to another, carries it to the dunghill, or a ditch, and there lays it, or buries it in the earth: *shall wash his clothes, and be unclean until the even*; from whence, as before observed by the Jewish writers, uncleanness by bearing is greater than uncleanness by touching, since the former obliged to washing of clothes, not so the latter; so Jarchi here; and yet still was unclean until the evening, though he had washed himself in water, as Aben Ezra notes; and so says Jarchi, though he dips himself, he has need of the evening of the sun.

Ver. 41. *And every creeping thing that creepeth upon the earth, &c.*] Nothing is called a creeping thing, as Jarchi says, but what is low, has short feet, and is not seen unless it creeps and moves: and every creeping thing comprehends, as Aben Ezra and Ben Gersom observe, the eight creeping things before mentioned, ver. 29, 30. and mention is made of them here, that they might not be eaten, which is not expressed before; and being described as creeping things on the earth, is, according to Jarchi, an exception of worms in pease, beans, and lentiles; and, as others observe, in figs and dates, and other fruit; for they don't creep upon the earth, but are within the food; but if they go out into the air, and creep, they are forbidden: *shall be an abomination*; detested and abhorred as food: *it shall not be eaten*; it shall not be lawful to eat such a creature. This, as Jarchi, is binding upon him that causes another to eat, as well as he that eats, the one is guilty as the other. And indeed such are not fit to eat, and cannot be wholesome and nourishing; for, as a learned physician observes⁷, insects consist of particles exceeding small, volatile, unfit for nourishment, most of them live on unclean food, and delight in dung, and in

the putrid flesh of other animals, and by laying their little eggs or excrements, corrupt honey, sirups, &c. see Eccl. x. 1. and yet some sorts of them are eaten by some people. Sir Hans Sloane, after having spoken of serpents, rats, and lizards, sold for food to his great surprise at Jamaica, adds², but what of all things most unusual, and to my great admiration, was the great esteem set on a sort of *cozzi* or timber-worms, called cotton-tree worms by the negroes and the Indians, the one the original inhabitants of Africa, and the other of America; these, he says³, are sought after by them, and boiled in their soups, pottages, olios, pepper-pots, and are accounted of admirable taste, like to, but much beyond marrow; yea, he observes⁴, that not they only, but the most polite people in the world, the Romans, accounted them so great a dainty, as to feed them with meal, and endeavour breeding them up. He speaks⁵ also of ants, so large as to be sold in the markets in new Granada, where they are carefully looked after, and bought up for food; and says, the negroes feed on the abdomen of these creatures: he observes⁶, that field-crickets were found in baskets among other provisions of the Indians.

Ver. 42. *Whatsoever goeth upon the belly, &c.*] Jarchi's paraphrase is, *whatsoever goeth*, as worms and beetles, and the like to them, *upon the belly*, this is the serpent; and to go upon the belly is the curse denounced upon it, Gen. iii. 14. this and every such creature are forbidden to be eaten; as there are others who either have no feet, or what they have so short, that they seem to go upon their belly; and yet, as horrible and detestable as the serpent is, it has been the food of some, and accounted very delicious, as by a people mentioned by the Arabic geographer⁷. Mela⁸ speaks of a people, who, from their eating serpents, were called Ophiophagi, serpent-eaters; and Pliny⁹ says of the Troglodytes, that the flesh of serpents was their food. The Spaniards, when they first found out the West Indies, going ashore on the isle of Cuba, found certain spits of wood lying at the fire, having fish on them, about 100 pound weight, and two serpents of eight feet long, differing nothing from the crocodiles in Egypt, but not so big; there is nothing, says my author¹⁰, among the delicate dishes (of the natives of that place), they esteem so much as these serpents, inso-much that it is no more lawful for the common people to eat of them, than of peacocks and pheasants among us; the Spaniards at first durst not venture to taste of them, because of their horrible deformity and loathsomeness; but the brother of Columbus being allured by a sister of one of the kings of the country to taste of them, found them very delicious, on which he and his men fell to, and ate freely of them, affirming them to be of more pleasant taste than either our pheasants or partridges; and that there is no meat to be compared with the eggs of these serpents¹¹; Diodorus Siculus¹² speaks of serpents in the island of Taprobane

⁷ Scheuchzer. *Physic. Sacr.* vol. 2. p. 302.

⁸ Nat. Hist. of Jamaica, vol. 1. *Introduct.* p. 25.

⁹ *Ib.* vol. 2. p. 193.

¹⁰ *Introduct. ut supra.* Vid. Plin. l. 17. c. 24. & Elian. de Animal. l. 14. c. 13.

¹¹ *Ib.* vol. 2. p. 221, 223.

¹² *Ib.* p. 204. Vid. Aristotel. *Hist. Animal.* l. 5. c. 30.

² *Clim.* 1. par. 6.

³ De Situ Orbis, l. 3. c. 8.

⁴ Nat. Hist. l. 5. c. 8.

⁵ Peter Martyr de Angleria, Decad. 1. l. 3.

⁶ *Ib.* l. 5.

⁷ Bibliothec. l. 3. p. 141.

of great bigness, harmless to men, and whose flesh is eaten, and of a sweetsavour: *and whatsoever goeth upon all four*; that is, whatsoever creeping thing; for otherwise there are beasts that go upon all four that are clean and fit to eat; but this is observed to distinguish this sort of creeping things from those that go upon their belly, and from those that have more feet, as in the next clause; Jarchi particularly instances in the scorpion: *or whatsoever hath more feet among all creeping things that creep upon the earth*; such as caterpillars, and particularly the Scolopendra, which the eastern people call Nedal; so Jarchi says, this is Nedal, a reptile which hath feet from its head to its tail, called Centipeda; and the Targum of Jonathan is, "from the serpent, to the Nedal or Scolopendra, which has many feet." Some of them have 72, 36 on a side, and others 84; some fewer, but all have many: *them ye shall not eat, for they are an abomination*: abominable for food, and to be had in the utmost aversion.

Ver. 43. *Ye shall not make yourselves abominable with any creeping thing that creepeth, &c.*] With any creeping thing that flies in the air, excepting the four sorts of locusts, ver. 22. and with any creeping thing in the waters, ver. 10. or with any thing that creeps on the land, by eating any of them; which being abominable for food, would make the eater of them so to God, he thereby breaking a command of his: *neither shall you make yourselves unclean with them*; by touching and bearing them, as with dead beasts, so with dead flies and the like: *that ye should be defiled thereby*; in a ceremonial sense.

Ver. 44. *For I am the Lord your God, &c.*] Their Lord, and therefore had a right to enjoin them what laws he pleased concerning their food; and their God, their covenant-God, and therefore would consult their good, and direct them to what was most proper, convenient, and wholesome for them: *ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy*; that is, separate themselves from all other people, and be distinct from them, by using a different diet from theirs, as their Lord and God was different from all others, so called; and thus by observing his commands, and living according to his will, and to his glory, they would be holy in a moral sense, as they ought to be, who were under the peculiar care and notice of a holy God, and so highly favoured by him; and particularly by attending to the above laws concerning food, they would be kept from mixing with, and having conversation with the Gentiles, and so be preserved from falling into idolatry, and continue a holy people, serving and worshipping the Lord their God, and him only; and which seems to be a principal view as to religion, in delivering out the above commands: *neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth*: which is repeated to keep them at the utmost distance from these things, and to fill them with an aversion to them, that they might be careful to avoid them. There is no penalty annexed to these laws, but the breach of them making them unclean, thereby they were debarred the use of the

sanctuary, and of holy things, and of the conversation of men, for that day; but, according to the Jewish writers, such transgressions were punishable with stripes. Jarchi observes out of the Talmud¹, that he that eateth *putitha* (a small water-reptile) was to be beaten 4 times, and if an ant or pismire 5 times, and if a wasp or hornet 6 times.

Ver. 45. *For I am the Lord that bringeth you up out of the land of Egypt, &c.*] He had brought them out of it, and was now bringing them on in the wilderness towards Canaan's land, in order to settle them there; and this is observed, to shew what obligations they lay under to him to observe his commands; for since he had done such great things for them, it became them to be obedient to him in all things: and the more, since his end herein was, as he observes to them, *to be your God*: to make it appear that he was their God, and they were his special people, whom he had chosen for himself above all people upon the earth; that he was their King and their God, to protect and defend them, to provide for them, and take care of them, and bestow all good things on them proper for them: *ye shall therefore be holy, for I am holy*; separate from all others as he was, living holy lives and conversations, agreeably to his will made known to them, in imitation of him who had chosen and called them to be his people; for, since holiness is his nature, it becomes them who are his house and family, his subjects and people.

Ver. 46. *This is the law of the beasts, &c.*] Clean and unclean, what were to be eaten, and what not *and of the fowl*; ver. 2—8. the unclean ones, which are particularly mentioned that they might be avoided, all others excepting them being allowed, ver. 13—19: *and of every living creature that moveth in the waters*; all sorts of fish in the sea, rivers, ponds, and pools, such as have fins and scales, these were to be eaten, but, if they had neither, were forbidden, ver. 9—12: *and of every creature that creepeth upon the earth*; eight of which are mentioned particularly, which, when dead, defiled by touching; and all others are forbidden to be eaten, ver. 29—43. together with such creeping things that fly, excepting those that had legs above their feet to leap with, ver. 20—23. This is a recapitulation of the several laws respecting them, though not in the exact order in which they are delivered in this chapter.

Ver. 47. *To make a difference between the unclean and the clean, &c.*] Whether of beasts, fish, fowl, and flying creeping things: *and between the beast that may be eaten, and the beast that may not be eaten*; the former clause takes in all in general, this instances in a particular sort of creatures; and the first mentioned of which, that might be eaten, are, that part the hoof, are cloven-footed, and chew the cud; and that might not, that chew the cud, but divide not the hoof, or divide the hoof, but chew not the cud; and now, by such-like descriptions and distinctions of the creatures treated of, the Israelites would be able to make a difference between the one and the other, and know what was to be eaten, and what not.

¹ T. Bab. Erabin, fol. 28. 1. Pesachim, fol. 44. 1. Maccot, fol. 16. a.

C H A P. XII.

THIS chapter treats of the purification of a lying-in woman, the time of whose purification for a man-child was 40 days, and for a maid-child 80, ver. 1—5. at the close of which she was to bring her offerings to the priests, to make atonement for her, ver. 6—8.

Ver. 1. *And the Lord spake unto Moses, &c.*] The laws in the preceding chapter were delivered both to Moses and Aaron, but what follows in this only to Moses; but inasmuch as the priest had a concern in it, it being his business to offer the sacrifices required by the following law, it was no doubt given to Moses, to be delivered to Aaron, as well as to the people. R. Semlai remarks, that as the creation of man was after that of the beasts, fowls, fishes, &c. so the laws concerning the uncleanness of men are after those relating to beasts, &c. and they begin with the uncleanness of a lying-in woman, because, as Aben Ezra observes, the birth is the beginning of man: *saying*; as follows.

Ver. 2. *Speak unto the children of Israel, &c.*] For this law only concerned them, and not other nations of the world: *if a woman have conceived seed*; by lying with a man, and so becomes pregnant, and goes on with her pregnancy until she brings forth a child. The Jews from hence gather, that this law respects abortions; that if a woman has conceived and miscarries, 81 days after the birth of a female, and 41 after a male, she must bring her offering^m; but the law seems only to regard such as are with-child, and proceed to the due time of child-birth, whether then the child is born alive or dead: *and born a man-child*; which is, generally speaking, not only matter of joy to the mother, but to the whole family, see John xvi. 22: *then she shall be unclean seven days*; be separate from all company, except those whose presence is necessary to take care of her in her circumstances, and do what is proper for her, and even these became ceremonially unclean thereby; yea, her husband was not permitted to sit near her, nor to eat and drink with her: *according to the days of the separation for her infirmity shall she be unclean*; the same number of days, even seven, she was unclean on account of child-birth, as she was for her monthly courses, called here an infirmity or sickness, incident to all females when grown up, at which time they were separate from all persons; and the case was the same with a lying-in woman; see ch. xv. 14—29.

Ver. 3. *And in the eighth day the flesh of his foreskin shall be circumcised.*] Or the foreskin of his flesh, that is, of the man-child born according to the law, Gen. xvii. 12, and this seems to furnish out a reason why a male child was not circumcised before the 8th day, and why it was then, because before that its mother was in her separation and uncleanness, and then was freed from it; and so the Targum of Jonathan. The circumcision of a male child on the 8th day was religiously observed, and even was not omitted on ac-

count of the sabbath, when the 8th day happened to be on that, see John vii. 22, 23. and the notes there. It is an observation of Aben Ezra on this place, that the wise men say *in the day*, and not in the night, lo, he that is born half an hour before the setting of the sun is circumcised after six days and a half, for the day of the law is not from time to time.

Ver. 4. *And she shall continue in the blood of her purifying 33 days, &c.*] That is, so many more, in all 40; for though at the end of 7 days she was in some respects free from her uncleanness, yet not altogether, but remained in the blood of her purifying, or in the purifying of her blood, which was more and more purified, and completely at the end of 40 days: so with the Persians it is said, a lying-in woman must avoid every thing for forty days; when that time is passed, she may wash and be purifiedⁿ; and which perhaps Zoroastres, the founder of the Persian religion, at least the reformer of it, being a Jew, as is by some supposed, he might take it from hence: *she shall touch no hallowed thing*; as the tithe, the heave-offering, the flesh of the peace-offerings, as Aben Ezra explains it, if she was a priest's wife: *nor come into the sanctuary*; the court of the tabernacle of the congregation, or the court of the temple, as the same writer observes; and so with the Greeks, a pregnant woman might not come into a temple before the 40th day^o, that is, of her delivery: *until the days of her purifying be fulfilled*; until the setting of the sun of the 40th day; on the morrow of that she was to bring the atonement of her purification, as Jarchi observes; see the note on ver. 6.

Ver. 5. *But if she bear a maid-child, &c.*] A daughter, whether born alive or dead, if she goes with it her full time: *then she shall be unclean two weeks*; or fourteen days running; and on the 15th day be free or loosed, as the Targum of Jonathan, just as long again as for a man-child: *as in her separation*; on account of her monthly courses; the sense is, that she should be 14 days, to all intents and purposes, as unclean as when these are upon her: *and she shall continue in the blood of her purifying 66 days*; which being added to the 14 make 80 days, just as many more as in the case of a male child; the reason of which, as given by some Jewish writers, is, because of the greater flow of humours, and the corruption of the blood through the birth of a female than of a male: but perhaps the truer reason may be, what a learned man^p suggests, that a male infant circumcised on the eighth day, by the profusion of its own blood, bears part of the purgation; wherefore the mother, for the birth of a female, must suffer twice the time of separation; the separation is finished within two weeks, but the purgation continues 66 days; a male child satisfies the law together, and at once, by circumcision; but an adult female bears both the purgation and separation every month. According to Hippocrates^q, the purgation of a lying-in

^m Mian. Ceriot, c. 1. sect. 6. Maimon. & Bartenora, in ib.

ⁿ Lib. Shad-der, part. 86. apud Hyde Hist. Relig. Vet. Pers. p. 478.

^o Censorinus apud Grotium in loc.

^p Scheuchzer. Physic. Sacr. vol. 2. p. 314, 315.

^q Apud Grotium in loc.

woman, after the birth of a female, is 42 days, and after the birth of a male 30 days; so that it should seem there is something in nature which requires a longer time for purifying after the one than after the other, and which may in part be regarded by this law; but it chiefly depends upon the sovereign will of the law-giver. The Jews do not now strictly observe this. Buxtorf[†] says, the custom prevails now with them, that whether a woman bears a male or a female, at the end of 40 days she leaves her bed, and returns to her husband; but Leo of Modena relates[‡], that if she bears a male child, her husband may not touch her for the space of seven weeks; and if a female, the space of three months; though he allows, in some places, they continue separated a less while, according as the custom of the place is.

Ver. 6. *And when the days of her purifying are fulfilled, for a son, or for a daughter, &c.*] For a son 40 days, and for a daughter 80; but the ancient Jews formerly, that they might not break it, ordered, that the offering enjoined as follows should not be brought until the next day after the time was up: their canon runs thus[†], “a lying-in woman does not bring her offering “on the 40th day for a male, nor on the 80th day for a “female, but after her sun is set; and she brings her “offering on the morrow, which is the 41st for a male, and the 81st for a female; and this is the day “of which it is said, *when the days, &c.* Lev. xi. 6.” *She shall bring a lamb of the first year*: the Septuagint adds, without blemish, as all sacrifices should be, if not expressed; or *the son of his year*”; some distinguish between *the son of a year*, as the phrase sometimes is, and *the son of his year*, as here; the latter denoting a lamb in its first year, though something wanting of it, the former a full year old, neither more nor less: *for a burnt-offering*; in gratitude, and by way of thanksgiving for the mercies she had received in child-bearing: *and a young pigeon, or a turtle-dove, for a sin-offering*; either the one or the other. With the Persians[‡], it is incumbent on a lying-in woman, in Abam (the 12th month), to bring twelve oblations for the sin which proceedeth from child-birth, that so she might be purified from her sins. It is an observation of the Misnic doctors[‡], that turtles precede pigeons in all places; upon which they ask this question, is it because they are choicer or more excellent than they? observe what is said, Lev. xii. 6. from whence may be learned, that they are both alike, or of equal value. But why a sin-offering for child-bearing? is it sinful to bear and bring forth children in lawful marriage, where the bed is undefiled? The Jews commonly refer this to some sin or another, that the child-bearing woman has been guilty of in relation to child-birth, or whilst in her labour; and it is not unlikely that she may sometimes be guilty of sin in some way or other, either through an immoderate desire after children, or through impatience and breaking out into rash expressions in the midst of her pains; so Aben Ezra suggests, perhaps some thought rose up in her mind in the hour of child-birth because of pain, or

perhaps spoke with her mouth; meaning what was unbecoming, rash, and sinful. Some take the sin to be a rash and false oath: but there seems to be something more than all this, because though one or other of these might be the case of some women, yet not all; whereas this law is general, and reached every lying-in woman, and has respect not so much to any particular sin of her's, as of her first parent Eve, who was first in the transgression; and on account of which transgression pains are endured by every child-bearing woman; and who also conceives in sin, and is the instrument of propagating the corruption of nature to her offspring; and therefore was to bring a sin-offering typical of the sin-offering Christ is made to take away that, and all other sin; whereby she shall be saved, even in child-bearing, and that by the birth of a child, the child Jesus, if she continues in faith, and charity, and holiness, with sobriety, 1 Tim. ii. 15. these offerings were to be brought *unto the door of the tabernacle of the congregation, unto the priest*: to offer them up for her. When the temple was built, these were brought to the eastern gate, the gate Nicanor, where the lepers were cleansed, and lying-in women purified[‡].

Ver. 7. *Who shall offer it before the Lord, &c.*] Upon the altar of burnt-offering: *and make an atonement for her*; for whatsoever sin in connexion with or that attended child-bearing; as typical of the atonement by Christ both for sin original and actual: *and she shall be cleansed from the issue of her blood*; in a ceremonial sense, and according to that law be pure and clean: *this is the law for her that hath born a male or a female*; enjoined her, and to be observed by her; and though now with the rest of the ceremonial law it is abolished, yet it has this instruction in it; that it becomes women in such circumstances to bring the free-will offerings of their lips, their sacrifices of praise, and in a public manner signify their gratitude and thankfulness for the mercy and goodness of God vouchsafed to them, in carrying them through the whole time of child-bearing, and saving them in the perilous hour.

Ver. 8. *And if she be not able to bring a lamb, &c.*] As every one was not in circumstances sufficient to be at the expense of buying a lamb for this purpose, having none of their own: *then she shall bring two turtles, or two young pigeons*; which was a kind and merciful provision for the poorer sort; since it was necessary that by them the favour received should be acknowledged, as well as the sin attending them in such circumstances should be atoned for. This being the offering brought by the mother of our Lord, shews the state of poverty in which she was; and by this, and the circumcision of her child, and the presentation of it before the Lord at the time of her purification, it appears that they were both under the law, and obedient to it: *the one for a burnt-offering, and the other for a sin-offering*; Jarchi observes, that in oblations the sin-offering goes before the burnt-offering, for sin being atoned for, the gift was accepted; but here the burnt-offering went first, the reason is not

[†] Synagog. Jud. c. 5. p. 120.

[‡] History of Rites, Customs, &c. of the Jews, par. 4. c. 5. sect. 3.

[‡] Maimon. Mechose Capparath, c. 1. sect. 5.

[‡] מן בן בן filium sui anni, Montanus, Piscator, Drusius.

[‡] Lib. Shad-der, port. 79. apud Hyde, ut supra, p. 473.

[‡] Misn. Ceritot, c. 6. sect. 9.

[‡] Misn. Sotah, c. 1. sect. 5.

very apparent: *and the priest shall make an atonement for her, and she shall be clean*; equally the same as if she had brought a lamb, instead of young pigeons, or turtle-doves.

C H A P. XIII.

IN this chapter an account is given of the various sorts of leprosy, and the rules by which they were to be judged of, ver. 1—3. of the bright spot and scab, ver. 4—8. of the rising or swelling, ver. 9—17. of the bile or hot ulcer, ver. 18—23. of the hot burning or inflammation, ver. 24—28. of the plague of the scall, ver. 29—37. of bright spots or blisters, ver. 38, 39. and of shedding the hair, and baldness, ver. 40—44. of what the leper was to do, and to be done unto, ver. 45, 46. of the leprosy in garments made of linen, woollen, or of skin, ver. 47—59.

Ver. 1. *And the Lord spake unto Moses and unto Aaron, &c.*] Aaron is addressed again, though left out in the preceding law, because the laws concerning leprosy chiefly concerned the priests, whose business it was to judge of it, and cleanse from it; and so Ben Gersom observes, mention is made of Aaron here, because to him and his sons belonged the affair of leprosy, to pronounce unclean or clean, to shut up or set free, and, as Aben Ezra says, according to his determination were all the plagues or strokes of a man, who should be declared clean or unclean: *saying*; as follows.

Ver. 2. *When a man shall have in the skin of his flesh, &c.*] Rules are here given, by which a leprosy might be judged of; which, as a disease, was frequent in Egypt, where the Israelites had dwelt a long time, and from whence they were just come; and is doubtless the reason, as learned men have observed, that several Heathen writers make the cause of their expulsion from Egypt, as they choose to call it, though wrongly, their being infected with this distemper; whereas it was the reverse, not they, but the Egyptians, were incident to it*. Moreover, the leprosy here spoken of seems not to be the same with that disease, or what we now call so, though some have thought otherwise; it being rather an uncleanness than a disease, and the business of a priest, and not a physician to attend unto; and did not arise from natural causes, but was from the immediate hand of God, and was inflicted on men for their sins, as the cases of Miriam, Gehazi, and Uzziah shew; and who by complying with the rites and ceremonies hereafter enjoined, their sins were pardoned, and they were cleansed; so that as their case was extraordinary and supernatural, their cure and cleansing were as remarkable: besides, this impurity being in garments and houses, shews it to be something out of the ordinary way. And this law concerning it did not extend to all men, only to the Israelites, and such as were in connexion with them, such as proselytes. It is said^a, all are defiled with the plague (of leprosy) except an idolater and a proselyte of the gate; and the commentators say^b, even

servants, and little ones though but a day old; that is, they are polluted with it, and so come under this law. Now the place where this disorder appears is *in the skin of the flesh*; that is, where there is a skin, and that is seen; for there are some places, the Jewish writers^c say, are not reckoned the skin of the flesh, or where that is not seen, and such places are excepted, and they are these; the inside of the eye, of the ear, and of the nose: wrinkles in the neck, under the pap, and under the arm-hole; the sole of the foot, the nail, the head and beard: and this phrase, *in the skin of his flesh*, is always particularly mentioned; and when there appeared in it a *rising, scab, or bright spot*; the scab that is placed between the rising or swelling, and the bright spot, belongs to them both, and is a kind of an accessory, or second to each of them: hence the Jews distinguish the scab of the swelling, and the scab of the bright spot; so that these make four in all, as they observe^d. And to this agrees what Ben Gersom on this text remarks; the bright spot is, whose whiteness is as the snow; the rising or swelling is what is white, as the pure wool of a lamb of a day old; the scab is what is inferior in whiteness to the rising, and is as in the degree of the whiteness of the shell or film of an egg; and this is the order of these appearances, the most white is the bright spot, after that the rising, and after that the scab of the bright spot, and after that the scab of the rising or swelling; and, lo, what is in whiteness below the whiteness of this (the last) is not the plague of leprosy: *and it be in the skin of his flesh like the plague of leprosy*; either of the above appearances in the skin, having somewhat in them similar to the leprosy, or which may justly raise a suspicion of it, though it is not clear and manifest; *then he shall be brought to Aaron the priest, or unto one of his sons the priests*; for, as Jarchi notes, there was no pollution nor purification of the leprosy, but by the mouth or determination of a priest. And a good man that was desirous, and made conscience of observing the laws of God, when he observed any thing of the above in him, and had any suspicion of his case, would of himself go, and shew himself to the priest; but if a man did not do this, and any of his neighbours observed the appearances on him, brought him to the priest whether he would or no, according to the text, *he shall be brought*; that is, as Aben Ezra explains it, whether with or without his will; for he that sees in him one of the signs, shall oblige him to come to the priest; and who observes, that by Aaron the priest is meant, the priest anointed in his room; and by his sons the priests, the common priests, who are found without the sanctuary; such as the priests of Anathoth, but who were not of those that were rejected.

^a Est elephas morbus—gignitur Egypto. Lucret. l. 6. ver. 1119.

^b Misn. Negaim, c. 3. sect. 1.

^c Maimon. & Bartenora in ib.

^d Misn. Negaim. c. 6. sect. 8. & Maimon. & Bartenora in ib.

^e Misn. ib. c. 1. sect. 1.

Ver. 3. *And the priest shall look on the plague in the skin of the flesh, &c.*] Whether it be a swelling, or scab, or a bright spot that appears, and judge of it by the following rules, and none but a priest might do this: *and when the hair in the plague is turned white*; it arising in a place where hair grows, and which hair is not naturally white, but of another colour, but changed through the force of the plague; and there were to be two hairs at least, which were at first black, but turned white; so Jarchi and Ben Gersom: and these hairs, according to the Misnah^e, must be white at bottom; if the root (or bottom) is black, and the head (or top) white, he is clean; if the root white, and the head black, he is defiled; for hairs turning white is a sign of a disorder, of weakness, of a decay of nature, as may be observed in ancient persons: *and the plague in sight be deeper than the skin of his flesh*; appears plainly to view to be more than skin-deep, to have corroded and eat into the flesh below the skin: *it is a plague of leprosy*; when these two signs were observed, hair turned white, and the plague was more than skin-deep, then it was a plain case that it was the leprosy; of which see the notes on Matt. viii. 2, 3, and Luke v. 12. This was an emblem of sin, and the corruption of nature, which is an uncleanness, and with which every man is defiled, and which renders him infectious, nauseous, and abominable; and of which he is only to be cured and cleansed by Christ, the great High-priest, through his blood, which cleanses from all sin. The above signs and marks of leprosy may be observed in this; the white hair denoting a decay of strength, see Hos. vii. 9. may be seen in sinners, as in the leper, who are without moral and spiritual strength to keep the law of God, to do any thing that is spiritually good, to regenerate, to renew, convert, and sanctify themselves, or to bring themselves out of the state of pollution, bondage, and misery, in which they are; and, like the leprosy, sin lies deep in man; it is in his flesh, in which dwells no good thing, and in which there is no soundness; it does not lie merely in outward actions, but it is in the heart, which is desperately wicked; for the inward part of man is very wickedness: *and the priest shall look on him, and pronounce him unclean*; and so should be obliged to rend his clothes, make bare his head, put a covering on his upper lip, and cry, Unclean, unclean; dwell alone without the camp, and at a proper time bring the offering for his cleansing, and submit to the several rites and ceremonies prescribed, ver. 45, 46. and ch. xiv.

Ver. 4. *If the bright spot be white in the skin of his flesh, &c.*] The Targum of Jonathan is, white as chalk in the skin of his flesh; but other Jewish writers make the whiteness of the bright spot to be the greatest of all, like that of snow; see the note on ver. 2: *and in sight be not deeper than the skin, and the hair thereof be not turned white*; though it be a bright spot, and be very white, yet these two marks not appearing, it can't be judged a leprosy, at most it is only suspicious: *wherefore then the priest shall shut up him that hath the plague seven days*; in whom the bright spot is, and of

whom there is a suspicion of the plague of leprosy, but it is not certain; and therefore, in order to take time, and get further knowledge, the person was to be shut up from all company and conversation for the space of seven days; by which time it might be supposed, as Ben Gesom observes, that the case and state of the leprosy (if it was one) would be altered; and Aben Ezra remarks, that most diseases change or alter on the seventh day.

Ver. 5. *And the priest shall look on him the seventh day, &c.*] In the day, and not in the night, as Maimonides, but not on the seventh day, if it happened to be on the sabbath^f, then it was put off till after it; and, according to the Jewish canons^g, they don't look upon plagues in the morning, nor in the evening, nor in the middle of a house, nor on a cloudy day, nor at noon, but at the 4th, 5th, 8th, and 9th hours: *and, behold, if the plague in his sight be at a stay*; it appears to the priest, according to the strictest view he can take of it, that it is in the same state and condition it was, neither better nor worse: *and the plague spread not in the skin*; is not greater or larger than it was, though not less: *then the priest shall shut him up seven days more*; such abundant care was taken, lest after all it should prove a leprosy.

Ver. 6. *And the priest shall look on him again the 7th day, &c.*] On the second seventh day, at the end of a fortnight from his being first presented to him, and shut up: *and, behold, if the plague be somewhat dark*; the spot be not so bright, or so white as it was at first; though Aben Ezra observes, that indeed many wise men say, that כהה is as קשה, signifying dark, and the testimony or proof they bring is Gen. xxvii. 1. but according to my opinion, adds he, the word is the reverse of פשה, to spread; and the sense is, if the plague does not spread itself in another place; and so some translators render it *contracted, or contracts itself*^h; and this seems best to agree with what follows: *and the plague spread not in the skin*; but is as it was when first viewed, after waiting 14 days, and making observations on it: *the priest shall pronounce him clean*; that is, from leprosy, otherwise there was an impure disorder on him, a scabious one: *it is but a scab*; which is the name, Jarchi says, of a clean plague or stroke, that is, in comparison of the leprosy, otherwise such can't be said with any propriety to be clean. Ben Gersom better explains it, it is a white scab, but not of the kind of leprosy, although it is found as the whiteness of the bright spot; but there are not seen in it the signs of leprosy, the hair is not turned white, nor has the plague increased: *and he shall wash his clothes, and be clean*; for seeing he was obliged to be shut up, as Jarchi observes, he is called unclean, and stood in need of dipping, that is, his body and his clothes into water; so the people of God, though they are justified by the righteousness of Christ, and are pronounced clean through it, yet since they have their spots and scabs, they have need to have their conversation-garments continually washed in the blood of the Lamb.

Ver. 7. *But if the scab spread much abroad in the*

^e Negaim, c. 4. sect. 4.

^f Misn. Negaim, c. 1. sect. 4.

^g Misn. ib. c. 2. sect. 2.

^h כהה contracts est, Junius & Tremellius, Piscator; contractæ est, some in Vatablus.

skin, &c.] Or in spreading spread^k; spreads, and proceeds to spread more and more: after that he hath been seen of the priest for his cleansing: even after he had been viewed upon the first presentation of him to him, and after he had been twice seen by him at the end of two seven days, in which he was shut up, and after he had been pronounced clean, and had washed his clothes for his purification: he shall be seen of the priest again; either he shall go to him of himself, or be brought to him, to be reviewed and pass under a fresh examination.

Ver. 8. And if the priest see, that, behold, the scab spreadeth in the skin, &c.] Is not at a stay, as when he looked at it a second and third time: then the priest shall pronounce him unclean; a leprous person; to be absolutely so, as Jarchi expresses it; and so obliged to the birds (to bring birds for his cleansing), and to shaving, and to the offering spoken of in this section, as the same writer observes: it is a leprosy; it is a clear and plain case that it was one, and no doubt is to be made of it, it is a spreading leprosy: as sin is; it spreads itself over all the powers and faculties of the soul, and over all the members of the body; and it spreads more and more in every stage of life, unless and until grace puts a stop to it.

Ver. 9. When the plague of leprosy is in a man, &c.] He has all the signs of it, and it is pretty manifest both to himself and others that it is upon him: then he shall be brought unto the priest; by his friends and neighbours, if he is not willing to come of himself: a sinner insensible of the leprosy of sin, and of his unclean and miserable state through it, has no will to come to Christ the great High-priest for cleansing; but one that is sensible of it, and of Christ's ability to help and cleanse him, will come freely and gladly, and importunately seek to him for it; though indeed such an one is brought by powerful and efficacious grace to him, yet not against, but with his full will; see John v. 40. and vi. 37, 44. compare with this Matt. viii. 1, 2, 3. Luke xvii. 12, 13, 14.

Ver. 10. And the priest shall see him, &c.] Look at him, and closely and narrowly inspect and examine his case: and, behold, if the rising be white in the skin; this is another appearance of the leprosy; the preceding were a bright spot, and the scab of it; but this a rising or white swelling in the skin, as white as pure wool, as the Targum of Jonathan: and it have turned the hair white; to the whiteness of an egg-shell, or the film of it, as the same Targum; that is, hath turned the hair of another colour, into white which was before black; and there be quick raw flesh in the rising, or swelling; or the quickening or quickness of live flesh^l; either such as we call proud flesh, which looks raw and red; or sound flesh, live flesh being opposed to that which is mortified and putrid; and so Jarchi renders it by *saniment*, a French word for soundness: and the Septuagint version, in this and all other places where the word is used, renders it *sound*: this clause may be considered disjunctively, as by Gersom, or there be quick raw flesh: for either the hair turning white, or quick raw flesh, one or the other, and one without the

other was a sign of leprosy, so Jarchi observes; even this is a sign of uncleanness, the white hair without the quick flesh, and the quick flesh without the white hair: this may seem strange that quick and sound flesh should be a sign of the leprosy and its uncleanness; though it should be observed, it is such as is in the rising or swelling: and in things spiritual, it is a bad sign when men are proud of themselves and have confidence in the flesh; when in their own opinion they are whole and sound, and need no physician; when they trust in themselves that they are righteous, and boast of and have their dependence on their own works; he appears to be in the best state and frame that cried out as David did, that there is no soundness in his flesh, Psal. xxxviii. 3, 7.

Ver. 11. It is an old leprosy in the skin of his flesh, &c.] An inveterate one, of long standing and continuance, an obstinate one, not to be cured by medicine; as this sort of leprosy was, and therefore the person was sent not to a physician, but to the priest: the leprosy of sin is an old disease, brought by man into the world with him, and continues with him from his youth upwards, and nothing but the grace of God and blood of Christ can remove it: and the priest shall pronounce him unclean, and shall not shut him up; there being no doubt at all of it being a leprosy, and of his uncleanness, and therefore no need to shut him up for further examination, but to turn him out of the camp till his purification was over: for he is unclean; in a ceremonial sense, and was obliged to the law for cleansing, such as after given.

Ver. 12. And if a leprosy break out abroad in the skin, &c.] Or, if flowering it flowers^m; the man that has it on him looks like a plant or tree covered with white flowers, being spread all over him in white swellings, bright spots or scabs, as it follows: and the leprosy cover all the skin of him that hath the plague, from his head even to his foot; such an one as the leper was that came to Christ for healing, said to be full of leprosy, Luke v. 12. and such in a mystical sense is every sinner, whether sensible of it or no, even from the crown of the head to the sole of the foot, full of the wounds, bruises, and putrefying sores of sin, Isa. i. 6. wheresoever the priest looketh; that is, he can't look any where upon any part of him but he sees the signs of the leprosy on him; and from whence the Jewish writers gather, that a priest that inspects leprous persons ought to have a clear sight, and to have both his eyes, and that the inspection should not be made in a dark house.

Ver. 13. Then the priest shall consider, &c.] Look wistly upon it, and well weigh the matter in his own mind, that he may make a true judgment and pronounce a right sentence: and, behold, if the leprosy have covered all his flesh; from head to foot, so that no quick, raw, or sound flesh appear in him: he shall pronounce him clean that hath the plague; not clean from a leprosy he is covered with; but that he is free from pollution by it, and under no obligation to bring his offering, or to perform, or have performed on him any

^k פשה פשה diffundendo diffuderit se, Montanus, Drusius, Piscator.

^l מוחית בשר חי vivacitas carnis viva, Montanus, Vatablus.

^m פרוח תפרח פרוח תפרח, Sept. floreudo floruerit, Montanus; so Drusius & Tigurine version.

of the rites and ceremonies used in cleansing of the leper: *it is all turned white*; his skin and flesh with white bright spots, scabs and swellings, and no raw and red flesh appears: *he is clean*; in a ceremonial sense: this may seem strange, that one that had a bright spot, or a white swelling, or a scab that spreads, a single one of these, or here and there one, should be unclean, and yet, if covered over with them, should be clean; the reason in nature is, because this shews a good healthful inward constitution, which throws out all its ill humours externally, whereby health is preserved; as we see in persons that have the measles or small-pox, or such-like distempers, if they stick in the skin, and only here and there one rises up in a tumour, and to an head, it is a bad sign; but if they come out kindly and well, though they cover the whole body, things are very promising: the mystical or spiritual meaning of this is, that when a man sees himself to be a sinful creature, all over covered with sin, and no part free, and disclaims all righteousness of his own to justify him before God, but wholly trusts to, and depends upon the grace of God for salvation, and the righteousness of Christ for his acceptance with God; he becomes clean through the grace of God and the blood and righteousness of Christ.

Ver. 14. *But when raw flesh appears in him, &c.]* Between the white spots, scabs, or swellings, or in the midst of them: *he shall be unclean*; be pronounced unclean, and be subject to all the prescriptions of the law concerning lepers.

Ver. 15. *And the priest shall see the raw flesh, &c.]* Or when he sees it, the person being brought to him to be viewed: *and pronounce him to be unclean*; or shall pronounce him to be unclean: *for the raw flesh is unclean*; made a man so in a ceremonial sense; see the note on ver. 10. *it is a leprosy*; wherever any quick raw flesh appears in a swelling.

Ver. 16. *Or if the raw flesh turn again, &c.]* Changes its colour, from redness, which is in raw flesh: *and be changed unto white*; and does not look ruddy as flesh in common does, nor red and fiery, as raw and proud flesh, but is white, of the same colour with the swelling or scab: *he shall come unto the priest*; again, and shew himself, even though he was before by him pronounced clean.

Ver. 17. *And the priest shall see him, &c.]* Review him, and examine him thoroughly: *and, behold, if the plague be turned into white*; the raw flesh in the swelling, which looked red, is become white: *then the priest shall pronounce him clean* that hath the plague; that was supposed to have the plague of leprosy; but upon a review, and on this change of things, has not, he shall declare him free from it, and under no obligation to the laws and rites concerning it.

Ver. 18. *The flesh also in which, even in the skin thereof, was a bile, &c.]* Or hot ulcer, by which, says Maimonides^a, you may understand any stroke by a stone, stick, or iron, or any other thing: and in the Misnah^b, it is asked, what is an ulcer (or bile)? a stroke by wood, stone, pitch, or hot water; all that is from the force of fire is an ulcer: *and is healed*; by the use

of medicine, and the part, in all appearance, as well and as sound as ever.

Ver. 19. *And in the place of the bile there be a white rising, &c.]* In the place where the bile was, a white swelling appears: *or a bright spot, white, and somewhat reddish*; white and red mixed, as the Targum of Jonathan; and so Aben Ezra interprets the word *reddish*, of the bright spot being mixed of two colours, or part of it so; and such a mixed colour of white and red, Gersom observes, is usual in a swelling, and adds, we are taught how to judge of these appearances, according to a tradition from Moses, which is this: take a cup full of milk, and put in it two drops of blood, and the colour of it will be as the colour of the bright spot, white and reddish; and if you put into it four drops, its colour will be as the colour of the rising (or swelling) reddish; and if you put into it eight drops, its colour will be as the colour of the scab of the bright spot, more reddish; and if you put into it 16 drops, its colour will be as the colour of the scab of the swelling, very red:—hence it appears, says he, that the bright spot is whitest with its redness, and after that the swelling, and next the scab of the bright spot, and then the scab of the swelling; but Bochart^p is of opinion that the word is wrongly rendered *reddish*, which, he thinks, contradicts the account of the bright spot being white, and especially as the word for reddish has its radicals doubled, which always increase the signification; and therefore if the word bears the sense of redness, it should be rendered exceeding red, which would be quite contrary to the spot being white at all; wherefore from the use of the word in the Arabic language, which signifies white, bright, and glittering; see the note on Lam. iv. 7. he chooses to read the words, *or a bright spot, white and exceeding glittering*: but this word we render reddish and white, being read disjunctively, ver. 24. seems to contradict this observation of his: *and it be shewed to the priest*: to look upon and pass his judgment on it.

Ver. 20. *And if, when the priest seeth it, &c.]* And has thoroughly viewed it and considered it: *behold, it be in sight lower than the skin*; having eaten into and taken root in the flesh under the skin: *and the hair thereof be turned white*; which are the signs of leprosy before given, ver. 3. *the priest shall pronounce him unclean*; not fit for company and conversation, but obliged to conform to the laws concerning leprosy: *it is a plague of leprosy broken out of the bile*: which was there before: this is an emblem of apostates and apostacy, who having been seemingly healed and cleansed, return to their former course of life, and to all the impurity of it, like the dog to its vomit, and the swine to its wallowing in the mire; and so their last state is worse than the first, as in this case; at first it was a bile, and then thought to be cured, and afterwards arises out of it a plague of leprosy.

Ver. 21. *But if the priest look on it, &c.]* Upon a person in a like case as first described, having had a bile, and that healed, and afterwards a white swelling, or a bright spot in the place of it: *and, behold, there be no white hairs therein*; not two hairs turned white, as

^a In Misn. Negaim, c. 6. sect. 8.

^b Ib. c. 9. sect. 1.

^p Hierozoic. par. 2. l. 5. c. 6. col. 689.

Gersom interprets it: *and if it be not lower than the skin*; the bright spot not lower than the skin; not having got into the flesh, only skin-deep: the Targum of Jonathan is, not lower in whiteness than the skin; for the bright spot is described as white, and so the rising or swelling, ver. 19. *but be somewhat dark*; or rather *contracted*; to which spreading is opposed in the next verse; see the note on ver. 6. *then the priest shall shut him up seven days*; to wait and see whether it will spread or no: a bile and burning, the Jews say, make a man unclean in one week, and by two signs, the white hair, and the spreading; by the white hair, both at the beginning and at the end of the week after dismission, and by spreading at the end of the week after it ⁹.

Ver. 22. *And if it spread much abroad in the skin, &c.*] Upon viewing it on the seventh day, though it is not expressed, the swelling or bright spot; or *in spreading spread*, as in ver. 7. see the note there; which Ben Gersom interprets, not of the skin of the flesh, but of the ulcer: *then the priest shall pronounce him unclean*; even though there are no white hairs in it, nor is it lower than the skin, yet is not at a stand or contracted, but spreading: *it is a plague*; or stroke; it is one sort of a leprosy, and such an one as makes a man unclean in a ceremonial sense.

Ver. 23. *But if the bright spot stay in his place, and spread not, &c.*] Continues as it was when first viewed: *it is a burning bile*; but not a plague of leprosy: *and the priest shall pronounce him clean*; as clear of a leprosy, and so not bound by the law of it, though attended with an inflammation or burning ulcer.

Ver. 24. *Or if there be any flesh, in the skin whereof there is a hot burning, &c.*] *Or a burning of fire*: it is asked, what is a burning? that which is burnt with a coal or with hot ashes; all that is from the force of fire is burning¹⁰; that is, whatever sore, pustule, or blister, is occasioned by fire touching the part, or by any thing heated by fire: *and the quick flesh that burneth have a white bright spot, somewhat reddish, or white*; the Targum of Jonathan is, a white spot mixed with red, or only white; and so Aben Ezra interprets the last clause: this seems to set aside Bochart's interpretation of the word *adamdemeth*, which we render *somewhat reddish*, and he, very white, bright, and glittering, since white is here opposed unto it; though it may be, the sense is, that the flesh burnt has a bright white spot in it, exceeding glittering; or however, at least, a white one: by the *quick flesh* that burneth, Gersom says, is meant the weak, the tender flesh which is renewed there, after it is healed from the purulent matter in it.

Ver. 25. *Then the priest shall look upon it, &c.*] And examine it, whether it has the marks and signs of a leprosy or no, such as follow: *behold, if the hair in the bright spot be turned white*; which before was black, or of another colour from white, and is now turned into the whiteness of chalk, as the Targum of Jonathan: *and it be in sight deeper than the skin*; the same Targum is, "and its sight or colour is deeper in being white like snow, more than the skin;" but this respects not the colour of it, as appearing to the sight,

but the depth of the spot, going below the skin into the flesh, which, with the change of hair, are the two signs of leprosy, ver. 3. *it is a leprosy broken out of the burning*; which sprung from thence, and what that had issued in: *wherefore the priest shall pronounce him unclean*; a leper, and to be treated as such: *it is the plague of leprosy*; being a plain case, according to the rules by which it was to be judged of.

Ver. 26. *But if the priest look on it, &c.*] On the hot burning and bright spot in it, in another person: *and, behold, there be no white hair on the white spot, and it be no lower than the other skin*; why the word *other* should be supplied I know not, any more than in ver. 21. *but be somewhat dark*; or *contracted*, see the note on ver. 21. *then the priest shall shut him up seven days*; as in the case of the burning bile or hot ulcer, as in the same verse.

Ver. 27. *And the priest shall look upon him the seventh day, &c.*] When that is come, any time on that day; not needing to wait until the end of it, or till the seven days are precisely up; the same is to be understood in all places in this chapter where the like is used: *and if it be spread much abroad in the skin*; in the space of seven days: *then the priest shall pronounce him unclean*; *it is the plague of leprosy*: according to the law; so that it was necessary, in such a case, for him to conform to it in order to his cleansing.

Ver. 28. *And if the bright spot stay in his place, and spread not in the skin, &c.*] If, after being shut up seven days, it appears that the spot is no larger than when it was first viewed, but is as it was, and not at all increased: *but it be somewhat dark*; either not so bright as it was, or more contracted: *it is a rising of the burning*; or a swelling of it, a swelling which sprung from it, and nothing else: *the priest shall pronounce him clean*; from the leprosy, and so set him at liberty to go where he will, and dwell and converse with men as usual: *for it is an inflammation of the burning*; or an inflammation or blister occasioned by the burning, and no leprosy.

Ver. 29. *If a man or a woman hath a plague upon the head or the beard.*] Any breaking out in those parts, a swelling, scab, or spot, on a man's beard or on a woman's head; or on the head of either man or woman; or on a woman's beard, if she had any, as some have had, though not common.

Ver. 30. *Then the priest shall see the plague, &c.*] The person on whom it is shall come or be brought unto him; and he shall look upon it and examine it: *and, behold, if it be in sight deeper than the skin*; which is always one sign of leprosy; *and there be in it a yellow thin hair*: like the appearance of thin gold, as the Targum of Jonathan; for, as Ben Gersom says, its colour is the colour of gold; and it is called thin in this place, because short and soft, and not when it is long and small; and so it is said, scabs make unclean in two weeks, and by two signs, by thin yellow hair, and by spreading, by yellow hair, small, soft, and short¹¹: now this is to be understood, not of hair that is naturally of a yellow or gold colour, as is the hair of the head and beard of some persons, but of hair changed into this colour through the force of the dis-

⁹ Misu. Negaim, c. 3. sect. 4.

¹⁰ מִשּׁוּ מִכּוֹחַ אֵשׁ אֱדוּסְטוּ יִגְנִי, Paginus, Montanus, Junius & Termelius, Piscator.

¹¹ Misu. Negaim, c. 9. sect. 1. & Maimon. in ib. c. 6. sect. 8.

¹² Negaim, c. 10. sect. 1.

case; and so Jarchi interprets it, black hair turned yellow; in other parts of the body, hair turned white was a sign of leprosy, but here that which was turned yellow or golden-coloured: Aben Ezra observes, that the colour expressed by this word is, in the Ishmaelitic or Arabic language, the next to the white colour: *then the priest shall pronounce him unclean*; declare him a leper, and unfit for company, and order him to do and have done for him the things after expressed, as required in such a case: *it is a dry scall*; or *wound*, as the Septuagint version; *nethck*, which is the word here used, Jarchi says, is the name of a plague that is in the place of hair, or where that grows; it has its name from plucking up; for there the hair is plucked away, as Aben Ezra and Ben Gersom note: *even a leprosy upon the head or beard*; as the head is the seat of knowledge, and the beard a sign of manhood, and of a man's being arrived to years of discretion, when wisdom and prudence are expected in him; this sort of leprosy may be an emblem of errors in judgment, of false doctrines and heresies imbibed by persons, which eat as doth a canker, and are in themselves damnable, and bring ruin and destruction on teachers and hearers, unless recovered from them by the grace of God.

Ver. 31. *And if the priest look on the plague of the scall, &c.*] As it may appear in another person, brought to him for inspection and examination: *and, behold, it be not in the sight deeper than the skin*; it don't seem to be got into the flesh, or lower than the skin: *and that there is no black hair in it*; or, *but no black hair in it*; for, as Jarchi says, if there was a black hair in it, he would be clean, and there would be no need of shutting up; for black hair in scalls is a sign of cleanness, as it is said, ver. 37. it would be a clear case that such a man had no leprosy on him; for black hair is a token of a strong and healthful constitution; and there could remain no doubt about it, and it would require no further trial and examination: Ben Gersom says it means two black hairs; and further observes, that black hair in the midst of a scall is a sign of cleanness; but this being wanting, *then the priest shall shut up him that hath the plague of the scall seven days*; from the time of his viewing the scall; and so Ben Gersom, this is the seventh day from the time of looking upon the scall.

Ver. 32. *And in the seventh day the priest shall look on the plague, &c.*] To see whether it has got any deeper, or spread any further, and has any hair growing in it, and of what colour, that he might be also able to judge whether it was a leprosy or no: *and, behold, if the scall spread not*; was neither got into the flesh, nor larger in the skin; *and there be in it no yellow hair*; that is, a thin yellow hair, for such only, as Ben Gersom observes, was a sign of leprosy in scalls, as in ver. 30. and the same writer observes, that *and* is here instead of *or*, and to be read, *or there be in it no yellow hair*; since a scall was pronounced unclean, either on account of thin yellow hair, or on account of spreading: *and the scall be not in sight deeper than the skin*; but be just as it was when first looked upon.

Ver. 33. *He shall be shaven, &c.*] His head or beard, where the scall was, as Aben Ezra; and so Ben Gersom,

who adds, the law is not solicitous whether this shaving is by a priest or no; so it seems any one might shave him: *but the scall shall he not shave*; that is, the hair that is in it, but that was to continue and grow, that the colour of it might be easily discerned at the end of seven other days; according to the Targums of Onkelos and Jonathan, he was to shave round about it, but not that itself; Jarchi says, he was to leave two hairs near it, that he might know whether it spread; for if it spread it would go over the hairs, and into the part that was shaven; when it would be a clear case it was a spreading leprosy: now, that there might be an opportunity of observing this, whether it would or no, the following method was to be taken: *and the priest shall shut up him that hath the scall seven days more*; by which time it would be seen whether there was any increase or decrease, or whether at a stand, and of what colour the hair was, by which judgment might be made of the case.

Ver. 34. *And in the seventh day the priest shall look on the scall, &c.*] That is, according to Ben Gersom, on the 13th day from the first inspection of him by the priest: *and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin*: neither appears spread on the surface of the skin, nor to have eaten into the flesh under it; also no thin yellow hair, though it is not expressed, for that made a person unclean, though there was no spreading: *then the priest shall pronounce him clean*; free from a leprosy: *and he shall wash his clothes, and be clean*; there was no need to say he shall wash them in water, as Aben Ezra observes, that is supposed; and then he was looked upon as a clean person, and might go into the sanctuary, and have conversation with men, both in a civil and religious way, and not defile any thing he sat upon.

Ver. 35. *But if the scall spread much in his skin after cleansing.*] After he has been declared clean by the priest; for it was possible that it might spread after this, though so much precaution had been used, and so much time taken to observe it: with this compare 2 Pet. i. 9. and ii. 20.

Ver. 36. *Then the priest shall look on him, &c.*] Again, and which is no less than the fourth time; for, notwithstanding his being pronounced clean, he was still subject to the inspection of the priest, if any alteration appeared: *if the scall be spread in the skin*; which was a certain sign of a leprosy: *the priest shall not seek for yellow hair*; or be solicitous about that, whether there is any or no, for either one or the other of these signs were sufficient to determine the case: *he is unclean*; and so to be pronounced.

Ver. 37. *But if the scall be in his sight at a stay, &c.*] If in a few days, or in a short space of time after this, it should appear that the scall is at a full stop, and does not spread any further at all: *and that there is black hair grown up therein*; which is a sign of health and soundness, and so of purity; yea, if it was green or red, so be it it was not yellow, according to Jarchi, it was sufficient: *the scall is healed*; from whence it appears that it had been a leprosy scall, but was now healed, an entire stop being put to the spread of it; and though yellow hairs might have appeared in it, yet, as Gersom

observes, two black hairs having grown up in it, it was a clear case that the corruption of the blood had departed, and it had returned to its former state: *he is clean, and the priest shall pronounce him clean*; he was clean before, and is the reason why he pronounces him so; wherefore it is not the sentence of the priest, but the truth of his case that makes him clean; teaching, as Ainsworth observes, that the truth of a man's estate, discerned by the word and law of God, made the man clean or unclean, and not the sentence of the priest, if it swerved from the law.

Ver. 38. *If a man also, or a woman, &c.*] One or the other, for the law concerning leprosy respecteth both: *have in the skin of their flesh bright spots*; and them only; not any rising or swelling, nor scab, nor scall, nor bile, nor burning, only bright spots, a sort of freckles or morpew: even *white bright spots*; these, Ben Gersom observes, are white spots, but not plagues; and which were in whiteness inferior to the four species of the plague of leprosy, the white spot, the white swelling, and the scab of each.

Ver. 39. *Then the priest shall look, &c.*] Upon the man or woman that has these spots, and upon the spots themselves, and examine them of what kind they are: *and, behold, if the bright spots in the skin of their flesh be darkish white*; their whiteness is not strong, as Jarchi observes; but dusky and obscure, or *contracted**; small white spots, not large and spreading: *it is a freckled spot that grows in the skin* a kind of morpew, which the above writer describes as a sort of whiteness which appears in the flesh of a ruddy man: *he is clean* from leprosy; this is observed, lest a person that is freckled and has a morpew should be mistaken for a leprous person; as every man that has some spots, failings, and infirmities, is not to be reckoned a wicked man.

Ver. 40. *And the man whose hair is fallen off his head, &c.*] That is, from the back part of his head, from the crown of his head toward his neck behind: *he is bald*; in that spot of the head where the hair is fallen off; and it denotes such a baldness as is occasioned by that, for it signifies one that had hair, but it is fallen off; whereas the baldness after spoken of is thought by some to be of such who never had any hair; though others will have it, that this intends a person bald all over; but it seems plain from what follows, that it designs one whose hair was fallen off behind, and was bald on that part only; and it may be observed, that this is only said of a man, not of a woman, because, as Aben Ezra remarks, she has much moisture in her, and therefore her head does not become bald; hair being like to grass, which flourishes in moist places: yet *he is clean*; from the leprosy, or from the scalls, as Jarchi observes, because he is not judged by the signs of the head and beard, which are the place of hair, but by the signs of leprosy in the skin of the flesh, *i. e.* by the raw flesh and spreading.

Ver. 41. *And he that hath his hair fallen off from the part of his head towards his face, &c.*] That is, from the crown of his head towards his forehead and temples, the fore-part of his head; and so the Misnic

doctors distinguish baldness, which is from the crown of the head descending behind to the channel of the neck; and that here mentioned, which is from the crown of the head descending to his face and forehead, over-against the hair above: *he is forehead-bald*; to distinguish him from him that is bald behind: yet is *he clean*; as the other: these cases are observed, that it might not be concluded that every man that shed his hair or was bald either before or behind was a leper, because the hair of a leper used to fall off from him; if he had not the other signs of leprosy, and which were the sure and true signs of it before mentioned.

Ver. 42. *And if there be, &c.*] Or, *but if there be, or, when there shall be*†, or shall appear to be: *in the bald head, or in the bald forehead, a white reddish sore*; white and red mixed, as the Targum of Jonathan, having something of both colours, neither a clear white nor thorough red; though, according to Bochart, it should be rendered *a white sore exceeding bright*; see the note on ver. 19. *it is a leprosy sprung up in his bald head, or in his bald forehead*; the signs of which were raw flesh and spreading; so it is said in the Misnah‡, “those two sorts of baldness defile in two weeks, by two signs, by quick raw flesh and by spreading;” if there was the bright spot and no quick flesh, then he was to be shut up seven days, and looked upon at the end of them; and if there was either quick flesh or a spreading, he was pronounced unclean, but if neither, he was shut up seven days more; and if either of the above signs appeared he was pronounced unclean, if not he was set free.

Ver. 43. *Then the priest shall look upon it, &c.*] The white reddish sore: *and, behold, if the rising of the sore; or the swelling of it: be white reddish in his bald head, or in his bald forehead*; see the note on the preceding verse: *as the leprosy appeareth in the skin of the flesh*; as in ver. 2. having the signs of the leprosy there given; any one of them, excepting the white hair, which in this case could be no sign, there being none: Jarchi's note is, according to the appearance of the leprosy, said in ver. 2. and what is said in it is, it defiles by four appearances, and is judged in two weeks; but not according to the appearance of the leprosy said of the bile, and burning, which were judged in one week; nor according to the appearance of the scalls, of the place of hair, which do not defile by the four appearances, the rising or swelling, and the scab of it, the bright spot, and the scab of that.

Ver. 44. *He is a leprous man, he is unclean, &c.*] And so to be pronounced and accounted; only a leprous man is mentioned, there being no leprous women, having this sort of leprosy, their hair not falling off, or they becoming bald, usually; unless, as Ben Gersom observes, in a manner strange and wonderful: *the priest shall pronounce him utterly unclean*; as in any other case of leprosy: *his plague is in his head*; an emblem of such who have imbibed bad notions and erroneous principles, and are therefore, like the leper, to be avoided and rejected from the communion of the saints, Tit. iii. 10. and shews that men are accountable for their principles as well as practices, and liable to be punished for them.

* *קרות* contractæ; Junius & Tremellius, Piscator.

† *Misa. Negaim*, c. 10. sect. 10.

‡ *וְכִי* *sin* autem, V. L. *quum* autem, Junius & Tremellius, Piscator Drusius.

‡ *Ut supra.*

Ver. 45. *And the leper in whom the plague is, &c.*] Meaning not he only that has the plague of leprosy in his head, but every sort of leper before mentioned in this chapter: *his clothes shall be rent*: not that he might the more easily put on his clothes without hurting him, as some have thought; or that the corrupt humours might evaporate more freely, for evaporation would rather be hindered than promoted by being exposed to cold; nor that he might be known and better avoided, for his cry after mentioned was sufficient for that; but as a token of mourning: and so Aben Ezra having mentioned the former reason, that he might be known by going in a different habit, adds, or the sense is, as a token of mourning; for he was to mourn for the wickedness of his actions; for, for his works came this plague of leprosy upon him; and so the Jews in common understand it, not as a disease arising from natural causes, but as a punishment inflicted by God for sin; wherefore this rite of rending the garments was an emblem of contrition of heart, and of sorrow and humiliation for sin, see Joel ii. 13: *and his head bare*; or free from cutting or shaving, but shall let his hair grow; and so the Targum of Jonathan and Jarchi interpret it; or free from any covering upon it, hat, or cap, or turban: Ben Gersom observes, that the making bare the head, or freeing it, is taken different ways; sometimes it is used of not shaving the head for thirty days, and sometimes for the removal of the veil, or covering of the head it has been used to; but in this place it can't signify the nourishing of the hair, but that his head ought to be covered: and so Maimonides^a observes, that a leper should cover his head all the days he is excluded, and this was a token of mourning also; see 2 Sam. xv. 30. and xix. 4. Esth. vi. 12. Jer. xiv. 3, 4: *and he shall put a covering upon his upper lip*: as a mourner, see Ezek. xxiv. 17. Mic. iii. 7. Jarchi interprets it of both lips, upper and under, which were covered with a linen cloth or veil thrown over the shoulder, and with which the mouth was covered; and this was done, as Aben Ezra says, that the leper might not hurt any with the breath of his mouth; *and shall cry, Unclean, unclean*: as he passed along in any public place, that every one might avoid him, and not be polluted by him: the Targum of Jonathan is, "a herald shall proclaim and say, Depart, depart from the unclean." So every sinner sensible of the leprosy of sin in his nature, and which appears in his actions, should freely confess and acknowledge his uncleanness, original and actual, the impurity of his heart and life, and even of his own righteousness in the sight of God, and have recourse to Christ, and to his blood, for the cleansing him from it.

Ver. 46. *All the days wherein the plague shall be in him he shall be defiled, &c.*] Reckoned an unclean person, and avoided as such: *he is unclean*: in a ceremonial sense, and pronounced as such by the priest, and was to be looked upon as such by others during the time of his exclusion and separation, until he was shewn to the priest and cleansed, and his offering of-

fered; *he shall dwell alone*: in a separate house or apartment, as Uzziah did, 2 Chron. xxvi. 21. none were allowed to come near him, nor he to come near to any; yea, according to Jarchi, other unclean persons might not dwell with him: *without the camp shall his habitation be*; without the three camps, as the same Jewish writer interprets it, the camp of God, the camp of the Levites, and the camp of Israel: so Miriam, when she was stricken with leprosy, was shut out of the camp seven days, Numb. xii. 14, 15. This was observed whilst in the wilderness, but when the Israelites came to inhabit towns and cities, then lepers were excluded from thence; for they defiled, in a ceremonial sense, every person and thing in a house they came into, whether touched by them or no. So Bartenora^b observes, that if a leprosy person goes into any house, all that is in the house is defiled, even what he does not touch; and that if he sits under a tree, and a clean person passes by, the clean person is defiled; and if he comes into a synagogue, they make a separate place for him ten hands high, and four cubits broad, and the leper goes in first, and comes out last. The Persians, according to Herodotus^c, had a custom much like this; he says, that if any of the citizens had a leprosy or a morphew, he might not come into the city, nor be mixed with other Persians (or have any conversation with them), for they say he has them because he has sinned against the sun: and there was with us an ancient writ, called *leproso amovendo*^d, that lay to remove a leper who thrust himself into the company of his neighbours in any parish, either in the church, or at other public meetings, to their annoyance. This law concerning lepers shews that impure and profane sinners are not to be admitted into the church of God; and that such who are in it, who appear to be so, are to be excluded from it, communion is not to be had with them; and that such, unless they are cleansed by the grace of God, and the blood of Christ, shall not inherit the kingdom of heaven; for into that shall nothing enter that defiles, or makes an abomination, or a lie; see 1 Cor. v. 7, 11. 13. Rev. xxi. 27.

Ver. 47. *The garments also, that the plague of leprosy is in, &c.*] Whether this sort of leprosy proceeded from natural causes, or was extraordinary and miraculous, and came immediately from the hand of God, and was peculiar to the Jews, and unknown to other nations, is a matter of question; the latter is generally asserted by the Hebrew writers, as Maimonides^e, Abraham Seba^f, and others^g; but others are of opinion, and Abarbinel among the Jews, that it might be by the contact or touch of a leprosy person. Indeed it must be owned, as a learned man^h observes, that the shirts and clothes of a leper must be equally infectious, and more so than any other communication with him; and the purulent matter which adheres thereunto must needs infect such who put on their clothes; for it may be observed, that it will get between the threads of garments, and stick like glue, and fill them up, and by the acrimony

^a Hilchot Tumaat Tzarat, c. 10. sect. 6.

^b In Misn. Cetim, c. 1. sect. 4. so in Misn. Negaim, c. 13. sect. 7, 11, 12.

^c Clio, sive, l. 1. c. 138.

^d See the Supplement to Chambers's Dictionary, in the word *Leprosy*.

^e Hilchot Tumaat Tzarat, c. 16. sect. 10.

^f Tzeror Hammor, fol. 99. 2.

^g Ramban, Bechaj, Isaac Arama, & alii, apud Muisium in loc.

^h Scheuchzer. *Physica Sacra*, vol. 2. p. 326.

of it corrode the texture itself; so that experience shews that it is very difficult to wash such a garment without a rupture, and the stains are not easily got out: and it must be allowed that garments may be scented by diseases, and become infectious, and carry a disease from place to place, as the plague oftentimes is carried in wool, cotton, silk, or any bale goods; but whether all this amounts to the case before us is still a question. Some indeed have endeavoured to account for it by observing, that wool ill scoured, stuffs kept too long, and some particular tapestries, are subject to worms and moths which eat them, and from hence think it credible, that the leprosy in clothes, and in skins here mentioned, was caused by this sort of vermin; to which, stuffs and works, wrought in wool in hot countries, and in times when arts and manufactures were not carried to the height of perfection as now, might probably be more exposed¹; but this seems not to agree with this leprosy of Moses, which lay not in the garment being eaten, but in the colour and spread of it: whether *it be a woollen garment or a linen garment*; and, according to the Misnic doctors², only wool and linen were defiled by leprosy; Aben Ezra indeed says, that the reason why no mention is made of silk and cotton is because the Scripture speaks of what was found (then in use), as in Exod. xxiii. 5. wherefore, according to him, woollen and linen are put for all other garments; though, he adds, or it may be the leprosy does not happen to any thing but wool and linen; however, it is allowed, as Ben Gersom observes, that when the greatest part of the cloth is made of wool or linen, it was defiled by it: the Jewish canon is, if the greatest part is of camels' hair, it is not defiled; but if the greatest part is of sheep, it is; and if half to half (or equal) it is defiled; and so flax and hemp mixed together³; the same rule is to be observed concerning them.

Ver. 48. *Whether it be in the warp, or woof, of linen, or of woollen, &c.*] When these are wove and mixed together, it seems difficult, if not impossible, to judge whether the plague of leprosy was in the one or in the other; one would think it should be unavoidably in both; wherefore Castalio renders the words, whether *in the outer part of it, or in the inner*; in the outside or inside, or what we call the right side or the wrong side of the cloth: but to me it seems that the warp and woof, whether of linen or woollen, are here distinguished not only from garments made of them, but from the cloth itself, of which they are made, and even to be considered before they are wrought together in the loom; and, according to the Jews, when upon the spindle⁴: *whether in a skin, or any thing made of skin*; that is, whether in unwrought skin, which is not made up in any thing, or in any thing that is made of skins, as tents, bottles, &c. but skins of fishes, according to the Jewish traditions, are excepted; for so they say⁵, sea skins, *i. e.* skins of fishes, are not defiled by plagues (of leprosy); for

which the commentators⁶ give this reason, that as wool and linen are of things which grow out of the earth, so must the skins be; that is, of such animals as live by grass, that springs out of the earth; but if any thing was joined unto them, which grew out of the earth, though but a thread, that received uncleanness, it was defiled.

Ver. 49. *And if the plague be greenish or reddish in the garment, or in the skin, &c.*] Either of these two colours were signs of leprosy in garments; but it is not agreed whether stronger or weaker colours are designed; the radicals of both these words being doubled, according to some, and particularly Aben Ezra, lessen the sense of them; and so our translators understand it; but, according to Ben Gersom, the signification is increased thereby, and the meaning is, if it be exceeding green or exceeding red; and this is evidently the sense of the Misnah⁷; garments are defiled by green in greens, and by red in reds, that is, by the greenest and reddest; the green, the commentators say⁸, is like that of the wings of peacocks and leaves of palm-trees, and the red like crimson or scarlet; and now these garments or skins, in which the green or red spots appeared, must be white, and not coloured or died: the canon runs thus⁹; skins and garments died are not defiled with plagues (of leprosy); a garment whose warp is died, and its woof white, or its woof died, and its warp white, all goes according to the sight; that is, according to what colour to the eye most prevails, whether white or died: *either in the warp or in the woof, or in any thing of the skin*; the same held good of these as of a garment, or any thing else made of them: *it is a plague of leprosy*; it has the signs of one, and gives great suspicion that it is one: *and shall be shewed unto the priest*; by the person in whose possession it is, that it may be examined and judged of whether it is a leprosy or no.

Ver. 50. *And the priest shall look upon the plague, &c.*] The green or red spot in the garment, &c. and shut up it that hath *the plague seven days*; the woollen or linen garment, the warp or the woof, or skins, and those things that were made of them.

Ver. 51. *And he shall look on the plague on the seventh day, &c.*] To see whether there is any alteration in it in that space of time: *if the plague be spread in the garment, either in the warp or in the woof, or in a skin, or in any work that is made of skin*; the green and red spot be spread more and more in either of them, whether the colour remains the same or not, be changed, the green into red, or the red into green, yet if there was a spreading, it was a sign of leprosy. According to the Jewish canon¹⁰, if the plague was green and spread red, or red and spread green, it was unclean; that is, as Bartenora¹¹ explains it, if it was red in the bigness of a bean, and at the end of the week the red had spread itself to green; or if at the beginning it was green like a bean, and at the end of the week had spread itself to the bigness of a shekel, and the root or

¹ Calmet's Dictionary, in the word *Leper*.

² Misn. Celaim, c. 9. sect. 1.

³ *ib.* Negaim, c. 11. sect. 2.

⁴ *ib.* sect. 8.

⁵ Misn. *ib.* sect. 1.

⁶ Maimon. & Bartenora in *ib.*

⁷ Misn. Negaim, c. 11. sect. 4.

⁸ Maimon. & Bartenora in *ib.*

⁹ Misn. *ut supra*, sect. 3, 4.

¹⁰ *ibid.*

¹¹ *In ib.*

spread of it was become red; *the plague is a fretting leprosy*: according to Jarchi, a sharp and pricking one, like a thorn; which signification the word has in Ezek. xxviii. 24. Ben Gersom explains it, which brings a curse, corruption, and oldness into the thing in which it is; an old *irritated, exasperated leprosy*, as Bochart ^u, from the use of the word in the Arabic tongue, translates it: *it is unclean*; and the garment or thing in which it is.

Ver. 52. *He shall therefore burn that garment, &c.*] That there may be no more use of it, nor profit from it; and this was done without the city, as Ben Gersom asserts: *whether in warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is*; all and either of them were to be burnt: *for it is a fretting leprosy*: see the note on the preceding verse: *it shall be burnt in the fire*; which may teach both to hate the garment spotted with the flesh, and to put no trust in and have no dependence on a man's own righteousness, which is as filthy rags, and both are such as shall be burnt, and the loss of them suffered, even when a man himself is saved, yet so as by fire, 1 Cor. iii. 15.

Ver. 53. *And if the priest shall look, &c.*] On the seventh day as before, after shutting up: *and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin*; but is at an entire stay, that it may be hoped it is not a fretting leprosy: so when men do not proceed to more ungodliness, as wicked men commonly do, but there is a stop put to their vicious life and conversation, it is an hopeful sign of future good.

Ver. 54. *Then the priest shall command that they wash the thing wherein the plague is, &c.*] The priest did not wash it himself, but ordered others to do it; and this was either the part in which the plague was, or the whole garment or skin in which it was; which may be typical of the washing of the garments of men in the blood of Christ, which cleanses from all sin, Rev. vii. 14. 1 John i. 7. Zech. xiii. 1: *and he shall shut it up seven days more*: the garment or skin in which the leprosy was, or suspected to be, to see what alteration would be made by that time through the washing, whether the colour would be altered, or whether it would spread any more or not.

Ver. 55. *And the priest shall look on the plague after it is washed, &c.*] That is, on the second 7th day, or 13th day from his first inspection of it: *and, behold, if the plague has not changed its colour, and the plague be not spread, it is unclean, thou shalt burn it in the fire*; if it remains just as it was at first, very green or very red, and has not diminished of its colour at all, nor changed from one colour to another, although it should not have spread itself, yet it is defiled, and to be burnt without the camp, as before; that which spreads itself here and there, it is to be burnt: *it is a fret inward, whether it be bare within or without*; that is, whether it be threadbare on the wrong or right side of the garment, the nap being eaten off by the leprosy; which shews it to be a fretting, eating, and corroding one: in

the Hebrew text it is, *in the baldness of the hinder, or in the baldness of the fore part*; they are the same words which are used of the baldness of the back-part and fore-part of the head, ver. 42, 43. the nap being off either of the outer and right side of the cloth, or of the inner and wrong side, made it look like a bald head, whether before or behind.

Ver. 56. *And if the priest look, and, behold, the plague be somewhat dark after the washing of it, &c.*] Is become of a weaker colour, either not quite so green, or not quite so red as it was, or is *contracted*, and does not spread itself, see the note on ver. 6. but is rather become less: *then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof*; that is, that piece which has the plague in it, and burn it, as Jarchi says; that so the whole may not be lost, which is otherwise pure, and clean, and free from any infection. The manner of expression confirms what I have observed on ver. 48. that the warp and woof are considered as separate things, and as before they are wove together, or wrought into one garment. This rending out may denote the denying of ungodliness and worldly lusts, the parting with right-eye and right-hand sins, and having no fellowship with the unfruitful works of darkness.

Ver. 57. *And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, &c.*] After the piece has been rent out, in another part of the garment, &c. where before it was not seen: *it is a spreading plague; or leprosy; a flourishing one*, as the word signifies, a growing and increasing one: *thou shalt burn that wherein the plague is with fire*; according to Aben Ezra, only that part in which the plague was; but Jarchi says the whole garment; with whom Ben Gersom seems to agree, who reads the words, *thou shalt burn it, with that in which the plague is; the whole garment, skin, warp, or woof, along with the part in which the leprosy is*.

Ver. 58. *And the garment, either warp or woof, or whatsoever thing of skin it be, which thou shalt wash, &c.*] After it had been shut up seven days, and viewed by the priest again: *if the plague be departed from them*; upon a review of them: *then it shall be washed the second time, and shall be clean*; and so reckoned even thoroughly clean, and used; this denotes the thorough washing and cleansing of sinners by the blood of Jesus, see Psal. li. 2. this washing was by dipping; and so the Targum renders it; and Jarchi observes, that all washings of garments, which are for dipping, they interpret by the same word.

Ver. 59. *This is the law of the plague of leprosy, &c.*] The rules by which it was to be judged of; whether or no it was *in a garment of woollen, or linen, either in the warp or woof, or any thing of skin*; which include every thing in which this sort of leprosy was: *to pronounce it clean, or to pronounce it unclean*; either to declare it free from the plague of the leprosy, or as infected with it, and so accordingly dispose of it.

C H A P. XIV.

THIS chapter treats of the purification of lepers, and the rules to be observed therein; and first what the priest was to do for his cleansing when brought to him, by making use of two birds, with cedar-wood, scarlet and hyssop, as directed, ver. 1—7. what he was to do for himself, shaving off all his hair, and washing his flesh and clothes in water, ver. 8, 9. the offerings to be offered up for him, two he-lambs and one ewe-lamb, and a meat-offering, with a particular account of the use of the blood of the trespass-offering, and of oil put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot, ver. 10—20. but if poor, only one lamb was required, a meat-offering of one tenth-deal, and two turtle doves or two young pigeons, and blood and oil used as before, ver. 21—32. next follow an account of leprosy in an house, and the signs of it, and the rules to judge of it, ver. 33—48. and the manner of cleansing from it, ver. 49—53. and the chapter is closed with a recapitulation of the several laws concerning the various sorts of leprosy in this and the preceding chapter, ver. 54—57.

Ver. 1. *And the Lord spake unto Moses, &c.*] In order to deliver the same to Aaron, who, and the priests his successors, were chiefly to be concerned in the execution of the law given: *saying*; as follows.

Ver. 2. *This shall be the law of the leper, in the day of his cleansing, &c.*] Or the rules, rites, ceremonies, and sacrifices to be observed therein. Jarchi says, from hence we learn that they were not to purify a leper in the night: *he shall be brought unto the priest*: not into the camp, or city, or house, where the priest was, for till he was cleansed he could not be admitted into either; besides, the priest is afterwards said to go forth out of the camp to him; but he was to be brought pretty near the camp or city, where the priest went to meet him. As the leper was an emblem of a polluted sinner, the priest was a type of Christ, to whom leprous sinners must be brought for cleansing; they can't come of themselves to him, that is, believe in him, except it be given unto them; or they are drawn with the powerful and efficacious grace of God, by which souls are brought to Christ, and enabled to believe in him; not that they are brought against their wills, but being drawn with the cords of love, and through the power of divine grace, sweetly operating upon their hearts, they move towards him with all readiness and willingness, and cast themselves at his feet, saying, as the leper that came to Christ, *Lord, if thou wilt, thou canst make me clean*; and it is rich grace to allow them to come near him, and amazing goodness in him to receive and cleanse them.

Ver. 3. *And the priest shall go forth out of the camp, &c.*] A little without the camp, as Ben Gersom notes. There have been several goings forth of Christ our High-priest; first in the council and covenant of grace and peace, when he became the surety of his people;

then in time by the assumption of human nature, when he came forth from his father, and came into the world to save them; next, when he went forth out of the city of Jerusalem to suffer for them; and also, when, at the time of conversion, he goes forth in quest of them, and looks them up, and finds them, and brings them home, which may answer to the type here; and all shews the great readiness of Christ to receive sinners: *and the priest shall look, and, behold, if the plague of leprosy be healed in the leper*; that all the signs of uncleanness are removed, the swelling, the scab, or bright spot, and the white hair in them, and, instead of that, black hair is grown up. The typical priest did not heal, nor could he, the healing was of God; he only looked to see by signs if the plague was healed; but our antitypical priest looks with an eye of pity and compassion on leprous sinners, and they are enabled to look to him by faith, and virtue goes out of him to the healing of their diseases; as he looks upon them in their blood, and says to them, *Live*, so he looks upon them in their leprosy, and touches them, and says, *I will, be thou clean*, and they are immediately healed; he is the sun of righteousness, which arises upon them with healing in his wings.

Ver. 4. *Then shall the priest command to take for him that is to be cleansed, &c.*] The command is by the priest, the taking is by any man, as Ben Gersom observes; any one whom he shall command, the leper himself, or his friends. Aben Ezra interprets it, the priest shall take of his own; but he adds, there are some that explain it, the leper shall give them to him, namely, what follows: *two birds alive, and clean*; any sort of birds, to whom this description agrees; for not any particular sort are pointed out, as *sparrows* ^v, as some render the word, or any other; because either they must be clean or unclean; if unclean, then not to be used; if clean, then this descriptive character is used in vain. These were to be *alive*, taken alive with the hand, and not shot dead; and this also excepts such as were torn, as Jarchi, or any ways maimed and unsound, and not likely to live; and they were to be *clean*, such as were so according to a law given in a preceding chapter; they were to be none of those unclean birds there mentioned; and, according to the Misnah ^x, they were to be alike in sight and height, and in price and value, and to be taken together; and, by the same tradition, they were to be two birds of liberty, that is, not such as were kept tame in cages, but such as fly abroad in the fields. These birds may be considered as a type of Christ, who compares himself to a hen, Matt. xxiii. 37. and *birds* may denote his swiftness and readiness to help his people, his tenderness and compassion towards them in distress, and his weakness and frailty in human nature, and his meanness and despicableness in the eyes of men; and these being *alive*, the

^v שתי צפורים *duos passerres*, V. L.

^x Negaim, c. 14. sect. 5.

character well agrees with him, who is the living God, the living Redeemer, the Mediator that has life in himself, and for his people; and as man, now lives, and will live for evermore, and is the author and giver of life, natural, spiritual, and eternal. And the birds being *clean*, may denote the purity and holiness of Christ, and so his fitness to be a sacrifice, and his suitability as food for his people: and the number *two* may signify either his two natures, divine and human, in both which he lives, and is pure and holy; or his two estates of humiliation and exaltation; or his death by the slain bird, and his resurrection by the living bird, of which more hereafter: *and the cedar-wood, and scarlet, and hyssop*; a stick of cedar, as Jarchi; it was proper it should be of such a bigness, as to be known to be cedar-wood, but was not to be too heavy for the priest to sprinkle with it, as Ben Gersom; and the same writer observes, it ought to have a leaf on the top of it, that it might appear to be cedar: according to the Misnah⁷, it was to be a cubit long, and the 4th part of a bed's foot thick: *scarlet* was either wool died of that colour, or crimson, so Jarchi; or a scarlet thread or line with which the hyssop was bound and fastened to the cedar-wood; and, according to the above tradition⁸, the *hyssop* was to be neither counterfeit nor wild, nor Greek, nor Roman, nor any that had any epithet to it, but common simple hyssop; and, as Gersom says, there was not to be less than an handful of it. The signification of these is variously conjectured; according to Abarbinel, they have respect to the nature of the leprosy, and as opposite to it; that as the two live birds signified restoration to his former state, when he had been like one dead, so the cedar-wood, being incorruptible and durable, shewed that the putrefaction of humours was cured; the scarlet, that the blood was purged, and hence the true colour of the face returned again, and a ruddy and florid countenance as before; and the hyssop being of a savoury smell, that the disagreeable scent and stench were gone: but others think there is a moral meaning in them, that the cedar being the highest of trees, and the scarlet colour coming from a worm, and the hyssop the lowest of plants, see 1 Kings iv. 33. the cedar-wood may denote the pride and haughtiness of spirit the leprosy is the punishment of, as in Miriam, Gehazi, Uzziah, and the family of Joab; and the worm that gives the scarlet colour, and the hyssop, may signify that humility that becomes a leper that is cleansed, so Jarchi; but they will bear a more evangelical sense, and may have respect either to Christ; the cedar-wood may be an emblem of the incorruption of Christ, and of the durable efficacy of his death; the scarlet, of his bloody sufferings, his flaming love to his people, expressed thereby, and the nature of those sins and sinners being of a scarlet die, for whom he suffered; and the hyssop, of the purgative nature of his blood, which cleanses from all sin: or else to the graces of his spirit; faith may be signified by the cedar-wood, which is in some strong, and in all precious and durable; love by scarlet, of a flaming colour, as strong

love is like coals of fire, that give a most vehement flame; and hope by hyssop, which is but a lowly, yet lively grace; or faith may be set forth by them all, by the cedar-wood for its continuance, by scarlet for its working by love, and by hyssop for its purifying use, as it deals with the blood of Christ.

Ver. 5. *And the priest shall command that one of the birds be killed, &c.*] That is, shall command another priest to kill one of them, or an Israelite, as Aben Ezra; and who also observes, that some say the leper, or the butcher, as the Targum of Jonathan; the killing of this bird, not being a sacrifice, might be done without the camp, as it was, and not at the altar, near to which sacrifices were slain, and where they were offered: and this was to be done *in an earthen vessel overrunning water*: this vessel, according to the Jewish traditions⁹, was to be a new one, and a fourth part of a log of running water was to be put into it, and then the bird was to be killed over it, and its blood squeezed into it, and then a hole was dug, and it was buried before the leprous person; and so it should be rendered, *over an earthen vessel*, as it is in the Tigurine version, and by Noldius¹⁰; for how could it be killed in it, especially when water was in it? the killing of this bird may have respect to the sufferings, death, and bloodshed of Christ, which were necessary for the purging and cleansing of leprous sinners, and which were endured in his human nature, comparable to an earthen vessel, as an human body sometimes is; see 2 Cor. iv. 7. for he was crucified through weakness, and was put to death in the flesh, 2 Cor. xiii. 4. 1 Pet. iii. 18. and the running or living water mixed with blood may denote both the sanctification and justification of Christ's people by the water and blood which sprung from his pierced side, and the continual virtue thereof to take away sin, and free from it; or the active and passive obedience of Christ, which both together are the matter of a sinner's justification before God.

Ver. 6. *As for the living bird, he shall take it, &c.*] And dispose of it as after directed; for there was an use for that: *and the cedar-wood, and the scarlet, and the hyssop*: which were all bound up in one bundle, but whether the living bird was joined to them is a question; according to Jarchi they were separate, the bird by itself, and the cedar-wood, &c. by themselves; they were neither bound together nor dipped together; and Ben Gersom is very distinct and expressive; we learn from hence, says he, that three were bound up in one bundle, but the living bird was not comprehended in that bundle; but according to the Misnah^c they were all joined together, for there it is said, he (the priest) takes the cedar-wood, scarlet, and hyssop, and rolls them up with the rest of the scarlet thread, and joins to them the extreme parts of the wings and of the tail of the second bird and dips them; and this seems best to agree with the text, as follows: *and shall dip them and the living bird in the blood of the bird that was killed over the running water*: that is, into the blood of it as mixed with the running water

⁷ Negaim, c. 14. sect. 6.

⁸ Ibid.

⁹ Ib. sect. 1.

¹⁰ Ebr. Concord. part. p. 64. No. 318.

^c Ibid. & Bartenora in ib.

in the earthen vessel, which together made a sufficient quantity for all these to be dipped into it; whether separately, first the living bird, and then the cedar-wood, and scarlet, and hyssop, or all together: the bird that was kept alive was a type of Christ, who as a divine Person always lived, and ever will; he is the living God, and impassible: the dipping of this living bird in the blood of the slain one denotes the union of the two natures in Christ, divine and human, and which union remained at the death of Christ; and also shews that the virtue of Christ's blood arises from his being the living God: the dipping of the cedar-wood, scarlet, and hyssop, into the same blood, signifies the exercise of the several graces of the spirit upon Christ, as crucified and slain, and their dealing with his blood for pardon and cleansing, as faith and hope do, and from whence love receives fresh ardour and vigour.

Ver. 7. *And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, &c.*] With the hyssop fastened to the cedar stick, with the scarlet wool or thread bound about it, dipped into the blood and water in the earthen vessel; to which the psalmist alludes, Psal. li. 7. the Egyptians had a great notion of hyssop, as of a purifying nature, and therefore used to eat it with bread, to take off the strength of that^d: upon what part of the leper this sprinkling was made is not said; the Targum of Jonathan says, upon the house of his face, that is, upon the veil that was over his face: but in the Misnah^e it is said to be on the back of his hand; and so Gersom, though some say it was on his forehead; and sprinkling was typical of Christ's blood of sprinkling, and of the application of it, and of sharing in all the blessings of it; and this was done seven times, to denote the thorough and perfect cleansing of him, and of every part, every faculty of the soul, and every member of the body, and that from all sin, and the frequent application of it: the last-mentioned writer says, at every sprinkling there was a dipping, and that the sense is, that he should sprinkle and dip seven times, as Naaman the Syrian leper did in Jordan; but of the washing of the leper mention is afterwards made: *and shall pronounce him clean*; from his leprosy, and so fit for civil and religious conversation, to come into the camp or city, and into the tabernacle; *and shall let the living bird loose into the open field*; as a token of the freedom of the leper, and that he was at liberty to go where he pleased: the Misnic doctors say^f, when he came to let go the living bird, he did not turn its face neither to the sea, nor to the city, nor to the wilderness, as it is said, *but he shall let go the living bird out of the city into the open field*, as in ver. 53. the Targum of Jonathan here adds, if the man should be prepared to be smitten with the leprosy again, the live bird may return to his house the same day, and be fit to be eaten, but the slain bird he shall bury in the sight of the leper: some say, if the bird returned ever so many times, it was to be let go again: this may be a figure of the resurrection of Christ from the dead, and of his justification upon it, as the

head and representative of his people, and of their free and full discharge from guilt, condemnation, and death, through him, and of his and their being received up into heaven, and whither their hearts should be directed, in affection and thankfulness for their great deliverance and salvation; see 1 Tim. iii. 16. Col. iii. 1. 2.

Ver. 8. *And he that is to be cleansed shall wash his clothes, &c.*] That there may be no remains of the infection in them, and that they might not convey an ill scent to others: so the conversation-garments of the saints are to be washed in the blood of the Lamb, Rev. vii. 14. *and shave off all his hair*; what is here expressed in general is more particularly declared in the following verse; the hair of his head, beard, and eye-brows; according to Gersom, this was done by the priest, and so Maimonides says^g, that none but a priest might shave him; and yet the text seems plainly to ascribe this, as well as the washing of his clothes and himself, to the leper that was to be cleansed; and the same writers say, that if two hairs were left it was no shaving; and so says the Misnah^h: the shaving of the leper's hairs signified the weakening of the strength of sin; the mortification of the deeds of the body, through the spirit, and the laying aside all superfluity of naughtiness, and the excrescences of the flesh; a parting with every thing that grows out of a man's self, sin or self-righteousness; a laying a man bare and open, that nothing may lie hid and covered, and escape cleansing: *and wash himself in water*; which was to be done by dipping in a collection of water, and not in running water, as Gersom observes, in a quantity of water sufficient to cover the whole body; which, according to the Talmudⁱ, was 40 seahs, and was a cubit square in breadth, and three cubits deep: this may denote the washing of sinful men with the washing of regeneration, but more especially with the blood of Christ, the fountain opened for sin and uncleanness, Zech. xiii. 1. *and after that he shall come into the camp*; into the camp of Israel, whilst in the wilderness, and in after-times into the city, where he used to dwell; and may signify the admittance of such into the church of God again, who appear to be cleansed from sin, to have true repentance towards God for it, and faith in the blood of Christ: *and shall tarry abroad out of his tent seven days*; that is, out of his own tent or house, where his wife and family dwelt: this precaution was taken, lest there should be any remains of his disorder lurking in him that might endanger his wife and family, especially his wife, with whom he was to have no conjugal conversation as yet; so it is said in the Misnah^k, that he was to be separated from his house seven days, and forbid the use of the marriage-bed; and this prohibition Jarchi thinks is intended in this clause, and so Maimonides^l, to which agrees the Targum of Jonathan, "he shall sit without the tent of the house of his habitation, and shall not come near to the side of his wife seven days."

Ver. 9. *But it shall be on the seventh day, &c.*] After he was first brought to the priest, and cleansed by the two birds, taken and used for him as directed, and he had

^d Cheremou apud Porphy. de Abstinencia, l. 4. sect. 6.

^e Ut supra.

^f Ib. sect. 2.

^g Hichot Tumaat Tzarat, c. 11. sect. 3.

^h Negaim, c. 14. sect. 4.

ⁱ T. Bab. Eruvin, fol. 14. 1. 2.

^k Ut supra, sect. 2.

^l Ut supra, sect. 1.

been shaved and washed: *that he shall shave all his hair; a second time, whatsoever was grown in those seven days: all off his head, and his beard, and his eyebrows; even all his hair he shall shave off:* not only the hair of the parts mentioned, but all other, the hair of his feet also, as Aben Ezra notes, who observes, that some say, the hair of his arms, and thighs, and breast; and so according to the Misnah^m, this was a second shaving, for it is said, "in the seventh day he shaves a second time, according to the first shaving:" *he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean;* this was also repeated on the seventh, both the washing of his clothes, and the dipping of him in water; after which he was accounted clean, and was neither defiled nor defiling, and might go into his own tent or house, and into the tabernacle, and offer his offerings, and partake of the privileges of it, at least some of them, even the same day; according to the tradition he may eat of the tithes, and after sun-set he may eat of the heave-offerings, and when he has brought his atonement he may eat of the holy thingsⁿ.

Ver. 10. *And on the eighth day, &c.*] From the leper's first appearance before the priest, and the day after the above things were done, in the preceding verse: *he shall take two he-lambs without blemish;* the one for a trespass-offering, and the other for a burnt-offering; and both typical of Christ the Lamb of God, without spot and blemish: *and one ewe-lamb of the first year without blemish;* for a sin-offering, a type of Christ also: *and three tenth-deals of fine flour, for a meat-offering, mingled with oil;* that is, three tenth-parts of an ephah, or three omers; one of which was as much, or more than a man could eat in a day, see Exod. xvi. 36. there were three of these to answer to and accompany the three lambs for sacrifice, just such a quantity was allotted to the lambs of the daily sacrifice, Exod. xxix. 40. typical likewise of Christ, who is the true bread, and whose flesh is meat indeed: *and one log of oil;* to be used as after directed: this measure was about half a pint, and is an emblem of the grace and spirit of God, received by the saints in measure, and is the same with the oil of gladness, poured on Christ without measure, Psal. xlv. 7. John iii. 34.

Ver. 11. *And the priest that maketh him clean, &c.*] By the above rites and ceremonies, and the after-sacrifices offered: *shall present the man that is to be made clean, and those things before the Lord;* the two he-lambs, and the ewe-lamb; and it seems also the meat-offerings, and the log of oil; but these Ben Gersom excepts, and when the leper, with these, is said to be set or presented before the Lord, this must not be understood of his being introduced into the tabernacle, and of his being placed in the court itself; for as yet, as Jarchi says, he was *Mechoser Cippurim*, one that needed expiation, and therefore, till that was done, could not be admitted; but he was set at the door of the tabernacle of the congregation; at the eastern gate, which afterwards, when the temple was built, was called the gate of Nicanor, and lay between the court

of the women and the court of the Israelites: thus every one that has received favours from the Lord, by restoration of health, or by deliverance from dangers, or be it in whatsoever way it will, should present himself and his sacrifice of praise unto him; and his case should be presented in a public manner before the congregation of the saints by the minister of it, in token of gratitude and thankfulness for mercies received.

Ver. 12. *And the priest shall take one he-lamb, &c.*] One of the he-lambs brought by the leper for his offering: *and offer him for a trespass-offering;* for though the leprosy itself was a disorder or disease, and not sinful, yet the cause of it was sin, a trespass against God, and therefore a trespass-offering must be offered: which was typical of Christ, whose soul was made a trespass-offering, Isa. liii. 10. where the same word is used as here: *and the log of oil;* before mentioned: *and wave them for a wave-offering before the Lord;* heaving of them up and down, moving of them to and fro towards the several parts of the world, east, west, north, and south, even both the log of oil, and the he-lamb for the trespass-offering, and that alive, as Jarchi observes, and so says Maimonides^o.

Ver. 13. *And he shall slay the lamb, &c.*] The priest, or the butcher, as the Targum of Jonathan, the slaughterer, the priest appointed for that service; at which time both the hands of the leper were laid upon it, as says the Misnah^p; for though the leper might not go into the court as yet, the sacrifice was brought to the door of the tabernacle for him to put his hands on it: so Maimonides^q relates; the trespass-offering of the leper is brought to the door, and he puts both his hands into the court, and lays them on it, and they immediately slay it: *in the place where he shall kill the sin-offering in the holy place;* in the court of the tabernacle, on the north side of the altar, as Jarchi observes, see ch. i. 11. and vi. 25. *for as the sin-offering is the priest's, so is the trespass-offering;* and to be eaten by him and his sons in the holy place, and by none but them, see ch. vi. 26, 29. *it is most holy;* which is the reason why none else might eat of it, typical of Christ the most Holy, whose flesh is only eaten by true believers in him, made priests unto God by him.

Ver. 14. *And the priest shall take some of the blood of the trespass-offering, &c.*] According to the Misnah^r, two priests received the blood of it, one in a vessel and the other in his hand; he that received it in a vessel went and sprinkled it upon the wall (or top, as Maimonides^s) of the altar; and he that received it in his hand went to the leper, and the leper having dipped himself in the chamber of the lepers, went and stood in the gate of Nicanor: *and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot;* as was done at the consecration of the high-priest, Exod. xxix. 20. Lev. viii. 24. see the note there: now as the leper stood at the door of the tabernacle without the court, he was obliged to put in his head, his right hand, and his right foot, in order to have the blood put on them by the priest, who was

^m Ut supra, sect. 3.

ⁿ Ibid.

^o Hilchot Mechoser Capharah, c. 4. sect. 2.

^p Negaim, c. 14. sect. 8.

^q Ut supra.

^r Ut supra.

^s Ut supra.

in the court; and these were put in either separately one after another, or together: the tradition runs thus¹, he (the leper) thrust in his head, and (the priest) put (the blood) upon the tip of his ear; his hand, and he put it upon the thumb of his hand; his foot, and he put it upon the great toe of his foot: and the application of the blood to these parts shewed that the leper had now a right to hear the word of God, to partake of all privileges, to touch any thing without defiling it, and to go into any house or company where he thought fit, he was now at full liberty; more evangelically these things may signify the sanctification and cleansing of those parts, and of the whole man by the blood of Christ; and particularly may signify, that as the ear is unclean, uncircumcised, and unsanctified in a leprous sinner, and even here are hearing sins in the best of men, the ear is sanctified, and hearing sins removed by the blood of Christ; and as the right hand, being the instrument of action, may denote the evil works of men, and even since the most righteous performances of the best of men are attended with sin, the blood of Christ, which cleanses from all sin, had need to be put upon them; and whereas the conversation of men, which the foot may be an emblem of, is sinful and vain, it is by the blood of Christ that they are redeemed from it; and the influence of that blood sprinkled on the conscience will oblige and constrain men to live and walk soberly, righteously, and godly.

Ver. 15. *And the priest shall take some of the log of oil, &c.*] With his right hand, as the Targum of Jonathan adds: *and pour it into the palm of his own left hand*; but in the original text it is, *pour it into the palm of the priest's left hand*: and it is a question, whether he or another priest is meant; according to Aben Ezra, the oil was to be poured into the hand of the priest that was cleansing the leper, and which, he thinks, is plain from what follows; but Gersom thinks it is better to understand it of another priest, since it is not said into his own hand, but into the hand of the priest; and the Misnah² is clear for it, he (the priest) takes of the log of oil and pours it into the palm of his fellow (priest), but if he pours it into his own palm it is sufficient.

Ver. 16. *And the priest shall dip the right finger, &c.*] The finger of his right hand, the fore-finger of it: *in the oil that is in his left hand*; either that is in his own left hand, or in the left hand of a fellow priest: *and shall sprinkle of the oil with his finger seven times before the Lord*: that is, over-against the house of the holy of holies, as Jarchi, where Jehovah dwelt; but standing at the same time at the door of the tabernacle of the congregation, which was eastward, and so he looked westward to the holy of holies; so says the Misnah³, on which one of the commentators⁴ observes, that he did not bring the oil into the temple to sprinkle it before the veil; but he stood in the court, and turned his face to the holy of holies, and so sprinkled upon the floor of the court: and the Jewish doctors are very express for it, according to the Misnah⁵, that for every sprinkling there was a dipping; that as often as he

sprinkled, so often he must dip his finger in the oil, and not that he might dip his finger once, and of that sprinkle two or three times; for the finger must be dipped seven times: this may denote the thanksgiving of the leper for his cleansing, proceeding from the grace of God, and the Lord's gracious acceptance of it.

Ver. 17. *And of the rest of the oil that is in his hand, &c.*] That was either in the hand of the priest that was cleansing, or in the hand of his fellow-priest; such of it as was left after some of it had been sprinkled seven times before the Lord: *shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot*; signifying that these parts in the leprous sinner need to be sanctified by the grace of the spirit of God, comparable to oil, with which all the Lord's people are anointed, and is that unction they receive from the holy One, their great High-priest; by this the ear is sanctified so as to hear the word, so as to understand it and mix it with faith; and the thumb of the right hand having oil put on that, may signify that the actions of good men are influenced by the spirit of God, who works in them both to will and to do, and without whose grace they can do nothing in a spiritual manner; and the great toe of the right foot, the instrument of walking, being anointed with the same, may denote that it is through the grace of God saints have their conversation in the world in simplicity and godly sincerity, and as becomes the Gospel of Christ: the oil was to be put, *upon the blood of the trespass-offering*: that is, upon the place of the blood of it, as in ver. 28. which is, as the Targum of Jonathan paraphrases it, the place in which he put at first the blood of the trespass-offering; for the Jewish writers observe⁶, that the log of oil depended on the trespass-offering; for if the blood of the trespass-offering was not first sprinkled, the sprinkling of the oil was of no avail: this shews that the blood of Christ is the foundation of men's receiving the grace of the spirit, and that it is owing to that it is bestowed upon them; the application of his grace follows redemption by the blood of Christ, who gave himself to redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works; and for whomsoever expiation is made by the blood of Christ, they are sanctified by the spirit of Christ.

Ver. 18. *And the remnant of the oil that is in the priest's hand, &c.*] Either in the hand of the priest that makes the leper clean, or in the hand of a fellow-priest; what was left of that after some of it had been sprinkled seven times before the Lord, and after other of it had been put upon the several parts of the leper, as directed in the preceding verse: *he shall pour upon the head of him that is to be cleansed*; for the plague of leprosy was sometimes in the head, ch. xiii. 44. and this may denote either the blessings of grace on the head of the righteous, or that a man's head should be sanctified; he should have pure principles as well as pure practices; and that his head-knowledge should be sanctified knowledge; some have only the form of

¹ Ut supra, sect. 9.

² Ib. sect. 10. so Maimon. Merchose Caparah, ut supra, & Bartenora, in Misn. Negaim, ib.

³ Ibid.

⁴ Bartenora in ib.

⁵ Ibid.

⁶ Bartenora in Misn. Zebachim, c. 4. sect. 3.

godliness, but deny the power of it: *and the priest shall make an atonement for him before the Lord*: by putting the oil on the several parts, particularly on the head, which was done, as is said in the Misnah^a, to make atonement; if he puts it, atonement is made, but if he does not put it, there is no atonement made; but one would think rather the atonement refers to all the priest did, both in offering the trespass-offering, and in putting both the blood of that and the oil on the several parts that are mentioned: this atonement was made for the sin or sins which were the cause of the man's leprosy: what was done with the rest of the log of oil is not said; it was the portion of the priests, and was for their use: Maimonides says^b, the rest of the log of oil is not eaten but in the court by the males of the priests, as, other the most holy things; and that it is unlawful to eat thereof until the priest had sprinkled it seven times, and put it on the above parts; and if one eats he is to be beaten.

Ver. 19. *And the priest shall offer the sin-offering, &c.*] This was the ewe-lamb, according to the rite of every sin-offering, as Aben Ezra says; and was typical of Christ, as all such offerings were, who was made sin and a sin-offering for his people: *and make an atonement for him that was to be cleansed from his uncleanness*; for it seems the atonement was not perfected by the trespass-offering and all the preceding rites; but a sin-offering was necessary both on account of moral uncleanness, the cause of the leprosy, and of ceremonial uncleanness by it: *and afterward he shall kill the burnt-offering*; the other he-lamb; the burnt-offering for the most part following the sin or trespass-offering as a gift by way of thankfulness, atonement being made for sin by the other offerings; which also was typical of Christ, as all burnt-offerings were.

Ver. 20. *And the priest shall offer the burnt-offering and the meat-offering upon the altar, &c.*] The meat-offering which belonged to that, and went along with it, even one tenth-deal of fine flour mingled with oil; but no mention being made of any meat-offering with the other offerings already offered, the trespass-offering and the sin-offering; some say, as Aben Ezra observes, that the whole meat-offering, consisting of three tenth-deals of fine flour, was offered with the burnt-offering, which must be a saving to the priest, if he only burnt one handful of it, as in other cases, the rest falling to his part: *and the priest shall make an atonement for him*: these offerings still furthering of it, and tending to perfect it, and did complete it: *and he shall be clean*; in a typical and ceremonial sense.

Ver. 21. *And if he be poor, and cannot get so much, &c.*] As three lambs, and three tenth-deals of fine flour: *then he shall take one lamb for a trespass-offering to be waved, to make an atonement*; one he-lamb, and was excused the other he-lamb for a burnt-offering, and the ewe-lamb for a sin-offering; but a lamb he must bring, a type of Christ the Lamb of God, for without his blood and sacrifice there is no atonement for rich or poor, but for both thereby: *and one tenth-deal of fine flour mingled with oil for a meat-offering*: instead of three tenth-deals; this abatement in the several kinds of offerings was a great indulgence to the poor,

and an instance of God's goodness to them, that they might not be pressed above measure, and yet share the same benefits and advantages as the rich: *and a log of oil*; here was no abatement in this, nor was there need of any; half a pint of oil, in a country which abounded with it, might be bought for a small matter: however, the grace of the spirit, signified by oil, is to be had freely of Christ, and in as large a quantity by a poor man as by a rich man, and is equally necessary to the one as to the other, who are all one in Christ Jesus; see Gal. iii. 28. Col. iii. 11.

Ver. 22. *And two turtle-doves, or two young pigeons, such as he is able to get, &c.*] As good as he can get for his money, or his money he is possessed of will purchase; but if he was not able to purchase these of the better sort, the best he could get would be acceptable; so indulgent, kind, and merciful was God to the poor in this case; these were instead of the other two lambs required of those that were able to bring them, and answered all the purposes of them: *and the one shall be a sin-offering, and the other a burnt-offering*: one of the turtle-doves or one of the young pigeons should be for the one, and the other for the other; so that the poor man had as many offerings for his atonement and cleansing as the rich, and his expiation and purgation were as complete as theirs.

Ver. 23. *And he shall bring them on the eighth day, for his cleansing, &c.*] Which supposes him to have gone through all the rites and ceremonies of cleansing throughout the seven days, from his first appearance before the priest; such as his being sprinkled with the cedar-wood, hyssop, and scarlet, dipped in the blood of the slain bird, mixed with running water; the shaving off of his hair, and washing his flesh and clothes in water; all which being done, on the eighth day he was to bring his lamb for a trespass-offering, and one tenth-deal of fine flour, for a meat-offering, and two turtle-doves or two young pigeons, one for a sin-offering and the other for a burnt-offering: *unto the priest, unto the door of the tabernacle of the congregation before the Lord*; where the rich man also and his offerings were presented; see the note on ver. 11. and from hence to the end of the 31st verse, the same rites are enjoined for the cleansing of the poor leper as the rich one, of which see the notes on ver. 12 to 21. signifying that they are not exempt from duty, or abridged of any privilege on account of poverty; the persons and services of the people of God being equally acceptable to him, whether rich or poor.

Ver. 32. *This is the law of him in whom is the plague of leprosy, &c.*] The former part of the chapter contains an account of the laws, rites, and ceremonies of cleansing a leper who was able to bear the expenses of them: this latter part respects such laws, rites, and ceremonies, that belonged to him: *whose hand is not able to get that which pertaineth to his cleansing*; as the three lambs and three tenth-deals of fine flour, and therefore one lamb, and one tenth deal of fine flour, and two turtles or two young pigeons, were admitted of in the room of them, in consideration of his poverty. The Jewish canons respecting the cases of a poor and rich leper are these: if a poor leper offers the sacrifice

^a Ut supra.

^b Ut supra, sect. 3.

^c Misn. Negaim, c. 14. sect. 11, 12.

of a rich man, it is very well; but if a rich leper offers the sacrifice of a poor one, it is not sufficient; if a poor leper offers his sacrifice and he becomes rich, or if when rich, and he afterwards becomes poor, all goes after the sin-offering; that is, as they^d explain it, if a man when he offers his sin-offering is poor, and so his offering is of a turtle or pigeon, though he should become rich he must finish the offering of the poor, by bringing for a burnt-offering one of the fowls; and so if he was rich, and offered the sin-offering out of the lambs, though he should become poor, he must offer the burnt-offering of the same; but the trespass-offering is generally pitched upon as the rule in which the poor and the rich were equal: and Maimonides^e says, all goes after the trespass-offering; as if at the time of slaying the trespass-offering he is rich, he must finish the offering of a rich man, but if poor he must finish the offering of a poor man: it may be observed that a great deal of notice is taken of a leper, and strict inquiry made into the nature of leprosy, and the various signs of it given; and a great deal to do about the cleansing and expiation of him; all which shews what notice God takes of leprosy sinners, and what a diligent scrutiny should be made into the evil nature of sin, and what a provision God has made for the cleansing and atonement of sinners by the blood and sacrifice of his son; which is here typified by all sorts of offerings, the sin-offering, the trespass-offering, the burnt-offering, and the meat-offering.

Ver. 33. *And the Lord spake unto Moses and unto Aaron, &c.]* At the same time as the above laws were delivered concerning the leper, and the cleansing of him, or however immediately upon that; the affair of the leprosy of houses being what belonged to the priest to examine into and cleanse from: *saying*; as follows.

Ver. 34. *When ye be come into the land of Canaan, &c.]* Which as yet they were not come to, being in the wilderness, and so the following law concerning the leprosy in houses could not yet take place, they now dwelling in tents, and not in houses: *which I give to you for a possession*; the Lord had given it to Abraham, and his seed, long ago, to be their inheritance, and now he was about to put them into the possession of it, which they were to hold as their own under God, their sovereign Lord and King: *and I put the plague of leprosy in a house of the land of your possession*; by which it appears that this kind of leprosy was from the immediate hand of God, and was supernatural and miraculous, as the Jewish writers affirm^f; nor is there any thing in common, or at least in our parts of the world, that is answerable unto it; and from hence the same writers^g conclude, that houses of Gentiles are exempt from it, only the houses of the Israelites in the land of Canaan had it; and they likewise except Jerusalem, and say^h, that was not defiled with the plague of leprosy, as it is written, *and I put the plague of leprosy in a house of the land of your possession*; for Jerusalem was not divided among the

tribes; and they suppose, whenever it was put into any house, it was on account of some sin or sins committed by the owner; and so the Targum of Jonathan, and there be found a man that builds his house with rapine and violence, then I'll put the plague, &c. though they commonly ascribe it to evil-speaking, which they gather from the case of Miriam.

Ver. 35. *And he that owneth the house shall come, and tell the priest, &c.]* As soon as he observes any sign of leprosy in it, or which gives him a suspicion of it: *saying, it seemeth unto me there is as it were a plague in the house*; he must not say expressly there is one, how certain soever he may be of it, because the matter must be determined by a priest: so runs the Jewish canonⁱ, he whose the house is comes and declares to the priest, saying, there appears to me as a plague in the house; and though he is a wise man, and knows that there is a plague certainly, he may not determine, and say, there appears to me a plague in the house, but there appears to me as it were a plague in the house; it looks like one, there is some reason to suspect it.

Ver. 36. *Then the priest shall command that they empty the house, &c.]* Clear it of all persons and things; every body was obliged to go out of it; and all the furniture of it, all the household goods in it, were to be removed from it: *before the priest go into it to see the plague, that all in the house be not made unclean*; as would be the case should the priest view it, and pronounce it unclean before the removal of them; agreeably to which is the Jewish tradition^k, before a priest comes to see the plague, not any thing in the house is defiled; but after he is come to see it, even bundles of sticks, and of reeds, are defiled, which are not reckoned under the uncleanness to be removed: so that this was a kindness to the owner of the house, that his loss might not be so great as it otherwise would be, if he did not take care to get his goods out previous to the inspection of the priest: *and afterwards the priest shall go in to see the house*; to examine it, whether the signs of leprosy are in it.

Ver. 37. *And he shall look on the plague, &c.]* That which is taken or suspected to be one, being pointed unto by the owner of the house: if *the plague be in the walls of the house*; for there it chiefly was, if not solely; and from hence Gersom infers that it must be a walled house, and that it must have four walls, neither more nor fewer; and with this agrees the Mishnah^l, according to which it must be four-square; the signs of which were, when it appeared, *with hollow strakes, greenish or reddish, which in sight are lower than the wall*: these signs agree with the other signs before given of leprosy in men and garments; the first, the hollow strakes, which are explained by being lower in appearance than the wall, a sort of corrosions or eatings into it, which made cavities in it, answer to the plague being deeper than the skin of the flesh in men; and the colours greenish or reddish, or exceeding green or red, as Gersom, are the same with those

^d Maimon. & Bartenora in ib.

^e Hilchot Mechoore Capharah, c. 5. sect. 9.

^f Maimonides, Abarinell, Abraham Seba, and others.

^g Miss. Negaim, c. 12. sect. 1. Maimon. & Bartenora in ib.

^h T. Bab. Erubin, fol. 82. 2. Mien. Negaim, c. 12. sect. 4. Gersom in loc.

ⁱ Miss. ib. sect. 5. Jarchi in loc.

^k Miss. ib.

^l Ib. sect. 1. 9.

of the leprosy in clothes; and some such-like appearances are in saltpetre walls, or in walls eaten by saline and nitrous particles; and also by sulphureous, oily, and arsenical ones, as Scheuchzer observes^m, and are not only tending to ruin, but unhealthful, as if they had rather been eaten by a canker or spreading ulcer; who also speaks of a fossil, called in the German language *steingalla*, that is, the gall of stones, by which they are easily eaten into, because of the vitriolic salt of the fire-stone, which for the most part goes along with that mineral, which is dissolved by the moist air. Though this leprosy, in the walls of a house, seems not to have risen from any natural causes, but was from the immediate hand of God; and there have been strange diseases, which have produced uncommon effects on houses, and other things: in the times of Narses is said to be a great plague, especially in the province of Liguria, and on a sudden appeared certain marks and prints on houses, doors, vessels, and clothes, which, if they attempted to wash off, appeared more and moreⁿ.

Ver. 38. *Then the priest shall go out of the house to the door of the house, &c.* [Thereby signifying that it was not fit to be inhabited, and there standing to see it shut up, as follows: *and shut up the house seven days*: to observe what alteration would be made in that time, and which would sooner be discovered in a house uninhabited.

Ver. 39. *And the priest shall come again the seventh day, and shall look, &c.* [On the seventh day from his shutting of it up, he shall open it again, go into it, and observe in what condition it is: *and, behold, if the plague be spread in the walls of the house*: the hollow strikes are become deeper, or the coloured spots are become larger: spreading was always a sign of leprosy, both in the bodies of men, and in garments.

Ver. 40. *Then the priest shall command that they take away the stones in which the plague is, &c.* [In which there appeared any cavities, or the above colours, and these spreading: in order to put a stop thereunto, these stones were to be drawn or pulled out, as the word signifies, in such manner as not to endanger the fall of the house, and two stones at least were to be taken out; for, as Gersom says, a house was not shut up unless the plague appeared on two stones: *and they shall cast them into an unclean place without the city*; where dead carcasses were laid, and dung, and filth of every sort; and being laid in such a place, it would be known that they were unclean, as Aben Ezra observes, and so would not be made use of for any purpose.

Ver. 41. *And he shall cause the house to be scraped within round about, &c.* [All the walls on each side, and at each end, and every stone in them; which, though they had no appearance on them, yet should there be any infection in them, which as yet was not seen, it might be removed, and a spread prevented: *and they shall pour out the dust that they scrape off without the city, into an unclean place*; the scrapings they were to put into some vessel, and carry them thither and pour them out, or into a cart, and there shoot

them, that they might lie with other rubbish, and not be made use of any more.

Ver. 42. *And they shall take other stones, &c.* [From elsewhere, such as are sound and whole: *and put them in the place of these stones*: such as will exactly answer them, as to number and bigness, and so fill up the space vacant by the removal of the other, and support the building: *and he shall take other mortar, and plaster the house*: the master of the house was to do this, or take care that it was done; but others by the order of the priest, as they took away the tainted stones, put others in their room.

Ver. 43. *And if the plague come again, and break out in the house, &c.* [In the above signs of it: *after that he hath taken away the stones*; which were infected, or ordered them to be taken away: *and after he hath scraped the house*; so that there seemed to be no remains of the plague: *and after it is plastered*; to prevent if possible any return of it, but in vain.

Ver. 44. *Then the priest shall come and look, &c.* [On the seventh day of the second week; though, according to Maimonides^o, this was at the end of the third seven day, or on the 19th day from his first inspection into it; the 7th day being reckoned for the last of the first week, and the first of the second, and so on: *and, behold, if the plague be spread in the house*; after all the above precaution is taken; *it is a fretting leprosy in the house*; like that in the garment, ch. xiii. 51: *it is unclean*; and so not to be inhabited.

Ver. 45. *And he shall break down the house, &c.* [Order it to be pulled down, and demolished entirely, that is, the priest shall give such orders; but Gersom thinks this was to be done by the owner of the house, and that he was to do it himself, and have no associate with him in it: *the stone of it, and the timber thereof, and all the mortar of the house*; and, according to the Jewish canons, a house was not defiled with the plague of leprosy, unless it had in it stones, and timber, and dust, or earth; a house which had not stones, timber, and dust in it, and the plague appeared in it, even if any one after that brought in stones, timber, and dust, it was clean^p: *and he shall carry them forth out of the city into an unclean place*: such materials were not to be made use of to rebuild that house, or to be employed in the building of any other. This house may be an emblem of a visible church of God on earth, which is often in Scripture compared to an house, as that signifies both an edifice and a family, and is sometimes called the house of the living God; and into which sometimes the leprosy of immorality and profaneness gets and spreads, or of errors and heresies, which creep in unawares, spread themselves gradually, and sometimes very fast, and eat as do a canker, and are very troublesome and defiling; and which God permits to enter in, that they which are approved might be made manifest: now when this is the case, or there is any appearance of it, the priests, the ministers of the Lord, are to be told of it, who are to examine into it, and rebuke sharply, as the case requires; and care is to be taken that the infection spread not; the tainted stones, immoral or heretical persons, are

^m *Physica Sacra*, vol. 3. p. 330, 331.

ⁿ *Warnefrid de Gest. Longobard.* l. 2. apud Scheuchzer. ib.

^o *Hilchot Tumaat Tzarat*, c. 15. sect. 1, 2.

^p *Misn. Negaim*, c. 12, sect. 2.

to be removed from the communion of the church, and others to be put in their room, as may present; such as are dug out of the common quarry of nature, and separated from the rest of the world, and are hewn and squared by the spirit and grace of God, and are become lively stones; such are to be added to the church for the support and increase of it. Sharp reproofs are to be given to those who are incorrigible, which may be signified by the scraping of the house; and forgiveness, tenderness, and love, that covers a multitude of sins, are to be shewn to those who truly repent, of which plastering may be an emblem; but if, after all, the above disorders in principle and practice spread, and they appear to be incurable, then the house is pulled down, the church-state or candlestick is removed out of its place. And this may be illustrated in two instances, first in the Jewish church, which is sometimes called the house of Israel, and in which great corruptions prevailed, especially in the times of Christ and his apostles; and all means of reformation then being ineffectual, it was utterly destroyed, their ecclesiastical state, and all the ordinances of it; the temple, the house of God, was demolished, and not one stone left upon another, Matt. xxiv. 2. and next in the church of Rome, once a church of God, a temple of his, where antichrist rose up and sat, and has by him been overspread with the leprosy of immorality, false doctrine, superstitious and idolatrous worship; and at times God has been emptying it, or removing his own people out of it, and will do so again before the utter destruction of it, which is hastening on; when it will be utterly demolished, as Babylon its emblem was, so that a stone of it shall not be taken, either for foundations or for a corner, Jer. li. 26. This also may be applied to the earthly houses of our tabernacles, in which the leprosy of sin is so deeply rooted, that, until they are dissolved, it will never be removed, notwithstanding all the means made use of for the mortification of the deeds of the body.

Ver. 46. *Moreover, he that goeth into the house all the while it is shut up, &c.*] The utmost of which were three weeks, as Jarchi observes; during the time a house was shut up, no man might enter it: if he did, he shall be unclean until the evening; might not have any conversation with men until the evening was come, and he had washed himself; nay, according to the Misnah[†], if a clean person thrust in his head, or the greatest part of his body, into an unclean house, he was defiled; and whoever entered into a leprous house, and his clothes are on his shoulder, and his sandals (on his feet), and his rings on his hands, he and they are unclean immediately; and if he has his clothes on, and his sandals on his feet, and his rings on his hands, he is immediately defiled, and they are clean.

Ver. 47. *And he that lieth in the house shall wash his clothes, &c.*] Which is more than bare entrance into

it, and might be supposed the more to be infected by it, and therefore obliged to the washing of himself, and his garments: *and he that eateth in the house shall wash his clothes*; if he stayed no longer than whilst he ate half a piece of wheaten bread he was clean, but not if he stayed so long as to eat a like quantity of barley bread, and sat down and ate it with food[†].

Ver. 48. *And if the priest shall come in, and look upon it, &c.*] That is, on the seventh day of the second week of its being shut up: *and, behold, the plague hath not spread in the house, after the house was plastered*; see ver. 42: *then the priest shall pronounce the house clean*; fit to be inhabited, and so no more to be shut up, but free for use as before: *because the plague is healed*; the infection being wholly removed by taking out the stones, scraping, and plastering the house, and so an entire stop put to the spread of it.

Ver. 49. *And he shall take to cleanse the house, &c.*] The priest, or by his fellow-priest, as Aben Ezra, though some interpret it of the master of the house from hence to the end of ver. 53 an account is given of the manner of cleansing a leprous house, which is the same with that of cleansing a leprous man, see the notes on ver. 4, 5, 6, 7. The birds here indeed are not described as *alive* and *clean*, but both are plainly implied; and the house is said to be cleansed with the blood of the slain bird, as well as with the living bird; and it was the upper door-post of the house which was sprinkled seven times with it, but there were no sacrifices offered; in this case, as in the cleansing of the leper, the atonement for it was made by the other rites, which were sufficient to render it habitable again, and free for use, either of the owner or any other person.

Ver. 54. *This is the law for all manner of plague of leprosy, and scall.*] The leprosy in general in the bodies of men, and of that in particular which was on the head and beard, and went by the name of the scall, ch. xiii. 29—37. In this and the two following verses is a recapitulation of the several laws and rules relating to leprosy of all kinds, delivered in this and the preceding chapter.

Ver. 55. *And for the leprosy of a garment, &c.*] Of which see ch. xiii. 47—59: *and of an house*; largely treated of in this chapter, ver. 34—48.

Ver. 56. *And for a rising, and for a scab, and for a bright spot.*] Which were three sorts of leprosy in the skin of man's flesh; see ch. xiii. 2. and the notes there.

Ver. 57. *To teach when it is unclean, and when it is clean, &c.*] A man, his garment, or his house; for it respects them all, as Aben Ezra observes; which was the business of the priests to teach men, and they by the above laws and rules were instructed how to judge of cases, and by which they were capable of pronouncing persons or things clean or unclean: *this is the law of leprosy*; respecting every sort of it, and which is very remarkably enlarged upon.

[†] Misn. Negaim, c. 12. sect. 8, 9.

[†] Misn. Negaim, c. 12. sect. 8, 9.

C H A P. XV.

THIS chapter treats of uncleanness by issues in men and women; in men, a running issue, ver. 1, 2, 3. which defiles him, and every thing he touches, or that touches him or them, ver. 4—12. the cleansing from which is directed to, ver. 13, 14, 15. and seed flowing from him, ver. 16, 17, 18. in women, their ordinary courses, ver. 19—24. or extraordinary ones, ver. 25—27. and the law for the cleansing of them, ver. 28—31. and a recapitulation of the whole, ver. 32, 33.

Ver. 1. *And the Lord spake unto Moses, and unto Aaron, &c.*] Aaron is spoken to as well Moses, because some of these purifications, after mentioned, depended on the priest, as the affair of profluous men and women, as Gersom observes: *saying*; as follows.

Ver. 2. *Speak unto the children of Israel, &c.*] From whence we learn, says the above-mentioned writer, that these uncleannesses were only usual among the children of Israel, not among the Gentiles; that is, the laws respecting them were only binding on the one, and not on the other: *when any man*; in the Hebrew text it is, *a man, a man*, which the Targum of Jonathan paraphrases, a young man, and an old man: *hath a running issue out of his flesh*; what physicians call a *gonorrhœa*, and we, as in the margin of our Bibles, *the running of the reins*: *because of his issue, he is unclean*; in a ceremonial sense, though it arises from a natural cause; but if not from any criminal one, from a debauch, but from a strain, or some such-like thing, the man was not defiled, otherwise he was; the Targum of Jonathan is, “if he sees it three times *“ he is unclean;”* so the Misnah¹.

Ver. 3. *And this shall be his uncleanness in his issue, &c.*] Or the sign of it, by which it may be judged whether he is unclean by it or no: *whether his flesh run with his issue*; or salivates, or emits a flow of matter like a saliva, or in the manner of spittle: *or his flesh be stopped from his issue*; with it, or because of it; because it is gross, as Jarchi says, it cannot come forth freely: *it is his uncleanness*; whether it be one or the other, he is reckoned on account of it an unclean person. This was an emblem of the corruption and vitiosity of nature, and of all evil things that are in or flow out of the evil heart of man, which are defiling to him; see Matt. xv. 18, 19.

Ver. 4. *Every bed whereon he lieth that hath the issue is unclean, &c.*] Which he constantly makes use of; so the Targum of Jonathan, which is peculiar to him, and appointed and appropriated for him to lie upon. Jarchi says, every bed that is fit to lie upon, though it is appropriated to another service; but, he adds, the meaning is, which he shall lie upon (or continue to lie upon); for it is not said, which he hath laid upon, but which he lieth upon, and is used by him continually; according to the Misnah², a man that has an issue defiles a bed five ways, so as to defile a man,

and to defile garments; standing, sitting, lying, hanging, and leaning: *and every thing whereon he sitteth shall be unclean*; which is appropriated to sit upon; and so the Targum, as before, what is his proper peculiar seat, what he is used to sit upon, and is fit for that purpose: and it is observed by some Jewish writers³, that a vessel that is not fit to sit upon is excluded, as if a man was to turn up a bushel, or any other measure, to sit upon it; see Tit. i. 15.

Ver. 5. *And whosoever toucheth his bed, &c.*] Is unclean. According to the Misnah⁴, a bed defiles a man seven ways, so as to defile garments; standing, sitting, lying, hanging, and leaning, and by touching, and by bearing: *he shall wash his clothes, and bathe himself in water*; in forty seahs of water, as the Targum of Jonathan: *and be unclean until the even*; be unfit for conversation with other men till the even, though both his body and clothes are washed.

Ver. 6. *And he that sitteth on any thing whereon he sat that hath the issue, &c.*] Shall be unclean, even though he does not touch it. Jarchi says, though there should be, as he adds, ten things or vessels one upon another, they all defile because of sitting, and so by lying: *shall wash his clothes, and bathe himself in water, and be unclean until the even*; as in the preceding case.

Ver. 7. *And he that toucheth the flesh of him that hath the issue, &c.*] Shall also be unclean, even any part of his flesh, or member of his body: the Jewish canon is⁵, he that toucheth one that has an issue, or he that has an issue touches him, or any one moves him that has an issue, or he moves him, defiles food, and drink, and washing vessels by touching, but not by bearing; and particularly touching the issue itself is instanced in, and such a man's spittle, &c. are defiled: *shall wash his clothes, and bathe himself in water, and be unclean until the even*; as before.

Ver. 8. *And if he that hath the issue spit upon him that is clean, &c.*] Not purposely, which is not usual for a man to do, and whenever it is done, nothing is more affronting; but accidentally, when, as Aben Ezra expresses it, he spreads his spittle, and it falls upon a clean person; and under this, as Gersom observes, is comprehended whatever is brought up by coughing, as phlegm, or flows from the nose, or is pressed out of it; and so Maimonides⁶: and this may denote all corrupt communication which proceeds out of the mouth of evil men, whether immoral or heretical, which not only defiles the man himself, but those he converses with; for evil communication corrupts good manners: *then he shall wash his clothes, &c.* as in the foregoing instances.

Ver. 9. *And what saddle soever he sitteth upon that hath the issue, &c.*] When he rides upon any beast, horse, ass, or camel, whatever is put upon the crea-

¹ So Maimon. & Bartenora in Misn. Ejaot, c. 5. sect. 1.

² Zabim, c. 1. sect. 1. Maimon. & Bartenora in ib.

³ Zabim, c. 9. sect. 4.

⁴ Maimon. & Bartenora in Misn. Niddah, c. 6. sect. 8.

⁵ Zabim, ut supra.

⁶ Zabim, c. 5. sect. 1, 7.

⁷ Hilchot Metame Mishcab, c. 1. sect. 16.

ture, and he sits upon it, the saddle, and whatever appertains to it, the housing and girdle: *shall be unclean*; and not fit for another to use, but be defiling to him, as follows.

Ver. 10. *And whosoever toucheth any thing that was under him shall be unclean until the even, &c.*] Either when lying along, or sitting, or riding, as in ver. 4, 6, 9. various are the traditions of the Jews concerning these things; if one that has an issue and a clean person sit together, in a ship, or on a beam, or ride together on a beast, though their garments don't touch, they are unclean, &c.^a: *and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even*; that carries any of the above things from place to place, as his bed, his seat, his saddle, or any thing on which he has lain, sat, or rode.

Ver. 11. *And whosoever he toucheth that hath the issue, &c.*] Not only he that touched him that had the issue, but whosoever, and indeed whatsoever he touched, as the Targum of Jonathan, the Septuagint, and Arabic versions, were unclean; see the note on ver. 4. *and hath not rinsed his hands in water*; which is to be understood, not of the man that is touched, but of him that toucheth; and is interpreted by the Jewish writers, generally, of bathing the whole body; according to Aben Ezra, the simple sense is, every clean person, whom he that hath an issue touches and hath rinsed his hands, he is indeed unclean, but not his garments; and if his hands are not rinsed his garments are unclean, and this is as he that touches all that is under him; wherefore it follows: *he shall wash his clothes, &c.* that is, if a man is touched, as the Targum of Jonathan, and not a thing, as directed and prescribed in the above cases instanced in; all which are designed to instruct men to abstain from conversation with impure persons in doctrine and practice.

Ver. 12. *And the vessel of earth that he toucheth which hath an issue shall be broken, &c.*] That it might not be made use of afterwards; which was ordered, that they might be careful what they touched who were in such circumstances: according to Gersom an earthen vessel received no uncleanness but from the middle, though he owns the law does not distinguish between the middle and the outside; wherefore Jarchi is of opinion, that if the back or outside of it was touched, it was unclean, and to be broken: *and every vessel of wood shall be rinsed in water*; and after that be used: what should be the reason why an earthen vessel defiled by touching should be broken, and a wooden vessel defiled in the same way should not, but be rinsed and cleansed, when an earthen vessel might as well be rinsed and fit for use as that, is not easy to say; it depended upon the will of the lawgiver: according to Ainsworth, the one may signify the destruction of reprobate persons, the other the cleansing of penitent sinners.

Ver. 13. *And when he that hath an issue is cleansed of his issue. &c.*] That is, it is ceased from him, as the Targum of Jonathan and Jarchi explain it; for otherwise, according to the ceremonial law, he was not yet cleansed, until he had done every thing next pre-

scribed; but when he perceived there was an entire stop put to his disorder: *then he shall number to himself seven days for his cleansing*; by which time it would appear whether he was thoroughly rid of it or no; and these seven days, as Jarchi observes, must be seven pure days, quite free from pollution, and continued in a constant course, without interruption; for, as Gersom says, if he saw any impurity in any one of these days it did not come into the account: nay, according to Maimondes^b, he must begin to number again from the day of the last appearance: *and wash his clothes, and bathe his flesh in running water*; typical of the fountain opened in Christ to wash in for sin and uncleanness, even the fountain of his blood, which cleanses from all sin; and in which both the persons and garments of the saints are washed and made white: *and shall be clean*; in a ceremonial sense; as all that are washed from their sins in the blood of Christ are clean in a spiritual and evangelical sense.

Ver. 14. *And on the eighth day, &c.*] Having on the seventh done as before directed: *he shall take to him two turtle-doves, or two young pigeons*; of his own, or purchase them; this was the meanest offering that was brought, and of the least expense, and which, in other cases, the poorer sort were allowed to bring, but here it was the offering of poor and rich: *and come before the Lord unto the door of the tabernacle of the congregation*; not into the tabernacle, where he was not admitted till the sacrifice was offered, and atonement made; but he was to stand at the door of the tabernacle, at the eastern gate; and so fronting the west, where stood the holy of holies, the place of the divine Majesty, he is said to come before the Lord, presenting himself to him to be cleansed: *and give them unto the priest*; the two doves or pigeons, to be offered for him according to the usual rites.

Ver. 15. *And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering, &c.*] As in the case of a poor lying-in woman, and of a poor leper, ch. xii. 8. and xiv. 22. *and the priest shall make atonement for him before the Lord for his issue*; which, though not in itself sinful, yet might be occasioned by sin, for which the atonement was made: or, however, it was a ceremonial uncleanness, and therefore a ceremonial expiation must be made for it, typical of the atonement by the blood and sacrifice of Christ, by which all kind of sin is expiated and removed.

Ver. 16. *And if any man's seed of copulation go out from him, &c.*] Not in lawful cohabitation, nor voluntarily, but involuntarily, as Aben Ezra observes; not through any disorder, which came by an accident, or in any criminal way, but through a dream, or any lustful imagination; what is commonly called nocturnal pollution: *then he shall wash all his flesh in water, and be unclean until the even*: and so the Egyptian priests, when it happened that they were defiled by a dream, they immediately purified themselves in a laver^c; so the Jewish priests did when the like happened to them asleep in the temple^c; see Deut. xxiii. 10, 11.

^a Mien. Zabim, c. 3. sect. 1. & c. 4. sect. 5, 7.

^b Hilchot Mechosre Capharah, c. 3. sect. 1.

^c ——— & noctem flumine purgas. Pera. Satyr. 4.

^d Chæremon. apud Porphy. de Abstinencia, l. 4. c. 7.

^e Misn. Tamid. c. 1. sect. 1.

Ver. 17. *And every garment, and every skin, &c.]* Or that is made of skin, which a man wears, or lies upon, see ch. xiii. 48. *whereon is the seed of copulation.* or on any other, for, as Gersom says, there is the same law concerning the rest of vessels, seeing this is a principal uncleanness, and defiles vessels; and perhaps the law makes mention of these, because it is more apt to be found on them: *shall be washed with water, and be unclean until the even; see Jude ver. 23.*

Ver. 18. *The woman also with whom man shall lie with seed of copulation, &c.]* It seems to respect any congress of a man and woman, whether in fornication or adultery, or lawful marriage, and particularly the latter; for though marriage is honourable and holy, and carnal copulation in itself lawful, yet such is the sinfulness of nature, that as no act is performed without pollution, so neither that of generation, and by which the corruption of nature is propagated, and therefore required a ceremonial cleansing: *they shall both bathe themselves in water, and be unclean until the even;* so Herodotus^f reports, that as often as a Babylonian man lay with his wife, he had used to sit by consecrated incense, and the woman did the same: and in the morning they were both washed, and did not touch any vessel before they had washed themselves; and he says the Arabians did the like: and the same historian relates^g of the Egyptians, that they never go into their temples from their wives unwashed; see Exod. xix. 15. 1 Sam. xxi. 4.

Ver. 19. *And if a woman have an issue, &c.]* Having finished, as Aben Ezra observes, what was to be said of the male, now the Scripture begins with the female, whose issue, of a different sort, is thus described: *and her issue in her flesh be blood; or, blood be her issue in her flesh;* not in any part of her, but in that which by an euphemism is so called, in the same sense as the phrase is used of men, ver. 2. and so it distinguishes it from any flow of blood elsewhere, as a bleeding at the nose, &c. *she shall be put apart seven days;* not out of the camp, nor out of the house, but might not go into the house of God: *whosoever toucheth her shall be unclean until the even;* the same as one that had touched a man that had an issue, ver. 7. the pollution of the one reached to the same things as that of the other; and so, in the Misnah^h, they are put together, and the same is ascribed to the touch of the one as of the other; it may be understood of every thing as well as of every person.

Ver. 20. *And every thing that she lieth upon in her separation shall be unclean, &c.]* During her being apart from her husband, with whom she might be, and do all offices for him, but not lie with him; and whatsoever she lay upon during this time, bed or couch, and the clothes upon them, were unclean: *every thing also that she sitteth upon shall be unclean;* chair, stool, &c. as is the case of a man, ver. 4.

Ver. 21. *And whosoever toucheth her bed, &c.]* The same thing that is said of a profluous man, and so in the two following verses.

Ver. 22. *And whosoever toucheth any thing that she*

sat upon, &c.] Which was appropriated to her to sit upon, as the Targum of Jonathan, which was her proper and peculiar seat, what she usually sat upon; such were obliged to wash their clothes and bathe, as in all the above cases.

Ver. 23. *And if it be on her bed, or on any thing whereon she sitteth, &c.]* That is, if any person or thing should be upon her bed or seat; a vessel on her bed, or a vessel upon a vessel, as Aben Ezra expresses it: *when he toucheth it;* that person or thing that should be on her bed or seat, as well as touch her bed or seat: *shall be unclean until the even;* in a ceremonial sense; so defiling was a woman in such circumstances, and to whom the Scriptures often compare unclean persons and things: and Plinyⁱ speaks of menstrues as very infectious, or worse, to various creatures and things, in a natural way.

Ver. 24. *And if any man lie with her at all, &c.]* Not presumptuously but ignorantly, as Aben Ezra observes; for he was guilty of cutting off, that lay with her wilfully, Lev. xx. 18. *and her flowers be upon her;* or, *her separation*^k, her monthly courses not being ceased: *he shall be unclean seven days;* and be excluded from all conversation civil and religious: *and all the bed whereon she lieth shall be unclean;* that and every thing upon it; and this uncleanness also lasted seven days, as Aben Ezra notes, and defiled others, though it is not written.

Ver. 25. *And if a woman have an issue of her blood many days out of the time of her separation, &c.]* Not an ordinary but an extraordinary one, not within that time, but out of it, and which continued three days at least; so the Targum of Jonathan, and sometimes many years; as the poor woman Christ cured, which she had had twelve years, Matt. ix. 20. see the note there: *or if it run beyond the time of her separation;* beyond the seven days of her separation, and so out of the usual way and time of it; whereby it appears to be somewhat extraordinary and unusual: *all the days of the issue of her uncleanness shall be as the days of her separation;* all the while it was upon her, be it ever so many days or years, she was kept apart from her husband, and in all respects in the same condition and circumstances, as in the seven days of her separation because of her monthly courses: *she shall be unclean;* as long as it is upon her, and neither be admitted to her husband's bed, nor to the house of God, which made her condition a very deplorable one.

Ver. 26. *Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation, &c.]* As defiled and as defiling as that, ver. 20, 21. *and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation;* as such were when she was in that condition, see ver. 20.

Ver. 27. *And whosoever toucheth those things shall be unclean, &c.]* Her bed and seat; the Septuagint version is, *that toucheth her,* see ver. 19. *and shall wash his clothes, and bathe himself in water, and be unclean until the even;* let it be observed, that in all the above passages, where it is said, *he shall bathe himself in*

^f Clio, sive, l. 1. c. 198.

^g Enterpe, sive, l. 2. c. 64.

^h Zabim, c. 5. sect. 6, 7

ⁱ Nat. Hist. l. 7. c. 15.

^k מנורת menstruum ejus, Pagninus, Montanus; separatio ejus, Dra-sius.

water, the Targum of Jonathan adds, in forty seahs or pecks of water; for this was done by dipping the body all over.

Ver. 28. *But if she be cleansed of her issue, &c.*] The disease is healed, or a stop is put to it; there are no signs of it remaining: *then she shall number to herself seven days*; from the time she observed it to cease: *and after that she shall be clean*; having bathed herself according to the usual manner of unclean persons, for their cleansing; when she would be fit to be admitted to her husband, though not as yet into the tabernacle, until she had offered her offering next directed to.

Ver. 29. *And on the eighth day, &c.*] From the cessation of her issue, and the healing of it, at least from the time she began to number for her cleansing: *she shall take unto her two turtles, or two young pigeons*; the same as the man that had an issue was obliged to bring. Now this is to be understood not of a woman that had an ordinary issue, or her monthly courses; for this would have been both troublesome and expensive to have brought every month, but of a woman that had laboured under an extraordinary one; though some think every menstruous woman was obliged to this offering: *and bring them unto the priest, to the door of the tabernacle of the congregation*; whither the man that had an issue brought his, ver. 14. see the note there.

Ver. 30. *And the priest shall offer the one for a sin-offering, &c.*] As in the case of a man that had an issue, the offerings of one and the other were the same and for the same purpose; there being a legal uncleanness in their case, atonement must be made by sacrifice, typical of the atonement of Christ, who by himself has purged our sins. The design of these several laws concerning uncleanness by issues, was to set forth the filthiness of sin arising from the corruption of human nature; particularly the pollution of fleshly lusts, and the necessity of purification from them by the grace of God, and blood of Christ, and of holiness of heart and life, in order to a near approach to God, particularly in public worship, as the next words suggest.

Ver. 31. *Thus shall ye separate the children of Israel from their uncleanness, &c.*] Or because of it, and whilst they are in it, as from other persons, even their nearest relations, and from the house of God, as the next clause shews; or teach them, by observing the above laws and rules, to separate themselves, and that they be careful and cautious to keep themselves apart whilst in such impurities; and the children of Israel are only made mention of, because these laws are only binding upon them, with their proselytes and servants, free or not free¹, but not upon Gentiles; see the note on ver. 2: *that they die not in their uncleanness, when they defile thy tabernacle that is among them*; from whence it appears, that men and women, in the above circumstances, might not go into the tabernacle; and it was chiefly to prevent their access to it that these laws were given, for the greater reverence and honour of it; and that for such persons to enter there was a pollution of it, and the punishment was cutting off, or death; and for one to die in his impurity, without purification and sacrifice, was a dreadful thing, and to be deprecated, and to be guarded against by an observance of the above laws. But the Jews now say², that forasmuch as the reason of these precepts was, because such persons were forbid to enter into the temple, that being destroyed, all these precepts of uncleanness are ceased also.

Ver. 32. *This is the law of him that hath an issue, &c.*] In this and the following verse is a recapitulation of the several laws in this chapter, as of a man that has a gonorrhœa: *and of him whose seed goeth from him, and is defiled therewith*; involuntarily, that suffers a nocturnal pollution,

Ver. 33. *And of her that is sick of her flowers, &c.*] Her monthly courses, for these are a sickness, ch. xx. 18. and make a woman languid and faint, as the word is rendered, Lam. i. 13. or to be in pain³, as some render it here; and pains are reckoned among the signs of them by the Misnic doctors⁴: *and of him that hath an issue, of the man, and of the woman*; of both, whether the one or the other: *and of him that lieth with her that is unclean*; though her own husband.

CH A P. XVI.

THIS chapter treats of the day of atonement, and of the rites, sacrifices, and services of it, directs when Aaron should come into the holy of holies, ver. 1, 2, and in what habit he should then appear, and with what offerings both for himself, and for the people, ver. 3—10. and that having slain his own sin-offering, and that for the people, he should offer incense before the mercy-seat, and sprinkle that with the blood of both, ver. 11—15. and by these offerings make atonement for the holy place, the tabernacle of the congregation, and the altar, ver. 16—19. and having done this, he was to take the live goat, lay his hands on it, confess over it, and put upon it all the iniquities of

the children of Israel, and then send it away by a fit man into the wilderness, ver. 20, 21, 22. upon which he was to put off his linen garments, wash his flesh, and put them on again, and offer the burnt-offering for himself, and for the people, ver. 23, 24, 25. also he that let go the goat, and he that carried and burnt the sin-offerings without the camp, were to wash themselves and clothes also, ver. 26, 27, 28. the observance of this day, once a year, which was on the 10th of the 7th month, as a day of affliction and atonement, was to be a statute for ever to the children of Israel, ver. 29—34.

Ver. 1. *And the Lord spake unto Moses, after the*

¹ Misn. Zabim, c. 9. sect. 1.

² Leo Modena's History of Rites, Customs, &c. of the present Jews, par. 1. c. 6.

³ דולנטיא & dolentis, Montanus.

⁴ Misn. Niddab, c. 9. sect. 8.

death of the two sons of Aaron, &c.] That is, either immediately after their death, and so this chapter would have stood in its natural order next to the 10th; or else after the above laws concerning uncleanness on various accounts were delivered out, designed to prevent the people entering into the tabernacle defiled, whereby they would have incurred the penalty of death; wherefore, as Aben Ezra observes, after the Lord had given cautions to the Israelites, that they might not die, he bid Moses to caution Aaron also, that he might not die as his sons died; these were Nadab and Abihu: *when they offered before the Lord, and died*; offered strange fire, and died by flaming fire, as the Targum of Jonathan; or fire sent down from heaven, as Gersom, by lightning; see ch. x. 1, 2.

Ver. 2. *And the Lord said unto Moses, speak unto Aaron thy brother, &c.]* Who was the high-priest; and what is here said to him was binding on all high-priests in succession from him: *that he come not at all times into the holy place*; or holiness^p, which was holiness itself, or the most holy place, as distinguished from that which was sometimes called the holy place, where stood the incense-altar, the shew-bread table, and the candlestick, into which Aaron went every day, morning and evening, to do the service there enjoined him; but into the holy of holies here described, as appears by the after-description of it, he might not go at all times, or every day, or when he pleased, only once a year, on the day of atonement; though, according to the Jewish writers, he went in four times on that day, first to offer incense, a second time to sprinkle the blood of the bullock, a third time to sprinkle the blood of the goat, and a fourth time to fetch out the censer; and if he entered a fifth time, he was worthy of death^q. Some have observed^r, that this respected Aaron only, and not Moses; that though Aaron might not go in when he pleased, and only at a time fixed, yet Moses might at any time, and consult the Lord upon the mercy-seat, see Exod. xxv. 22. Pausanias makes mention of several Heathen temples which were opened but once a year, as the temples of Hades Dindymene, and Eurydome^s, and particularly the temple of Minerva, into which only a priest entered once a year^t; which perhaps was in imitation of the Jewish high-priest: *within the veil, before the mercy-seat, which is upon the ark*; this is a description of the holy place, into which the high-priest might not go at any time, or at pleasure; it was within the veil that divided between the holy place, and the most holy, where stood the mercy-seat, which was a lid or covering to the ark, at the two ends of which were the cherubim, the seat of the divine Majesty; which was a type of heaven for its holiness, being the habitation of the holy God, Father, Son, and Spirit, and of holy angels, and holy men, and where only holy services are performed; and for its invisibility, where dwells the invisible God, where Christ in our nature is at present unseen by us, and the glories of which are not as yet to be beheld; only faith, hope, and love, enter

within the veil, and have to do with unseen objects there; and also for what are in it, as the ark and mercy-seat, types of Christ, through whom mercy is communicated in a way of justice, he being the propitiation and the fulfilling end of the law for righteousness. And this caution was given to Aaron, *that he die not*; by appearing in the presence of God without his leave and order: *for I will appear in the cloud upon the mercy-seat*; this one would think should be a reason why he should not die, when he came into the most holy place, because there was the mercy-seat, and Jehovah on it: and besides the cloud of incense on it, he went in with, for so many understand by the cloud, the cloud of incense: thus Aben Ezra says, the sense is, that he should not enter but with incense, which would make a cloud, and so the glory not be seen, lest he should die: and Jarchi observes, that the Midrash, or the more mystical and subtle sense is, he shall not go in but with the cloud of incense on the day of atonement; but the more simple meaning, or plain sense of the words is, as the same writer notes, that whereas he did continually appear there in the pillar of cloud; and because his Shechinah or glorious Majesty is revealed there, he is cautioned not to use himself to go in, *i. e.* at any time; with which agrees the Targum of Jonathan, “for in my cloud the glory of my Shechinah, or divine Majesty, shall be revealed upon the mercy-seat.” And this being the case, such a glory being there, though wrapped up in a cloud and thick darkness, it was dangerous to enter but by divine order.

Ver. 3. *Thus shall Aaron come into the holy place &c.]* The most holy place; and this was after he had offered the daily sacrifice of the morning, and had performed the rest of the service then done, as Gersom observes; such as burning the incense and trimming the lamps, for no offering preceded the daily sacrifice: *with a young bullock for a sin-offering, and a ram for a burnt-offering*; which were both for himself and his family; and such were the weakness, imperfection, and insufficiency of the Levitical priesthood, and priests, that they were obliged first to offer for their own sins, and then for the sins of the people: the meaning is not, as Aben Ezra says, that he should bring the bullock into the holy place, only that he should first give of his own a bullock for a sin-offering, to atone for himself, and for the priests; nor could it be the body of the bullock he brought, only the blood of it into the most holy place, where he entered not without blood, first with the blood of the bullock, and then with the blood of the goat; for the body of the bullock for a sin-offering was burnt without the camp, and the body of the ram for the burnt-offering was burnt upon the altar of burnt-offering; see Heb. ix. 7, 12.

Ver. 4. *He shall put on the holy linen coat, &c.]* Which he wore in common with other priests: *and he shall have the linen breeches upon his flesh*; upon those parts of his body which are more secret, and less honourable flesh, meaning the same, as in ch. xv. 2: *and shall be girded with a linen girdle, and with the*

^p אֲדָמָה אֵל ad sanctitatem, Pagninus, Montanus.

^q Maimon. & Bartenora in Misn. Celim, c. 1. sect. 9.

^r Maimon. in Misn. Sanhedrin, c. 11. sect. 1. So Tikkune Zohar, correct. 18. fol. 98. 1.

^s Eliac s. nine, l. 6. p. 392. Boetia, sive, l. 9. p. 578. Arcadica, sive, l. 8. p. 522.

^t Ib. Arcadica, p. 531.

linen mitre shall he be attired. as the other priests were; which were an emblem of the purity and holiness of Christ, whereby he became a proper and suitable high-priest, to make atonement for sin, he having none in himself; and of his meagre estate of humiliation, afflictions, and sufferings, whereby he expiated sin, and made reconciliation for iniquity; the high-priest on the day of atonement not appearing in his golden garments, as the Jews call others worn by him, because there were some gold in them, as being unsuitable to a day of affliction and humiliation, but in garments of flax, a meaner dress; and which also were an emblem of the righteousness of Christ, and his saints, called fine linen, clean and white; which is wrought out by him, as the author of it, is in him as the subject of it, and worn by him as the Lord our righteousness, and in which, as the justified head and representative of his people, he entered into heaven to shew it to his father, and plead it with him: *these are holy garments*; and to be used only in sacred service: there were four more holy garments besides these worn by the high-priest, as the breastplate, the ephod, the robe, and the plate of gold, and which also were put on at certain times on this day, as at the offering of the morning and evening sacrifice, and at the slaying and offering of the several creatures on this day*, see ver. 23, 24: *therefore shall he wash his flesh in water, and so put them on*; by dipping, and that in forty seas of water, as the Targum of Jonathan; and this he did as often as he changed his garments, which were no less than five times on this day. The tradition is, no man goes into the court for service, even though clean, until he has dipped himself: the high-priest dips five times, and sanctifies, *i. e.* washes his hands and feet ten times on that day, and all are done in the holy place, over the house of Parvah, excepting this only, that is, first here: Jarchi on the text observes, on this day, he (the high-priest) is bound to dipping at every change, and five times he changes, and to two washings of his hands and feet at the laver: this washing may be either an emblem of Christ's baptism, which he submitted to before he entered on his public ministry, and was by dipping; or rather of his being cleared, acquitted, and justified from all sin, upon his resurrection from the dead, after he had made atonement for it, and before his entrance into heaven; as he had no sin of his own he needed not the washing of regeneration, or the water of sanctifying grace to be sprinkled on him, to cleanse him from it: but inasmuch as he had sin imputed to him, and which he took upon him to make atonement for, it was proper and necessary, when he had made it, that he should be justified in the spirit, that so he might enter into heaven without sin imputed, as he will appear without it when he comes a second time.

Ver. 5. *And he shall take of the congregation of the children of Israel, &c.*] With whom only the high-priest had to do on the day of atonement; as Christ our high-priest has only with the Israel of God, the elect, given him by the father, for whom he offered up himself, and for whose sins he made reconciliation:

two kids of the goats for a sin-offering; the one of which was killed, and the other let go alive, and both were but one offering, typical of Christ in both his natures, divine and human, united in one person; and who was made sin, and became a sin-offering for his people: *and one ram for a burnt-offering*; a type of Christ, mighty to save, this creature being a strong one; and of his dolorous sufferings, this offering being burnt; and of God's gracious acceptance of his sacrifice, which was of a sweet-smelling savour to him; the burnt-offering following by way of thanksgiving for atonement made by the sin-offering graciously accepted by the Lord.

Ver. 6. *And Aaron shall offer his bullock of the sin-offering, which is for himself, &c.*] That is, bring it into the court, and present it before the Lord in order to its being slain and sacrificed; for as yet it was not killed, and so could not be offered on the altar, see ver. 11. the place where the bullock was set was between the porch and the altar, his head in the south, and his face to the west, and the priest stood in the east, and his face to the west, and laid both his hands upon him, and confessed his sins, and his family's*: and this is said to be *for himself*; not to atone for him, which is afterwards expressed, but which should come of him or from him, and not from the congregation, as Jarchi explains it; or as the Targum of Jonathan more clearly, which is of his own money, wholly at his own expense, and not the people's: *and make atonement for himself, and for his house*; for himself, for his own personal sins and for his family's sins, those of his wife and children; and it may be extended to all the priests of the house of Aaron; and some say to the Levites also, as Aben Ezra notes, though he disapproves of it: by this it appears, that Christ, the antitype of Aaron, is a more perfect and excellent priest than he, who needed not to offer up sacrifice, first for his own sins, and then for his people's, for this he did once, when he offered up himself, Heb. vii. 27. and which was for his whole family, and them only, the elect of God, consisting of Jews and Gentiles; part of which is in heaven, and part on earth, and both were reconciled, or atonement made for them, by the blood of Christ; whose house and family men appear to be, when they believe and hope in him, and hold fast their faith and hope; and who are made by him priests as well as kings to God; see Eph. iii. 15. Heb. iii. 6. Rev. i. 6.

Ver. 7. *And he shall take the two goats, &c.*] The sin-offering for the people, a proper emblem of Christ, this creature being clean and fit for food, denoting the purity of Christ, and his being suitable and wholesome food, as his flesh is to the faith of his people; and because comely in its going, as Christ was in his going from everlasting, and in his coming into this world, travelling in the greatness of his strength; and even by reason of its having something in it unsavoury and offensive, and which made it the fitter emblem of Christ, as a surety of his people; for though he had no sin inherent in him and natural to him, yet he appeared in the likeness of sinful flesh, and had sin imputed to him, which rendered him obnoxious to di-

* Min. Yoma, c. 3. sect. 4, 6.
Ib. sect. 3.

* Min. Yoma, c. 3. sect. 8.

vine justice: the number of these goats was two, typical either of the two natures in Christ; his divine nature, in which he is impassible, and lives for ever, which may be signified by the goat presented alive and let go; and his human nature, in which he suffered and died, and may be fitly represented by the goat that was slain; or else of the two estates of Christ before and after his resurrection, his being put to death in the flesh and quickened in the spirit; or rather this may signify the two-fold consideration of Christ as Mediator, one with respect to his divine Father, to whom he made satisfaction by his death; and the other with respect to Satan, with whom he conflicted in life, and to whose power he was so far delivered up, as not only to be tempted, and harassed by him, but through his instigation to be brought to the dust of death; see the note on ver. 10. and these two goats, according to the Jewish writers⁷, were to be alike in sight or colour, in stature and in value, and to be taken together: Christ, the antitype of them, is the same dying and rising; the same that died, rose again from the dead; the same that suffered, is glorified; and the same that went up to heaven, will come again in like manner: *and present them before the Lord, at the door of the tabernacle of the congregation; at the east of the court, and the north of the altar, as the Mishnah⁸; so that their faces were towards the west, where the holy of holies, the seat of the divine Majesty, was, and so said to be before the Lord, or over-against where he dwelt: this presentation may have respect to the death of Christ, when he presented himself to God as an offering and a sacrifice; and which was done publicly in the sight of great multitudes, and on the behalf of the whole congregation of the Lord's people, and before him against whom sin is committed, and to whom satisfaction is given.*

Ver. 8. *And Aaron shall cast lots upon the two goats, &c.*] Which should be slain, and which should be kept alive, and let go: the manner of casting lots, according to the Mishnah⁸, was this; the high-priest went to the east of the court, to the north of the altar, the Sagan (or deputy priest) at his right hand, and Rosh Beth Ab (or the chief of the house of the fathers) on his left hand, and the two goats were there; and there was a vessel (box or urn, called Calphi), and in it were two lots of box-tree: the high-priest shook the Calphi (or urn) and took out the two lots; one, on which was written, *for the Lord*, and the other, on which was written, *for Azazel*; if that came up on the right hand, the Sagan said to him, my lord high-priest, lift up thy right hand on high; and if that on the left hand came up, Rosh Beth Ab said to him, my lord high-priest, lift up thy left hand on high: he put them upon the two goats and said, a sin-offering for the Lord; and they answered after him, blessed be the Lord, may the glory of his kingdom be for ever and ever: now these lots, as Ben Gersom observes, were alike, not one greater than another; and they were of the same matter, for if one had been of stone and the other of wood, they might have been known by feeling, and so the lots would not have been legal: and

the same is observed by Maimonides⁹, that though they might be of any matter, of wood, or stone, or metal, yet one might not be great, and the other small, and the one of silver, and the other of gold, but both alike, for the reason before given: *one lot for the Lord, and the other lot for the scape-goat*: one had written upon it, as in the above account, *for the Lord*; and the other had written upon it, *for Azazel*; directing that the goat on which the lot for the Lord fell was to be slain and offered up for a sin-offering to him; and the other, on which the lot for Azazel fell, was to be kept alive and let go: now, however casual and contingent the casting of a lot may seem to men, it is certain to God, the disposal of it is of him, and according to his determination, Prov. xvi. 33. and this, in the mystical sense, here denotes, that the sufferings and death of Christ were according to the determinate counsel and fore-knowledge of God, and so were fore-told in the Scriptures, and came to pass according to his appointment, will, and command, as was also his resurrection from the dead, John x. 18. see Acts ii. 23. and iv. 28. 1 Cor. xv. 3, 4. and likewise his conflict with Satan, John xiv. 30, 31.

Ver. 9. *And Aaron shall bring the goat on which the Lord's lot fell, &c.*] Alluding to the manner of taking out the lot by the high-priest, who, when he took it out, lifted it up with his hand, and then let it down, and put it on the head of the goat; after which he brought it to the altar to be sacrificed: *and offer him for a sin-offering*; an offering for the sins of the people, as a type of Christ, who made his soul an offering for sin for his people; but this was not done by Aaron until he had brought and killed the sin-offering for himself; after which we read of killing this sin-offering for the people, ver. 11, 15. wherefore some take this offering here to be no other than a setting apart or devoting the goat for this service.

Ver. 10. *But the goat on which the lot fell to be the scape-goat, &c.*] Or for Azazel, of which more hereafter in the latter part of the verse: *shall be presented alive before the Lord*; this seems to be a second presentation; both the goats were presented before the Lord before the lots were cast, ver. 7. but this was afterwards, when one of the goats, according to the lot, being presented, was ordered to be killed for a sin-offering, and the other according to the lot being presented alive, was ordered to remain so: *to make an atonement with him*; to make an atonement for the sins of the people of Israel along with the other, for they both made one sin-offering, ver. 6. and this, though spared alive for a while, yet at length was killed; and how the Jewish writers relate, as will be after observed: *and to let him go for a scape-goat into the wilderness; or, unto Azazel into the wilderness*; which some understand of a mountain in the wilderness called Azazel, to which the Targum of Jonathan has respect, which paraphrases the word, "to send him to die in a place strong and hard, which is in the wilderness of 'Zuck';" and so Saadiah Gaon, Jarchi, Kimchi, and others; and one in Aben Ezra says, it was near Mount Sinai; but as it is rightly observed by some, was this

⁷ Mian. Yoma, c. 6. sect. 1.
⁸ Ib. c. 3. sect. 2.

⁹ Mian. Yoma, c. 3. sect. 9. & c. 4. sect. 1.
¹⁰ Hilchot Yom Hacippurim, c. 3. sect. 1.

the name of a mountain, Moses would have called it the mountain Azazel, as he does other mountains by their names: nor is there any account of any such mountain in those parts, by such who have travelled in it, and if near Sinai, it was a long way to send it from Jerusalem; and for which there seems to be no reason, since there were many deserts between those two places: Aben Ezra suggests, there is a secret or mystery in the word Azazel, and says, you may know it and the mystery of his name, for he has companions in Scripture; and I will reveal to you, says he, part of it by a hint, when you are the son of 33, you may know its meaning, that is, by reckoning 33 verses from ver. 8. where this word is first mentioned, which will fall on ch. xvii. 7. *they shall no more offer unto devils*; and so R. Menachem interprets Azazel of Samael, the angel of death, the devil, the prince that hath power over desolate places: there are several Christian writers of great note, that understand this of the devil, as Origen^b, among the ancients; and of the moderns, Cocceius^c, Witsius^d, and Spencer^e, who think that by these two goats is signified the two-fold respect of Christ our Mediator; one to God, as a Judge, to whom he made satisfaction by his death; the other to the devil, the enemy with whom he conflicted in life; who, according to prophecy, was to be delivered up to Satan, and have his heel bruised by him; and who was to come, and did come into the wilderness of this world, and when Jerusalem was a desert, and became a Roman province; and who was led by the Spirit into the wilderness of Judea, in a literal sense, to be tempted of the devil, and had a sore conflict with him in the garden, when he sweat, as it were, drops of blood; and upon the cross, when he submitted to the death of it; during which time he had the sins of all his people on him, and made an end of them, so as to be seen no more; all which agrees with ver. 21, 22. of which see more there; and it must be owned, that no other sense seems so well to agree with the type as this; since the living goat had all the sins of the people on him, and was reckoned so impure, that he that led him into the wilderness stood in need of washing and cleansing, ver. 21, 26. whereas, when Christ was raised from the dead, he was clear of all sin, being justified in the spirit; and in his resurrection there was no impurity, nor could any be reckoned or supposed to belong to him, as Witsius well observes, no, not as the surety of his people; nor in his resurrection was he a sin-offering, as this goat was; nor could his ascension to heaven, with any propriety, be represented by this goat being let go into the wilderness: as for the notion of Barabas, as Origen^f, being meant by Azazel, or the rebellious people of the Jews, carried into the wilderness, or into captivity by Nebuchadnezzar, and which is the sense of Abarbinel, and in which he is followed by many Christian writers, they need no confutation.

Ver. 11. *And Aaron shall bring the bullock of the sin-offering which is for himself, &c.*] In the same man-

ner, and is to be understood in the same sense as in ver. 6. *and shall make atonement for himself and for his house*; by a confession of words, as the Targum of Jonathan adds, and which Jarchi calls the second confession; for the same was made, and in the same words as before, see the note on ver. 6. *and shall kill the bullock of the sin-offering which is for himself*; which was a type of Christ; the creature itself was, being strong for labour, and patient in bearing the yoke; Christ had a laborious service to perform, the work of man's redemption, and he was strong for it, able to go through it, and did not only readily take upon him the yoke of the law, and became obedient to every command of his divine Father, but even to death itself, the death of the cross; the kind of sacrifice was a sin-offering, and such Christ in soul and body was made for his people; in order to which, as this sacrifice, he was put to death, the use of which was, to atone for all the sins of his mystical self, his body, the church; for all his family, his children, the priests of the Lord.

Ver. 12. *And he shall take a censor, &c.*] A fire-pan, a sort of chafing-dish or perfuming pot; this was a golden one, as appears from Heb. ix. 4. hence Christ, the Angel of God's presence, our interceding High-priest, is said to have such an one, Rev. viii. 3. and so Josephus says^g, it was a golden one the high-priest used on the day of atonement; with which agree the Misnic doctors^h, who say, on other days he took off the coals with a silver one, and poured them into a golden one, but on this day he took them off with a golden one: *full of burning coals of fire from off the altar before the Lord*: these were bright lively coals, not smoking and half extinct; and they were taken from off the altar of burnt-offering, from the western side of it, as Jarchi says, which was towards the holy of holies, where the Lord had his dwelling: these burning coals denoted the sufferings of Christ, which were properly punishments for the sins he bore, flowed from the wrath of God comparable to fire, were the curses of a fiery law, and equal to the sufferings of the wicked, often expressed by fire; they were many, and very painful and excruciating, though no ways inconsistent with the love of God to him as his son, for they were endured by him as the surety of his people, and by which he expressed his flaming love and affection for them: he himself is altar, sacrifice, and priest, the altar which sanctifies the gift; and the coals as on the altar, denote the sufferings of Christ as upon him, which he was able to bear; and the taking off the coals signifies the cessation of his sufferings; and the altar, coals, and taking of them off, being before the Lord and in his sight, shew that Christ, as a divine Person, is, and always was before him; that his sufferings were ever in view, being appointed and foretold by him, and when endured were grateful to him, a sacrifice of a sweet-smelling savour; and that the cessation of them was in his presence, and according to his will; and Christ now is the Lamb in the midst of

^b Contr. Cels. l. 6. p. 305.

^c Comment. in Heb. 9. sect. 25, &c.

^d De Econom. Federum, l. 4. c. 6. sect. 71, 72, 73.

^e De Leg. Heb. l. 3. Dissert. 8. c. 1. sect. 2. and of the same mind was our English poet †, that Azazel was a demon.

^f In Lev. Homil. 10. c. 16. fol. 89.

^g Antiqu. l. 3. c. 8. sect. 3.

^h Misn. Yoma, c. 4. sect. 4.

† His mighty standard: that proud honour claim'd

Azazel as his right, a cherub tall.

Milton's Paradise Lost, B. 1. l. 535, 534.

the throne, as though he had been slain, where, as such, he is always beheld with pleasure and acceptance by the Lord: *and his hands full of sweet incense beaten small*: both his hands, as Aben Ezra, two handfuls of this he took and put into a cup: of this sweet incense and its composition, see Exod. xxx. 34—37. this was small itself, but on the evening of the day of atonement it was put into the mortar again, as Jarchi says, and beaten very small, and so was, as expressed in the Misnah¹, *small of small*: this may represent the intercession of Christ our high-priest for his people; for as the prayers of the saints are set before the Lord as incense, Psal. cxli. 2. so the intercession and mediation of Christ in favour of the acceptance of their prayers is signified by *much incense*, Rev. viii. 3. and which is always acceptable to God, and may well be expressed by *sweet incense*: handfuls of it may denote the largeness of his intercession, being for all the elect of God, and for all things for them they stand in need of; and the infinite perfection and virtue of his person, blood, righteousness, and sacrifice, to make his intercession effectual: and being *beaten small* may signify his intercession made for particular persons, and those the meanest, and for particular things of every sort they want; as well as it may point at the fragrance and acceptance of Christ's mediation on such accounts, the incense being more fragrant the smaller it is beaten: *and bring it within the veil*; not the incense only, but the burning coals of fire also, the one in one hand, and the other in the other hand; so the Misnah²; they brought out to him (the high-priest) the cup and the censer; he took his handful and put it into the cup, a large one according to its largeness, and a small one according to its smallness, and so was its measure; he took the censer in his right hand, and the cup in his left, and went into the sanctuary, until he came between the two veils which divide between the holy and holy of holies: this was typical of Christ our high-priest, who is entered within the veil into the holiest of all, with his blood, righteousness, and sacrifice, where he ever lives to make intercession for us; not that Christ is considered in heaven as in a suffering state, for he is in a most exalted one; but the virtue and efficacy of his sufferings and death always continue, and which he ever improves on the behalf of his people, by interceding for them; and their faith and hope enter within the veil, and deal with him as having suffered for them.

Ver. 13. *And he shall put the incense upon the fire before the Lord, &c.*] Both the incense and burning coals of fire being carried within the veil, the incense was put upon the coals, and so it burned before the Lord, whose seat was between the cherubim; and from whence it appears, that this was done, not without but within the veil: the Sadducees under the second temple would have it, that the incense was put upon the fire without the veil, wherefore the high-priest, on the evening of this day, was sworn by the messengers of the sanhedrim not to make any alteration in what they should say to him; and this oath was

given him in the house of Abtines, where the incense was made, with a special respect to that, since it being within the veil, they could not see it performed: the manner of his performance of this part of his service is thus related; he went in between the veils, till he came to the north; when he was come to the north, he turned his face to the south; he went on his left hand near the veil, till he came to the ark; he put the censer between the two bars, and heaped the incense upon the top of the coals, and the whole house was filled with the smoke; he then went out backwards, and prayed a short prayer in the outward house (the holy place), and he did not continue long in prayer, lest the people of Israel should be frightened: the prayer he made is given us by the Jews³: now the incense being put upon the coals may denote the fervour and ardency of Christ's intercession, and that his sufferings are the foundation of it, on which it proceeds, and are what give it a grateful odour, or make it acceptable to the Lord: and this was done, *that the cloud of the incense may cover the mercy-seat that is upon the testimony*; where was the Shechinah, or glorious majesty of God, and which was not to be seen, and therefore to be covered after this manner: which shews, that there is no access to God but as upon a seat of mercy and a throne of grace; and even that there is no coming to him upon that, but through the mediation and intercession of Christ: *that he die not*; as his sons did, boldly intruding where, and doing what they should not: there is no approaching to God as an absolute God, and live; but through Christ the Mediator, and his intercession, believers may draw nigh and see the face of God in Christ, and live, as Jacob did, Gen. xxxii. 33.

Ver. 14. *And he shall take of the blood of the bullock, &c.*] When the high-priest slew the bullock, the blood was received in a basin, and given to another priest, that he might keep stirring it on a four-square bench in the temple, that so it might not thicken and congeal⁴, but by a continual motion might become thin and liquid, and fit for sprinkling; and this was doing, whilst the high-priest was gone into the most holy place to offer the incense; which being done, he came out again and took the basin of blood out of the hand of the priest, and went in a second time, and did with it as follows: *and sprinkle it with his finger upon the mercy-seat, eastward*; with his right finger, or forefinger, as the Targum of Jonathan; and the blood sprinkled with it did not fall upon the mercy-seat, as our version seems to intimate, but it was sprinkled over-against it, towards the upper part of it. Aben Ezra says, that according to their interpreters, *upon the face of the mercy-seat*, as the words may be literally rendered, signifies above, between the two bars, and here it was the high-priest stood; for, according to the Misnah⁵, he went in to the place where he had gone in, and stood in the place where he had stood, and then sprinkled, that is, in the same place where he had been and offered the incense; see the note on the preceding verse; and here he stood, not with his face to the east, for then his back must have been to the

¹ Misn. Yoma, c. 4. sect. 4.

² Ib. c. 5. sect. 1.

³ Misn. Yoma, c. 5. sect. 1.

⁴ Maimon & Bartenora in ib.

⁵ Misn. Yoma, c. 4. sect. 3.

⁶ Ibid. c. 5. sect. 3.

mercy-seat, but he stood with his face to the eastern part of the mercy-seat, and there sprinkled the blood upwards: *and before the mercy-seat shall he sprinkle of the blood with his finger seven times*; besides the first sprinkling that was upward, and those downward; so says the Misnah[†], he sprinkled of it (the blood) once above, and seven times below; the same Jarchi observes; and the tradition adds, and he did not look in sprinkling neither above nor below; that is, he did not look to the mercy-seat, nor was there any need of it, since the blood did not reach the mercy-seat, but fell upon the ground; it was enough that it was done before it, and over-against it, and with a respect unto it; or otherwise, had it fallen on it, it would have been besmeared with it, and would not have been so comely and decent: the mystery of this was to represent the blood of Christ, and perfect purification and atonement by it, and that mercy and justice are reconciled to each other, and agree together in the forgiveness of sinners; and that there is no mercy but in a way of justice, no remission of sin, no justification of persons, no salvation for any of the sons of men, but through the blood of Christ, and the complete atonement made thereby.

Ver. 15. *Then shall he kill the goat of the sin-offering that is for the people, &c.*] That upon which the lot came for the Lord, ver. 9. the high-priest having sprinkled the blood of the bullock, came out of the most holy place, and went into the court of the tabernacle to the altar of burnt-offering, and on the north side of that slew the goat for the sin-offering, the place where all such were killed; see ch. i. 11. and vi. 25. This was a type of Christ, of his being slain, and made an offering for the sins of his people: *and bring his blood within the vail*: it being received into a basin, as before the blood of the bullock was, he took it, and with it went in a third time into the most holy place: *and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat* it should be rendered toward the mercy-seat, as it is by Noldius[‡]; see the note on the preceding chapter.

Ver. 16. *And he shall make an atonement for the holy place, &c.*] Even the holy of holies, as Aben Ezra interprets it, into which the high-priest entered with blood for that purpose; the Targum of Jonathan adds, by a verbal confession, that is, of sin; but atonement was not made in that way, but by the blood of the bullock and goat, which was sprinkled towards the mercy-seat, above and below: and this was made *because of the uncleanness of the children of Israel, and because of their transgressions in all their sins*; which heap of words shews how many and heinous the sins of the people of Israel were, being defections from God, rebellions against him, transgressions of his law, and which brought pollution and guilt upon them, which could only be expiated by blood; and though the people of Israel did not enter so much as into the holy place, where the priests at times went, and much less into the holiest of all, yet their sins in some sense entered there, and came before the Lord that dwelt there; as the sins of men do even reach up to heaven

itself, and cry for wrath and vengeance: and so made the Israelites unworthy of such a favour as for the Lord to dwell among them in that most holy place, in so solemn a manner; and for their high-priest to enter there, and consult the oracle of God for them, and make intercession on their account, to which atonement was necessary; even as men by their sins render themselves unworthy of entering into the heavenly state, nor can they, without the atonement and sacrifice of Christ; and to this purification of the patterns of heavenly things, and of the heavenly things or places themselves, the apostle refers, Heb. ix. 23, 24: *and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness*; that is, the court of the tabernacle where the Israelites were admitted, and where they often came in their uncleanness, either ignorantly or presumptuously, and yet notwithstanding the tabernacle remained among them; but it was necessary that atonement should be made for the uncleanness in it, and around it, that it might continue, and they might have the privilege of coming into it, and worshipping in it. This shews that there are sins of holy things, and which attend the most solemn service, which are committed in the sanctuary of the Lord, and whilst waiting upon him in his house and ordinances, which must be expiated and removed. The same rites were observed, in making the atonement for this part of the sanctuary, as for the most holy place, particularly by sprinkling the blood in like manner, only elsewhere; so says Jarchi, as he sprinkled of them both within, that is, of the blood of the bullock, and of the goat, within the vail, once above, and seven times below; so he sprinkled, by the vail without, of both of them, once above, and seven times below.

Ver. 17. *And there shall be no man in the tabernacle of the congregation, &c.*] Not any of the priests, as Aben Ezra, no, not in the holy place where they ministered, nor in the court of the tabernacle, nor in any of the courts, nor indeed any of the people: all places were cleared *when he the high-priest goeth in to make an atonement in the holy place, until he come out*: this in the mystery of it was to signify, that atonement for sin is made only by Christ our high-priest; he himself, and no other, bore our sins, and he himself purged them away, or by his sacrifice alone expiated them; his own arm wrought salvation, and of the people there were none with him to help and assist him; when he the Shepherd was smitten by the sword of justice, the sheep were scattered, all his disciples forsook him and fled; there were none to appear for him, or stand by him, or in the least to lend an assisting hand in the great work in which he was engaged; he is the only Mediator, between God and man, both of redemption and of intercession; he is the alone Saviour, to him only are sinners to look for salvation, and he is to have all the glory; he had no partner in the work, and he'll have no rival in the honour of it: *and have made an atonement for himself, and for his household*; his whole family, and all the priests, by the bullock of his sin-offering, as Aben Ezra observes, and by carrying in the blood of it within the vail, and sprinkling it there:

[†] Misn. Yoma, c. 5. sect. 3.

[‡] Concord. Ebr. partic. p. 704. No. 2013.

and for all the congregation of Israel; by the goat of their sin-offering, as the same writer notes, and doing with the blood of that as with the blood of the bullock; all typical of the atonement of Christ for his mystical self the church; for the whole family and household of God; for the general assembly and church of the first-born, whose names are written in heaven.

Ver. 18. *And he shall go out unto the altar that is before the Lord, &c.*] The golden altar, the altar of incense, which stood in the holy place without the veil, over-against the most holy place, where Jehovah dwelt, and so is said to be before him; of this altar the Misnah¹ understands it, and so do Jarchi and Ben Gersom; and, according to Exod. xxx. 10. once a year Aaron was to make an atonement on the horns of it, with the blood of the sin-offering, which plainly refers to this time, the day of atonement; but Aben Ezra is of opinion, that the altar of burnt-offering is meant; and Bishop Patrick is inclined to think so too, because he supposes the high-priest's going out signifies his coming from the sanctuary, where the golden altar was, and which had been cleansed, ver. 16. and because, if the altar of burnt-offering is not here meant, no care seems to be taken of its cleansing; but it should be observed, that the holy place, ver. 16. means the holy of holies, and not the holy place where the altar of incense stood; and that the altar of burnt-offering was atoned for and cleansed, when the tabernacle of the congregation was, in which it stood, and from which this altar is manifestly distinguished, ver. 20. wherefore the reason given for the altar of burnt-offering holds good for the altar of incense, since if that is not intended, no care is taken about it; add to this, that the last account of the high-priest was, that he was in the most holy place, and not the holy place, ver. 17. out of which he now came into the holy place, where the altar of incense was: *and make an atonement for it*; where incense was daily offered up, signifying the prayers of the saints, which having many failings and imperfections in them, yea, many sins and transgressions attending them, need atonement by the blood of Christ, of which this was a type: *and shall take of the blood of the bullock, and of the blood of the goat*; mixed, as the Targum of Jonathan paraphrases it; and so Jarchi asks, what is the atonement of it? he takes the blood of the bullock, and the blood of the goat, and mixes them together: the account given of this affair in the Misnah² is; he poured the blood of the bullock into the blood of the goat, and then put a full basin into an empty one, that it might be well mixed together: and having so done, he did as follows, *and put it upon the horns of the altar round about*; upon the four horns which were around it; and it is asked in the Misnah³, where did he begin? at the north-east horn, and so to the north-west, and then to the south-west, and (ended) at the south-east; at the place where he began with the sin-offering on the outward altar, there he finished on the inward altar, and as he went along he put the blood on each horn, which was the atonement for the altar.

¹ Yoma, c. 5. sect. 5.

² Ibid. sect. 4.

³ Ut supra.

⁴ Yoma, c. 5. sect. 6.

Ver. 19. *And he shall sprinkle of the blood upon it with his finger seven times, &c.*] This was done with his right finger, or fore-finger, as the Targum of Jonathan, and seven times, to denote the perfect cleansing of the altar with it. Jarchi observes, that after he, the high-priest, had put the puttings (of blood) upon the horns of it, he sprinkled of it seven sprinklings on the top of it: the Misnah says⁴, upon the pure place of it, that is, upon a place of it, from whence the coals and ashes were removed, and where the gold appeared: *and cleanse it, and hallow it from the uncleanness of the children of Israel*; by sprinkling the blood upon it; Jarchi's note is, *and cleanse it from what was past, and hallow it for time to come.*

Ver. 20. *And when he hath made an end of reconciling the holy place, &c.*] That is, the holy of holies, by carrying in the blood of the bullock, and of the goat there, and sprinkling them as before observed: *and the tabernacle of the congregation*; the great court where the people met, and where the altar of burnt-offering stood: *and the altar*: the altar of incense in the holy place; and so all the parts of the tabernacle were reconciled and atoned for, even the holy of holies, the holy place, and the court of the people: all the work of the day of atonement, we are told⁵, was done according to the order prescribed, and that if any thing was done before another, it was doing nothing: thus, for instance, if the blood of the goat went before (or was sprinkled before) the blood of the bullock, he must return and sprinkle of the blood of the goat after the blood of the bullock; and if before he has finished the puttings (of the blood) within, the blood is poured out, (that is, at the bottom of the altar of burnt-offering,) he shall bring other blood, and return and sprinkle anew within, and so in the temple, and at the golden altar, for every atonement is by itself: *he shall bring the live goat*; that which remained alive after the other was slain, as it was to do, according to the lot that fell upon it, ver. 10. this was brought to the door of the tabernacle of the congregation, whither the high-priest went, and performed the following rites.

Ver. 21. *And Aaron shall lay both his hands on the head of the live goat, &c.*] In this order, as the Targum of Jonathan says, his right hand upon his left hand on the head of the live goat; this was done in the name of the people, hereby transferring their sins, and the punishment of them, to it: *and confess orei him all the iniquities of the children of Israel, and all their transgressions in all their sins*: which takes in all their sins, greater or lesser, sins of ignorance and presumption, known or not known⁶, even all sorts of sin, and all of them: the form of confession used in after-times was this⁷; O Lord, thy people, the house of Israel, have done perversely, have transgressed and sinned before thee. O Lord, expiate now the iniquities, transgressions, and sins, in which thy people, the house of Israel, have done perversely, transgressed, and sinned before thee, as it is written in the law of Moses thy servant (Lev. xvi. 30.) and it is added,

⁴ Yoma, c. 5. sect. 7.

⁵ Vid. Maimon. Hilchot Teshubah, c. 1. sect. 2.

⁶ Misnah Yoma, c. 6. sect. 2.

and the priests and people that stood in the court, when they heard the name Jehovah go out of the mouth of the high-priest, they bowed, and worshipped, and fell upon their faces, and said, blessed be God, let the glory of his kingdom be for ever and ever: *putting them upon the head of the goat*; that is, the iniquities, transgressions, and sins of the people of Israel before confessed, and that by confession of them, with imposition of hands; and which was typical of the imputation of the sins of the people of God to Christ, of the Lord laying, or causing to meet on him the iniquities of them all, and of his being made sin by imputation for them: *and shall send him away by the hand of a fit man into the wilderness*; whether the wilderness of Judea, or what other is intended, is not certain. The Targum of Jonathan calls it the wilderness of Zuck; which, according to the Misnah², was three miles from Jerusalem, at the entrance of the wilderness; and whereas in another Misnah³, instead of Beth-chadudo, Beth-horon is mentioned, which is said also to be three miles from Jerusalem: it is not an improbable conjecture of Dr. Lightfoot⁴, that the goat was sent in the way to Beth-horon, which was the same distance from Jerusalem as the other place was, in the northern coast of Judea, and had very rough hills about it, and a narrow passage to it. The man, by whom he was sent, was one fit for the purpose, that knew the way to the wilderness, and was acquainted with it; a man of years and understanding, and of a disposition suitable for such a service; the Septuagint version renders it one that was ready; and the Targums, one that was prepared to go, or appointed, and got ready; Jarchi says, the day before; but the Targum of Jonathan a year ago: perhaps it designs one, that being once appointed, was continued, and so was used to it from time to time, and constantly did it: the phrase properly signifies a man of time or opportunity⁵; Aben Ezra finds fault with those who render it a wise man, but observes, that some of their Rabbins say it was a priest that led the goat to the wilderness, which he approves of; according to the Misnah⁶, all were fit for this service (formerly common and unclean), but what the high-priest did (afterwards) was fixed, and they did not suffer an Israelite to lead him (i. e. a common Israelite, one that was not a priest); according to the Talmud⁷, even a stranger, and an unclean person, was fit for this service. In the mystical sense, by this fit man, or man of opportunity, is not meant, according to Abarbinel, Nebuchadnezzar, who led the children of Israel into the wilderness of the people, into the Babylonish captivity; but rather, if it could be understood of Christ being sent, and carried into the wilderness of the Gentile world, upon his resurrection and ascension to heaven, the Apostle Paul might be thought of; who was a chosen vessel to carry his name there, and was eminently the apostle of the Gentiles: but seeing by Azazel, to whom this goat was let go, Satan seems to be meant; if, as some

think⁸, Christ was baptized on the day of atonement, and on that day was led by the spirit to the wilderness of Judea, there to be tempted of the devil, that might be considered as a very singular accomplishment of the type; and the Jews seem to expect the Messiah on the day of atonement⁹: or rather, as Witsius¹⁰ observes, the hand of the fit man may denote the power that rose up against Christ, namely, the Gentiles and the people of Israel, and particularly Pilate, who took care that Christ, burdened with the cross, an emblem of the curse, should be led without the gate, where he had his last conflict with the devil; see the note on ver. 10. This is applied to Pilate by Origen¹¹.

Ver. 22. *And the goat shall bear upon him all their iniquities unto a land not inhabited, &c.*] Where it would never be seen, and from whence it would never return more; and so was a proper type of Christ, who has borne all the sins of all his people in his own body on the cross, and all the punishment due unto them; and so has made full satisfaction for them, and has removed them from them, as far as the east is from the west, and out of the sight of avenging justice; so that when they are sought they shall not be found, nor shall they ever return unto them, or be brought against them any more; see Isa. liii. 12. 1 Pet. ii. 94. Zech. iii. 9. Psal. ciii. 12. Jer. l. 20: *and he shall let go the goat in the wilderness*; that is, the man that was appointed to have him thither; and so the Targum of Jonathan, "and the man shall let go the goat into the wilderness of Zuck; and the goat shall go upon the mountains of Beth Chadure (or Chadudo), and a tempestuous wind from the Lord shall drive him down, and he shall die." The manner of conducting this whole affair was this; they made for him a causey (i. e. for the man that had the goat committed to his care, to have it out of the court, and out of the city), because of the Babylonians, who would pluck him by the hair, and say, Get out, begone, get out, begone. The nobles of Jerusalem accompanied him to the first booth, for there were ten booths from Jerusalem to Zuck, which were 90 furlongs, seven and a half to every mile; at every (i. e. 12 miles) at every booth they said to him, Lo food, lo water, and they accompanied him from booth to booth, excepting the last of them; for there was not one went with him to Zuck, but stood afar off, and observed what he did: what did he do? he parted a scarlet line, half of it he bound to the rock, and half of it he bound between his horns (the goat's), and pushed him backwards, and he rolled and went down, but before he came half way down the mountain he was dashed to pieces; then he (the man) went and sat under the last booth until it was dark—they said to the high-priest, the goat is got to the wilderness; but from whence did they know that the goat was got to the wilderness? they made watch-towers or beacons, and they waved linen cloths, and so knew when the goat was come to the wilderness¹². But the Scripture is entirely silent about the death of

² Misnah Yoma, sect. 8.

³ Misn. Hieros. c. 6. sect. 9. fol. 43. 2.

⁴ Choro-graph. Cent. on Matth. c. iv. Vid. ib. c. 6. xix.

⁵ זמן אירוי viri opportuni, Montanus; viri tempestivi, Tigurine version.

⁶ Ut supra, sect. 8.

⁷ T. Bab. Yoma, fol. 66. 1. 2.

⁸ Jackson & alii, apud Patrick in loc.

⁹ T. Bab. Yoma, fol. 19. 2.

¹⁰ De Oeconomia Feder. l. 4. c. 6. sect. 72.

¹¹ In Levit. Homil. 10. c. 16. fol. 82.

¹² Yoma, c. 6. sect. 4, 5, 6, 8.

this goat, though it no doubt died in the wilderness, only says that it was let go, and was at liberty to go where it would; intimating that the people of Israel were free from all their sins, and they should be no more seen nor remembered; typical of the deliverance and freedom of the people of God from all their sins by Christ. This affair was imitated by Satan among the Heathens, particularly the Egyptians, as has been observed by many out of Herodotus¹; who relates, that they used to imprecate many things upon the head of a beast slain for sacrifice, and then carried it to market, where were Grecian merchants, to whom they sold it; but if there were none, they cast it into the river, execrating the head after this manner, that if any evil was to befall either themselves that sacrificed, or all Egypt, it might be turned upon that head. And on account of this custom, which obtained among all the Egyptians, no one among them would ever taste the head of any animal; which Plutarch² also affirms, who says, that having made an execration upon the head of the sacrifice, and cut it off, formerly they cast it into the river, but now they give it to strangers. And a like custom obtained among other nations, as the Massilians and Grecians³.

Ver. 23. *And Aaron shall come into the tabernacle of the congregation, &c.*] Having been into the most holy place a fourth time, as the Jews say, to fetch out the censer and the incense-cup; wherefore the Jewish writers observe, that this verse is not in its proper place; so Jarchi from the Rabbins says, the whole section is in its order, excepting this, which was after the sacrifice of his burnt-offering, and the burnt-offering of the people; and the burning the inwards of the bullock and the goat, which were done without in the golden garments; and then he dipped himself, and washed his hands and feet, and stripped and put on the white garments, and went in to fetch the incense-cup and the censer, with which he offered in the inmost place (the holy of holies): *and shall put off the linen garments which he put on when he went into the holy place; the holy of holies, that is, as Jarchi interprets it, after he had brought it (the censer) out, then he clothed himself with the golden garments for the daily evening sacrifice; and this was the order of the services (on the day of atonement); the daily morning sacrifice (was performed) in the golden garments; the service of the bullock and of the goat, and the incense of the censer, in the white garments; and his ram, and the ram of the people, and some of the additions, in the golden garments; and the bringing out of the incense-cup and the censer in the white garments; and the rest of the additions, and the daily evening sacrifice, and the incense of the temple, on the inward altar, in golden garments; and the order of the Scripture, according to the services, so it was: and shall leave them there: in one of the chambers of the tabernacle, as afterwards, in the temple, where they were laid up, never to be used more, as say the Jewish writers, Ben Gersom, and others; hence we learn, says Jarchi, that they were obliged to be laid up, and he, the high-priest, might not minister in these four garments on another day of atonement.*

Ver. 24. *And he shall wash his flesh with water in the holy place, &c.*] In the court of the tabernacle of the congregation, where, as Aben Ezra says, they spread fine linen for him; Jarchi says, it was a place on the roof of the house of Parvah, where all the dippings and washings were made, except the first; see the note on ver. 4. and this washing was no other than the dipping of his whole body in water; and if our Lord was baptized on this day, as some have thought, before observed, whose baptism was by dipping, Matt. iii. 16, 17. there will appear in this a great likeness between the type and the antitype: *and put on his garments and come forth*; put on his golden garments, and come out of the place where he had washed himself, to the court, where was the altar of burnt-offering: all which may be an emblem of Christ's putting off the pure and spotless garment of the flesh, in which he appeared in a low estate, and made atonement for sin; and of his burial, which the washing of the flesh may point at, being what was used of the dead, and which washing in baptism is a figure of; and of his resurrection from the dead, when God gave him glory, and he appeared in a glorious body, signified by his golden garments put on again: *and offer his burnt-offering, and the burnt-offering of the people*; his ram, and the people's ram, and the bullock of the people, and their seven lambs, as it is written, Numb. xxix. 8. so Aben Ezra, first his own, and then the people's, which order was before observed in the sin-offerings: *and make an atonement for himself, and for the people*; which, though properly made by the sin-offerings, and the carrying the blood of them into the most holy place, yet these were the completing of it, being the last of the services peculiar to the day of atonement: the service performed by the high-priest after the sending away the goat into the wilderness was this; he read this sixteenth chapter of Leviticus, and ch. xxiii. 27—32, if he read in linen garments, he washed his hands and his feet, he stripped himself, went down and dipped himself, and came up and wiped himself; then they brought him the golden garments, and he put them on, and washed his hands and his feet, and went out and offered his ram, and the people's ram, and the seven perfect lambs of a year old; then he washed his hands and his feet, and stripped and went down and dipped, and came up and wiped himself; then they brought to him the white garments, and he put them on, and washed his hands and his feet, and went in (to the holy of holies) to fetch out the incense-cup and the censer; then he washed his hands and his feet, and stripped, and went down and dipped, and came up and wiped himself; then they brought him the golden garments, and he put them on, and he washed his hands and his feet, and went in (to the holy place) to offer the evening incense, and to trim the lamps; and then he washed his hands and his feet, and stripped; and they brought him his own garments (what he usually wore when out of service), and he put them on; and they accompanied him to his house, where he made a feast for his friends, because he was come out of the sanctuary in safety^o: where, it seems, sometimes some died, and others became sick by getting cold through frequent

¹ Euterpe, sive, l. 2. c. 39.

² De Iside & Osir.

^o Vid. Ontnam. de Sacrificiis, l. 1. c. 22. sect. 14.

^o Misn. Yoma, c. 7. sect. 3, 4.

shifting of their clothes and washing, and wearing thin linen garments.

Ver. 25. *And the fat of the sin-offering shall he burn upon the altar.*] The brazen altar of burnt-offering, and so says Jarchi, on the outward altar; for of the inward (*i. e.* the altar of incense) it is written, ye shall not offer upon it strange incense, nor a burnt-offering, nor a meat-offering; and this fat he explains to be what was on the inwards of both the bullock and the goat; and so says Aben Ezra, the fat of the bullock for the sin-offering, and the fat of the goat for a sin-offering, and also the fat of the kid of the goat, which was a sin-offering for the priest, Numb. xxix. 11. this fat was burnt at the same time the burnt-offerings were offered in the preceding verse.

Ver. 26. *And he that let go the goat for the scape-goat, &c.*] Or unto Azazel; who or what Azazel is, see the notes on ver. 10, 21. for the goat and Azazel are different, not the same, nor to be confounded as they are in our version: *shall wash his clothes, and bathe himself in water*; in 40 seahs of water, according to the Targum of Jonathan; so unclean was this person reckoned by what he had to do with the goat sent away by him; which, in a typical and ceremonial sense, had all the sins of the people of Israel on it: and he and his garments were defiled as soon as he could be said to be letting go; and that was, as Gersom says, as soon as he was out of the city; for as long as he was in the city he was in the place from whence the motion was made, but as soon as he was out of it he was in the way, and then he began to be in that motion, and might be then called, *he that let him go*; and from that time the clothes he had on were defiled; according to the Misnah^p, from the time he was got without the walls of Jerusalem: *and afterwards he shall come into the camp*; of Israel, whilst in the wilderness, and into the city in after-times, and so into the sanctuary, and enjoyed all civil and religious privileges as another man: and something like this obtained among the Heathens, as has been observed by many learned men, particularly out of Porphyry^q; who says, all divines agree in this, that such sacrifices as were offered for averting evils were not to be touched, but such needed purifications; nor might any such an one go into the city; nor into his own house, before he had washed his clothes and his body in a river or in a fountain: all this may be an emblem of those who were concerned in having Christ without the gates of Jerusalem to be crucified, and who afterwards, being sensible of their sin, not only had forgiveness of it and were washed from it in the blood of Christ, but, being baptized in water, were admitted into the church of God, Acts ii. 37, 38. and in general may shew the nature of sin, that such who have any thing to do with any who have it on them, though only in a ceremonial way, are defiled by it, and need washing; and also the imperfection of ceremonial rites and sacrifices to take away sin.

Ver. 27. *And the bullock for the sin-offering, and the goat for the sin-offering, &c.*] The one for Aaron and

his family, the other for the people of Israel, of which see ver. 5, 6, 9, 11, 15. *whose blood was brought in to make an atonement in the holy place*; the holy of holies, where it was brought and sprinkled, as directed in ver. 14, 15. *shall one carry forth without the camp*; by command, as Aben Ezra observes, by the order of the high-priest; and, perhaps, more than one was employed to carry out those carcasses, they being too large for one man, and as it seems from a following clause; and the Targum of Jonathan is, "they shall be carried out on staves by the hands of the junior priests;" so Jarchi says^r, four men carried two staves, two before and two behind, and they went staff by staff, and the bullock and the goat were upon them, and they carried them one upon another: this was done after the high-priest had done to them what was necessary; for so it is said, he went to the bullock and to the goat that were to be burnt; he ripped them up and took out their inwards, and put them in a bowl, and offered them on the top of the altar; and cut them with cuttings (made incisions into the flesh of them, but did not part it); and ordered them to be carried out to the place of burning, which was without the camp of Israel, and afterwards without the city of Jerusalem: the mystery of this, and the application of it to Christ, setting forth the nature and place of Christ's sufferings, are fully and largely expressed by the apostle in Heb. xiii. 11, 12, 13. *and they shall burn in the fire their skins, and their flesh, and their dung*; the priests, as Aben Ezra; for there were more than one concerned, as in carrying them out, so in the burning of them: the high-priest was not concerned in it, for whilst these were burning he was reading, as observed on ver. 24. so that he that saw the high-priest when he was reading, saw not the bullock and the goat when they were burnt; and he that saw the bullock and the goat burnt, saw not the high-priest when he read; not because it was not lawful, but because the way was distant, and the business of both was done together: this was done in a place called the place of ashes^s, where the ashes of the altar of burnt-offering were carried; see the notes on ch. iv. 11, 12.

Ver. 28. *And he that burneth them shall wash his clothes, and bathe his flesh in water, &c.*] In forty seahs of water, as the Targum of Jonathan; that is, every one of those that burnt them, as Aben Ezra observes; for these being sin-offerings, and had a connection with the sins of men, for whom they were offered, the persons concerned in the carrying and burning of them were equally defiled, and needed washing, as the man that led and let go the goat into the wilderness: *and afterwards he shall come into the camp*; and have the liberty of conversation with men in civil and religious things, but not till evening, so long he was defiled; and according to the Misnah^t, from the time they got without the walls of the court; and after washing and bathing, and when the evening was come, they were clean; and might go where they pleased.

Ver. 29. *And this shall be a statute for ever unto you, &c.*] As long as the Aaronical priesthood was in being,

^p Misn. Yoma, c. 6. sect. 6.

^q De Abstinencia, l. 2. c. 44.

^r In Misn. Yoma, c. 6. sect. 7.

^s Misn. Yoma, c. 7. sect. 2.

^t Misn. Zebachim, c. 5. sect. 2. & c. 12. sect. 5.

^u Misn. Yoma, c. 6. sect. 7.

and the Levitical dispensation lasted, until: the true Messiah came and put an end to all these rites and ceremonies; until that time this service was to be performed by the high-priest in succession every year: that *in the seventh month*; the month Tisri, as the Targum of Jonathan explains it, which answers to part of our September, and was the seventh month from the month Abib or Nisan, answering to part of our March; which was appointed the first month, upon the Israelites coming out of Egypt in that month, and for that reason; otherwise this seventh month, or Tisri, was the first month of the year before, and, indeed, continued to be so notwithstanding, with respect to things civil: *on the tenth day of the month*: on which day, the Jews say ¹. Moses descended from the mount the second time, with the tables of the law, and the tidings of forgiveness of the sin of the calf; wherefore this day is thought to be appointed a day of affliction and humiliation for that and all other sins, and for the atonement of them, and on this day the jubilee-trumpet was blown, ch. xxv. 9. *ye shall afflict your souls* not only by humiliation of the heart for sin, and by repentance of it, and by turning from their evil ways, but by corporeal fasting, which is chiefly meant by the affliction of their souls; so the Targum of Jonathan explains it, by abstaining from eating and from drinking, and from the use of baths, and from anointing, and from the use of shoes, and of the marriage-bed; and so it is said in the Misnah ², on the day of atonement, eating and drinking, and washing, and anointing, and putting on of the shoes, and the use of the bed, are forbidden;—whoever eats the quantity of a gross date with its kernels, or drinks a mouthful (as much as he can hold in his jaws), is guilty: they don't afflict children on the day of atonement, but they train them up a-year or two before, that they may be inured to the command; hence this day, in Acts xxvii. 9. is called *the fast*: *and do no work at all* no bodily work, for it was in that respect a sabbath, as it is afterwards called; the Jewish canon is, he that ate and did any work was guilty of two sins, or was obliged to two sin-offerings ³: whether it be *one of your own country, or a stranger that sojourneth among you* whether a native of the land of Israel, that was born there, and of parents who were Israelites, or one that was a proselyte to the Jewish religion, a proselyte of righteousness, as Ben Gersom interprets it; this law concerning fasting and abstinence from all servile work on the day of atonement was binding on the one as on the other.

Ver. 30. *For on that day shall the priest make an atonement for you to cleanse you, &c.*] By offering the sin-offering for them; typical of the sacrifice of Christ, whose soul was made an offering for sin, whereby atonement is made for it, and whose blood cleanses from all sin. Though the word *priest* is not in the text, it is rightly supplied, as it is by Aben Ezra, for by no other could a sacrifice be offered, or atonement made; and on the day of atonement only by the high-priest, who was a type of Christ our high-priest, who has by his sacrifice made reconciliation for sin, and by himself has purged from it: that *ye may be clean from*

all your sins before the Lord; which is a general phrase, as Aben Ezra observes, and may be understood of sins of ignorance and presumption; as Christ by his blood and sacrifice has cleansed all his people from all their sins of every sort, so that they stand pure and clean, unblamable and irreprovable, before the throne of God, and in his sight; see Col. i. 22. Rev. xiv. 5.

Ver. 31. *It shall be a sabbath of rest unto you, &c.*] From all servile work, as before observed; typical of a cessation from the performance of sinful works, at least from a sinful course of life, and from a dependence on works of righteousness, when a man is brought to believe in Christ, and in the atonement which he has made, see Heb. iv. 3, 10: *and ye shall afflict your souls by a statute for ever*: as long as the ceremonial law, and its statutes and ordinances lasted, which were to be until the time of reformation; and till that time came, once a year, on the day of atonement, they were to keep a severe fast, here called an afflicting of their souls; and in this respect this day differed from the seventh-day sabbath, which was rather a festival than a fast, and is what led some of the Heathen writers ⁴ into that mistake, that the Jews fasted on the sabbath-day. The time of Christ's sufferings, and of his being a sacrifice for the sins of his people, was a time of great affliction to his disciples; then it was the children of the bridegroom fasted, he being taken from them; and true humiliation for sin, and repentance of it, are occasioned and influenced by a view of a suffering Saviour, and atonement by him; and this may denote also, that such that believe in Christ, and in his atonement, must expect afflictions and troubles in this world.

Ver. 32. *And the priest whom he shall anoint, &c.*] Whom God shall anoint, or shall be anointed, that shall succeed in the high-priesthood, as Aaron's sons did, the eldest of them, and none but such were anointed: *and whom he shall consecrate*; or fill his hands, by putting the sacrifices into them; see the notes on Exod. xxviii. 41. and xxix. 9, 24. by which, and by anointing him, and clothing him with the priestly garments, he was consecrated and installed into his office, in order to minister in the priest's office, in his father's stead: a son of an high-priest was always preferred to any other, and to him it of right belonged to succeed his father in his office: and such an one, thus consecrated, shall make the atonement on this day of atonement; not a common priest, but the high-priest only; so Jarchi observes, this expiation of the day of atonement was not right but by an high-priest; for the whole section is said concerning Aaron, and therefore it must needs be said of an high-priest that comes after him, that shall be as he was: *and shall put on the linen clothes, even the holy garments*; that is, on the day of atonement; in which clothes all the service peculiar to that day, as it was done by Aaron, so it was to be done by all his successors.

Ver. 33: *And he shall make an atonement for the holy sanctuary, &c.*] The holy of holies, just in the same manner as Aaron had done, ver. 16, 20. *and he shall make an atonement for the tabernacle of the congregation*;

¹ Seder Olam Rabba, c. 6. p. 19.

² Misn. Yoma, c. 8. sect. 1, 2, 4.

³ Ibid. sect. 2.

⁴ Martial. l. 4. Epigram. 4. Justin. c. Trogo, l. 26. Suetonius in Vita Octav. Aug. c. 76.

the court of the tabernacle, and the holy place, and all in them, as Aaron did, in the places referred to: *and for the altar*; see ver. 18, 20: *and he shall make an atonement for the priests*; for himself and for his family, and for all the priests, as Aaron did by his bullock of the sin-offering, ver. 6, 11, 17: *and for all the people of the congregation of Israel*; the whole body of the Israelites, and with them the Levites, as Aben Ezra observes, for they are not called priests; indeed every priest was a Levite, but not every Levite a priest; wherefore these were included not among the priests, but in the congregation of Israel. These several atonements, according to Ben Gersom, were separate and distinct, and did not hinder one another, or interfere with one another.

Ver. 34. *And this shall be an everlasting statute unto you, &c.*] Which is the third time of its being observed,

to shew that this was a law of considerable moment, and to be taken notice of, and strictly and closely kept by the priests, to whom these words are directed, and on whom the chief service of the day lay: *to make atonement for the children of Israel once a year*; namely, on the tenth day of the seventh month, or Tisri, as before directed: *and he did as the Lord commanded Moses*; that is, Aaron did, as the Targum of Jonathan, Aben Ezra, and Ben Gersom supply it; when the day of atonement came, as Jarchi expresses it, he did according to this order, to fulfil the decree of the king, even the King of kings; whose will it was that such a day should be yearly observed, and such and such rules performed in it; so very significant of Christ, and of the atonement to be made by him, and which has been made.

C H A P. XVII.

IN this chapter a law is given, ordering all sorts of persons, Israelites and sojourners, to bring their sacrifices to the door of the tabernacle of the congregation, on pain of being cut off, ver. 1—9. and a special and particular prohibition of sacrificing to devils is delivered out, ver. 7. and the eating of blood, and of every thing that dies of itself, or is torn with beasts, is forbidden under the above penalty, ver. 10—16.

Ver. 1. *And the Lord spake unto Moses, &c.*] After he had given him the law about the day of atonement, and the rites belonging to it: *saying*; as follows.

Ver. 2. *Speak unto Aaron, and his sons, &c.*] Who were now constituted priests, the business of whose office it was to offer the sacrifices of the people, ordinary and extraordinary: *and to all the children of Israel*: who were all under obligation to sacrifices at certain times; under whom may be comprehended the Levites, who were not priests, and the strangers that sojourned in Israel, for these are concerned in the following law: *and say unto them*; which is spoken to Moses, who was to say what follows to Aaron, and by him to his sons, and by his sons to the people of Israel, and by them to the strangers: *this is the thing which the Lord hath commanded*; ordered to be observed as his will and pleasure by every one of them: *saying*; namely, what follows.

Ver. 3. *What man soever there be of the house of Israel, &c.*] Whether high or low, rich or poor: *that killeth an ox, or lamb, or goat in the camp*; which are particularly mentioned, as Gersom observes, because of these the offerings were; for the law respects the killing of them not for common food, but for sacrifice, as appears from the following verses; for this law was to be a statute for ever, whereas in that sense it was not, and could not be observed, especially when they were come into the land of Canaan; nor would it have been decent or convenient to have brought such vast numbers of cattle every day to be killed at the door of the tabernacle, and must have made the service of the priests extremely laborious to kill them, or even to see that they were killed aright: *or that killeth it out of the camp*; which furnishes out another reason against

the same notion, since it was not usual to kill for common food without the camp, but in their own tents within it; whereas to sacrifice without the camp was commonly done.

Ver. 4. *And bringeth it not unto the door of the tabernacle of the congregation, &c.*] Near to which stood the altar of burnt-offering to offer it upon, and the priests ready for such service: now the Lord would have every sacrifice brought thither to offer an offering to the Lord before the tabernacle; that it might be offered publicly, and be known to be offered to the Lord, and not to idols or devils, as in a following verse; and so to prevent private idolatry, and private persons from intruding into the priest's office; and this was typical of the acceptance of all spiritual sacrifices in the church of God, through Christ the minister of the tabernacle, which God pitched, and not man; and who is the door into the house of God, where such sacrifices are publicly to be offered up: *blood shall be imputed unto that man, he hath shed blood*; which though it was only the blood of a beast, yet being shed as a sacrifice for man, and typical of the blood of Christ to be shed for man, was sacred and precious to God; and therefore he resented the shedding of it to any but himself, or by any person, or in any place but by his appointment; such a man was to be punished as a murderer, idolatry being equally heinous in the sight of God as murder, see Isa. lxvi. 3: *and that man shall be cut off from among his people*; not merely excommunicated from the church of God, deprived of the privileges of his house, but even put to death; for such a man was guilty of blood, that is, of death, and therefore to be put to death either by the hand of the civil magistrate, if his case was known and came under their cognizance, or by the immediate hand of God by a premature death, which seems to be chiefly intended; see ver. 10.

Ver. 5. *To the end that the children of Israel may bring their sacrifices which they offer in the open field, &c.*] Which, before the tabernacle was erected, they were used to offer there, as it was lawful for them to do, and on high places, but now unlawful; though

sometimes this was dispensed with by the Lord, and was done by some of his prophets, as Samuel, David, and Elijah, though not by priests: *even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation, unto the priest; by whom they were to be offered, and by him only, and which is a principal reason why they were ordered to be brought thither: and offered them for peace-offerings unto the Lord; which though only mentioned, include all others.* These are only taken notice of because most frequent, and because most profitable to the people, having a part of them; wherefore if these were to be brought to the tabernacle, which came the nearest of any to their meals and feasts in their own houses, then much more burnt-offerings, and sin-offerings, in which the Lord had so great a concern.

Ver. 6. *And the priest shall sprinkle the blood upon the altar of the Lord, &c.]* The altar of burnt-offering, ch. i. 5: *at the door of the tabernacle of the congregation; near to which it stood, see ch. i. 5: and burn the fat for a sweet savour to the Lord; the fat that covered the inwards, the kidneys, the flanks and caul of the liver; see Lev. iii.*

Ver. 7. *And they shall no more offer their sacrifices unto devils, &c.]* As it seems they had done, which was monstrously shocking, and especially by a people that had the knowledge of the true God. Such shocking idolatry has been committed, and still is among the Indians, both East and West: when Columbus discovered Hispaniola, and entered it, he found the inhabitants worshippers of images they called Zemes, which were in the likeness of painted devils, which they took to be the mediators and messengers of the great God, the only one, eternal, omnipotent, and invisible^a; and so at Calecut and Pego in the East Indies, and in other parts thereof, they sacrifice to the devil^b: one can hardly think the Israelites would give into such gross idolatry as this; wherefore by devils may be meant idols in general; for if men do not worship God and Christ, let them worship what they will, it is only worshipping devils, 1 Cor. x. 20. Rev. ix. 20. and so the calves of Jeroboam are called devils, 2 Chron. xi. 15. hence the golden calf also, the Israelites worshipped but lately in the wilderness, might go by the same name; to which sense is the Targum of Jonathan, "and they shall not offer again their sacrifices to idols, which are like to devils." The word here used signifies *goats*, and these creatures were worshipped by the Egyptians, and so might be by the Israelites, whilst among them; this is asserted by several writers. Diodorus Siculus says^c, they deified the goat, as the Grecians did Priapus, and for the same reason; and that the Pans and the Satyrs were had in honour by men on the same account; and Herodotus^d observes, that the Egyptians paint and engrave Pan as the Greeks do, with the face and thighs of a goat, and therefore do not kill a goat, because the Mendesians reckon Pan among the gods; and of the Mendesians he says, that they worship goats, and the he-goats rather than the she-goats; wherefore in the Egyptian

language both Pan and a goat are called Mendes; and Strabo^e reports of Mendes, that there Pan and the goat are worshipped: if these sort of creatures were worshipped by the Egyptians in the times of Moses, which is to be questioned, the Israelites might be supposed to have followed them in it; but if that be true, which Maimonides^f says of the Zabii, a set of idolaters among the Chaldeans, and other people, long before the times of Moses, that some of them worshipped devils, whom they supposed to be in the form of goats, the Israelites might have given in to this idolatry from them, and be the occasion of this prohibition: *after whom they have gone a whoring; idolatry being a spiritual adultery, a forsaking God, who had taken them into a conjugal relation, and been as an husband to them, and cleaving to idols, which were as paramours; see Jer. xxxi. 32. Ezek. xvi. 26: this shall be a statute for ever unto them throughout their generations: not only this of not sacrificing to devils, but all before commanded, particularly that they should bring their sacrifices to the priest, at the door of the tabernacle of the congregation.*

Ver. 8. *And thou shalt say unto them, &c.]* To Aaron and his sons, and to the children of Israel, as in ver. 2. *whatsoever man there be of the house of Israel; belonging to that nation, and to any of its tribes and families, of whatever age; as a young man or an old man, as the Targum of Jonathan; or of whatsoever rank, class, and condition in life: or of the strangers which sojourn among you; that is, of the proselytes among them; not only this of not sacrificing to devils, who were not admitted to offer sacrifice on the altar of the Lord; and if they were, they could not for non-compliance with this law be cut off from the Jewish church and commonwealth, of which they were no part, only suffered to dwell among them, but partook of none of their privileges; but this is to be understood of proselytes of righteousness, such as embraced the Jewish religion, and submitted to all the rituals of it, and had communion with the body of the people, and shared in all the immunities of their civil and church-state, and so liable in case of any mal-practice to be cut off from them: that offereth a burnt-offering or sacrifice; any other sacrifice besides a burnt-offering, as a sin-offering, or a trespass-offering, or a peace-offering.*

Ver. 9. *And bringeth it not to the door of the tabernacle of the congregation, to offer it unto the Lord, &c.]* In a public manner, by one of the priests of the Lord; by which it might appear that he did not take upon him to be a priest himself, nor to offer offer it to an idol: *that man shall be cut off from his people; from being one of them, and having communion with them, and sharing in their privileges; or by death, either by the hand of the civil magistrate, or rather by the hand of God; so Jarchi, his seed shall be cut off, and his days shall be cut off; that is, he shall die childless, and in the midst of his days, a violent and premature death.*

Ver. 10. *And whatsoever man there be of the house of Israel, &c.]* That is by birth an Israelite, of every age,

^a P. Martyr. de Angleria, Decad. 1. l. 9.

^b Vartoman. Navigat. l. 5. c. 2. 23. & l. 6. c. 16. 27.

^c Bibliothec. l. 1. p. 58, 79.

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^d Euterpe, sive, l. 2. c. 46.

^e Geograph. l. 17. p. 551.

^f Moreh Nevochim, p. 3. c. 46.

sex, or condition, as before : or of the strangers that sojourn among you : proselytes of righteousness, for the following law was only obligatory on such, and upon Israelites, as appears from its being lawful to give or sell that which dies of itself to a stranger, that is, to a proselyte of the gate, or to an Heathen, Deut. xiv. 21 : *that eateth any manner of blood* ; that is, as Ben Gersom interprets it, of beasts and birds, concerning which the prohibition only is, according to him ; for as for the blood of others there was no obligation, nor were any guilty on account of them ; particularly the blood of fishes, and of locusts, or human blood, the blood of a man's teeth, which a man might swallow without being guilty of the breach of this law¹. Some restrain this to the blood of the sacrifices before treated of ; but Jarchi observes, lest any should think, because it is said, it is the blood that maketh the atonement for the soul : that a man is not guilty only on account of the blood of sanctified things, therefore it is said *any manner of blood* : *I will set my face against that soul that eateth blood* ; signifying how greatly he should be provoked thereby, how much he should resent it, how exceedingly displeasing it would be to him, and what severity might be expected to be exercised towards him for it ; for dreadful it is to have the face of God set against a man, see Psal. xxxiv. 16. Maimonides² observes, that this form of speech does not occur in any third precept besides these two, concerning idolatry or sacrificing a son to Moloch, ch. xx. 3. and eating blood ; because eating of blood gives an occasion to one species of idolatry, worshipping of devils, see ch. xix. 26 : *and I will cut him off from among his people* : which confirms the above sense of the phrase of cutting off, as expressive of death by the hand of God ; see the notes on ver. 4, 9.

Ver. 11. *For the life of the flesh is in the blood, &c.*] The animal life or soul, the life and soul of every creature, and even the animal life and soul of man ; agreeably to which our famous Dr. Harvey, who found out the circulation of the blood, says of it, that it is the principal part which first appears in generation ; is the genital part, the fountain of life, the first that lives, and the last that dies ; the primary seat of the soul or life, from whence motion and pulsation take their rise ; in which the innate heat is produced, the vital spirit is ingenerated, and the life consists¹ ; and therefore it is spread all over the body, and according to the condition that it is in, such is the health, and such the diseases of the body ; yea, the affections of the mind, such as fear, shame, joy, and anger, are discovered by it. Hence Antoninus the emperor, more than once, calls the soul a vapour or exhalation arising out of the blood² ; and the sentiments of various Jewish writers agree herewith : says Aben Ezra, it is a truth, that the soul or life, with which man lives, is in the blood of the heart ; so says Jarchi, the soul or life depends upon the blood ; and Ben Gersom observes, that the blood is the vessel of the soul to carry in it the fundamental heat, and food to the parts of the body ; and hence the animal only dies when the blood is removed ; *and I have given it unto you to make an*

atonement for your souls ; that being the life of the creature, was given for theirs to preserve them alive, and secure them from death their sins deserved ; and so the Targum of Jonathan is, for the sins of the soul ; which shews that these sacrifices were vicarious, in the room of men, and for the life of them, and to atone for them ; and is the reason given why blood should not be eaten, at least whilst these typical expiatory sacrifices were used. Ben Gersom seems to intimate, as if it was only the blood of those that was forbidden : his words are, hence we learn, says he, that they were not guilty of cutting off, but on account of the blood, which, according to its way, was put upon the altar ; and this was the blood of the soul, as it saith, the blood of the bullock, and the blood of the goat ; but the blood that was pressed out, and the blood of the members, they were not guilty of cutting off, on account of them : *for it is the blood that maketh an atonement for the soul* ; so here was life for life, soul for soul, as Aben Ezra expresses it ; it was a vicarious sacrifice and atonement, typical of the sacrifice and atonement of Christ, in the room and stead of his people, there being no atonement, no remission of sins without shedding of blood ; and the reason of the prohibition of eating blood was to direct to that blood as the atonement for sin, and to keep up a reverence of it, and a value and esteem for it ; but now seeing that blood has been shed, and atonement made by it, the end of the law is answered, and the reason of it ceased, and so the law itself ; and as Christ's blood is now to be eaten in a spiritual sense, the eating of blood in a literal sense, properly dressed, is lawful. And indeed, as before observed, the law concerning it was never binding upon Gentiles, only on Jews and proselytes.

Ver. 12. *Therefore I said unto the children of Israel, no soul of you shall eat blood, &c.*] Great or small, as Jarchi observes, for the reason above given ; which, though not expressed before, was the true reason of this law, which had been given before, and now repeated, see ch. iii. 17. and vii. 26, 27 : *neither shall any stranger that sojourneth among you eat blood* any proselyte of righteousness ; this is not observed before.

Ver. 13. *And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, &c.*] This form of speaking, which is often used in this chapter, is still observed, to point out the persons on whom the law is obligatory, Israelites and proselytes of righteousness : *which hunteth and catcheth any beast or fowl that may be eaten* ; that is, clean beasts and fowls, such as by a former law are observed ; and this excepts unclean ones, as Jarchi, but includes all clean ones, whether wild or tame, that may be taken and killed, though not taken in hunting ; but such are particularly mentioned, because not only hunting beasts and fowl were common, but because such persons were more rustic and brutish, and, being hungry, were in haste for their food, and not so careful about the slaying of the creatures, and of taking care about their blood : *he shall even pour out the blood thereof, and cover it with dust* ; that it might not be eaten by men, nor licked up by beasts, and that there might be kept

¹ Hilchot Maacolat Asurot, c. 6. sect. 1.

² Ut supra.

¹ De Generatione Animal Exercitat. 51. p. 302, 309, &c.

² De Seipso, l. 5. sect. 25. & l. 6. sect. 11.

up a reverend esteem of blood, being the life of the creature; and this covering of it, as Maimonides¹ tells us, was accompanied with a benediction in this form, "Blessed art thou, O Lord our God, the King of the world, who hath sanctified us by his precepts, and hath given commandment to us concerning covering of the blood:" and the same writer elsewhere² gives us another reason of this law, that the Israelites might not meet and feast about the blood, as the Zabians did, who, when they slew a beast, took its blood and put it into a vessel, or into a hole dug by them, and sat and feasted around it: see ch. xix. 26.

Ver. 14. *For it is the life of all flesh, &c.*] Of every animal: *the blood of it is for the life thereof*; for the production, preservation, and continuance of life; that on which life depends, as Jarchi observes: *therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh*; of beasts or birds, whose flesh was fit for food; but their blood was not to be eaten, for the reasons before given: *for the life of all flesh is the blood thereof*; which is repeated, that it might be observed and taken notice of, as that in which the force of the reason lay for giving this law: *whosoever eateth it shall be cut off*; by death, whether he be an Israelite or a proselyte of righteousness; wherefore if this law was now in force, its penalty also would be continued, whereas it is not, and which shews the abrogation of it.

Ver. 15. *And every soul that eateth that which died of itself, &c.*] Through any disease upon it, or by means of any other creature seizing upon it and worrying it, or was not lawfully killed; if a man ate ever so little of it, even but the quantity of an olive, it was a breach of this law; which is connected with the preceding, there being a similarity between them, because such creatures must

have their blood in them, not being regularly let out, and so eating of them would offend against the above law. It is very probable, as Grotius thinks, that Pythagoras took his notion from hence, and strictly enjoined his followers to abstain from all animals that died of themselves, as Laertius³ and Ælianus⁴ relate, and which Porphyry⁵ suggests, was what universally obtained among men: *or that which was torn*; with beasts, though not dead, yet ready to die, and so unfit for food; see the note on Exod. xxii. 31: whether it be *one of your own country, or a stranger*; a native of Israel, or a proselyte of righteousness; for as for any other stranger he might eat of it, Deut. xiv. 22: *he shall both wash his clothes, and bathe himself in water*; in 40 seahs of water, as the Targum of Jonathan, dip himself all over: *and be unclean until the even*; and so have no conversation with men in civil or religious things: *then shall he be clean*; when he has washed his garments, and bathed himself, and the evening is come, and then shall be admitted to society as before: this is to be understood of one who ignorantly eats of the above things, not knowing them to be such; otherwise, if he did it presumptuously, he was to be punished.

Ver. 16. *But if he wash them not, &c.*] Neither wash his clothes: *nor bathe his flesh*; if he is negligent, and does not take care to make use of these ablutions: *then he shall bear his iniquity*; his guilt shall remain on him, and he shall suffer the punishment the law exposes him to, either by the hand of God, or the civil magistrate, which is due to persons that enter into the sanctuary in their uncleanness, or eat of holy things. For not washing his body the punishment was cutting off, and for not washing his garments, beating, as Jarchi says.

C H A P. XVIII.

IN this chapter the Israelites are directed in general not to imitate the customs and practices of the Egyptians and Canaanites, but to keep the ordinances, statutes, and judgments of the Lord, ver. 1—5. and they are instructed particularly to avoid incestuous marriages, ver. 6—18. carnal copulation with a menstruous woman, ver. 19. adultery, ver. 20. letting any of their seed pass through the fire to Molech, ver. 21. sodomy, ver. 22. and bestiality, ver. 23. and they are deterred from these things by observing to them the pollution and destruction which they brought on the inhabitants of Canaan, and would bring the same on them should they commit them, ver. 24—30.

Ver. 1. *And the Lord spake unto Moses, &c.*] He continued speaking to him, after he had delivered to him the laws respecting the day of atonement, and the bringing of the sacrifices to the door of the tabernacle, and particularly concerning the Israelites not worshipping devils, as they had done in Egypt: the Lord proceeds to deliver out others, the more effectually to guard against both the immoral and idolatrous prac-

tices of the Egyptians and Canaanites: *saying, as follows.*

Ver. 2. *Speak unto the children of Israel, &c.*] To the heads of their tribes, that they might deliver to them the following laws; or Moses is bid to publish them among them, either by word of mouth, or by writing, or both: *and say unto them, I am the Lord your God*; with which they were to be introduced; shewing the right he had to enact and enjoin such laws, since he was Jehovah, the Being of beings, and from whom they received their beings; their sovereign Lord and King, who had a right to rule over them, and command what he pleased; and also the obligation they lay under to him to regard them, and yield a cheerful obedience to them, since he was their God, not only that had made them, but had redeemed them out of Egypt; and who had made a covenant with them, and had taken special care of them, and had bestowed many wonderful favours on them; and for this purpose is this phrase often used in this chapter, and very frequently in the next.

¹ Hilchot Shechitah, c. 4. sect. 1.

² Moreh Nevochim, p. 3. c. 46.

³ In Vit. Pythagor. l. 8. p. 588.

⁴ Var. Hist. l. 4. c. 17.

⁵ De Abstinencia, l. 3. sect. 18.

Ver. 3. *After the doings of the land of Egypt, wherein ye dwelt, shall ye not do, &c.*] Where they had dwelt many years, and were just come out from thence, and where they had learned many of their evil practices; not only their idolatrous ones referred to in the preceding chapter, which it is certain they followed, Ezek. xx. 7, 8. but also their immoral practices, particularly respecting incestuous marriages, after insisted on, some of which were established by a law among them; so Diodorus Siculus relates⁹, that it passed into a law with the Egyptians, contrary to the common custom of all others, that men might marry their own sisters; which is one of the incestuous marriages taken notice of in this chapter, and forbid: *and after the doings of the land of Canaan, whither I bring you, shall ye not do*: which land had been promised to their ancestors and to them long ago, and whither they were now going under divine direction and guidance, to inherit it, and are here particularly warned of the evil practices among them, that they might avoid them: Maimonides¹⁰ says, these are what our Rabbins call *the ways of the Amorites* (the principal people of the nations of the land of Canaan), and which, he adds, are as branches of the magic art; namely, such which don't follow from natural reason, but from magical operation, and depend upon the dispositions and orders of the stars, and so were necessarily led to worship them: hence, they say, in whatsoever is any thing of medicine, in it is nothing of the way of the Amorites; by which they mean nothing else than this, that every thing is lawful in which there appears a natural reason for it; and on the contrary, all others are unlawful: but here respect is had not to magical operations but to incestuous marriages, which prevailed among that people, and which they might have received from their ancestor Canaan, who learned them from his father Ham, of whom Berossus¹¹ writes, that even before the flood he corrupted mankind; asserting and putting it in practice, that men might lie with their mothers, sisters, daughters, and with males and brutes, or any other, for which he was cast out by Noah: *neither shall ye walk in their ordinances*; which they ordained, appointed, and settled, for they were such a people the Psalmist speaks of, which framed mischief or wickedness by a law, Psal. xciv. 20. so Diodorus Siculus says of the incestuous marriage before referred to, and which the above writer, Berossus, derives from Ham their ancestor, that they are said *νομιμωσασαι*, to pass into a law; but Aben Ezra puts another sense on these words, let no man use himself to walk in this way until it becomes an ordinance or statute unto him; custom is second nature, and in course of time has the force of a law, wherefore bad customs should be strictly guarded against.

Ver. 4. *Ye shall do my judgments, &c.*] Which are just and right, and according to the rules of justice and equity; these are things, as Jarchi observes, which are said in the law with judgment, or are laws framed with the highest reason, even by the judgment of God himself, whose judgment is always according to truth: Aben Ezra thinks, these are the judicial laws in Exod.

xxi. xxii. xxiii. but though they may include them, they have more particular respect to the following laws: *and keep mine ordinances*; which he had ordained and appointed of his own will and pleasure, which Jarchi calls the decree of the king, or which he decreed and determined as a king, having absolute power over his subjects to enact and enjoin what he pleased; wherefore some think these refer to ceremonial laws, which depended upon the will of the lawgiver, and were not founded in any natural sense or reason, wherefore it follows: *I am the Lord your God*; who had a right to make what laws he pleased, being their Sovereign, and which they in gratitude as well as in justice ought to obey, he being their God, their covenant-God, who had done great and good things for them.

Ver. 5. *Ye shall therefore keep my statutes and my judgments, &c.*] The same as before; these they were to keep in their minds and memories, and to observe them and do them: *which if a man do he shall live in them*; live a long life in the land of Canaan, in great happiness and prosperity, see Deut. xxx. 20. Isa. i. 19. for as for eternal life, that was never intended to be had, nor was it possible it could be had and enjoyed by obedience to the law, which fallen man is unable to keep; but is what was graciously promised and provided in the covenant of grace, before the world was, to come, through Christ, as a free gift to all that believe in him, see Gal. iii. 11, 12, 21. though some Jewish writers interpret this of eternal life, as Jarchi, Aben Ezra, and Ben Gerson: *I am the Lord*: that has enjoined these statutes and judgments, and promised life to the doers of them, able and faithful to perform what is promised.

Ver. 6. *None of you shall approach to any that is near of kin to him, &c.*] Or to all the rest of his flesh¹², which together with his make one flesh, who are of the same flesh and blood with him, and are united together in the bonds of consanguinity; and such, with respect to a man, are his mother, sister, and daughter; his mother, of whom he was born, his sister, who lay in and sprung from the same *venter* he did, and his daughter, who is his own flesh; and with respect to a woman, her father, brother, and son, who are in the same degree of relation, and both sexes are included in this prohibition; for though in the original text it is *a man, a man*¹³, yet as it takes in every man, so every woman: hence, as Jarchi observes, it is expressed in the plural number, *do not ye approach*, to caution both male and female; and it is also understood by the Talmudists¹⁴ of Gentiles as well as Israelites, for they ask, what is the meaning of the phrase *a man, a man*? the design of it is, they say, to comprehend the Gentiles, who are equally cautioned against incests as the Israelites; and indeed the inhabitants of the land of Canaan are said to defile the land with the incests and other abominations hereafter mentioned, and for which they were drove out of it: now when man and woman are forbidden to *approach* to those of the same flesh and blood with them, the sense is not that they may not come into each other's company, or make use of any civil or friendly salutations, or have a free and familiar

⁹ Bibliothec. l. 1. p. 23.

¹⁰ Moreh Nevochim, par. 3. c. 37.

¹¹ Antiqu. l. 3. fol. 25.

¹² אֵל כָּל שְׂאֵר בְּשָׂרִי ad omnes reliquias carnis sue, Montanus; ad quascunque reliquias carnis sue, Tigurine version.

¹³ אִישׁ אִישׁ vir, vir, Montanus, Vatablus, Drusius.

¹⁴ T. Bab. Sanhedrin, fol. 57. 2. T. Hieros. Kiddushin, fol. 52. 2.

conversation with each other, provided that modesty and chastity be preserved; but they are not so to draw near as to lie with, or have carnal knowledge of one another, in which sense the phrase is used, Gen. xx. 4. Isa. viii. 3. Ezek. xviii. or to tempt to it or solicit it, and as it follows, which explains the meaning of it, *to uncover their nakedness*; that is, those parts, which, by a contrary way of speaking, are so called, which should never be naked or exposed to view; but should be always covered, as nature teaches to do, and as our first parents did, when they perceived themselves naked, and were ashamed: this phrase signifies the same as to lie with another, or have carnal knowledge of them, wherefore the following laws are generally understood of incestuous marriages; for if such an action is not to be done between persons standing in such a relation, as here in general, and afterwards more particularly described, then there ought to be no intermarriages between them; and if such marriages are forbidden, and such actions unlawful in a married state, then much more in an unmarried one; wherefore the several following instances are so many breaches of the seventh command, and so many explications and illustrations of it, and consequently of a moral nature, and binding upon all men, Jews and Gentiles: *I am the Lord* that gave this caution, and enjoined this prohibition, and would greatly resent and severely revenge the neglect of it: the particulars follow.

Ver. 7. *The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover, &c.*] By uncovering a father's nakedness is not meant any thing similar to what befell Noah, which Ham beheld with pleasure, and the other two sons of Noah studiously and with reverence to their father covered; nor any sodomitical practice of a son with his father; as Gersom interprets it; but the same is meant by both phrases, and the words are by many interpreters thus rendered, *the nakedness of thy father, that is², the nakedness of thy mother thou shalt not uncover*: for what is the mother's is the father's, and uncovering the one is uncovering the other; wherefore the mother only is made mention of in the next clause, where the reason of this prohibition is given: *she is thy mother, thou shalt not uncover her nakedness*; that is, not lie with her, nor marry her, because she is his mother that bore him, of whom he was born, and therefore ought not to become his wife, or be taken into his bed; such a marriage must be incestuous and shocking; such were the marriages of Œdipus with his mother Jocasta, and of Nero with Agrippina; though the words will bear another sense, that a woman may not marry her father, which may be meant by the first clause, nor a man his mother, intended in the next; and where indeed it is not expressed, females in the same degree of relation are included with the males, and under the same prohibition; and so the Targum of Jonathan explains this, a woman shall not have to do with her father, nor a man with his mother; as Lot's two daughters had with him, and the Persians with their mothers; among whom

such incestuous marriages and copulations were frequent, and especially among their Magi¹, who might not perform their office unless they had lain with their mothers, sisters, and daughters², or were begotten in such incest³: a man guilty of such incestuous copulations was cursed by the law of Moses, Deut. xxvii. 20. this is contrary to nature, what the brute creation abhors; a camel will not cover its dam: Aristotle⁴ reports of one who was betrayed into it by his keeper, who, after he had discovered it, fixed his teeth in him and slew him; and he also relates of a horse after that he had ignorantly done the same, ran away in great haste and cast himself down from a precipice headlong.

Ver. 8. *The nakedness of thy father's wife shalt thou not uncover, &c.*] *Tha'* is, who is indeed a man's father's wife, but not his own mother, but a stepmother or mother-in-law; or otherwise this law would coincide with the former; a man lying with such an one is accused by the law, Deut. xxvii. 27. such an incestuous copulation was that of Reuben with Bilhah, and Absalom with his father's concubines or secondary wives, and such an incestuous marriage was that of the Corinthian, 1 Cor. v. 1. and of Antiochus Soter, king of Syria, with Stratonice his mother-in-law⁵: and even it was criminal to do this after a father's death, as Jarchi interprets it; and though she was only betrothed, and not married, and the father dead after such betrothing, as Gersom; nay, though she was divorced by the father, yet was not lawful for the son to have, no, not after his death: *it is thy father's nakedness*; being espoused to him, and so one flesh with him; and the son and father being one flesh, such a mixture must be unlawful; and since then the nakedness of a mother-in-law is the father's, then surely that of an own mother's must be so likewise, which confirms a sense given of it in the preceding verse: Cicero⁶ exclaims against such marriages as incredible and unheard of, as instances of unbridled lust and singular impudence.

Ver. 9. *The nakedness of thy sister, &c.*] To lie with one in so near a relation is exceeding criminal, and for which the law curses a man, Deut. xxvii. 22. and to marry her is not lawful; for though it was necessary for the propagation of mankind that a man should marry his sister, for who else could Cain and Abel marry? yet afterwards, when there was an increase of mankind, and there were people enow remote from each other, it became unlawful for persons in such near ties of consanguinity to marry with each other; though the Egyptians did, in imitation of Isis and Osiris⁷, and so the Persians, following the example of Cambyses⁸: *the daughter of thy father, or the daughter of thy mother*; whether she is a sister both by father and mother's side, or whether only by the father's side and not the mother's, as Sarah was to Abraham, Gen. xx. 12. or only by the mother's side and not the father's: whether she be *born at home or born abroad*; not whether born and brought up in his and her father's house, or born and brought up in another place and

¹ וערוות id est, auditatem vel pudenda, Vatablus, Fagius, Piscator.

² Sex. Empir. Pyrrh. l. 3. c. 24.

³ Patricides apud Selden. de jure natur. Gent. l. 5. c. 11. p. 624.

⁴ Nam magus ex matre & gnato nascatur oportet. Catull. Epigr. 91.

⁵ Hist. Animal. l. 9. c. 47.

⁶ Vid. Julian. in Misopogon, p. 72, &c.

⁷ Orat. 14. pro A. Cluentio Avito.

⁸ Diodor. Sicul. l. 1. p. 22.

⁹ Herodot. Thalia, vive, l. 2. c. 31.

province; though there were some, as Aben Ezra observes, that so interpreted it, according to the sense of the word in Gen. 1. 23. but rather the sense is, as that writer gives it, whether born according to the law of the house of Israel, after espousals and marriage, or without it; that is, whether begotten in lawful marriage or not, whether a legitimate offspring or spurious, born in adultery and whoredom, whether on the father or mother's side; so the Targum of Jonathan, whom thy father begat of another woman, or of thy mother, or whom thy mother bore or brought forth, of thy father, or of another man; and to the same purpose Onkelos: even *their nakedness thou shalt not uncover*; neither lie with, or have carnal knowledge of, nor marry one or the other.

Ver. 10. *The nakedness of thy son's daughter, or of thy daughter's daughter, &c.*] A man might not marry his granddaughter, whether a descendant of his son or of his daughter, nor any further off descending from him in a right line, not his great-granddaughter, and so on; and if he might not marry his granddaughter, much less his own daughter, as Jarchi observes, for the relation is still nearer; therefore that being prohibited, this in course must, though not mentioned: even *their nakedness thou shalt not uncover*; neither debauch nor marry such an one: for *their's is thine own nakedness*; which sprung from his, being the descendants either of his son or daughter; the Targum of Jonathan is, "for they are as thy nakedness," his own flesh and blood.

Ver. 11. *The nakedness of thy father's wife's daughter, &c.*] Either the daughter of his father by another wife, which seems to be countenanced by what follows: *begotten of thy father, she is thy sister*; but then this coincides with what is prohibited, ver. 9. *the daughter of thy father*; that is, by another woman than a man's mother, only with this difference, that there is added, *or daughter of thy mother*, that is, by another man than a man's own father; so that there is a prohibition of a sister whether by father or mother's side; here only as by the father's side, and so is only a part of that law; and, as some think, is for the confirmation of it, as Aben Ezra observes; or else the sense, as he thinks, is, that if a man marries a woman, and she has a little daughter by a former husband, that daughter may not be given in marriage to his son; and so the Septuagint version finishes this clause first, before it gives the other, which it considers as distinct from it, thus, *the shame of thy father's wife's daughter thou shalt not uncover*; and then makes a distinct law of the latter; *she that is begotten of thy father is thy sister, thou shalt not uncover her shame*; but then this last falls in with ver. 9. the Sadducees, as Aben Ezra also observes, by whom he means the Karaites, interpret it not of a mother's daughter, but of one brought up and educated by a man's father, and so is his adopted daughter, whom his son might not marry; and thus with the Romans it is said², that adoptive kindred hindered marriage between parents and children altogether; and among brethren so far forth as the loss of

freedom did not intervene: some understand this law in this light, as De Dieu, that in ver. 9. the son of a second marriage is forbidden to marry with an half-sister of the first marriage, whether she is the father's daughter, that is, which the father had by his deceased wife, or the mother's daughter, that is, which his mother had by a deceased husband; but here the son of a first marriage is forbidden with a half-sister of a second marriage, which his mother-in-law has bore to his father, and is therefore called *the daughter of thy father's wife*; that is, of thy stepmother, but so the same may be said to be *begotten of thy father*; and therefore one begotten in a former marriage may not be understood; but then as this forbids the marriage of a brother with a sister, that is, of the same father, though not of the same mother, it falls in within the former law; wherefore some³ have been of opinion, that this law forbids a man to marry the daughter of a woman whom his father has taken to wife, who was his deceased brother's wife, upon the law in Deut. xxv. 5. by which marriage she became the father's daughter, and the son's sister; wherefore they take the phrase, *begotten of thy father*, to signify *being akin* to thy father; which, if it can be established, makes a distinct law: Jarchi observes, on this phrase, *the daughter of thy father's wife*, "this teaches that a man is not guilty concerning his sister that is by an handmaid or stranger; therefore it is said, the daughter of thy father's wife, namely, one that was fit for marriage."

Ver. 12. *Thou shalt not uncover the nakedness of thy father's sister, &c.*] His aunt by his father's side, an instance of which we have in Amram, Exod. vi. 20. and Maimonides says⁴, an aunt was forbidden whether she was a father's sister in lawful wedlock or in fornication: *she is thy father's near kinswoman*; or, *the rest of thy father's*; the residue of his flesh, one of the same flesh and blood with him; wherefore, as he could not marry her himself, so his son likewise was too near akin to enter into such a relation with her.

Ver. 13. *Thou shalt not uncover the nakedness of thy mother's sister, &c.*] Which is the same relation as before, an aunt by the mother's side; wherefore, if such a marriage was unlawful, this must also, and for the same reason: *she is thy mother's near kinswoman*; the same phraseology is used here as in the preceding verse, see the note there; and by the same rule a woman might not marry her uncle, whether by father or mother's side, the relation being the same, and this reaches to great-uncle and great-aunt; instances of women marrying their uncles, and men their aunts, among the Heathens, have been given, as among the Persians and Lacedæmonians by Herodotus⁵, and among the Romans by Tacitus⁶, but were, in his time, new things with the latter.

Ver. 14. *Thou shalt not uncover the nakedness of thy father's brother, &c.*] Which Gersom understands of committing sodomy with him, on which account he was doubly guilty, partly because of lying with a male, and partly because of uncovering the nakedness

² Paulus in Mosaic. & Roman. Leg. Collat. tit. 6. a Pithæo.

³ Bertram. Lucubrat. Franktal. c. 6. Pool in loc.

⁴ Hilchof Issure Bialh, c. 9. sect. 5.

⁵ אֲבִיךָ שֶׁנֶּחֱמָהּ reliquiarum patris tui, Tigurine version.

⁶ Erato, sive, l. 6. c. 7. 1. Polymnia, sive, l. 7. c. 224, 239.

⁷ Annal. l. 12. c. 5, 6, 7.

of his father's brother; but it rather seems at first sight as if the sense was, that a woman should not marry her father's brother, that is, her uncle, as a man might not marry his aunt, whether by father or mother's side, as in the preceding verses; but Jarchi directs to a better sense than either, when he asks, what is his nakedness? in answer to which he recites the following clause as explanative of it: *thou shalt not approach to his wife* in the use of the bed, as the Targum of Jonathan adds, that is, to lie with her, her husband being living, or to marry her, he being dead: *she is thine aunt*; even as a father's or mother's sister, only they are aunts by blood, this by marriage or affinity: in the Targums of Onkelos and Jonathan it is, *she is the wife of thy father's brother*; and as Aben Ezra, *she is accounted as thine aunt*, and so marriage with her prohibited; and the same holds good of a father's brother's wife, which being not mentioned, the same writer says, we have need of the tradition which expresses that, and also of a father's sister's husband; for if marriage with a father's brother's wife is unlawful, then marriage with a father's sister's husband must be so too; for a father's sister's husband stands in the same degree or line of affinity as a father's brother's wife; and it is a sure rule, that in whatsoever degree or line of affinity males are forbid to marry females, in the same females are forbid to marry males.

Ver. 15. *Thou shalt not uncover the nakedness of thy daughter-in-law, &c.*] Shall not lie with her in his son's life-time, or marry her after his death: *she is thy son's wife* and so one flesh with him, and who is of the same flesh and blood with his father, and therefore the nearness of the relation forbids such incestuous copulation or marriage: *thou shalt not uncover her nakedness* or have carnal knowledge of her, whether in the life or after the death of his son, even then marriage with her is not lawful.

Ver. 16. *Thou shalt not uncover the nakedness of thy brother's wife, &c.*] Neither debase her, nor after the death of the brother marry her, that is, unless he dies without issue; and then, by another law, he was obliged to marry her, Deut. xxv. 5. hence the Targum of Jonathan adds; by way of explanation, "in the life of thy brother, or after his death, if he has children," but then that law was but an exception from this general rule, and so did not make it void in other respects, but bound it the more strongly; and besides, it was a special and peculiar law to the Jews, until the Messiah came, to make it manifest of what tribe and family he came; and the reason of it ceasing, the law itself is ceased, and so neither binding on Jews nor Gentiles: hence John the Baptist boldly told Herod to his face, that it was not lawful for him to have his brother's wife, Matt. xiv. 3, 4. and even such marriages were condemned by the very Heathens: Dionysius Halicarnassensis^a relates, that Lucius Tarquinus Superbus, his brother being removed by poison, took Tullia to wife, whom his brother Aruntus had before married; but the historian calls it *ανόμοτον γάμον*,

an unholy marriage, and abominable both among Greeks and Barbarians: Plutarch also reports^b, that Marcus Crassus married the wife of his deceased brother; but such marriages are condemned by the same writer, as they are by the ancient Christians in their councils and canons^c; now by this same law, if it is not lawful for a man to have his brother's wife, then it is not lawful for her to have her sister's husband; or, in other words, if it is not lawful for a woman to marry two brothers, then it is not lawful for a man to marry two sisters: the case of Jacob will not countenance such a marriage, since he was imposed upon and deceived; and such marriages have also been disapproved by the Heathens and Christians: Honorius the emperor married two daughters of Stilico, one after another, but the unhappy exit of both sisters shewed that those marriages were not approved of by God, for they both died immature deaths, leaving no children^d; *it is thy brother's nakedness*; that is, his wife is, being by marriage one flesh with him, and his brother being so to him, the relation is too near to intermarry, and more especially when there is issue by the first, which connects them strongly.

Ver. 17. *Thou shalt not uncover the nakedness of a woman and her daughter, &c.*] That is, if a man marries a woman, and she has a daughter, which is the man's daughter-in-law, after the death of his wife he may not marry this daughter; for this daughter is of the same flesh with her mother, who became one flesh with the man she married, and therefore his relation to her daughter is too near to marry her: Jarchi says, if he does not marry the woman, but only deflower her, it is free for him to marry her daughter; but Aben Ezra says, if he has lain with the mother, the daughter is forbidden; however, if he married either of them, the other was forbidden; he could not marry them both, neither in the life-time of them both, nor after the death of either of them: *neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness*; not any of her granddaughters, either in the line of her son or daughter; that is, might not lie with either of them, or marry them, and much less then marry her own daughter, these being a further remove from her: for *they are her near kinswomen*; one or other of them, even every one of them, *the rest and residue of her*^e, of her flesh, who together made one flesh with her; and therefore not to be married to her husband, either in her life, or after her death: *it is wickedness*; a very great wickedness, abominable in the sight of God, and to be detested by man as vile and impious; it is whoredom, as the Targum of Jonathan renders it.

Ver. 18. *Neither shalt thou take a wife to her sister, &c.*] Both of them together, as Jarchi; two sisters at one and the same time; so the Targum of Jonathan, "a woman in the life of her sister thou shalt not take;" that is, in marriage, that sister being his wife; for the sense of the Targumist can never be that a man might not take a woman for his wife, she having a sister living, but not to take one sister to another, or marry

^a Hist. l. 4.

^b In Vita M. Crassi.

^c Canon Apostol. can. 19. Concil. Neocesar. can. 2.

^d Zonaras, l. 3. apud Zanchium de Sponsalibus, l. 4. c. 1. p. 786

^e *reliquiae sunt ipsae*, Tigurine version.

his first wife's sister, whether, as Maimonides * says, she was sister by father or mother's side, in marriage or in fornication: *to vex her, to uncover her nakedness*; two reasons are given, why, though polygamy, or having more wives than one, was connived at, yet it was not allowed that a man should have two sisters; partly, because they would be more apt to quarrel, and be more jealous and impatient of one another, if more favour was shewn or thought to be shewn to one more than another; and partly, because it was a filthy and unbecoming action to uncover the nakedness of one, or lie with one so nearly related to his wife: *besides her in her life-time*; from whence some have concluded, and so many of the Jewish writers †, that a man might marry his wife's sister after her death, but not whilst she was living; but the phrase, *in her life-time*, is not to be joined to the phrase *thou shalt not take a wife*; but to the phrases more near, *to vex her in her life-time*, or as long as she lived, and *to uncover her nakedness by her* †, on the side of her, as long as she lived; for that a wife's sister may be married to her husband, even after her death, cannot be lawful, as appears from the general prohibition, ver. 6. *none of you shall approach to him that is near of kin to him*; and yet it is certain that a wife's sister is near akin to a man; and from the prohibition of marriage with an uncle's wife, with the daughter of a son-in-law, or of a daughter-in-law, ver. 14, 17. now a wife's sister is nearer of kin than either of these; and from the confusion that must follow in case of issue by both, not only of degrees but appellation of kindred; one and the same man, who as a father of children, and the husband of their mother's sister, stands in the relation both of a father and an uncle to his own children; the woman to the children of the deceased sister stands in the relation both of a stepmother, and of a mother's sister or aunt, and to the children that were born of her, she stands in the relation both of a mother and an uncle's wife; and the two sorts of children are both brethren and own cousins by the mother's side, but of this see more on ver. 16. some understand this of a prohibition of polygamy, rendering the words, *thou shalt not take one wife to another*; but the former sense is best; polygamy being not expressly forbidden by the law of Moses, but supposed in it, and winked at by it; and words of relation being always used in all these laws of marriage, in a proper and not in an improper sense: there is a pretty deal of agreement between these laws of Moses and the Roman laws; by an edict of Dioclesian and Maximian †, it was made unlawful to contract matrimony with a daughter, with a niece, with a niece's daughter, with a grandmother, with a great-grandmother, with an aunt by the father's side, with an aunt by the mother's side, with a sister's daughter, and a niece from her, with a daughter-in-law to a second husband, with a mother-in-law, with a wife or husband's mother, and with a son's wife; and several of these laws are recommended by Phocylides, an Heathen poet, at least in a poem that bears his name; and

the marriage of a wife's sister after her death has been condemned by several Christian councils †.

Ver. 19. *Also thou shalt not approach unto a woman, &c.*] Not even a man to his own wife, and much less to another woman: *to uncover her nakedness, as long as she is set apart for her uncleanness*; in her monthly courses; and the time of her separation from her husband on that account was seven days, ch. xv. 19. if a man lay with a woman when in such circumstances, they were both to be cut off from their people, ch. xx. 18. and such an action is reckoned among sins, and uncleanness of the worst sort, Ezek. xxii. 10.

Ver. 20. *Moreover, thou shalt not lie carnally with thy neighbour's wife, &c.*] Which is adultery, and a breach of the seventh command: *to defile thyself with her*; not only adultery is a defiling a man's wife, as it is sometimes called, but the adulterer defiles himself: all sin is of a defiling nature, but especially this, which defiles a man both in soul and body, and brings a blot and stain upon his character, which shall not be wiped off, Prov. vi. 32, 33.

Ver. 21. *And thou shalt not let any of thy seed pass through the fire to Molech, &c.*] The name of an image or idol, according to Aben Ezra, who observes, that their wise men interpret it as a general name for every one whom they made to reign over them; and it is right, he says, that it is the abomination of the children of Ammon, and so the same with Milcom, 1 Kings xi. 5. and with Baal, as appears from Jer. v. 31. and they are both of much the same signification, the one signifies a king, the other a lord; and perhaps is the same with the Melicartus of Sanchoniatho †, who is also Hercules; to whom Pliny says † that the Phœnicians offered human sacrifices every year: of Molech see more in the notes on Jer. vii. 31. and Amos i. 13. by seed is meant children and offspring; and because the word *fire* is not in the original text, some, as Aben Ezra observes, explain the phrase, *let to pass through*, of their causing them to pass from the law of God to the religion of Molech, or of devoting them to his service and worship; but the word *fire* is rightly supplied, as it may be from Deut. xviii. 10. and the same writer says, the phrase to *pass through* is the same as *to burn*; but though this they sometimes did, even burn their infants, and sacrificed them to idols, 2 Chron. xxviii. 3. Psal. cvi. 37, 38. Ezek. xvi. 20, 21. yet this seems to be something short of that, and to be done in the manner, as Jarchi and other Jewish writers † relate; who say, the father delivered his son to the priests (of Molech) and they made two great fires, and caused the son to pass on foot between the two fires, which was a kind of a lustration, and so of a dedication of them to the idol; though it must be owned that both were done; yea, that both the phrases of passing through the fire, and of burning, are used promiscuously of the same, see 2 Kings xvi. 3. compared with 2 Chron. xxviii. 3. and also Ezek. xvi. 20, 21. and they might be both done at different times, or the one previous and in order to the other; and perhaps they

* Hilchot Issure Biah, c. 2. sect. 9.

† Mism. Yebamot, c. 4. sect. 12. Vajikra Rabba, sect. 22. fol. 164. 1. Pesicta, Ben Gersom in loc.

‡ מליץ apud vel prope eam; so מליץ is sometimes used; see Nold. part. Concord. Ebr. p. 691.

† Apud Mosaic. & Roman. Leg. Collat. ut supra.

‡ Coucil. Illiber. can. 61. Aurat. can. 17. Auxer. can. 30.

† Apud Euseb. Præpar. Evangel. l. 1. p. 38.

‡ Nat. Hist. l. 36. c. 5.

• Ben Melech in loc. Kimchii Sopher Shorash. rad. מליץ.

might cause the child so often and so long to pass through the fire, as that at last it was burnt and destroyed: *neither shalt thou profane the name of thy God*; who had given them children, and to whom they ought to have devoted them, and in whose service they should have trained them up to the honour of his name; but instead of that profaned it, by the above idolatrous and cruel usages: *I am the Lord*; who would avenge such a profanation of his name.

Ver. 22. *Thou shalt not lie with mankind as with womankind, &c.*] By carnal knowledge of them, and carnal copulation with them, and mixing bodies in like manner: this is the sin commonly called sodomy, from the inhabitants of Sodom, greatly addicted to it, for which their city was destroyed by fire: those that are guilty of this sin, are, by the apostle, called *abusers of themselves with mankind*, 1 Cor. vi. 9. *it is abomination*; it is so to God, as the above instance of his vengeance shews, and ought to be abominable to men, as being not only contrary to the law of God, but even contrary to nature itself, and what is never to be observed among brute creatures.

Ver. 23. *Neither shalt thou lie with any beast, to defile thyself therewith, &c.*] A female one, as Aben Ezra notes, as a mare, cow, or ewe, or any other beast, small or great, as Ben Gersom, or whether tame or wild, as Maimonides^b; and even fowls are comprehended, as the same writers observe: *neither shall any woman stand before a beast to lie down unto*: that is, stand before a beast, and by a lascivious and obscene behaviour solicit the beast to a congress with her, and then lie down after the manner of four-footed beasts, as the word signifies, that it may have carnal copulation with her: for a man to lie with a beast is most shocking and detestable, but for a woman to solicit such an unnatural mixture is most horrible and astonishing: perhaps reference may be had to a most shocking practice among the Egyptians, from among whom the Israelites were lately come, and whose doings they were not to imitate, ver. 3. and which may account for this law, as Bishop Patrick observes: at Mendes, in Egypt, a goat was worshipped, as has been remarked on ch. xvii. 7. and where the women used to lie with such creatures, as Strabo^c and Ælianus^d from Pindar have related; yea, Herodotus^e reports, of his own knowledge, that a goat had carnal copulation with a woman openly, in the view of all, in his time; and though that creature is a most lascivious and lustful one, yet, as Bochart^f from Plutarch has observed, when it is provoked by many and beautiful women, is not inclined and ready to come into their embraces, but shews some abhorrence of it: nature in brutes, as that learned man observes, is often more prevalent in them than in mankind: *it is confusion*; a mixing of the seed of man and beast together, a blending of different kinds of creatures, a perverting the order of nature, and introducing the utmost confusion of beings, from whence monsters in nature may arise.

Ver. 24. *Defile not ye yourselves in any of these things, &c.*] In incestuous copulations and marriages, in adultery, corporeal and spiritual, and bestiality:

for in all these the nations are defiled which I cast out before you; that is, the seven nations of the land of Canaan, which God was about to eject out of their land to make room for the Israelites, and that on account of the above shocking vices which abounded among them; so that in some sense the land they dwelt upon was defiled by them, and called for vengeance on them, as even loathing its inhabitants, as afterwards suggested.

Ver. 25. *And the land is defiled, &c.*] The inhabitants of it, with the immoralities and idolatries before mentioned: *therefore I do visit the iniquity thereof upon it*; or punish the inhabitants that are on it for their sins: *and the land itself vomiteth out her inhabitants*; as a stomach loaded with corrupt and bad food it has taken in, nauseates it, and cannot bear and retain it, but casts it up, and never receives it again; so the land of Canaan is represented as loathing its inhabitants, and as having an aversion to them, and indignation against them, and as not being able to bear them, but entirely willing to be rid of them, and throw them out of their places in it, never to be admitted more, being as nauseous and as useless as the cast of a man's stomach; see Rev. iii. 16.

Ver. 26. *Ye shall therefore keep my statutes and my judgments, &c.*] Before observed to them, whether of a ceremonial nature, and enjoined them according to his sovereign will and pleasure; or of a moral nature, and founded in justice and equity, and so worthy of their regard, and obligatory upon them; as well as in their own nature they recommended themselves to their regard, as being the reverse of those loathsome and abominable things before dehorted from: *and shall not commit any of these abominations*; such as incest, adultery, idolatry, and bestiality, which are in themselves abominable things, execrable to God, and to be detested by men: *neither any of your own nation*; that belonged to any of their own tribes, or should be born to them in the land of Canaan when they came thither, and were properly natives of it: *nor any stranger that sojourneth among you*; any proselyte, and especially a proselyte of righteousness, who conformed to the Jewish religion, and had laid himself under obligation to do every thing that was binding upon an Israelite.

Ver. 27. *For all these abominations have the men of the land done, &c.*] The then present inhabitants of Canaan, who dwelt in it before the Israelites came into it; these were guilty of unclean copulations, of incestuous marriages, of fornication and adultery, and of bestiality and idolatry: *which were before you*; lived in the land before them, had long dwelt there, but now about to be cast out for their sins; and therefore they who were going to succeed them should take warning by them, lest, committing the same sins, they should be cast out likewise: *and the land is defiled*; see the note on ver. 25.

Ver. 28. *That the land spew not you out also, when ye defile it, &c.*] By sinning on it, and so rendering it obnoxious to the curse of God, as the whole earth originally was for the sin of man; and so be cast out of it,

^b Hilchot Issure Biah, c. 1. sect. 16.

^c Geograph. l. 17. p. 551.

^d De Animal. l. 7. c. 19.

^e Euterpe, sive, l. 2. c. 46.

^f Hierozoic, par. 1. l. 2. c. 53. col. 642.

as Adam was out of paradise, and as the Israelites might expect to be cast out of Canaan, as the old inhabitants of it had been: *as it spewed out the nations that were before you*; which for the certainty of it is spoken of as done, though it was as yet future; and what the Lord did is ascribed to the land, the more to aggravate their crying sins and abominations, for which the land mourned, and which it could not bear.

Ver. 29. *For whosoever shall commit any of these abominations, &c.*] Before particularly forbid, any of them, be it which it will, they all being very heinous and vile, and especially these last mentioned: *even the souls that commit them*; whether male or female, as Jarchi observes; for the above things concern them both for the most part, however some one, and some another; and though most, if not all the said crimes are committed by the members of the body, yet since under the influence and direction of the soul, the commission of them is attributed to that, and the punishment threatened respects both: *shall be cut off from among the people*; be removed from their church-state, and deprived of ecclesiastical privileges, and from their civil state, and reckoned no more of the commonwealth of Israel; and if known and convicted, to be punished by the civil magistrate, and if not, by the immediate hand of God.

Ver. 30. *Therefore shall ye keep mine ordinance, &c.*] Whatever the Lord appointed them and commanded, whether contained in this chapter, or elsewhere: *that ye commit not any one of these abominable customs*; for by attending to the ordinances of God, and a close walking in them, they would be preserved from the commission of such abominable things, and giving in to such detestable customs as before warned against: *which were committed before you*: by the inhabitants of Canaan; and by the punishment on them for them they might be deterred from doing the same: *and that ye defile not yourselves therein*; for though the land is so often said to be defiled, yet, properly speaking, and chiefly, it were the inhabitants that were defiled by their abominable customs; and so would the Israelites also, should they observe the same, and thereby become abominable in the sight of God, and incur his displeasure, and be liable to his vengeance: *I am the Lord your God*; who had a sovereign authority over them, and a right to give out what commands he pleased, both negative and affirmative; and to whom they were under obligations to obey, as the God of nature and providence, from whom they had their beings, and were supported in them, and as their covenant-God, who had bestowed special and spiritual favours on them.

C H A P. XIX.

THIS chapter contains various laws, ceremonial and moral, tending to the sanctification of men, in imitation of the holy God, ver. 1, 2. as concerning the reverence of parents, and observing the sabbaths, ver. 3. against idolatry, ver. 4. about offering and eating of peace-offerings, ver. 5—8. concerning harvest and gleanings of fields and vineyards, ver. 9, 10. respecting the breach of several of the commandments of the law, as the 8th, 9th, and 3d, particularly, ver. 11, 12, 13. and others relating to the ill usage of the deaf and blind, and having respect to persons rich or poor in judgment, and acting the part of a tale-bearer among people, ver. 14, 15, 16. and bearing hatred and ill will to any of their neighbours, ver. 17, 18. and others forbidding mixtures in the generation of cattle, sowing fields, and wearing apparel, ver. 19. and concerning the punishment of a man that lay with a bond-maid, and the offering he should bring for his atonement, ver. 20, 21, 22. then follow certain laws concerning fruit-trees, when the fruit of them should be eaten, ver. 23, 24, 25. and concerning eating with blood, using enchantments, and observing times, and managing the hair of the head and beard, and avoiding to make any marks, prints, and cuttings in the flesh for the dead, ver. 26, 27, 28. a caution not to prostitute a daughter to whoredom, and to observe the sabbath, and reverence the sanctuary of God, and pay no regard to wizards and familiar spirits, ver. 29, 30, 31. to shew reverence to ancient persons, and not to vex and distress strangers, ver. 32, 33, 34. and to do no injustice in weight and measure, ver. 35, 36. all which instructions are to be carefully observed, and put in execution, ver. 37.

Ver. 1. *And the Lord spake unto Moses, &c.*] About the same, or quickly after he had delivered the above laws to him; and there are many in this chapter, which were before given, and here repeated: *saying*; as follows.

Ver. 2. *Speak unto all the congregation of the children of Israel, &c.*] They could not be all spoke to together, but tribe after tribe, or family after family; or rather the heads of the tribes, and at most the heads of families were convened, and the following instructions were given, to be communicated to their respective tribes and families. Jarchi says this section was spoken in the congregation, because the greater part of the body of the law, or the more substantial parts of it, depend upon it; and indeed all the ten commandments are included in it, with various other laws, both judicial and ceremonial. Aben Ezra remarks, that all the congregation are spoke to, to include the proselytes, because they had been warned of incests, as the Israelites, in the preceding chapter: *and say unto them, ye shall be holy*; a separate people from all others, abstaining from all the impurity and idolatry they are cautioned against in the foregoing chapter, and observing the holy precepts expressed in this: *for I the Lord your God am holy*: in his nature, essence, originally, independently, immutably, and perfectly; and the more holy they were, the more like they would be to him; see the notes on ch. xi. 44, 45. where the same words are used, after the laws given about creatures clean and unclean to be eaten, as here, after those about impure copulations and incests.

Ver. 3. *Ye shall fear every man his mother and his*

father, &c.] This has respect to the fifth command, which is the first with promise, and is here referred to first, because a man has his beginning in the world from his parents, and by them he is trained up in the observance of all the other laws of God, equally to be respected; and the fear of them is not servile, but filial, joined with love and affection to them, and includes an inward esteem and reverence of them, an outward respect unto them, a readiness to obey their commands, and giving due and equal honour unto them; see the note on Exod. xx. 12. Pythagoras, Phocylides, and other Heathens, next to honouring God, exhort to the honour and reverence of parents: *and keep my sabbaths*; this is expressed in the plural number, because there were various sabbaths. The seventh-day sabbath, and the seventh-year sabbath, and the jubilee, which was once in seven times seven years; the seventh-day sabbath is chiefly meant: this follows upon the other, because it lay upon parents to teach their children the observance of the sabbath, and to train them up in it; and indeed the fear of them greatly depends on it, for children that are sabbath-breakers have seldom much respect to their parents; and besides this suggests, that though children are to honour, reverence, and obey their parents, yet not in any thing that is contrary to the laws of God; and particularly should they suggest to them that sabbaths were not to be observed, they should not hearken to them: *I am the Lord your God*: that gave them their being, parents being but instruments, and who had a right to enjoin them what laws he pleased; and among the rest had ordered them to observe the sabbath, and which in gratitude they were obliged unto, as well as in point of duty.

Ver. 4. *Turn ye not unto idols, &c.*] From the one only true and living God to them that are not gods, as the word used signifies, who are nothing; for, as the apostle says, an idol is nothing in the world, 1 Cor. viii. 4. is of no worth and value, of no consequence and importance, of no avail and usefulness to its devotees; wherefore to turn from the true God to such as these is the greatest stupidity, as well as wickedness: or *look not at them* for help or assistance, for they are not able to give it: and to look at them so as to view them attentively, and consider their likeness, the Jews say^a is forbidden; and even in the heart and mind, as Aben Ezra observes, to have respect unto them was not right; or in the thoughts, as Gersom: *nor make to yourselves molten gods*: of gold, silver, or brass, melted and cast into a mould, as the golden calf was, to which respect may be had. These laws have a respect unto the first and second commandments: *I am the Lord your God*: who only is to be worshipped, and who has forbid the making and worshipping any image, molten or graven, and who will therefore resent idolatry of every sort, and punish for it.

Ver. 5. *And if ye offer a sacrifice of peace-offerings unto the Lord, &c.*] Which were of three sorts, a thanksgiving, a vow, and a voluntary offering, ch. vii.

11, 12, 16. the latter seems to be here meant, as appears by what follows: *ye shall offer it at your own will*; a voluntary free-will offering, of their own accord, and not by force, as Aben Ezra; and in such offerings they were left to their liberty to offer what they pleased, it might be of the flock, or of the herd, a male or a female, ch. iii. 1, 6. The Targum of Jonathan is, "for your acceptance;" that is, that should be offered, and in such a manner as to be accepted of you with God; which sense is countenanced by ver. 7. and becomes acceptable, when what follows about eating them is attended to.

Ver. 6. *It shall be eaten the same day ye offer it, and on the morrow, &c.*] The meaning is, that if it could be, it was rightest to eat it all up the same day it was offered, but if not, the remainder was to be eaten on the morrow, but by no means to be kept any longer; this shews that that sort of peace-offering is intended, which was either a vow or a voluntary offering, ch. vii. 16. and the Jews gather from hence, that sacrifices were to be slain in the day, and not in the night¹: *and if ought remain unto the third, it shall be burnt with fire*: as it is ordered, ch. vii. 16. that so the owner might have no profit by it, and therefore be under no temptation to keep it longer than the fixed time.

Ver. 7. *And if it be eaten at all on the third day, &c.*] Or *in eating be eaten*²; any of it be eaten, the least bit of it: *it is abominable*; it is as any common thing, as if it was no sacrifice; yea, as if it was corrupt and putrefied flesh; nay, as what is abominable to God: and therefore it follows, *it shall not be accepted*: of the Lord, but rejected, his will not being attended to.

Ver. 8. *Therefore every one that eateth it shall bear his iniquity, &c.*] Be chargeable with sin, be pronounced guilty, and endure the punishment, which is cutting off, ch. vii. 20: *because he hath profaned the hallowed thing of the Lord*; the flesh of the peace-offerings, by keeping it longer than the fixed time for it, when it was liable to corruption and putrefaction; for after the inwards and the fat of them were offered, as Aben Ezra says, the flesh was holy, and to be eaten as an holy thing, and within the time the law required, or otherwise it was profaned and polluted: *and that soul shall be cut off from among his people*: be deprived of his civil and religious privileges, or be punished by the hand of the civil magistrate, or else by the immediate hand of God.

Ver. 9. *And when ye reap the harvest of your land, &c.*] Of the land of Canaan, when come into it, which having sown, and it was harvest, either barley-harvest or wheat-harvest, or both, and especially the latter, to which reaping seems best to agree: *thou shalt not wholly reap the corner of the field*; but a part was to be left for the poor. This follows upon the peace-offerings: and, as Aben Ezra observes, as the fat of them was to be given to God, so somewhat of the harvest was to be given for the glory of God to the poor and stranger. In the Misnah is a whole treatise, called *Peah*, which signifies *the corner*, in which there are

^a ברתנורא in Misn. Zebachim, c. 13. sect. 7. & Misn. Yoma, c. 3. sect. 1.

^b Pesichta, Maimonides.

² ברתנורא in Misn. Zebachim, c. 13. sect. 7. & Misn. Yoma, c. 3. sect. 1.

³ ברתנורא in Misn. Zebachim, c. 13. sect. 7. & Misn. Yoma, c. 3. sect. 1.

many decisions concerning this affair; and among the rest, whereas it is not fixed in the law how large the corner should be, what quantity should be left, how many ears of corn, or what a proportion of the field, this is there determined by the wise men, who say, they do not leave less than a 60th part; for though they say there is no measure (certain) for the corner, yet the whole is according to the largeness of the field, or according to the multitude of the poor, or according to the plenty of the increase¹, so that, as these were, more or less were left: and though the place to be left is called a corner, it was a matter indifferent in what part of the field it was; for so it follows, they give (or leave) the corner at the beginning of the field, or in the middle²; and Ben Gersom observes, that the corner was at the end of the field, where the harvest is finished; and it is plain where the harvest is finished, he says, the corner should be left; for the law does not precisely determine, only that part of the corner should be left to the poor; and it is of no consequence to the poor whether it is in the middle of the field or in the end of it; but Maimonides³ thinks it was to be left at the end of the field, that the poor might know where to come for it: and in the above treatise the times are also set when the poor should come and gather it, which they might not do at any time; and there were three times on a day they had leave to come, in the morning, in the middle of the day, and at the evening sacrifice⁴, *i. e.* about 3 o'clock in the afternoon; the morning was appointed, as the commentators say⁵, for the sake of women that had young children, who were then asleep, the middle of the day for the sake of nurses, and the evening for the sake of ancient persons: *neither shalt thou gather the gleanings of thy harvest*; ears of corn which fall from the hand or sickle of the reaper, or in gathering the reaps to bind up in sheaves. In the above treatise it is asked, what is a gleanings? that which falls in reaping; if the reaper reaps his handful, or plucks up an handful, and a thorn strikes him, and it falls out of his hand to the ground, lo, it is the owner's; but if out of the middle of his hand, or out of the middle of the sickle, it is the poor's; if from the further part of his hand, or of the sickle, it is the owner's; but if from the top of his hand (or tip of his fingers) or the point of the sickle, it is the poor's⁶: and it is further said⁷, "two ears are a gleanings, but three are not," and so Jarchi on the text, that is, when three fall together; this is according to the school of Hillel, but according to the school of Shammai, if there were three ears that fell together, they were the poor's, if four they belonged to the owner.

Ver. 10. *And thou shalt not glean thy vineyard, &c.*] Or cut off the little clusters which are, as Aben Ezra observes, like an infant, as the word signifies, infant-clusters, which were small in comparison of the large ones, as infants are to men; those which had but a grape or two, or very few upon them, were not to be

cut off, but left for the poor; and Gersom says, if the whole vine consisted of such clusters, it all belonged to the poor: *neither shalt thou gather every grape of thy vineyard*: every particular single grape; these were such as were left on the vine after the large clusters were gathered, and a man upon viewing it again might not gather such as had only a single grape or two upon them; for the Misnic doctors say⁸, two grapes or berries make a *perct* (the word here rendered every grape), but three do not; so that if there were three grapes upon a cluster it was the owner's, and might be gathered, but if fewer, then it belonged to the poor; or this may be understood⁹ also of such single grapes that fell to the ground in gathering, which might not be taken up by the owners, but were to be left to the poor; and, as Gersom says, the grape-gatherers might not put a bushel under the vines in the time of gathering, to catch the single grapes that fell: *thou shalt leave them for the poor and stranger*: for the poor Israelite, and the stranger that sojourns with you, as Aben Ezra interprets it; the stranger intends a proselyte, not a proselyte of the gate, but a proselyte of righteousness, as Gersom; and it is a rule laid down by Maimonides¹⁰, that every stranger spoken of concerning the gifts of the poor is no other than a proselyte of righteousness, one that has been circumcised upon embracing the Jewish religion, and agreeing to conform to all the laws and rituals of it; though the same writer observes, that they don't restrain the poor of the Gentiles from these gifts, but they are in general included among the poor of Israel; and they come and take them, because of the ways of peace; for peace-sake, to promote peace and harmony among them: *I am the Lord your God*; that gave them fields and vineyards, and times of harvest and vintage, and blessed them with fruitful seasons, and therefore had a right to require such things of them; and they were in duty and gratitude bound to observe his commands; and this shews his regard unto, and concern for the poor, and that he is the father and patron of them.

Ver. 11. *Ye shall not steal, &c.*] Which is the eighth command, see Exod. xx. 15. and the note there; though Jarchi thinks something different from that law is here intended; that this is a caution against stealing of money, that in the decalogue against stealing of souls, or men. And it may be observed, that one is expressed in the singular number, the other in the plural, as here, and takes in more; not the actual thief only, but he that sees and is silent, who, as Aben Ezra observes, is even as the thief; and perhaps this follows upon the preceding laws, to suggest, that he that deprives the poor of the corner of the field, and of the gleanings of the harvest and vintage, is as if he robbed; and the last-mentioned writer seems to make the force of this depend on that: and Maimonides¹¹ on the above law observes, that he that put a basket under a vine, in the time of gathering grapes,

¹ Misn. Peah, c. 1. sect. 2.

² Ibid. sect. 3.

³ Hilchot Mattanot Anyavin, c. 2. sect. 13.

⁴ Misn. Peah, c. 4. sect. 5.

⁵ Maimon & Bartenora in ib.

⁶ Ib. sect. 10.

⁷ Maimon. & Bartenora in Misn. Peah, c. 6. sect. 5.

⁸ Ibid.

⁹ So it is interpreted by R. Sol. Urbin. Ohel Moed, fol. 59. 1.

¹⁰ Mattanot Anyavin, c. 1. sect. 9.

¹¹ Ib. c. 4. sect. 16.

robbed the poor: *neither deal falsely* in any respect defrauding and over-reaching in trade and commerce, particularly not being faithful to a trust committed to them; so Aben Ezra restrains it to what is deposited with a man to keep, which he denies he ever had; and he observes, that he that knows it, and does not bear witness of it, is as he that deals falsely; and such an one, according to a former law, having sworn falsely, and, when convicted, was obliged to restore the principal, and add a fifth part, and bring a trespass-offering to make atonement for his sin likewise, ch. vi. 2—7: *neither lie one to another* in common speech and conversation, in trade and business, and particularly by demanding money of a man who never had any thing of him, as Aben Ezra; and who owes him nothing, and yet affirms, with a lie, that he is indebted to him, and insists on payment.

Ver. 12. *And ye shall not swear by my name falsely, &c.*] Or to a falsehood^x, to any of the above cases; as that a man has not the depositum of another's in his hands, when he has; or that such a man owes him so much money, when he does not, or any other false thing. Stealing, dealing falsely, lying, and false swearing, are mentioned together, as following one another, and as tending to lead on, the one to the other, as Jarchi observes; "if thou stealest, this will lead thee on to deal falsely, and then to lie, and after that to swear;" and who further remarks, because it may be thought a man is guilty only because of the proper name (of God he may swear by); therefore to comprehend all the surnames (or epithets of God, such as gracious, merciful, &c.) it is said, *ye shall not swear by my name falsely*: every name which is mine, by which he is called; and so Gersom, any epithet or attribute of his, or any circumlocution by which he is described, as he that made the heavens, or that dwelleth in the heavens, or liveth for ever and ever, and the like; and the word being of the plural number, *ye shall not swear*, takes in, as Aben Ezra thinks, him that causes to swear, as well as him that swears: *neither shalt thou profane the name of thy God*: through swearing falsely by it, or through any rash or vain oath in common conversation; not only perjury in a court of judicature, but all profane oaths, curses, and imprecations are forbidden, as breaches of the third command, which this refers to; see the note on Exod. xx. 7: *I am the Lord*: whose name is holy, and who can and will revenge every abuse of it in a profane way, and to the injury of men.

Ver. 13. *Thou shalt not defraud thy neighbour, neither rob him, &c.*] Not defraud him secretly, nor rob him openly and by force, as Aben Ezra; not defraud him in buying and selling, in retaining wages due to him, and refusing to return to him what has been committed to trust, or to repay him what has been borrowed of him: the Vulgate Latin is, *thou shalt not calumniate* him, or get any thing from him, by raising a calumny upon him; nor rob him by coming into his house, or entering into his fields, and taking away his goods, or his cattle without his will, and in a forcible manner; or by meeting him on the highway and

demanding his money, and taking it from him: *the wages of him that is hired shall not abide with thee all night until the morning*; unless he that is hired agrees to it; for then it may be kept two or three days, or a week, or for whatsoever time may be agreed upon between them: this must be understood of one that is hired by the day, whose wages are due at night, and who may want his money to buy food for his family, and therefore should not without his consent be detained from him; and not of one that is hired by the week, or by the year, whose wages are not due until the end of the week or year for which he is hired; and the Jewish writers^v observe, that this Scripture speaks of a day-hireling, or a day-labourer, whose wages became due at night; as another Scripture, Deut. xxiv. 15. speaks of a night-hireling, or a night-labourer, whose hire is not due until the pillar of the morning arises, or the sun is up, and therefore it must be paid him before it goes down; to detain the wages of such, or defraud them of it, is a very crying sin; see Jer. xxii. 13. Jam. v. 4.

Ver. 14. *Thou shalt not curse the deaf, &c.*] Who are naturally so, born deaf, or become so through some accident, and cannot hear what is objected to them, and they are cursed for; and so cannot reply in their own defence, and remove the calumny cast upon them, if it be such which is the cause of their being cursed; and therefore there is something mean and base as well as wicked in cursing such: the Targums of Onkelos and Jonathan render it, *him that heareth not*, and respects any absent person who is not within the hearing of the curse, and so equally incapable of answering for himself as a deaf man: Gersom observes, that this is a caution not to curse any Israelite; for if we are cautioned, says he, not to curse a deaf man who hears not, and therefore cannot be moved at it, much less should we curse him that is not deaf, from whence quarrels and fightings arise: *nor put a stumbling-block before the blind*: to cause him to fall; and in this negative is implied, that a man should be serviceable and helpful to the blind as much as may be; as to lead, and guide, and direct them in the way, and not put them out of it, as well as not do any thing to cause them to stumble in it; Jarchi and Ben Gersom interpret this figuratively, of ignorant persons imposed upon by the bad advice of others: on the other hand, agreeably to this sense, Job says, he was *eyes to the blind*, ch. xxix. 15. gave good advice to the ignorant, instructed them what ways and methods to take to do themselves justice, or obtain it, which otherwise they knew not: *but shalt fear thy God*: who, as Aben Ezra observes, can punish thee by making thee deaf and blind also; by striking them with deafness and blindness at once; wherefore the awe and fear of God should be on persons, and make them cautious and fearful how they abused those in such circumstances: *I am the Lord*: the Lord God, omnipresent and omniscient, that hears when the deaf are cursed, though they do not; and sees the stumbling-blocks laid before the blind, and knows who laid them, though they do not, and will revenge such abuses and injuries: the

^x לשקר ad fallaciam ullam, Junius & Tremellius, Piscator; so Ainsworth.

^v Vid. Misn. Bava Me'zia, c. 9. sect. 11. & Maimon. & Bartenora in ib. Jarchi & Ben Gersom in loc.

apostle seems to have respect to this law in Rom. xiv. 13. 1 Cor. viii. 9, 13.

Ver. 15. *Ye shall do no unrighteousness in judgment, &c.*] This is said with respect to judges and witnesses, as Aben Ezra notes; that the one should not bear false witness in a court of judicature to the perversion of justice, and the other should not pronounce an unrighteous sentence, justifying the wicked and condemning the righteous: *thou shalt not respect the person of the poor*; that is, in judgment, or in a court of judicature, when a cause of his is brought before it; though privately his person may be respected, and he relieved in his distress as a poor man; but in a court of justice his person and character as a poor man are not to be regarded; the cause is not to be given either for him or against him on that account, without regard to the justice and equity of it; he may be pitied in other respects, but in a cause between him and another, even a rich man, not pity, but justice, must take place, see Exod. xxiii. 3. and the note there: *nor honour the person of the mighty*; not fear to put him to shame and blushing, by giving the cause against him, if he is in the wrong; his riches, his grandeur, his honour, must not come into any account, or have any weight or influence on the court to pervert justice: the Jewish writers, particularly Maimonides², suggest that there was to be no difference between a rich man and a poor man while their cause was trying; that they were to be clothed either both in a rich habit, or both in a mean one; and that their posture was to be alike, whether sitting or standing; as well as that no favour should be shewn to one more than to another; as that one might have liberty to speak as much and as long as he pleased, and the other bid to be short; or the one be spoken tenderly to, and the other harshly: *but in righteousness shalt thou judge thy neighbour*; be he rich or poor, doing justice to both, and shewing no partiality to either; see Prov. xviii. 5.

Ver. 16. *Thou shalt not go up and down as a tale-bearer among thy people, &c.*] The word used signifies a merchant, and particularly one that deals in drugs and spices, and especially a pedlar in those things, that goes about from place to place to sell them; and such having an opportunity and making use of it to carry stories of others, and report them to their disadvantage, hence it came to be used for one that carries tales from house to house, in order to curry favour for himself, and to the injury of others; and such a man is a detestable person, and ought not to be encouraged, see 1 Tim. v. 13. Prov. xi. 13. *neither shalt thou stand against the blood of thy neighbour*; either by bearing a false testimony, whereby his blood is in danger of being shed when innocent; or by being silent, and not bearing a testimony for him, whereby the shedding of his innocent blood might have been prevented; either way may be interpreted standing against it: the Jewish writers think, that a man by this law, is bound to do all he can to preserve the life of his neighbour, when it is by any means in danger, by drowning, or by thieves and wild beasts, so Jarchi:

I am the Lord; the just and righteous One, who will resent and punish for all unjust proceedings in courts of judicature, secret tale-bearing, doing any injury to another, or not preventing it when in the power of his hands.

Ver. 17. *Thou shalt not hate thy brother in thine heart, &c.*] Although no hatred may be expressed either by words or deeds, yet being in the heart is a breach of the sixth command, see Matt. v. 21, 22. and of this a man may be guilty, when he does not attempt to save the life of his neighbour, either by bearing a testimony for him, or by delivering from danger, as preserving him from drowning, from wild beasts and thieves, as in the preceding verse; or when he does not reprove him for sin, as in the next clause, but suffers him to go on in it to his ruin, either of which by interpretation is an hatred of him: *thou shalt in any wise rebuke thy neighbour*, for any sin committed by him, though secretly, yet known; which rebuke should be private, and repeated as may be found necessary, and given gently in meekness and tenderness: *and not suffer sin upon him*; unconvinced of, unrepented of, and persisted in, which may prove of fatal consequence to him; and therefore to let him alone, and go on in it without telling him of it, and reproving him for it, would be so far from acting the kind and friendly part, and shewing him love and respect, that it would be an evidence of hating him at heart, at least it might be strongly suspected: or, *and not bear sin for him*³; become a partner with him in his sin, and so become liable to bear punishment for it; which is a strong reason for reproving sin, in a proper manner, lest we should be partakers of other men's sins; see 1 Tim. v. 20, 22.

Ver. 18. *Thou shalt not avenge, &c.*] That is, not avenge ourselves on him that has done us an ill thing, but leave it to him to whom vengeance belongs, see Rom. xii. 19. which is done when a man does an ill thing for another, or denies to grant a favour which he has been denied by another; Jarchi thus illustrates it, one says to him (his neighbour) lend me thy sickle; he answers, no (I will not); on the morrow (the neighbour comes, who had refused, and) says to him, lend me thy hatchet; he replies, I will not lend thee, even as thou wouldst not lend me; this is vengeance: this was reckoned mean and little, a piece of weakness, with the very Heathens⁴: *nor bear any grudge against the children of thy people*: those of the same place, city, or kingdom; or *not observe*⁵ the injury done, take no notice of it, nor lay it up in the mind and memory, but forget it; or *not keep*⁶ or retain enmity, as the Targum of Jonathan supplies it; and so do an ill turn, or refuse to do a good one; or if that is done, yet upbraids with the former unkindness; for upbraiding with unkindness shews that a grudge is retained, though the suit is not denied: *but thou shalt love thy neighbour as thyself*; sincerely and heartily, as a man loves himself, doing all the good to him as a man does to himself, or would have done to himself, and hindering all the mischief done to him he would have himself

² Hilchot Sanhedrin, c. 21. sect. 1, 2, 3.

³ וְלֹא תִשָּׂא עִלְיֵי דְחַמְסָא ne feras propter eum peccatum, Tigurine version; so Sept. Syr. Ar. Targum Jonathan, Aben Ezra, Ainsworth.

⁴ quippe minuti, &c. Juvenal. Satyr. 13.

⁵ וְלֹא תִשָּׂא & non observabis, Montanus.

⁶ Non servabis, Pagninus, Drusus; neque iram asservato; Junius & Tremellius, Piscator.

preserved from: Jarchi observes, that it was a saying of R. Akiba, that this is "the great universal in the law," and it does indeed comprehend the whole of the second table of the law, and is the summary of it, and is pretty much the same our Lord says of it, that it is the second and great commandment, and like unto the first, on which two all the law and the prophets hang, Matt. xxii. 37—40. and so the Apostle Paul makes all the laws of the second table to be comprehended in this, Rom. xiii. 9. *I am the Lord*: the Creator of all men, and who has commanded them to love one another, and to whom alone vengeance belongs, and who expects obedience to the above laws of his.

Ver. 19. *Ye shall keep my statutes, &c.*] Those which follow, and which are of a different sort from what are last mentioned, of a moral nature, and are planted in the heart, as Aben Ezra says; are agreeably to the law and light of nature, and part of the work of the law written on the heart, as the apostle calls it, Rom. ii. 15. but the following are of positive institution, and depend upon the will of the lawgiver, the reasons of which are not so apparent and manifest; and therefore Jarchi calls them the decree of the king, who gives no reason for it; ordinances and appointments of a ceremonial kind, which, though there is a meaning in them, and a reason for them, yet not clear and plain: *thou shalt not let thy cattle gender with a diverse kind; or cause them to gender*^c; for cattle do not usually of themselves gender with a diverse kind, unless directed and solicited to it, as a male of one kind with a female of another; for instance, an horse with a she-ass, or an he-ass with a mare, and even creatures that were like one another, yet of different kinds, were not to mix together; as a wolf and a dog, a hound and a fox, goats and roebucks, goats and sheep, a horse and a mule, a mule and an ass, an ass and a wild ass; for though they are like one another, they are of different kinds^d: a creature thus gendered was not forbidden to be used, as a mule; and if a clean creature and gendered of clean ones, though of a different kind, it might be eaten, as Maimonides^e affirms; for not the creature gendered was unlawful for use, but the act of causing to gender is what is forbidden: the design was to preserve the order of beings, and the nature of creatures as they were at the first creation; that there might be no change among them, or any thing taken from or added to what God had made; not to separate what God had joined, or join what God had separated, which to do must reflect upon his wisdom; as also, that men and women, as Philo^b observes, might abstain from unlawful converse, from unnatural lusts and mixtures; and as Ainsworth thinks, this was to lead Israel to the simplicity and sincerity of religion, and of all the parts and doctrines of the law and Gospel in their distinct kinds, as faith and works, to mingle which together in our justification before God is forbidden; or rather to teach the saints not to mix with the men of the world, in evil conversation, or in superstitious worship; to

which may be added, to shew that spiritual regeneration is not partly of corruptible and partly of incorruptible seed, nor partly of the will of man, and partly of the will of God; nor partly of the power of man, and partly of the power of God, but wholly of the spirit and grace of God: *thou shalt not sow thy field with mingled seed*: or seed of divers sorts, as wheat and barley, and which, according to the Jews¹, was not mingled unless there be two grains of wheat and one of barley, or one of wheat and two of barley; or wheat, and barley, and rye: they also include herbs and trees in this law, and make an ingrafture of them a forbidden mixture; hence, they say^k, they do not ingraft one tree in another, nor one herb in another, nor a tree in an herb, nor an herb in a tree, of which they give instances: and there are various sorts of seeds, herbs, roots, and trees, which are and are not of divers kinds, and some that are alike and yet diverse; for they have a whole treatise of such-like things, called *Celaim*, or divers kinds: as to the mystical sense, the *field* may represent the church of God, which is not an open but an enclosed field, enclosed by the grace of God, and separated from others by it, well manured and cultivated by the spirit of God, and through the word and ordinances, as means, in which all manner of fruit and flowers grow, and is the property of Christ; see Cant. iv. 12, 13, 14. Matt. xiii. 44. the *seed* may signify the word or doctrine of the Gospel, sown by the ministers of it, skilfully and plentifully, which should be pure and unmixed, not contradictory, nor inconsistent, but all of a piece; the doctrines of it, as those of election, justification, peace, pardon, and salvation, are to be represented, not as partly of works and partly of grace, but as entirely of the grace of God through Christ: or good and bad men may be signified by the mingled seed; good men, who are made so by the grace of God, and are the good seed, or the good ground which receives it, which hear the word, understand it, and bring forth fruit; bad men, such as are of bad principles and practices, these are not to be mixed together in a church-state; bad men are neither to be received nor retained: *neither shall a garment mingled of linen and woollen come upon thee*; for, as Josephus¹ says, none but the priests were allowed to wear such a garment, and with which the Misnah^m agrees; in which it is asserted, that the priests have no other clothing to minister in, in the sanctuary, but of woollen and linen; which seems to be a better reason of this prohibition than what Maimonidesⁿ gives, that it was on the account of idolatrous priests, who used to go clothed with such a garment, and a metal ring on their fingers: the Jewish tradition is, nothing is forbidden on account of divers kinds (*i. e.* in garments) but wool and flax; camels' wool, and sheep's wool, mixed together, if the greater part is camels', it is free, but if the greater part is sheep's wool, it is forbidden, if half and half, it is forbidden; and so flax and hemp mixed together; also that nothing is forbidden on such account but what is spun and

^c תרביע non facies coire, V. L. Pagninus, Drusius.

^d Misn. Celaim, c. 1. sect. 6.

^e Hilchot Celaim, c. 9. sect. 3.

^b De Special. Leg. p. 784.

^k Misn. ut supra, sect. 9.

¹ Misn. Celaim, c. 1. sect. 7, 8.

¹ Antiqu. l. 4. c. 8. sect. 11.

^m Celaim, c. 9. sect. 1.

ⁿ Moreh Nevochim, par. 3. c. 37.

wove": the design of this, as of the other, seems to be in general to caution against unnatural lusts and impure mixtures, and all communion of good and bad men, and particularly against joining the righteousness of Christ with the works of men, in the business of justification: Christ's righteousness is often compared to a garment, and sometimes to fine linen, clean and white; and men's righteousness to filthy rags, Rev. xix. 8. Isa. lxiv. 6. which are by no means to be put together in the said affair; such who believe in Christ are justified by the obedience of one and not of more, and by faith in that obedience and righteousness, without the works of the law, Rom. v. 19. and iii. 28. and iv. 6. to join them together is needless, disagreeable, and dangerous.

Ver. 20. *Whosoever lieth carnally with a woman, &c.*] Has carnal knowledge of her: a man and woman are expressed, signifying those that are of age, Aben Ezra observes, that according to the mystical exposition of these words, this same carnally lying is as of divers kinds, of a free man with a bond-woman, and so follows upon the above law, and in connexion with it: the woman is described as one *that is a bond-maid*; either meaning a Canaanitish maid, as Jarchi, or an Israelitish one, as Aben Ezra, whom her father had sold, Exod. xxi. 7. *betrothed to her husband*; to an Hebrew servant, as Jarchi, or who was promised marriage, either by her master or his son, as Aben Ezra, Exod. xxi. 8, 9. *and not at all redeemed, or freedom given her; or redeemed and not redeemed*, as Jarchi; or, as the Targum of Jonathan, not yet redeemed with an entire redemption (or wholly redeemed) with silver, nor a writing of her freedom given her, part of the redemption-price being paid, but not the whole; so that she was, as Jarchi and Ben Gerson express it, half a bond-maid and half free: *she shall be scourged*; and not he, as the Targum of Jonathan and Jarchi remark, though the Vulgate Latin version renders it, *both shall be beaten*; and the original text does not clearly determine it whether one or both should be scourged, since it may be rendered, *there shall be a scourging*; and seeing both were guilty of sin, it is reasonable to suppose that both should be scourged, but this is contrary to the sense of the Jewish writers; so Kimchi^p observes, the word is תרדמה in the singular number and feminine gender, and not in the plural; wherefore, according to the simple sense, she is to be beaten, and not he to be beaten; and this was done with the thong of an ox's hide, as is the sense of the word used, according to Gaon, and so some in Aben Ezra; and so it is remarked in the Misnah^q, all the uncleannesses, whether of a man or woman, are alike as to stripes and sacrifice, but with respect to a bond-maid, he (*i. e.* God) hath not made the man equal to the woman as to stripes, nor the woman to the man as to sacrifice: *they shall not be put to death, because she was not free*; otherwise adultery was punished with death of both parties, when committed with a woman married to an husband, Deut. xxii. 22. and she a free woman, but this not being so, were not guilty of death, because, as Jarchi says, her espousals were no espousals,

whereas they would had she been free, and so have been guilty of death: this difference the law made between a bond and free woman, but in Christ Jesus and under the Gospel dispensation there is no difference, Gal. iii. 28.

Ver. 21. *He shall bring his trespass-offering unto the Lord, &c.*] To the priest of the Lord, to offer it for him; he, and not she, as the Targum of Jonathan has it; see the note on the preceding verse: *unto the door of the tabernacle of the congregation*; where all offerings were to be brought, ch. xvii. 4, 5. even a *ram for a trespass-offering*; which was the usual creature for such a sacrifice, ch. v. 15, 18. and vi. 6. the woman was not obliged to bring any, she being a bond-maid; and so having nothing of her own, but what was her master's, her circumstances are considered, and scourging was sufficient.

Ver. 22. *And the priest shall make an atonement for him, &c.*] By offering his sacrifice for him, typical of the atoning sacrifice of Christ: *with the ram of his trespass-offering before the Lord*; presented before him at the door of the tabernacle, and offered up on his altar: *for his sin which he hath done*; or *sinned*, which is so expressed, according to Jarchi, to take in his sin, whether done ignorantly or presumptuously: *and the sin which he hath done shall be forgiven him*; upon the atonement made, as all the sins of God's people are forgiven through Christ, upon the foot of his atoning sacrifice, see Heb. ix. 22.

Ver. 23. *And when ye shall come into the land, &c.*] The land of Canaan, whither they were now going; *and shall have planted all manner of trees for food*; such that brought forth fruit that was eatable, as figs, grapes, olives, &c. so that all such trees as did not bear fruit fit for man's food came not under the following law; nor such as grew up of themselves and were not planted; nor such as were planted for any other use than for fruit; nor such as were planted by the Canaanites before the Israelites came into their land; for so say the Jews, what were planted for an hedge or for timber are free from the law; and add, at the time our fathers came into the land, what they found planted was free, what they planted, though they had not subdued it (the land), was bound: *then ye shall count the fruit thereof as uncircumcised*; not fit to be eaten, but to be taken off and cast away as the foreskin of the flesh: *three years it shall be as uncircumcised unto you, it shall not be eaten of*; which was a provision partly for the benefit of fruit-trees newly planted, whose fruit, when they first bear, gardeners frequently take off betimes, and don't suffer them to grow to any perfection, by which means a tree will grow stronger, and will bear more and better fruit another year; and partly for the health of man, which physical reason is given by Aben Ezra, who observes that the fruit that comes unto the third year there is no profit by it, but is hurtful; and chiefly because, as it is proper that the first-fruits should be given to the Lord before any is eaten, so it is right that it should be given seasonably, and when it is brought

^p Misn. ut supra, c. 9. sect. 1. 8.

^q בקרת תרדמה בפרק תרדמה erit, Fagius, Vatablus, Ainsworth; flagellatio adhibetor; Junius & Tremellius, Piscator.

^p Sopher Shorash. rad. בקר.

^q Ceritot, c. 2. sect. 4.

to its perfection : three years were to be reckoned, as Jarchi and Ben Gersom say, from the time the tree was planted.

Ver. 24. *But in the fourth year all the fruit thereof shall be holy, &c.*] Separated and devoted to the service of God, to be given to the priest, or to be bought again of him ; wherefore the Targum of Jonathan adds, at the end of the verse, *redemcd from the priest*, a redemption-price being given to the priest ; and, as Jarchi observes, as the tithe was not eaten without the walls of Jerusalem, but by redemption, even so likewise this : *to praise the Lord* withal ; for his abundant goodness in blessing and making the trees fruitful, and bringing their fruit unto perfection ; and by devoting the first-fruits to God, his name was praised and glorified, as well as by eating them with joy and gladness before the Lord in Jerusalem.]

Ver. 25. *And in the fifth year shall ye eat of the fruit thereof, &c.*] And so in all succeeding years as long as the tree lasted and bore : *that it may yield unto you the increase thereof* ; may be so abundantly blessed, and produce so large an increase as to answer the three-years' want of any fruit from it, and the dedication of the fruit of the fourth year to the Lord : *I am the Lord your God* ; who has promised this increase, is both able and faithful to make it good.

Ver. 26. *Ye shall not eat any thing with the blood, &c.*] Or upon, over, or by the blood^a, for this law seems different from that in Gen. ix. 4, and from those in Lev. iii. 17. and vii. 26. and xvii. 10. and is variously interpreted by the Jewish writers ; some of not eating flesh, the blood not being rightly let out of it, as not being thoroughly cleared of it^b, and so comes under the notion of things strangled ; others of not eating of sacrifices until the blood stands in the basin^c ; and others of not eating any flesh whose blood is not sprinkled on the altar, if near the holy place^d : some think it refers to the custom of murderers who eat over the person slain, that the avengers of the slain may not take vengeance on them, supposing something superstitious in it, because of what follows^e ; though it rather has respect to an idolatrous practice of the Zabians, as Maimonides^f informs us, who took blood to be the food of devils, and who used to take the blood of a slain beast and put it in a vessel, or in a hole dug in the earth, and eat the flesh sitting round about the blood ; fancying by this means they had communion with devils, and contracted friendship and familiarity with them, whereby they might get knowledge of future things ; see the note on Ezek. xxxiii. 25 : *neither shall ye use enchantment* ; soothsaying or divination by various creatures, as by the weasel, birds, or fishes, as the Talmudists^g ; or rather by serpents, as the word used is thought to have the signification of ; or by any odd accidents, as a man's food falling out of his mouth, or his staff out of his hand, or his son calling after him behind, or a crow cawing to him, or a hart passing

by him, or a serpent on his right hand and a fox on his left, or one says, don't begin (any work) to-morrow, it is the new moon, or the going out of the sabbath^h : *nor observe times* ; saying, such a day is a lucky day to begin any business, or such an hour an unlucky hour to go out in, as Jarchi, taking the word to have the signification of times, days, and hours, as our version and others ; but Aben Ezra derives it from a word which signifies a cloud, and it is well known, he says, that soothsayers view and consult the clouds, their likeness and motion ; but some of the ancient writers, as Gersom observes, derive it from a word which signifies an eye, and suppose that such persons are intended who hold the eyes of people, cast a mist before them, or use some juggling tricks whereby they deceive their sight.

Ver. 27. *Ye shall not round the corners of your heads, &c.*] The extremities of the hairs of the head, round about, on the forehead, temples, and behind the ears ; this is done, as Jarchi says, when any one makes his temples, behind his ears, and his forehead alike, so that the circumference of his head is found to be round all about, as if they had been cut as with a bowl ; and so the Arabians cut their hair, as Herodotusⁱ reports, see the note on Jer. ix. 26. *neither shalt thou mar the corners of thy beard* ; by shaving them entirely ; Jarchi and other Jewish writers say, there are five of them, two on the right, as Gersom reckons them, one on the upper jaw, the other on the nether, and two over-against them on the left, and one in the place where the nether jaw joins the right to the left, the chin ; the same observes, that it was the manner of idolaters to do the above things ; and Maimonides^j is of opinion, that the reason of the prohibition is, because the idolatrous priests used this custom ; but this law does not respect priests only, but the people of Israel in general ; wherefore rather it was occasioned by the Gentiles in common cutting their hair, in honour of their gods, as the Arabians did, as Herodotus in the above place relates, in imitation of Bacchus, and to the honour of him ; and so with others, it was usual for young men to consecrate their hair to idols ; but inasmuch as such practices were used on account of the dead, as Aben Ezra observes, it seems probable enough that these things are forbidden to be done on their account, since it follows,

Ver. 28. *Ye shall not make any cuttings in your flesh for the dead, &c.*] Either with their nails, tearing their cheeks and other parts, or with any instrument, knife, razor, &c. Jarchi says, it was the custom of the Amorites, when any one died, to cut their flesh, as it was of the Scythians, as Herodotus^k relates, even those of the royal family ; for a king they cut off a part of the ear, shaved the hair round about, cut the arms about, wounded the forehead and nose, and transfixed the left hand with arrows ; and so the Carthaginians, who might receive it from the Phœnicians,

^a על הדם super sanguine, Montanus, Munster ; super sanguinem, Fagius.

^b Joseph Antiqu. l. 6. c. 6. sect. 4. T. Bab. Sanhedrin, fol. 63. 1.

^c Targum Jon. in loc. T. Bab. Sanhedrin, ib.

^d Aben Ezra in loc.

^e Baal Hatturim in loc.

^f Moreh Nevochim, par. 3. c. 46.

^g Vol. I.—OLD TEST.

^h T. Bab. Sanhedrin, fol. 66. 1. Jarchi in loc.

ⁱ Kimchi, Sepher Shorash. rad. שרזי.

^j Thalia, sive, l. 3. c. 8.

^k Moreh Nevochim, par. 3. c. 37. Hilchot Obede Coehabim, c. 12. sect. 1.

^l Melpomene, sive, l. 4. c. 71.

being a colony of theirs, used to tear their hair and mouths in mourning, and beat their breasts^c; and with the Romans the women used to tear their cheeks in such a manner that it was forbid by the law of the 12 tables, which some have thought was taken from hence: and all this was done to appease the infernal deities, and to give them satisfaction for the deceased, and to make them propitious to them, as Varro^f affirms; and here it is said to be made for the soul, for the soul of the departed, to the honour of it, and for its good, though the word is often used for a dead body: now, according to the Jewish canons^g, whosoever niade but one cutting for a dead person was guilty, and to be scourged; and he that made one for five dead men, or five cuttings for one dead man, was obliged to scourging for every one of them: *nor print any marks upon you*; Aben Ezra observes, there are some that say this is in connexion with the preceding clause, for there were who marked their bodies with a known figure, by burning, for the dead; and he adds, and there are to this day such, who are marked in their youth in their faces, that they may be known; these prints or marks were made with ink or black lead, or, however, the incisions in the flesh were filled up therewith; but this was usually done as an idolatrous practice; so says Ben Gersom, this was the custom of the Gentiles in ancient times, to imprint upon themselves the mark of an idol, to shew that they were his servants; and the law cautions from doing this, as he adds, to the exalted name (the name of God): in the Misnah it is said^h, a man is not guilty unless he writes the name, as it is said, Lev. xix. 28. which the Talmudistsⁱ and the commentators^k interpret of the name of an idol, and not of God: *I am the Lord*; who only is to be acknowledged as such, obeyed and served, and not any strange god, whose mark should be imprinted on them.

Ver. 29. *Do not prostitute thy daughter, to cause her to be a whore, &c.*] Not by delaying to marry her, which is the sense the Jews give^l, but it refers to a wicked practice among the Phœnicians or Canaanites, Athanasius^m speaks of, whose women used to prostitute themselves in the temples of their idols; and to such filthy services, in a religious way, the Israelites, in imitation of them, are forbid to expose their daughters: such filthy practices, under a notion of religion, were committed at Babylon, Corinth, and other places; see the note on Mic. i. 7. *lest the land fall to whoredom, and the land become full of wickedness*: of the wickedness of whoredom, both corporeal and spiritual, fornication and idolatry; both which would be promoted by such abominable practices, and in process of time the land be filled with them.

Ver. 30. *Ye shall keep my sabbaths, &c.*] By attending to the worship and service of God on sabbath-days, they and their children would be preserved from the idolatry of the Gentiles, and all the filthy prac-

tices attending it: *and reverence my sanctuary*. and not defile it by such impurities as were committed in the temples of idols: the sanctuary being an holy place, sacred to him whose name is holy and reverend, and where was the seat of his glorious Majesty, and therefore not to be defiled by fornication or idolatry, or by doing any thing in it unseemly and unbecoming, see Mark xi. 16. and the note there: *I am the Lord*; who had appointed the observance of the sabbath-day, and dwelt in the sanctuary, and therefore expected that the one would be kept and the other revered, and neither of them polluted.

Ver. 31. *Regard not them that have familiar spirits, &c.*] The word used signifies *bottles*, and that sort of diviners here intended go by this name, either because what they sat on when they divined was in the form of a bottle, or they divined by one, or they were swelled and inflated as bottles when they delivered out their answers, or spoke as out of a bottle or hollow place; hence they are called masters or mistresses of the bottle: they seem to be the same with the ventri-liquists, and so the Septuagint version here calls them; such whose voice seemed to come out of their bellies, and even the lower parts of them; and such was the Pythian prophetess at Delphos, and very probably the maid in the times of the apostles, who had a spirit of divination, or of Python, Acts xvi. 16. and so the words may be rendered here, *look not to the Pythons*ⁿ, or those who have the spirit of Python; so Jarchi from the Misnah^o interprets the word here used, *Baal Ob* or the master of the bottle, this is Python, one that speaks from under his arm-holes: *neither seek after wizards*; such as pretend to a great deal of knowledge, as the word signifies; such as are called *cunning men*, who pretend to know where lost or stolen goods are, and to tell people their fortunes, and what will befall them hereafter: *to be defiled by them*; for by seeking to them, and believing what is said by them, and trusting thereunto, and expecting events answerable to their predictions, they would be guilty of a gross sin, and so bring pollution and guilt on them; according to the Jewish canons^p, such sort of persons as are cautioned against were to be stoned, and they that consulted them to be reprov'd; *I am the Lord your God*; who only is to be regarded and sought unto for advice and assistance; see Isa. viii. 19.

Ver. 32. *Thou shalt rise up before the hoary head, &c.*] Or before old age^q, which may be discerned by the hoary or grey hairs upon the head; that is, before a grey-headed man, or an old man, and one was reckoned so when he was of seventy years of age; for so it is said^r, one of sixty years is arrived to old age, and one of seventy to grey hairs. Fagius relates, that according to the tradition of the Hebrews, a young man was obliged to rise up when an ancient man was at the distance of four cubits from him, and to sit down again as soon as he had passed by him, that it might

^c Alex. ab Alex. Genial. Dier. l. 3. c. 7.

^f Apud Servium in Virgil. Æneid. 3.

^g Misn. Maccot, c. 3. sect. 5.

^h Ibid. sect. 6.

ⁱ T. Bab. Maccot, fol. 21. 1.

^k Jarchi, Maimon. Bartenora, & Ez Chayim in Misn. ut supra.

^l Targ. Jon. in loc. T. Bab. Sanhedrin, fol. 76. 1.

^m Contra Gentes, p. 21.

ⁿ אֱלֹהֵי הַמַּיִם אֵל תַּפְנִי אֵל נֶרְשָׁפְטִים ad Pythonas, Montanus; so Junius & Tremellius, Piscator.

^o Misn. Sanhedrin, c. 7. sect. 7.

^p Ibid.

^q אֲנִי מִפְנֵי שֵׁיבָה ante canitiem, Pagninus; so Tigurine version, Junius & Tremellius, Piscator.

^r Pirke Abot, c. 5. sect. 21.

appear it was done in honour of him. And this was not only observed among the Jews, but anciently among Heathens, who reckoned it abominable wickedness, and a capital crime, if a young man did not rise up to an old man, and a boy to a bearded person*. Herodotus* reports, that the Egyptians agreed in this with the Lacedæmonians, and with them only of the Grecians, that the younger, when they met the elder, gave them the way and turned aside, and when coming towards them rose up out of their seat; and this law was enjoined them by Lycurgus, and which Ælianus* commends as of all the most humane. And this respect to ancient persons is due to them from younger persons, because of their having been in the world before them, and of their long continuance in it, and because of the favour and honour God has bestowed upon them in granting them long life, as also because of the experience, knowledge, and wisdom, they may be supposed to have attained unto: the Targums of Onkelos and Jonathan restrain this to such as are expert in the law; so Jarchi says, there is no old man but he that has acquired wisdom; but it seems not to be the intention of this law to limit the respect to such only; though it must be allowed that ancient persons, who are wise and good, are worthy of special regard, see Prov. xvi. 31; and honour the face of the old man; who for the wrinkles of it, and his withered countenance, might be liable to be despised. The Targum of Jonathan interprets it, the face of a wise man, which agrees with what is observed before; and so Jarchi, Ben Gersom, and other Jewish writers explain it; and the former asks, what is this honour? he may not sit in his place, nor contradict his words. All this may be applied to elders by office, as well as in age, to magistrates, masters, and teachers; and particularly, as Ben Gersom observes, this may admonish us to give honour to God, who is the Ancient of days, who always was, and ever will be: *and fear thy God, I am the Lord*; who has commanded such reverence of ancient persons, and will punish for any marks of irreverence shewn them; and who is himself to be feared and revered above all, being, from everlasting to everlasting, God, and whose name is holy and reverend.

Ver. 33. *And if a stranger sojourn with you in your land, &c.*] Ben Gersom, and others, understand this of a proselyte of righteousness, who was circumcised, and in all things conformed to the Jewish religion; but it may be interpreted of a proselyte of the gate, who was not an idolater, since he is described as one sojourning with them, and indeed of any stranger, who for a time was providentially cast among them: *ye shall not vex him*: with hard and grievous words, upbraiding him with his former ignorance and idolatry, and saying unto him, as Jarchi observes, yesterday thou wast a worshipper of idols, and now thou comest to learn the law; nor distress him by any means in business, or with law-suits; see the note on Exod. xxii. 21.

Ver. 34. *But a stranger that dwelleth with you shall*

be as one born amongst you, &c.] Especially if a proselyte of righteousness; for then he enjoyed the same privileges, civil and religious, the Israelites did, for there was one law for them both, Exod. xii. 49: *and thou shalt love him as thyself*; and shew it by doing all the good things for him they would have done for themselves in like circumstances: *for ye were strangers in the land of Egypt*; and therefore knew what hardships such were exposed unto; and it became them to put on bowels of compassion, and shew pity to those in a like condition, and particularly consider, as Jarchi suggests, that they were idolaters there also, and therefore ought not to upbraid strangers with their former idolatry: *I am the Lord your God*; who shewed kindness to them when strangers in Egypt, and had brought them out of that land, and therefore ought to obey his commands, and particularly in this instance.

Ver. 35. *Ye shall do no unrighteousness in judgment, &c.*] This is repeated from ver. 15. and in order to lead on to some other laws and instructions; though Aben Ezra thinks this is said in connexion with the preceding words, and in reference to the stranger, agreeably to Deut. i. 16. but Jarchi refers it to what follows concerning weights and measures, and observes, that a measurer is a judge; and if he acts deceitfully, he perverts judgment, and does that which is detestable and abominable, and is the cause of the five following things said of a judge; he defiles the land, and profanes the name of God, and causes the Shechinah or divine Majesty to remove, or causes Israel to fall by the sword, or carries them captive out of their land: *in meteyard, in weight, or in measure*; the first of these, according to Jarchi, signifies the measure of land, of fields, &c. and so likewise of any thing that is measured, not only by the rod or line, but by the yard or ell, as cloth and other things, whether broad or narrow, that are measured in their length; and the second may respect the weight of all sorts of things that are weighed in scales, as money in former times, as well as various sorts of goods; and the last has respect to the measure of both dry and liquid things, by the bushel, peck, quart, pint, &c.

Ver. 36. *Just balances, just weights, &c.*] Which were for such sort of things as were bought and sold by weight, and these were to be according to the custom and usage which universally obtained among them, or were fixed and settled by them; they were to be neither lighter nor heavier; they were not to have one sort to buy with, and another to sell with, which was not just, and was an abomination to the Lord, Prov. xi. 1. for *weights*, it is in the original text *stones*, for those were formerly used in weighing, and were with us: hence it is still in use to say, so much by the stone. And according to Maimonides*, the Jews were not to make their weights neither of iron, nor of lead, nor of the rest of metals, lest they should rust and become light, but of polished rock, and the like; *a just ephah, and a just hin, shall ye have*: the first of these was the measure of things dry, as corn,

* *Improbatus illo fuit, &c. Juvenal. Satyr. 13. ver. 53, 54, 55, 56.*
 † *Eusefpe, sive, l. 2. c. 80.*

* *Hist. Animal. l. 6. c. 61.*

* *Hilchet Genibab, c. 8. sect. 4.*

and the like, the latter of things liquid, as oil and wine; the one held three seahs or pecks, or ten omers, Exod. xvi. 36. or, according to a nicer calculation, the ephah held 7 gallons, 2 quarts, and half a pint; and the other, according to some, held three quarts; but, as more exactly calculated, it held a wine-gallon, and a little more than a quart, see the note on Exod. xxx. 24. Some Jewish writers* refer this to words, promises, and compacts, expressed by yea and nay, which they were to abide by; that their yea should be yea, and their nay, nay; that their affirmation should be just, and so their negation: *I am the Lord your God, which brought you out of the land of Egypt*; and therefore were under great obligations to observe his commands, as follows.

Ver. 37. *Therefore shall ye observe all my statutes,*

and all my judgments, &c.] Delivered in this and the preceding chapters, and elsewhere, whether ceremonial or judicial, or moral, as there were of each, which had been delivered to them; and which are all comprehended in these two words, *statutes*, or ordinances, which were the determinations of his sovereign will, and of mere positive institution; and *judgments*, which were such laws as respected their civil or religious conduct, formed according to the rules of justice and equity: *all* and every one of which were to be observed, taken notice of, and regarded, in order to be put in practice, as follows: *and do them*; act according to them, in civil, moral, and religious life: *I am the Lord*; who enjoined all these things, and had a right to do so, and expected obedience to them, which it was right and fit that they should give.

C H A P. XX.

IN this chapter several laws are repeated, enforced with a penalty annexed to them, and the breach of them made capital, to deter from it, as giving seed to Molech, ver. 1—5. going after such that have familiar spirits, or are wizards, ver. 6. by shunning which, and other sins, a regard would be shewn to holiness, ver. 7, 8. such as cursing parents, ver. 9. committing adultery, ver. 10. incestuous copulations, and marriages, and beastly actions, ver. 11—21. all which it became the Israelites to avoid, lest, when come into the land of Canaan, they should be cast out of it, as the old inhabitants were for the same things, ver. 22, 23, 24. and therefore, that they might appear to be a distinct people from others, they were to put a difference between clean and unclean creatures, ver. 25, 26. and the chapter is closed with a law, making it death for any person to have a familiar spirit, or to be a wizard, ver. 27.

Ver. 1. *And the Lord spake unto Moses, &c.]* After he had delivered the above laws to him in the preceding chapter, he added penalties to many of them, or declared what punishment should be inflicted on the transgressors of them: *saying*; as follows.

Ver. 2. *Again thou shalt say to the children of Israel, &c.]* The body of the people by their elders, and the heads of their tribes; for the following laws were binding on them all: *whosoever* he be of the children of Israel, or of the strangers that sojourn in Israel: every one of the people of Israel, of whatsoever age, sex, or condition of life: and not they only, but the strangers and proselytes; and not the proselytes of righteousness only, but the proselytes of the gate, who, as well as the others, were to shun idolatry, and other impieties and immoralities after mentioned: *that giveth any of his seed unto Molech*; which Aben Ezra interprets of lying with an idolatrous woman, or a worshipper of Molech, the abomination or

idol of the Ammonites, 1 Kings xi. 7. of which see ch. xviii. 21. but more than that is here intended, or even than causing their seed or offspring to pass through the fire to Molech, as in the place referred to; more is meant by it than a lustration of them, or a dedicating them to Molech, by delivering them to his priests to lead them between two fires for that purpose, but even the sacrificing of them to him; and so the Targum of Jonathan seems to understand it, which is, "that makes (or sacrifices) of his seed to Molech to be burnt in the fire:" for that the Phœnicians or Canaanites, whose customs the Israelites were in danger of imitating, and therefore cautioned against, did sacrifice human creatures, and these the dearest to them, even their beloved and only-begotten children, to Saturn, is certain, as Porphyry² and Eusebius³ affirm, or to Hercules, as Pliny⁴, and both the same with Molech, or the sun: *he shall surely be put to death*; by the hand of the civil magistrate, which death was to be by stoning, as follows: *the people of the land shall stone him with stones*: that is, the people of the house of Israel, as both the Targums of Onkelos and Jonathan; such as lived in that part of the country where the idolater lived, and where he committed the sin, or was condemned for it; of the manner of stoning, see the note on Acts vii. 58.

Ver. 3. *And I will set my face against that man, &c.]* Express resentment, anger, wrath, and indignation at him, see Psal. xxxiv. 16: *and will cut him off from among his people*; that is, supposing him to have been guilty of the above horrid crime, and there being not sufficient evidence given of it by witnesses, or the magistrates negligent in doing their duty; and the matter being known to God the omniscient, he, according to this declaration, would deal with him himself, and cut him off out of the land of the living, from among his relations, friends, and neighbours, by his own imme-

² Torath Cohanim apud Yalkut in loc. Maimon. & Bartenora in Misn. Shevi'ith, c. 10. sect. 9

³ De Abstinent. l. 2. c. 56.

² De laudibus Constantin. c. 13 p. 646. Vid. Suidam in voce Ζαφρασιος.

³ Nat Hist. l. 36. c. 5

diate hand; otherwise the law before provided a penalty, which is death by stoning, whereby he would be effectually cut off from his people, and deprived of all natural, civil, and religious privileges in this life, and sent into everlasting punishment in another, unless forgiving grace should be vouchsafed: *because he hath given of his seed to Molech*; an iniquity to be punished by the judge, and deserving of everlasting wrath and destruction: *to defile my sanctuary*; not by doing this horrid action in it, but by coming into it, having done it; or by offering sacrifice in another place than where God had commanded, as well as such a sacrifice as was abominable to him, sacrifice being to be offered nowhere but on the altar of the Lord in the sanctuary. Jarchi interprets this of the congregation of Israel, which was sanctified to the Lord, in the midst of which this wickedness was committed, and with which they were polluted: *and to profane my name*: by sacrificing to an idol, when sacrifice should be offered to God; and such a sacrifice as would cause the name of God, and his holy laws, and true religion, to be blasphemed and evil-spoken of among the Gentiles, Rom. ii. 23, 24.

Ver. 4. *And if the people of the land do any ways hide their eyes from the man, &c.*] That is, the people of the house of Israel, as the Targums of Onkelos and Jonathan; if the friends, relations, and neighbours of such a man, though they know what he is about to do, or has done, yet they shut their eyes wilfully, or look another way; or, however, wink and connive at his wickedness, and will not discover him, and bear witness against him; or if a court of judicature, before whom he comes, does not take the evidence of his crime, nor condemn for it, or are negligent in punishing him as the law directs, a gift having blinded their eyes, or they careless and remiss in their duty: *when he giveth his seed unto Molech*; a crime so heinous and abominable: *and kill him not*; don't bring witness against him, so as that he may be put to death, or do not upon the evidence given condemn him to death, or do not take care to have sentence executed, by stoning him to death.

Ver. 5. *Then I will set my face against that man, &c.*] That man that sees him do the fact, and winks at it, or the judge that connives at him, and will not condemn him, as well as the man that has committed the iniquity: *and against his family*; either the family of the witness, who could and should have testified against him, or of the judge negligent of his office, or of the man himself, whose family must be privy to so shocking an action, and were abettors of it, and aiders and assisters in it; and so Onkelos renders it, *and his helpers*: *and will cut him off*; the head of the family, whether judge, witness, or the criminal himself: *and all that go a whoring after him*; that commit the like idolatry after his example, and encouraged to it by the connivance of others at it: *to commit whoredom with Molech*; that is, idolatry, which is spiritual whoredom, and often so called in Scripture, and with great propriety; for since God had espoused these people to himself, and was their husband, as he was from the time of his bringing them out of Egypt, and making a covenant with them, Jer. xxxi. 32. and their sacrificing to and serving other gods being a breach of their

matrimonial covenant with him, it was no other than whoredom in a spiritual sense, for which he threatens to cut them off: *from among their people*; by an immature death, even all that were guilty of such abominable actions, or made themselves accessory to them, by any ways conniving at them, either as judges or witnesses.

Ver. 6. *The soul that turneth after such as have familiar spirits, &c.*] The man or woman that has respect unto them, seeks after them, and inquires of them, in order to get knowledge of things: *and after wizards*; who pretend to tell fortunes, and discover lost and stolen goods, see the note on ch. xix. 31: *to go a whoring after them*; for to consult them is to forsake the Lord, and have recourse to Satan and his instruments; to relinquish their trust in God, and put confidence in them, and attribute such things to them as only belong to God, even the knowledge of things future; and this is to commit idolatry, which is spiritual adultery: *I will even set my face against that soul*; shew like resentment and indignation as at him that gives his seed to Molech: *and will cut him off from among his people*; in case his people do not bear witness against him, but hide their eyes, and wink at his crimes, or the civil magistrate does not condemn and punish him; the Targum of Jonathan is, "I will destroy him by the pestilence."

Ver. 7. *Sanctify yourselves therefore, &c.*] By abstaining from such impious and idolatrous practices, and separating themselves from all that gave into them, as well as by observing the holy commandments of the Lord; otherwise internal sanctification is not the work of man, but of the Lord himself, as in the following verse: *and be ye holy*; or a separate people from all others in worship and conversation: *for I am the Lord your God*; who is a holy God, and therefore it became them to be holy, in imitation of him, ch. xix. 2.

Ver. 8. *And ye shall keep my statutes, and do them, &c.*] Not only those respecting the above things, but all others, which would be a means of preserving them from sin, and of promoting holiness in their lives and conversations: *I am the Lord which sanctify you*; who had separated and distinguished them from all other people on earth, and who had given them holy laws, as the means of holiness; and who only could and did sanctify internally, by his spirit and grace, such of them as were sanctified in heart, as well as outwardly.

Ver. 9. *For every one that curseth his father or his mother, &c.*] Here begins the account of the penalties annexed to the several laws in the preceding chapter; and that respecting the fear and honour of parents being the first, is here begun with: *shall surely be put to death*; the Targum of Jonathan adds, "by casting of stones," stoning being the punishment of such transgressors: *he hath cursed his father or his mother*; to do either is his sin, and a capital crime it is: *his blood shall be upon him*; he shall be guilty of death, be adjudged unto it, and punished with it, namely, by stoning; for, as Jarchi observes, wherever it is, *his blood shall be on him, or their blood shall be on them*, it is to be understood of stoning.

Ver. 10. *And the man that committeth adultery with*

another man's wife, &c.] Which is a breach of the seventh command, Exod. xx. 14. even he *that committeth adultery with his neighbour's wife*: which is only an explanation of the former clause; though the Jewish writers, as Jarchi and Ben Gersom, say this is so expressed to except the wife of a stranger, or a Gentile; but it means, whether a Gentile or an Israelite; and which may be confirmed by the instance of Phinehas slaying a prince of Israel, that lay with a Midianitish woman: *the adulterer and the adulteress shall surely be put to death*; on account of her that is espoused, by strangling, with a hard napkin within a soft one; and on account of her that is married, by casting stones; even both the adulterer and adulteress, as the Targum; and the Jews say^b, strangling was thus performed; they that were strangled were fixed up to their knees in dung, and then they put a hard napkin within a soft one, and rolled it about his neck, and one drew it to him this way, and another drew it to him that way, until he expired: and there is no unlawful copulation punished with strangling, according to Maimonides^c, but lying with another man's wife; and who observes, that the death which is spoken of in the law absolutely, that is, without specifying any kind of death, is strangling; but stoning seems rather meant, agreeably to Deut. xxii. 24. John viii. 5.

Ver. 11. *And the man that lieth with his father's wife, &c.*] Whether she be his mother, or another woman, as the Targum of Jonathan; that is, whether she is his own mother, or a stepmother, or whether he did this in the life-time of his father, or after his death, or whether she was betrothed or married, it mattered not; according to the Jewish tradition^d, this is a breach of the law, Lev. xviii. 8. and a man guilty of this *hath uncovered his father's nakedness*; and which is a foul and shameful piece of wickedness; the penalty follows: *both of them shall be put to death*; by casting stones on them, as the Targum of Jonathan adds; for, as before observed, wherever the following phrase, *their blood shall be upon them*, is used, stoning is meant; and so, according to the Misnah^e, all those were to be stoned, after mentioned, of whom this phrase is used.

Ver. 12. *If a man lie with his daughter-in-law, &c.*] His son's wife, whether in the life-time of his son, or after his death, or whether she was espoused or married, according to the above tradition^f: *both of them shall surely be put to death*; it being a breach of the law in ch. xviii. 15. and this is the penalty annexed to it, even death: *they have wrought confusion*: have been guilty of a shocking and shameful mixture, as Jarchi and Ben Gersom, as well as confounded the degrees of relation and affinity: *their blood shall be upon them*: it being a capital crime, their blood shall be shed for it; they shall be found guilty of death by stoning, as the Targum of Jonathan.

Ver. 13. *If a man lie also with mankind, as he lieth with a woman, &c.*] Is guilty of the sin of sodomy, this is a breach of the law in ch. xvii. 22. *both of them have committed an abomination*: he that lies, and he that is lain with, both consenting to perpetrate the

abominable wickedness; which may well be called an abomination, being contrary to nature, and more than brutish, for nothing of that kind is to be found among brutes: *they shall surely be put to death*: if he that is lain with is not forced, as Aben Ezra observes: *their blood shall be upon them*; be slain by stoning, as the above Targum.

Ver. 14. *And if a man take a wife, and her mother, &c.*] Marry both the one and the other, or commit uncleanness with them, they consenting to it: it is *wickedness*; abominable wickedness, shocking and detestable; there are other things, which also are wicked and not to be done, but this is extremely wicked, wickedness to a high degree: *they shall be burnt with fire, both he and they*; the man, the mother and her daughter both being married together to him, or both consenting to his lying with them; otherwise, if one of them was first his wife, it was not reasonable that she should be put to death; and therefore some interpret *they*, one of them, as Jarchi observes, one or other of them; and so Aben Ezra explains it, this or that; if the mother was his wife, the daughter was to be burnt; and so on the contrary, if the daughter was his wife, the mother was to be burnt; according to the Targum of Jonathan, they were to be burnt by pouring lead into their mouths: and so the manner of burning is described in the Misnah^g; they that are to be burnt are fixed in dung up to their knees, then they put a hard napkin within a soft one, and roll it about his neck; one draws it one way, and another another way, until he opens his mouth; then they take hot melted lead, and pour it into his mouth, which goes down into his bowels and burns them. But it was rather done with faggots, of which an instance is given: *that there be no wickedness among you*: of such kind, continued, countenanced, and pass unpunished. This punishment was to be inflicted, to deter persons from it. The law against it is in ch. xviii. 17.

Ver. 15. *If a man lie with a beast, &c.*] A sin quite unnatural, exceeding shocking and detestable, forbid ch. xviii. 23: *he shall surely be put to death*, by stoning, as the Targum of Jonathan adds; and this is the death such are adjudged to in the Misnah^h: *and ye shall slay the beast*; with clubs, as says the Targum of Jonathan; the reasons given in the Misnahⁱ, why the beast was to be slain, are, because ruin came to the man by means of it, and that it might not be said, as it passed along the streets, that's the beast for which such an one was stoned. Aben Ezra says it was to be slain, that it might not cause others to sin; and he adds, there are that say it was to cover the reproach: no doubt the true reason was to deter the more from this detestable sin, that if a beast, which was only accessory to it, and an instrument of it, was put to death of how much sorer punishment must the man that committed it be worthy of, even of eternal wrath and destruction, and, unless repented of and forgiven, must be expected by him?

Ver. 16. *And if a woman approach unto any beast, and lie down thereto, &c.*] In order that the beast may

^b Mieu. Sanhedrin, c. 7. sect. 3.

^c Hilchot Issure Biab, c. 1. sect. 6.

^d Mieu. ut supra, sect. 4.

^e Ibid.

^f Misn. ut supra.

^g Sanhedrin, c. 7. sect. 9.

^h Ibid. sect. 4.

ⁱ Ibid.

lie with her, and solicit it to commit such an action with her, see ch. xviii. 23: *thou shalt kill the woman and the beast*: the woman by stoning, and the beast with clubs, as the Targum of Jonathan; and this for the same reasons as before, as well as to prevent monstrous births: *they shall surely be put to death*; both the one and the other, and not spared: *their blood shall be upon them*; they are guilty of a capital crime, a crime which deserves death; this must be understood of the man that lies with a beast, and of the woman; for as for the beast itself, as it is not capable of sinning, so not of guilt, in a proper sense.

Ver. 17. *And if a man shall take his sister, his father's daughter, or his mother's daughter, &c.*] Take her to be his wife, or commit lewdness with her, whether she be his sister by both father and mother's side, or whether by one only, either way she is his sister, and it is not lawful to marry her, or lie with her, see ch. xviii. 9: *and see her nakedness, and she see his nakedness*; which is not to be understood of an immodest view, exposing to each other what should not be seen, and pleasing themselves with such obscene sights, but of the act of lying together, for so it is afterwards explained by a phrase frequently used to express that action by; and it denotes, as Aben Ezra observes, their mutual consent and agreement in it: *it is a wicked thing*; and by no means to be done; it is a breach of a former law, it is a scandalous and reproachful thing, and the word is sometimes used for reproach, as in Prov. xiv. 34. *and they shall be cut off in the sight of their people*; by death, either by the hand of the civil magistrate, or by the hand of God, by the pestilence, as the Targum of Jonathan; Ben Gersom interprets it, of their dying childless, as in some following cases, ver. 20, 21. *he hath uncovered his sister's nakedness*; or lay with her, which explains a preceding clause: *he shall bear his iniquity*; the punishment of it, and he alone, as Aben Ezra observes.

Ver. 18. *And if a man shall lie with a woman having her sickness, &c.*] Her monthly courses, which make her weak and languid, which is forbidden. ch. xviii. 19. this is not to be understood of a man's lying with his wife ignorantly, when in such a condition, for this being the case, he was only unclean seven days, ch. xv. 24. whereas this made him and her liable to cutting off, as in an after clause; but of his lying with her, knowing this to be the case with her, and of which she could not be ignorant, and therefore both liable to the same punishment; or else of any other man lying with her, or of any man lying with any woman, married or unmarried, being in such circumstances: *and shall uncover her nakedness*; that is, have carnal knowledge of her: *he hath discovered her fountain*; from whence her issue of blood flows: *and she hath uncovered the fountain of her blood*: freely and willingly, as Aben Ezra observes; for if she had been forced, he alone would have been cut off; but both these phrases put together shew agreement in this matter, that they both had knowledge of her case, and both consented to commit the sin: *and both of them shall be cut off from among their people*; by death, either by the hand of the civil magistrate, the case being known and proved, or else by the hand of God

being known by mortality or the pestilence, as the Targum of Jonathan, or they should die childless; see the note on ver. 17.

Ver. 19. *And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister, &c.*] An aunt either by mother or father's side, against which the law is, ch. xviii. 13. *for he uncovereth his near kin*; as an aunt is to a man, and so an uncle to a woman, and both equally criminal; for it is a rule that holds good in all those cases, though not expressed, that what is binding upon one sex is upon the other, being in the same degree of relation, whether of consanguinity or affinity: *they shall bear their iniquity*; both of them, as the Vulgate Latin version, the man and his aunt, and so a woman and her uncle; the guilt of their sin shall be upon them, and the punishment of it be inflicted on them; either they should be cut off from their people, as before, or be childless, as in the following instances.

Ver. 20. *And if a man shall lie with his uncle's wife, &c.*] His uncle being dead, and he marry her, which is forbid, ch. xviii. 14. *he hath uncovered his uncle's nakedness*: his wife's, which was his, and therefore the kindred too near for a man to marry in, and such a copulation must be incestuous: *they shall bear their sin*: both of them, as the Vulgate Latin, as before; the punishment of it, as follows: *they shall be childless*; which Jarchi and other Jewish writers interpret, if they had any children at this time, that is, by a former marriage, they should die and be buried before them, which was reckoned a great punishment, see Jer. xxii. 30.

Ver. 21. *And if a man shall take his brother's wife, &c.*] To his wife, whether in his life, as the Targum of Jonathan adds, or whether after his death, unless when there is no issue, then he was obliged to it by another law, Deut. xxv. 5. which is now ceased, and the law in ch. xviii. 16. here referred to, stands clear of all exceptions: *it is an unclean thing*; or a separation^{*}, from which a man should remove and keep at a distance, as from menstruous women, of whom this word is used; and so denotes that it is by all means to be avoided, as an abominable and detestable thing; and it is observed that of all copulations it is only used of this: and the Jewish writers, as Aben Ezra and others, observe that this case is somewhat like that of a menstruous woman, who in the time of her separation is unlawful, but when out of it lawful; and so, in this case, a brother's wife might not be taken, he being alive; but after his death she might, if she had no son, according to the law before referred to, but that is now abolished: *he hath uncovered his brother's nakedness*; his wife's, which was his brother's; which through nearness of kin, he ought not to have done; and the same holds good of a wife's sister, the relation being the same: *they shall be childless*; they shall have none by such a marriage or copulation, and die without any; and as this supposes the brother's wife to have children by her first husband, or otherwise, whilst the Jewish law lasted, it would not have been unlawful to marry her husband's brother: the meaning may be, that these should die before them, or rather, as some

* נדה separatio, Drusius.

think, those that might be born of such a marriage should not be reckoned legitimate, and so not inherit.

Ver. 22. *Ye shall therefore keep all my statutes, &c.*] All the ordinances, institutions, and appointments of God, whether observed in this chapter or elsewhere, but particularly those concerning incestuous marriages and unlawful copulations: *and all my judgments, and do them*; all the laws and commandments of God, founded in justice and judgment, and according to the rules thereof; or else, as Aben Ezra, the judgments of punishment, or the penalties annexed to the above laws, which were carefully to be observed, and put into execution, to deter from the transgression of them: *that the land, whither I bring you to dwell therein, spew you not out*; as the stomach does its food when it is loathsome and nauseous to it, and it cannot bear it; see ch. xviii. 25, 28.

Ver. 23. *And ye shall not walk in the manners of the nation which I cast out before you, &c.*] Nation seems to be put for nations, for there were seven nations cast out for them; though the Canaanites may be intended, being a general name for the whole: some think the Amorites are meant, who were a principal nation, and notorious for their wickedness: hence we often meet with this phrase in Jewish writings, *the way of the Amorites*, as being exceeding bad, and so to be avoided, and by no means to be walked in, Gen. xv. 16. *for they committed all these things*; were guilty of all the idolatries, incests, and uncleannesses before mentioned, and forbid under severe penalties: *and therefore I abhorred them*; the sins committed by them, being so abominable and detestable: their persons, though the creatures of God, were had in abhorrence by him, and this he shewed by casting them out of the land; and hereby it is suggested, that, should they, the Israelites, be guilty of the like, they also would be rejected and abhorred by him: the Targums of Onkelos and Jonathan are, "my Word abhorred them," Christ, the eternal Word, Psal. xlv. 7.

Ver. 24. *But I have said unto you, ye shall inherit the land, &c.*] Promised it unto them, as he had to their fathers, Abraham, Isaac, and Jacob, and also to them; or he had said the above things unto them, that they, observing them, might possess the land of Canaan, and continue therein, which is the sense of the Targum of Jonathan: the Jews say, that the right of inheritance belonged to them, from Shem the son of Noah, whose portion it was, and which they gather from Melchizedek being king of Salem, whom they take to be Shem; and they say, the Canaanites only dwelt in it to make it better, till they should come and inherit it: *and I will give it unto you to possess it*; in whose gift it was, and who had a right to dispose of it; and could give them a good title to it, and secure them in the possession of it: *a land that floweth with milk and honey*; abounding with all good things, with all the comforts of life, with every thing both for necessity and delight; see Exod. iii. 8. *I am the Lord your God, which have separated you from other people*; had chosen them above all people, to be a special and peculiar people to him; had distinguished them by his favours, and had given them particular laws and ordinances, to ob-

serve and walk according to them, different from all other nations, which it became them carefully to regard.

Ver. 25. *Ye shall therefore put difference between clean beasts and unclean, &c.*] The ten clean ones, as Aben Ezra observes, and all the rest that are unclean, according to the law before given, ch. xi. by using the one for food, and not the other, and so the Targum of Jonathan, ye shall separate between the beast which is fit for food, and that which is not fit for food: *and between unclean fowls and clean*; and which the same Targum interprets, what is unfit to eat and what is fit, even all that are particularly mentioned as unclean, and not fit for food, in the chapter referred to; and all the rest not excepted to as clean and fit for food, which was one way and means God made use of to separate them from other nations, and so preserve them from their idolatrous and evil works: *and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground*: that is, by eating them, contrary to the command of God, which would make them abominable in his sight; every sin or transgression of this law being so to him: *which I have separated from you as unclean*; which by law he had commanded them to abstain from the use of, as unclean, and not fit to be eaten.

Ver. 26. *And ye shall be holy unto me, &c.*] Separated from all unclean persons and things, and devoted to his service, and obedient to all his commands, and so live holy lives and conversations, according to his will, and to his honour and glory: *for I the Lord am holy*; and therefore they, his people, should be like him, and imitate him, and observe those things which are agreeable to his holy nature and will, and yield a cheerful obedience to his holy precepts: *and have severed you from other people, that ye should be mine*; which is a very forcible argument, a strong motive, and which laid them under great obligation to obedience and holiness.

Ver. 27. *A man also or a woman that hath a familiar spirit, &c.*] Or the spirit of Python or divination, see ch. xix. 31. such as the damsel had in Acts xvi. 16. a woman is here particularly mentioned, though before included in the above law; because, as Aben Ezra says, such sort of practices were more frequently committed by women; to which Maimonides¹ adds another reason, because men have a natural clemency towards the female sex, and are not easily prevailed upon to put them to death; therefore the law says, *thou shalt not suffer a witch to live*, Exod. xxii. 18. *or that is a wizard*; a knowing one, who pretends to a great deal of knowledge of things; as of lost or stolen goods, and even knowledge of things future, and imposes upon persons, and cheats them of their money they give for information: *such shall surely be put to death*; and not spared through favour and affection: the death they are to be put to follows: *they shall stone them with stones*; until they are dead; of the manner of stoning, see the note on Acts vii. 58. *their blood shall be upon them*: they are worthy of death, and they shall suffer it: this phrase following upon the former, the Jews^m gather from hence, that, wherever it is used, it is to be understood of stoning; see the note on ver. 9.

¹ Moreh Nevochim, par. s. c. 27.

^m Torat Cohanim in Yalcut in loc.

C H A P. XXI.

THIS chapter respects the priests, the sons of Aaron, and forbids their mourning for the dead, unless in some cases, ver. 1-6. or their marriage with an whore or a divorced woman, ver. 7, 8. and the daughters of any of them to commit fornication, which is made punishable with death, ver. 9. and it contains particular laws for the high-priest to observe, who was not to mourn for any, even for his parents, ver. 10, 11. nor to go out of the sanctuary, ver. 12. nor to marry any woman but a virgin, ver. 13, 14, 15. and it also directs, that none of the priests having any blemish in them should be employed in divine service, though they might eat of the holy things, ver. 16-24.

Ver. 1. *And the Lord said unto Moses, &c.* According to some Jewish writers this was said on the day the tabernacle was set up; no doubt it was delivered at the same time the above laws were given; and as care was taken for the purity and holiness of the Israelites in general, it was necessary that the priests that were concerned in a more especial manner in the service and worship of God should be holy also, and have some instructions given them to take care and keep themselves from all defilements; and particularly the Jewish writers observe, that this paragraph or section concerning the priests follows upon, and is in connexion with the law concerning such as have familiar spirits, and wizards, to teach men, that in matters of doubt and difficulty they should not have recourse to such persons, but to the priests of the Lord: *speak unto the priests, the sons of Aaron*; the priests, whether elder or younger, whether fit for service, and whether having blemishes or not; for there are some things which concern them, and these are sons, male children of Aaron, as the Targum of Jonathan, and not daughters, as Jarchi and others observe; for they were not obliged to regard the laws and rules here given: *and say unto them, there shall none be defiled for the dead among his people*; by entering into a tent or house where a dead body lay, by touching it, or by bearing it, or attending it to the grave, or by any expressions of mourning for it, see Numb. xix. 11, 14, 16. that is, for any person in common that were of his people, that were not nearly related to him, as in the cases after excepted; so it was a custom with the Romans, as we are toldⁿ, that such as were polluted by funerals might not sacrifice, which shews that priests were not allowed to attend funerals, which perhaps might be taken from hence; and so Porphyry says^o, that sacred persons and inspectors of holy things should abstain from funerals or graves, and from every filthy and mournful sight.

Ver. 2. *But for his kin that is near unto him, &c.* For such he might be defiled and mourn, or be where they were, and take care of, and attend their funerals: this clause some take to be general, of which the par-

ticulars follow, as Aben Ezra; but others take it to be the first particular excepted, and instanced in, and intends his wife; for it may be rendered, as by some, *for his flesh, or the rest of him*^p, the other part of himself, his wife, which is his other self, and one flesh with him; and so Jarchi and others observe, there is no flesh of his, but his wife; and if she is not intended here, she is not expressed elsewhere, though must be supposed, because it is allowed the priest to defile himself for other relations not so near; and it is plain from the case of Ezekiel, that a priest might mourn for his wife; he being forbid it, shews his case to be an extraordinary one, and that ordinarily it was admitted, otherwise there would have been no need of a particular prohibition of him: that is, *for his mother. and for his father, and for his son, and for his daughter, and his brother*; R. Alphes adds^q, *and his wife*; these being all near relations, and for whom natural affection would lead and oblige him to mourn, and shew a concern for their death, and to take care of their funeral. This is to be understood of common priests; for as for the high-priest, he might not mourn, or be concerned for either of these.

Ver. 3. *And for his sister a virgin, that is nigh unto him, &c.* That is, his sister by both father's and mother's side, as Aben Ezra; though, according to Gersom, his sister by his father's side, and not by his mother's side, is meant; but, according to Alphes, by his mother's side: perhaps this may signify not nearness of kin, which is expressed by being his sister, but nearness of place, for, being unmarried, she remained unto her death in her father's house: *which hath had no husband*; neither betrothed to one, for then she would have been nigh to her husband, and not her brother, and therefore he might not pollute himself for her, as Gersom observes; nor married to him, for such an one he might not defile himself, even though she might have been rejected or divorced by her husband, as the same writer says: *for her may he be defiled*; for a pure virgin that had never been betrothed nor married to a man, and had never departed from her father's house, and so had no husband to mourn for her, and take care of her funeral, and so for all the rest before mentioned; and which Jarchi says is a command, and not a bare sufferance or allowance, but what he ought and was obliged to do; and so it is related of Joseph^r, a priest, that his wife died in the evening of the sabbath, and he would not defile himself for her, and his brethren the priests obliged him, and made him defile himself against his will.

Ver. 4. *But he shall not defile himself, being a chief man among his people, &c.* Which is not to be understood of any lord or nobleman or any chief ruler or governor of the people; for the context speaks only of priests, and not of other personages; besides, such

ⁿ Servius in Virgil. *Æneid.* l. xi. ver. 3.

^o De Abſtinentia, l. 2. c. 50.

^p לֶשְׁמֵרָה *carne sua*, Pagninus, Montanus.

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^q Sopher Alphes, par. 1. fol. 410. 2.

^r T. Bab. Zebachim, fol. 90. 1.

might defile themselves, or mourn for their dead, as Abraham did for Sarah; nor of any husband for his wife, for even a priest, as has been observed, might do this for his wife, and much more a private person; nor is there any need to restrain it, as some Jewish writers do, to an adulterous wife, which a husband might not mourn for, though he might for his right and lawful wife; but there is nothing in the text, neither of an husband, nor a wife: the words are to be interpreted of a priest, and either of him as considered as a person of eminence, consequence, and importance, and so as giving a reason why he should not defile himself for the dead, because he was a principal person among his people to officiate for them in sacred things; wherefore if he did not take care that he was not defiled for the dead, which might often happen, he would be frequently hindered from doing his office for the people, which would be attended with ill consequence to them; and therefore the above cases are only excepted, as being such that rarely happened: or rather the words are to be considered as a prohibition of defiling himself for any chief⁴, or principal man, lord, ruler, or governor, among his people; even for such an one he was not to defile himself, being no relation of his: *to profane himself*: make himself unfit for sacred service, or make himself a common person; put himself upon a level with a common private man, and be no more capable of serving at the altar, or doing any part of the work of a priest, than such an one.

Ver. 5. *They shall not make baldness upon their head, &c.*] For the dead, as Jarchi, Aben Ezra, and Ben Gersom; not shave their heads, or round the corners of them, or make baldness between their eyes on that account; as those things were forbid the Israelites, so the priests also; this and what follow being superstitious customs used among the Heathens in their mournings for the dead, particularly by the Chaldeans, as Aben Ezra observes; and so by the Grecians; when Hephestion, one of Alexander's captains, died, he shaved his soldiers and himself, imitating Achilles in Homer¹; so the Egyptians, mourning for the loss of Osiris, annually shaved their heads²; and the priests of Isis, mourning for her lost son, are called by Minutius Felix³ her bald priests; see ch. xix, 27, 28. Deut. xiv. 1. *neither shall they shave off the corner of their beard*: the five corners of it; see the note on ch. xix. 27. This the Israelites in common might not do, and particularly their priests; though the Egyptian priests shaved both their heads and beards, as Herodotus⁴ relates: and so they are represented in the Table of Isis⁵: *nor make any cuttings in their flesh* either with their nails, tearing their cheeks and breasts, or with an instrument cutting their flesh in any part of their bodies, as was the custom of Heathen nations; such were made by the Egyptians in their mournings⁶; see the note on ch. xix. 28.

Ver. 6. *They shall be holy unto their God, &c.*] Sacred to his service, and wholly given up to it, and not interest themselves in things which hindered from it, or made them unfit for it; and such care becomes the

ministers of the word, who should give up themselves to it, and not entangle themselves with other affairs; they should be clean, pure, and holy, that bear the vessels of the Lord, and minister in holy things, and should set an example of purity and holiness to others: *and not profane the name of their God*; or cause it to be profaned and evil-spoken of on their account, or his service to be interrupted, and they who bore his name put upon a level with common persons through their pollutions: *for the offerings of the Lord made by fire*; the burnt-offerings, which were offered up to the Lord on the altar of burnt-offering every day, besides others on divers occasions: *and the bread of their God do they offer*; the shew-bread, which they set every week before the Lord on the shew-bread table, and the meat or bread-offering, the minchah, which they continually offered along with the sacrifices: or the word *and*, being a supplement, may be left out; and so this clause is put by way of apposition, and as interpreting the fire-offering to be the bread of their God, which being wholly burnt on the altar, and devoted to God, was his meat and food, and accepted by him, see ch. iii. 11: *therefore they shall be holy*. separate from all others, and abstain from all impurity both of flesh and spirit, from all uncleanness, moral and ceremonial; it being highly fit and proper that the bread of God should be offered by holy persons.

Ver. 7. *They shall not take a wife that is a whore, or profane, &c.*] By the former is meant a common whore, that prostitutes herself to any one through lust or for gain; and by the latter one whose chastity is violated, but either unwillingly, that has been forced and ravished, or else willingly, being enticed, persuaded, and prevailed upon, but did not make a practice of it; this seems to be the true sense of the words: but the Jewish writers understand them differently; by a *whore* they suppose is meant one that is not an Israelitish woman, that is not born of an Israelite, at least of an Israelitish woman, as proselytes or freed persons; for they say there are no whores but such, or one that lies with such persons she may not marry with; as such as are guilty of cutting off, or any of the Nethinim, or spurious persons, so Jarchi; and by a *profane* person they think is meant such as are born of those that are rejected, as the Targum of Jonathan paraphrases it; that is, that are either born of incestuous marriages, such as are forbid, ch. xviii. or that are born of those that are rejected in the priesthood, or whom a priest might not marry, as the daughter of a widow, by the high-priest, or the daughter of one divorced, by a common priest, which is the sense of Jarchi: *neither shall they take a woman put away by her husband*: which was, in these and after-times, common for any offence, when the crime of adultery was not pretended; but this always supposed something bad or amiss, and made such a woman suspected of having done an unseemly thing, therefore priests were forbidden marrying such persons: the Targum of Jonathan adds, "or by her husband's brother;" and so takes in one that has loosed the shoe, as the Jews call

¹ בעל בעמיו in principe populi sui, V. L. so Pesicte & Ben Melech in loc. & Kinchi Sopher Shorash. rad. בעל.

² Euterpe, sive, l. 2. c. 8.

³ Julian. Var. Hist. l. 7. c. 8.

⁴ Julius Firmic. de Error. Proph. p. 2.

⁵ In Octavio, p. 22. Vid. Lactant. de fals. Relig. l. 1. c. 21..

⁶ Euterpe, sive, l. 2. c. 8.

⁷ Vid. Pignorii Mems. Isaac. liter. S.

⁸ Julius Firmicus, ut supra.

her, who being left without issue, her husband's brother refused to marry her, and therefore she plucked off his shoe, and spit in his face, see Deut. xxv. 7, 8, 9. such an one a priest might not marry, according to this paraphrast, and other Jewish writers, and if he did was to be beaten^a; for he is holy unto his God; separated from common persons, and devoted to the service of God, and therefore not to be defiled with such sort of women, or to lie under any scandal or reproach through such marriages.

Ver. 8. *Thou shalt sanctify him therefore, &c.*] In thought and word, as Aben Ezra, by thinking and speaking well of him; should esteem and reckon him a holy person, being in a sacred office, and honour him as such; and do all that can be done to preserve him from unholiness and impurity, and particularly from marrying with improper and unsuitable persons, such as would bring a scandal on him and his sacred office: this seems to be spoken to Moses, and so to the civil magistrate in succession, who were not to suffer such marriages to take place in the priesthood; and were not only to persuade from it, but to exercise their authority, and oblige them to put away such wives, and if they refused, to use severity; so Jarchi, "thou shalt sanctify him, whether he will or no; if he will not put her away, beat him and chastise him until he does put her away," see Ezra ii. 62: for he offereth the bread of the Lord; meaning not the shew-bread he set in order before the Lord every week, but the various gift and sacrifices which were offered to God by him, and were acceptable to him as his food; and therefore he ought to be holy that drew nigh to God, and was employed in such service, see ver. 6: he shall be holy unto thee; in thy account and estimation, and for thy service to offer holy sacrifices, and therefore should be careful of his holiness to preserve it: for I the Lord, which sanctify you, am holy; in his nature, works, and ways, and who had separated them from all other people to be a holy people to him, and therefore they that ministered in holy things for them should be holy likewise.

Ver. 9. *And the daughter of any priest, &c.*] The Targum of Jonathan restrains it to one that is betrothed; but others, as Jarchi and Aben Ezra, whether betrothed or married; and all confess, as the former says, that the Scripture does not speak of one that is single or entirely free: but there is no exception in the text; and besides, the daughter of any man that was betrothed to a man, and guilty of the crime here spoken of, was to die, Deut. xxii. 23, 24. and therefore such a law respecting the priest's daughter would be needless; unless it can be thought that it was made merely for the sake of the different kind of death she was to be put to, and that burning was a more terrible one than stoning: if she profane herself by playing the whore; which brings scandal and disgrace on any person, and much more on any one that had the honour of being related to a person in such a sacred office, and the advantage of a more strictly religious education, and had eaten of the holy things in her father's

house; all which were aggravations of her crime, and made it the more scandalous and reproachful to her: some render it, *when she begins to play the whore*^b; as soon as ever it is discovered in her, and she is taken in it; even for the first fact she commits, she is not to be spared, but put to death: she profaneth her father: which is another aggravation of her sin; she brings him under disgrace, disparages his office, and exposes him to censure, reproach, and ridicule, as not having taken care of her education, and taught her better, and kept her under restraints; men will upbraid him with it, saying, this is a priest's daughter that has committed this lewdness; nor will say of him, as Jarchi observes, cursed be he that begat her, and cursed be he that brought her up: she shall be burnt with fire; not with hot melted lead poured down her mouth, but with faggots set about her; see the note on ch. xx. 14. no punishment is here fixed for the person that lay with her, but, according to the Jewish canons^c, he was to be strangled.

Ver. 10. *And he that is the high-priest among his brethren, &c.*] Either among his brethren, the priests, being in office above them; or among his brethren the Israelites, among and over whom he is high-priest; or, as others render it, the priest who is greater than his brethren^d, in an higher office; the Jews say^e the high-priest was to be greater than his brethren, in beauty, in strength, in wisdom, and in riches; and if he had not money enough, all the priests were to give him of theirs, every one according to his riches, until he became the richest among them all: upon whose head the anointing oil was poured; as it was poured upon Aaron at his consecration, and those that succeeded him, Exod. xxix. 7. Lev. viii. 12. and that is consecrated to put on the garments; the eight garments with which the high-priest was clothed at the time of his consecration, Lev. viii. 7, 8, 9. and in which he and his sons are said to be consecrated, Exod. xxix. 29. in order to which he was to fill his hand; as the phrase here is, that is, with the fat and right shoulder of the ram of consecration, and with the loaf of bread, and cake of oiled bread, and wafer, Exod. xxix. 29, 23, 24. in all which he was a type of Christ, the great High-priest, as he is often called, who is greater than his brethren in all the above things, the high-priest exceeded his brethren, except in worldly riches; and yet the earth also is his, and the fulness thereof, as well as he is fairer than the children of men, stronger than the strong man armed, and the treasures of wisdom and knowledge are hid in him; he is anointed also with the oil of gladness above his fellows; and all his garments smell of myrrh, aloes, and cassia, and is consecrated an high-priest for evermore: of the high-priest it is said, he shall not uncover his head; that is, on account of the dead; not take off his mitre, or in any such way express mourning for the dead; or shall not nourish his hair or let it grow, as the Targums of Onkelos and Jonathan; and so Jarchi interprets it, he shall not let the hair grow for mourning; and what is nourishing of the hair? when it is let grow more than

^a Misn. Maccot, c. 3. sect. 1.

^b תחיל לזנות כי עם ערפי fornicari, Pagninus, Montanus; so Targum version.

^c Misn. Sanhedrin, c. 10. sect. 1. Maimon. Issure Bial, c. 1. sect. 6.

^d So Pagninus, Ainsworth, and others.

^e T. Bab. Yoma, fol. 18. 1. Horayot, fol. 9. 1. Cholin, fol. 134. 2. Maimon. Cele Hamikdash, c. 5. sect. 1. & in Misn. Yoma, c. 1. sect. 4. & Bartenora in ib.

thirty days: *nor rend his clothes*: that is, on the same account, and therefore Jonathan adds, in the hour of distress, or mourning for the dead; otherwise, in case of blasphemy, he might rend his clothes, see Matt. xxvi. 65. and indeed, according to the Jewish canons, he might rend his clothes in mourning, only in a different manner from common priests; for so they say^f, "he may not rend for the dead, as other priests," as it is said: *nor rend his clothes*; and if he rends he is to be beaten, but he may rend below over-against (or near) his feet; and so in the Misnah^g, an high-priest rends below, and a common priest above; see the note on ch. x. vi.

Ver. 11. *Neither shall he go in to any dead body, &c.*] That is, into a tent or house where any dead body lies, as Jarchi and Aben Ezra interpret it, for whoever went into such a place were unclean seven days; and so long therefore an high-priest, should he enter there, would be prevented doing the duty of his office, see Numb. xix. 14. this was aped and followed by the Heathens in after-times; so among the Romans, the *Flamen Dialis*, or high-priest of Jupiter, might not go into a place where a dead body was burnt or buried, nor touch any^h; and it was a custom with them, as Serviusⁱ tells us, to put a branch of cypress at the door of a house where a dead body was, that an high-priest might not enter through ignorance, and be defiled: *nor defile himself for his father, or for his mother*: by entering into the tent or house where they lay dead, or by touching them, or attending the funeral of them, or by concerning himself about it; and there was no need to mention his son or his daughter, his brother or his sister; for if he was not to defile himself for any of his parents, much less for any of those which are excepted in the case of a common priest, ver. 2, 3. the Jews do indeed make one exception: in the case of an high-priest, and that is, that if he meets with a dead body in the way, he was obliged to defile himself for it and bury it^k; and so among the Romans, though it was a crime for an high-priest to look upon a dead body, yet it was reckoned a greater, if, when he saw it, he left it unburied^l.

Ver. 12. *Neither shall he go out of the sanctuary, &c.*] In the time of service, upon any occasion whatever; otherwise, when there was a necessity for it, he might go out from thence, though this was rarely done, and only in the night-time: Maimonides^m says he had a house prepared for him in the sanctuary, called the chamber of the high-priest; and it was his honour and his glory to remain in the sanctuary all the day, and he did not go out, except to his own house, and that only in the night, or an hour or two in the day; and his house was in Jerusalem, and from thence he never removed: but this law respects him only in the case of his dead; as when any news was brought him of the death of his father, or of his mother, if in his service, he was not to quit it on any account; for we are

toldⁿ, that an high-priest might offer when mourning, though he might not eat in such a circumstance, whereas a common priest might neither offer nor eat; nor might an high-priest go out of the sanctuary on such an occasion, if he was not in service, as to follow the dead corpse or bier, as Jarchi and Aben Ezra interpret it; at least, he was to go no further than the gate of the city; though even this is not allowed by others, who say^o, if the dead were his, he might not go out after it; he might not go out of the door of his house, nor out of the sanctuary, and all the people were to come and comfort him at his own house: *nor profane the sanctuary of his God*; by deserting the service of it, on any account, and particularly on account of the dead, by departing from it to go after them, and by entering into it again before the time, when so defiled: *for the crown of the anointing oil of his God is upon him*; the anointing oil, which was a crown of glory, and gave him a superior dignity to others, which it became him to be careful not to debase by any of the above things: *or the crown and the anointing oil*, so some^p supply the word *and*; both the golden plate or the holy crown, as it is sometimes called, and the anointing oil were upon him, which shewed him to be a very dignified person, a sort of king as well as a priest, and so a type of Christ, who is a priest upon his throne, Zech. vi. 13. *I am the Lord*: whose high-priest he is, and who command him all these things, and expect to be obeyed in them.

Ver. 13. *And he shall take a wife in her virginity.*] One, and not two, or more, as Ben Gersom observes; and so Maimonides says^q, an high-priest might never take two women together; for it is said, *a wife, or woman*, one, and not two; and so it is explained in the Talmud^r; for though polygamy was practised by the Israelites, and even by the common priests, yet these writers suppose it was by no means allowed to an high-priest: among the Egyptians, though they took as many wives as they pleased, their priests married but one^s; and so a minister of the New Testament is to be the husband of one wife, 1 Tim. iii. 2. and this wife the high-priest was to take was to be a *virgin*, one that not only had never known a man, but that was never betrothed to any; yea, according to the Talmudists^t, who was not quite ripe for marriage, or the time of her puberty not fully completed, which was the age of twelve years; within, or somewhat before that time, the high-priest was to marry her, that it might be out of all doubt that she was a pure virgin; since it is said, *in her virginity*, within the time of her puberty, before it was quite up; this, by many, is thought to be an emblem of Christ and his church; as he was typified by the high-priest, so the church by the virgin he married, which is espoused to Christ as a chaste virgin, 2 Cor. xi. 2.

Ver. 14. *A widow, &c.*] The high-priest might not marry, whether the widow of a priest or of an Israel-

^f Maimon. Cele Hamikdash, c. 5. sect. 6.

^g Horayot, c. 3. sect. 5.

^h Massurius Sabinus, apud A. Gell. Noct. Attic. l. 10. c. 15.

ⁱ In Virgil. Æneid. l. 3. ver. 64. atraque cupresso.

^j Maimon. Hilchot Ebel, c. 3. sect. 8.

^k Servius in Virgil. Æneid. l. 6. ad ver. præcipue pius Æneas, &c.

^l Cele Hamikdash, c. 5. sect. 7.

^m Misn. Horayot, c. 3. sect. 5.

ⁿ Maimon. Cele Hamikdash, c. 5. sect. 5, 6. Vid. Misn. Sanbedria, c. 2. sect. 1.

^o So Junius & Tremellius, Piscator, &c.

^p Hilchot Issure Biah, c. 17. sect. 13.

^q T. Bab. Yebamot, fol. 59. l.

^r Diodor. Sicul. l. 1. p. 72.

^s T. Bab. Yebamot, ibid. Maimon. ut supra.

^t T. Bab. Yebamot, ibid. Maimon. ut supra.

ite, as Aben Ezra, that is, of any Israelite that was not of the priesthood; and this, whether a widow after espousals, or after marriage, as runs the Jewish canon¹; the meaning is, that if she was betrothed to a man, and that man died before he married her, and so was a virgin; yet being betrothed to him was reckoned as his widow; and such an one the high-priest might not marry, any more than one that had been left a widow, having being married: though, according to the same constitutions, if he had betrothed a widow, and after that was appointed an high-priest, he might marry her, and an instance of it is given in Joshua the son of Gamla: and in the same it is observed, that an high-priest, when his brother dies, must suffer his shoe to be plucked off, and not marry his brother's widow; which, in other cases, when there was no issue, was required: *or a divorced woman*; whether by a priest, or a common Israelite; and indeed, if a common priest might not marry such a person, much less an high-priest: *or profane* any one born of those that were not fit for priests to marry, as the Targum of Jonathan and Jarchi; see the note on ver. 7. *or an harlot*: a common prostitute: *those shall he not take*: any one either of them, to be his wife; which are forbid in order to maintain the dignity of his office, and a reverence of it: there seems to be a gradation in these instances, he might not marry a widow, which was forbidden no other man; and if not such an one, much less a divorced woman, still less a profane person, and least of all an harlot; *but he shall take a virgin of his own people to wife*; which phrase, *of his own people*, did not limit him to his own tribe, and to the fraternity of priests in it, as if he was to marry only in it, or the daughter of a priest; for the priests and Levites being scattered in the several tribes, and having no inheritances in them, were not restrained from marrying into other tribes, as the rest of the tribes were; and so an high-priest sometimes married into another tribe, though he took care not to debase himself, by marrying into a mean family: so Jehoiada, the high-priest, married Jehoshabab, the daughter of King Jehoram, 2 Chron. xxii. 11. but by this law he was forbid to marry a virgin of another nation, even though a proselytess and one that was made free, as Gersom observes; a captive virgin, and one that was become a Jewess, as Aben Ezra says, he was not allowed to marry.

Ver. 15. *Neither shall he profane his seed among his people, &c.*] By marrying any such persons, whereby his children, born of them, would lie under disgrace, and be unfit to succeed him in the priesthood, or by marrying among mean persons, or by marrying them to such as were unlawful, and would be a disparagement to them: *for I the Lord do sanctify him*; separate him from all others, to the high and sacred office of the high-priesthood, and am concerned for his honour and holiness; and therefore it became him to observe these laws and rules, and abstain from such disagreeable marriages.

Ver. 16. *And the Lord spake unto Moses, &c.*] After

he had spoken to him of the holiness of the priests, that they should not defile themselves, neither with the dead nor with impure marriages, he proceeded to add some things concerning blemishes in their bodies, which rendered them unfit for the service: *saying*; as follows.

Ver. 17. *Speak unto Aaron, saying, &c.*] Who being the high-priest, it was incumbent on him, at least at this time, to see that the laws and rules relating to the priesthood were observed; and particularly to examine carefully who were and who were not to be admitted to serve in it: *whosoever he be of thy seed in their generations*; or, *a man of thy seed*², for this only respected his male seed, females of his seed had no concern in the following laws; but his sons, in all successive ages and generations, to the coming of the Messiah, had, whether high-priests or common priests: *that hath any blemish*; in any part of his body, particularly such as are after mentioned: *let him not approach to offer the bread of his God*; neither go into the holy place, to set the shew-bread in order there, nor to offer any sacrifice upon the altar; so Josephus³ explains this law; that a priest should be perfect, and if he laboured under any defect, should not ascend the altar, nor enter into the temple: this was imitated by the Heathens: Romulus ordered that such as were weak and feeble in any part of the body should not be made priests⁴: the Jewish priests were types of Christ, who is holy, harmless, without spot and blemish; and through whose blood and righteousness all who are made priests by him are unblamable, without spot or wrinkle, or any such thing; and a Gospel minister, bishop, or pastor, ought to be unblemished in his life and conversation, Tit. i. 6, 7. and there are some who think that the blemishes of the mind and of the life are rather here meant than those of the body.

Ver. 18. *For whatsoever man he be that hath a blemish, &c.*] Let him be otherwise ever so well qualified for his office, as with respect to his parentage, against which no objection lies; or, as to his character and abilities, being a man of knowledge and of good manners; and whether these blemishes be, as the Jews⁵ call them, fixed, settled ones, which have attended them ever since they were born, and are likely to attend them as long as they live; or are transient ones, only for the present, and perhaps, in a short time, will be removed; yet it matters not, while these blemishes are on them, *he shall not approach*; to the altar to offer sacrifice, or do any part of the priestly office, for this phrase is expressive of a sacerdotal act: the particular blemishes unfitting a man for such service follow: *a blind man, or a lame*. that is blind of one eye, or of both; and is lame of one leg, or of both: *or he that hath a flat nose*: which Jarchi explains, whose nose is sunk between his two eyes, whose nose is short, and crooked, or mutilated: *or any thing superfluous*; more members than usual, as six fingers on an hand, or two gristles in an ear, as Ben Gersom; or whose members are not proportionate, as one eye

¹ Misn. Yebamot, c. 6. sect. 4.

² מִשְׁפַּחַתְּךָ אִישׁ מִשְׁפַּחַתְּךָ vir de semine tuo, Pagninus, Montanus, &c.

³ Antiqu. l. 3. c. 12. sect. 9.

⁴ Pompon. Let. de Sacerdot. c. 6. de Vestibus.

⁵ Misn. Zebachim, c. 12. sect. 1. & Becorot, c. 7. sect. 1.

large and the other small, or one thigh or leg longer than the other, so Jarchi; the Targum of Jonathan is, "whose thigh (or thigh-bone) is out of joint;" and so a man draws his foot after him, which is the sense of the Rabbins, as observed by Kimchi^c, and Ben Melech from him; and so such are not fit to be called the priests of the Lord, and much less ministers of his word, who are blind as to the knowledge of divine and spiritual things, and walk not as becomes the Gospel of Christ; or halt between two opinions, or savour not the things of God, and lay not aside all superfluity of naughtiness.

Ver. 19. *Or a man that is broken-footed or broken-handed, &c.*] That has any of the bones or joints in his hands and feet broke, or when they are distorted, and he is club-footed, or his fingers crooked and clustered together; and such a man could not be fit to ascend the altar, and lay the sacrifice in order upon it; and may be an emblem of such as are awkward or disorderly in their walk and conversation, and to every good work and action unfit, and so unmeet for their master's use.

Ver. 20. *Or crook-backed, &c.*] That has a protuberance, or bunch upon his back, one that we commonly call *hunch-backed*; the Targums of Jonathan and Jerusalem paraphrase it, "whose eyebrows lying cover his eyes;" and so Jarchi interprets it, the hair of whose eyebrows is long and lying; and so other Jewish writers understand it of some deformity about the eyes, the hair of the eyebrows being thick and heavy over them, and so hinder the sight, at least it makes the person not so sightly and graceful; it is said^b, he that hath no eyebrows, or but one eyebrow, is the *Gibben* (the word here used) spoken of in the law, Lev. xxi. 20): or a *dwarf*; one of a small stature, as Aben Ezra, as generally hunch-backed persons are, and so unfit to attend the altar, being scarce able to reach up to it, and do the business of it, as well as must make a very mean appearance; but the above Targums understand this also of some blemish about the eyes, paraphrasing it "or he that has no hair on his eyebrows," just the reverse of the former; Jarchi seems to understand it of a thin small film upon the eye; though something of that kind seems to be intended in the next clause: *or that hath a blemish in his eye*: a mixture, a confusion, or rather a suffusion in it, as the above Targum; in which, as one of them says, the white is mixed with the black, and with which agrees what is said in the Misnah^e, where it is asked, what is the confusion or suffusion? the white which spreads in the iris, and enters into the black of the eye; it seems^f to be a white speck in the pupil of the eye, and so Jarchi, Kimchi^d, and others interpret it: *or be scurvy or scabbed*; both these were kinds of ulcers, according to the Jewish writers, particularly Jarchi, who says of the first, that it is a dry scab within and without; and of the other, that it is the Egyptian scab, which is moist without and dry within; and so the Targum of Jonathan: *or hath his stones broken*: this is differently interpreted in the

Misnah^e, and by other Jewish writers; some say it signifies one that has no testicles, or only one; so the Septuagint and the Jerusalem Targum: others, whose testicles are broken or bruised, so Jarchi: or are inflated, so Akiba, Aben Ezra, and the Targum of Jonathan; some understand it of an *hernia* or rupture, when a man is burstened: all which may in a moral and mystical sense signify either some defect in the understanding, or vices in the heart or life, which render unfit for public service in the sanctuary.

Ver. 21. *No man that hath a blemish, of the seed of Aaron the priest, &c.*] Whether an high-priest or a common priest that has on him any one of the above blemishes; and which the Jewish writers^f make to amount to the number of 140, and which they reckon, so many in one part of the body and so many in another, till they make up the said number; and whoever had any might not come nigh to offer up the sacrifices of the Lord made by fire; the burnt-offerings on the altar, to which he might not approach, and the meat-offerings, and the fat, and the incense: *he hath a blemish*; in one part of him or another; and though but one, *he shall not come nigh to offer the bread of his God*: this is repeated for the confirmation of it, and to shew how determined the Lord was in this matter; and how much he should resent it in any that should be found guilty of the breach of those rules, and so it is designed to deter from attempting it.

Ver. 22. *He shall eat the bread of his God, &c.*] That part of the sacrifices which was appropriated by the Lord to the priests, for the maintenance of them and their families; for though their natural infirmities disqualified them for service, yet they did not become hereby impure, either in a moral nor ceremonial sense, and might eat of the sacrifices, which impure persons might not; and so the tradition is, blemished persons, whether their blemishes are fixed or transient, may divide and eat, but not offer^g; these being priests, and having no inheritance, nor any way of getting their livelihood, provision is made for them that they might not perish through their defects in nature, which were not voluntary and brought upon them by themselves, but by the providence of God; and such were allowed to eat both of the most holy and of the holy; there were things the priests eat of, which were most holy, as what remained of the meat-offerings, and of the sin-offerings, and of the trespass-offerings, which only the males of the priest's family might eat of, and that only in the holy place; and there were others less holy, the lighter holy things, as the Jews call them, as the wave-bread, and heave-shoulder, and the tithes and first-fruits, which were eaten of by all in their families, their daughters as well as their sons, and in their own houses; now of each of these might the blemished priests eat; see Numb. xviii. 9, 10, &c.

Ver. 23. *Only he shall not go into the vail, &c.*] So far as to the vail, which divided between the holy and the holy of holies; that is, he shall not go into the holy place which was before the vail; not to set the shew-bread upon the table there, nor to light and

^a Sopher Shorash, rad. שרע.

^b Bechorot, c. 7. sect. 2.

^c Ib. c. 6. sect. 2.

^d Ut supra, rad. בלל.

^e Bechorot, c. 7. sect. 5.

^f Maimon. Biath Hamikdash, c. 8. sect. 17.

^g Misn. Zebachim, c. 12. sect. 1.

trim the lamps in the candlestick, nor to offer incense on the altar of incense, which stood in it: some render it *within the veil*^b, where only the high-priest might enter once a year; but if he had any blemish on him he might not, nor might such an one be an high-priest; Aben Ezra seems to have some respect to this in his note, "to the veil he shall not come, that he may be "an high-priest:" *nor come nigh unto the altar*; as not to the altar of incense in the holy place, so neither to the altar of burnt-offering in the court of the tabernacle, that is, so as to officiate there: but though they might not be employed in such sacred service, the Jews in later times have found business for them to employ them in, and that was worming the wood, or searching the wood for worms, which was used in the burning of the sacrifices; for we are toldⁱ, that at the north-east corner (of the court of the women) was the wood-room, where the priests that had blemishes wormed the wood; and whatsoever wood in which a worm was found, was rejected from being laid upon the altar: the reason why he might not go into either place before mentioned is repeated, *because he hath a blemish*: either fixed or transient; one of those particularly expressed, or any other; for the Jews suppose there are others implied besides those expressed, which disqualified for service: *that he profane not my sanctuaries*; if an high-priest, the holy of holies, if a common priest, the holy place, and the court of the tabernacle: *for I the Lord do sanctify them*; the veil, to which blemished priests might not go: and the altar,

to which they might not come nigh: or rather, the sanctuaries or holy places, where they might not officiate, which God had separated and devoted for sacred uses, and were not to be defiled by any; though Ben Gersom observes, that this has no respect to the sanctuary, for if it had it would have been said, *I am the Lord, that sanctify it*; but since a plural word is used before, I see not but that with great propriety it is expressed, and with reference thereunto, *sanctify them*; which he would have understood of holy things, but what he means is not easy to say, unless the holy things such persons might eat of, ver. 22. which is far fetched.

Ver. 24. *And Moses told it to Aaron, and to his sons, &c.*] What God had said to him concerning the priests defiling themselves for the dead, both common priests and high-priest, and concerning their marriages and their blemishes; that they might be careful not to transgress the laws and rules given them concerning those things: *and to all the children of Israel*; to the heads of the tribes, and elders of the people, and by them to the whole, that they might know who were fit, and who not, to put their sacrifice into their hands, to offer for them: Jarchi thinks this was to warn the sanhedrim concerning the priests, whose business it was to examine and judge who were fit for service and who not; for so we are told^k, that in the chamber Gazith, or of hewn stone, the great sanhedrim of Israel sat and judged the priests, and rejected some and received others.

C H A P. XXII.

IN this chapter several laws are delivered out, forbidding the priests to eat of holy things, when in any uncleanness, or at any time what dies of itself, or is torn of beasts, ver. 1—9. also shewing who belonging to the priests might or might not eat of the holy things, ver. 10—16. and others requiring that whatever offerings were brought by the children of Israel, they should be perfect and without blemish, ver. 17—25. and also declaring what age a creature should be of when sacrificed, and the time when thank-offerings were to be eaten, ver. 26—30. concluding with an exhortation to observe the commands of God, and sanctify him, and not profane his name, ver. 31, 32, 33.

Ver. 1. *And the Lord spake unto Moses, &c.*] Immediately after he had spoken concerning blemishes in priests, and in a continued discourse signifying, that though priests that had blemishes might eat of the holy things, yet neither they, nor even such who had not any, if they were under legal impurity, might eat of them: *saying* as follows.

Ver. 2. *Speak unto Aaron and to his sons, &c.*] The priests: the children of Israel or the common people are not mentioned, as having no concern in the following laws about eating holy things: *that they separate themselves from the holy things of the children of Israel* both from offering their lawful sacrifices, which was

the business of their office when pure, and chiefly from eating that part of them which was their due, and was allowed them; neither of these they were to do, particularly the latter, when they were in any uncleanness, as the following words shew: *and that they profane not my holy name* in those things *which they hallow unto me*; which the children of Israel set apart and devoted to his service; which they would do, by eating their part of them when unclean, and thereby shew little reverence to that holy name to which they were devoted; or which the priests themselves sanctified, by offering them to him; for Jarchi says, this takes in the holiness of the priests themselves; but the former seems best, and is confirmed in the next verse: *I am the Lord*; who is holy himself, and whose holy things these are, and will be sanctified by those that draw nigh unto him.

Ver. 3. *Whosoever* he be of *all your seed among your generations, &c.*] Whether male or female, in all succeeding ages, as long as the ceremonial law lasted; for females as well as males of the families of the priests ate of the holy things, provided they had no uncleanness on them, but if they had, they might not: *that goeth unto the holy things, which the children of Israel hallow unto the Lord*: that approaches to any of the sacrifices which the children of Israel have devoted

^a חֲרֵצְתָּ אֶל הַפְּרִיטָה, V. L.

ⁱ Misn. Middot, c. 2. sect. 5.

^k Misn. Middot, c. 5. sect. 3.

to the Lord, either to offer them, or even to touch them, and particularly to eat of them; and so Jarchi and Ben Gersom observe, that this going or drawing near is no other than eating; for touching only, a man was not guilty of cutting off: *having his uncleanness upon him*; through a leprosy, or running issue, or to touching any unclean person or thing, as the following words explain it: *that soul shall be cut off from my presence*; excluded from the sanctuary, and the service of it, where the presence of God was; or be removed out of the world by death, either by the civil magistrate, or by the hand of God, by an immediate death, by the pestilence, as the Targum of Jonathan: *I am the Lord*, that will avenge the breach of such a law, able to inflict such punishment, and faithful to accomplish every word of his, whether in a way of threatening or promise.

Ver. 4. *What man soever of the seed of Aaron is a leper, &c.*] A young, or an old man, as the Targum of Jonathan, and indeed man or woman; for the wives and daughters of the priests, if in this, and other circumstances following, might not eat of the holy things until cleansed, who otherwise might, see ch. xiii. 2. Numb. xviii. 13: *or hath a running issue*; a gonorrhœa, whether man or woman, ch. xv. 2, 25: *he shall not eat of the holy things until he be clean*; he might eat of the tithes, but not of the wave-breast, or heave-shoulder: *and whoso toucheth any that is unclean by the dead*; not only that touched the dead, which made unclean, but that touched any person or thing that was made unclean by it: *or a man whose seed goeth from him*; involuntarily when asleep, in a dream, and through a lustful imagination, ch. xv. 16.

Ver. 5. *Or whosoever toucheth any creeping thing, whereby he may be made unclean, &c.*] Jarchi thinks this respects the measure or quantity of what is touched, as if but the quantity of a lentile or small pea, see ch. xi. 31—38: *or a man of whom he may take uncleanness, whatsoever uncleanness he hath*: as of a leper, a profluvius, or a dead man; Jarchi interprets it of the latter, and of the quantity which defiles, which is that of an olive; who also observes, that the phrase, *whosoever uncleanness*, includes touching a profluvius man or woman, a menstuous woman, and a lying-in woman.

Ver. 6. *The soul which hath touched any such shall be unclean until even, &c.*] Which is the time fixed by the several laws for such uncleannesses, see ch. xi. 31. and xv. 5, 7, 16: *and shall not eat of the holy things, unless he wash his flesh with water*; in forty scahs of water, as the Targum of Jonathan; yea, when the evening is come, he may not eat of the heave or wave offerings, until he has dipped himself all over in water; nor should any eat of the Lord's supper under the New Testament, but such as are first baptized in water.

Ver. 7. *And when the sun is down he shall be clean, &c.*] Having washed himself in water, otherwise not, though the sun may be set: *and shall afterwards eat of the holy things*; the families of the priests lived upon: *because it is his food* his common food, his ordinary diet, that by which he subsists, having nothing else to live upon; this being the ordination of God, that he which ministered about holy things should live on them; and these being his only substance, in com-

passion to him they were detained from him no longer than the evening; and this was done, to make him careful how he defiled himself, since thereby he was debarred of his ordinary meals.

Ver. 8. *That which dieth of itself, or is torn with beasts, &c.*] Whether fowls or beasts, and even clean ones, which, had they been killed in a proper manner, were fit to eat, but dying of themselves, or torn to pieces by other birds or beasts of prey, might not, see Ezck. xlv. 31: *he shall not eat, to defile himself therewith*; being impure food, at least in a ceremonial sense, and not fit to be eaten; these things were forbid a common Israelite, and much less might a priest eat of them, see ch. xvii. 15: *I am the Lord*; who enjoin this, and expect to be obeyed.

Ver. 9. *They shall therefore keep mine ordinance, &c.*] The observance of my word, as the Targums of Onkelos and Jonathan, of his word of command; either respecting the not eating of such creatures that died of themselves, or were torn by beasts; or else the not eating holy things in uncleanness, so Jarchi and Gersom; but Aben Ezra thinks the sanctuary is referred to, which was to be kept by the priests, and which seems to agree with what follows: *lest they bear sin for it*; the sanctuary, by neglecting it, and so be charged with the guilt of sin, and be obliged to bear the punishment of it: *and die therefore if they profane it*; by going into it in their uncleanness, and eating of the most holy things there when in such circumstances, and die by the hand of God, as Jarchi and Ben Gersom interpret it, as Nadab and Abihu did, and even in like manner, by fire; and so the Targum of Jonathan, "lest they die by flaming fire:" *I the Lord do sanctify them*; the priests, who were separated from others, and devoted to his service, and therefore ought to be holy; or the holy things separated for the use of the priests, but not to be eaten in their uncleanness; the Arabic version renders it, *do sanctify that*, the sanctuary, and therefore it should not be profaned, but be kept pure and holy.

Ver. 10. *There shall no stranger eat of the holy thing, &c.*] Any one of the holy things, as the heave-shoulder, wave-breast, &c. by a *stranger* is not meant one of another nation; though indeed all such were called strangers, and might not eat of these things, Eph. ii. 12. but one that was not of the family of a priest, though he might be an Israelite, and even a Levite; any one that was not of the seed of Aaron, as Aben Ezra; any common man or laic, as the Targums of Onkelos and Jonathan, excepting those after mentioned: *a sojourner of the priests, or an hired servant, shall not eat of the holy thing*: by the former is not intended an Heathen, a proselyte of the gate, one that has renounced idolatry, and so permitted to live among the Israelites, but uncircumcised, who is often understood by one that sojourneth in the gate, but here an Israelitish sojourner; and so the Targum of Jonathan expressly has it, "a son of an Israelite, who is a sojourner of the priests;" not that is a guest for a short time, or a boarder with him; for if he may not eat of the holy things, what must he live on whilst with him? but one that dwells in some part of his house: and by the latter is meant any one that is hired by the day, or week, or year, and when the time is expired is

at his liberty; though the Jewish writers commonly, and particularly Jarchi, interpret the sojourner of the servant that has his ear bored, and is bought with money, until the year of jubilee, and serves for ever; and the hiring of one that is purchased for years, and goes out in the sixth year; but the above objection will lie against these.

Ver. 11. *But if the priest buy any soul with his money, he shall eat of it, &c.*] Whether any of his own nation, who sometimes, when become poor, were obliged to sell themselves; or a stranger, as the Targum of Jonathan; or one of another nation, a Canaanitish servant, as Jarchi. Now these being his own purchase, and always to abide with him, became part of his family, and so might eat of the provisions of it; and it is from hence the Jews collect, as Jarchi and Gersom, that his wife might eat of the holy things, because bought with his money; but there is a better reason to be given for that, for of whatever family she was before, whether of the priests or not, by marriage she became a part, yea, a principal of his family, being one flesh with him, bearing the same name, and entitled to all the privileges of his house. This is extended by some Jewish writers¹ to cattle, for by any soul they understood also the soul of a beast, which being bought by the priest's money, might eat of the offerings of the tithes: and he that is born in his house; they shall eat of his meat; whether male or female, as Aben Ezra; these are children of handmaids, as Jarchi, that were bought with his money; and these children being born of them, became his property, and part of his family, and so had a right to the provisions of his house. All this may teach us, that the holy ordinances of the Gospel are not to be administered to strangers, persons destitute of the grace of God, nor to such as are not of the family or church of God, but to such as are bought and redeemed with the blood of Christ, the high-priest, and are born again of his spirit and grace.

Ver. 12. *If the priest's daughter also be married to a stranger, &c.*] Not to an Heathen, but to any Israelite, that is, a common man, or a layman, as the Targums of Onkelos and Jonathan, one that is not a priest; but is married either to a Levite, or an Israelite, as Jarchi: she may not eat of an offering of the holy things; the heave-shoulder or wave-breast, &c. being removed into another family by marriage, she is not reckoned of her father's family, and so had no more a right to eat of the holy things.

Ver. 13. *But if the priest's daughter be a widow or divorced, &c.*] If her husband be dead, or if living, and she is put away by him, whether a Levite, or an Israelite: and have no child; by him, as the Targum of Jonathan and Jarchi add, nor is with-child by him: and is returned to her father's house, as in her youth, she shall eat of her father's meat; not of all, or any part, only of some, of the heave-offering, but not of the shoulder or breast, which is the tradition of the wise men, as Maimonides² relates. There are two cases in this affair excepted by them, which they suppose are implied in this clause; the one is, if she is detained and reserved

for her husband's brother, according to the law in Deut. xxv. 5. she being without children; and so the Targum of Jonathan adds, "and is not kept or reserved for her husband's brother," which is implied by her being returned to her father's house; and the other is, if she is with-child; for though she had no children by her husband, yet if she is pregnant, that made her unlawful to eat of the holy things; for then she is not as in her youth". The Jewish canon concerning such a person runs thus³; the daughter of a priest, married to an Israelite, may not eat of the heave-offering; if he dies, and she has a son by him, she may not eat of the heave-offering; if she is married to a Levite, she may eat of the tithes; if he dies, and she has a son by him, she may eat of the tithes; if she is married to a priest, she may eat of the heave-offering; if he dies, and she has a son by him, she may eat of the heave-offering; if her son by the priest dies, she may not eat of the heave-offering; if her son by the Levite dies, she may not eat of the tithes; if her son by an Israelite, she may return to her father's house, as it is said Lev. xxii. 13: but there shall no stranger eat thereof; as not any one of another nation, so not any one of another family beside the priest's, no, not the son of a priest's daughter by an Israelite, which some think is principally intended; and so Aben Ezra remarks this is said of a son, if she had any, and upon whose account she herself might not eat.

Ver. 14. *And if a man eat of the holy thing unwittingly, &c.*] Either not knowing that it is an holy thing, or the heave-offering, or any thing of that kind; or else is ignorant of the punishment of such an action, as Gersom observes; and this is to be understood of any man that was not a priest, or was not of the priest's family, even any common Israelite; so the Targum of Jonathan, a man of Israel, or an Israelite, one of the common people: then he shall put a fifth part thereof unto it; a fifth part of the value of what he has eaten, to an equivalent for the whole, that is, he shall pay the full value for what he has eaten, and a fifth part besides: and shall give it to the priest with the holy thing; the meaning is, that he shall give the fifth part to the priest, with the equivalent for what he has eaten; for he could not give the holy thing itself, but a compensation for it; according to Gersom, he was to give the principal to the priest, whose the holy thing was he ate of, and the fifth part he might give to what priest he would. The Jewish canon, concerning this matter, runs thus; he that ignorantly eats the heave-offering pays the principal, and the fifth part; and the same, either he that eats, or drinks, or anoints; and whether the heave-offering be clean or unclean, he pays the fifth, and the fifth of the fifth; and he does not pay the heave-offering but of common things, rightly ordered, and they become an heave-offering, and the compensation of it; and if the priest would forgive, he may not.

Ver. 15. *And they shall not profane the holy things of the children of Israel, which they offer unto the Lord.*] By causing or suffering strangers to eat of them; so

¹ Misn. Trumot, c. 11. sect. 9. & Maimon. & Bartenora in ib. Hilchot Trumot, c. 6. sect. 1.

² In Misn. Yebamot, c. 9. sect. 6.

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³ Misn. Yebamot, c. 7. sect. 4. & Bartenora in ib.

⁴ Misn. Yebamot, c. 9. sect. 6.

⁵ Misn. Trumot, c. 6. sect. 1.

Jarchi, referring the words to the priests, who should be careful that strangers ate not of sacred things; or by the strangers themselves eating them, whereby they were profaned and used as common things.

Ver. 16. *Or suffer them to bear the iniquity of trespass, &c.*] The punishment of sin: either the strangers, when they eat their holy things; the holy things belonging to the priests, which they permitting them to do, suffer them to be liable to the punishment incurred thereby, or else the priests themselves; so the Septuagint version renders the word *themselves*; and in like manner Jarchi interprets it; and then the sense may be, according to the Targums of Jonathan and Onkelos, that the priests shall bear the punishment of their sins, "when they shall eat the holy things in "uncleanness," which is what is forbidden them in the former part of the chapter; but this seems to be too remote; rather the former sense is best: *for I the Lord do sanctify them*; both the priests, to whom the holy things belong, and the holy things for their use, and the use of their families, and them only.

Ver. 17. *And the Lord spake unto Moses, &c.*] At the same time; for having said many things concerning the holiness of priests, whose business it was to offer sacrifices, he adds various things concerning the nature, condition, and circumstances of the sacrifices they were to offer: *saying*, as follows.

Ver. 18. *Speak unto Aaron, and to his sons, &c.*] The priests, whose work it was to offer sacrifices, and therefore it behoved them to know what kind and sort were to be offered by them, when brought to them: *and unto all the children of Israel*: who were to bring the sacrifices, and for whom they were to be offered, and therefore should be acquainted with the nature and kind of what would be acceptable to God, and what not: *whatsoever he be of the house of Israel*; this phrase includes women and servants, and even Gentiles, as say the Jewish writers[†], who may vow vows, and make voluntary gifts, as well as the Israelites: *or of the strangers in Israel*: those of other nations that dwell there, either proselytes of the gate, or proselytes of righteousness, so Ben Gersom; and Aben Ezra observes, that the text speaks of the stranger, because there is some reason in the vows and free-will offerings of an Israelite and stranger, as follows: *that will offer his oblation for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt-offering*; the wise men, as Aben Ezra observes, distinguish between a vow and a free-will offering; every vow is a free-will offering, but every free-will offering is not a vow; and though these were both of them sorts of peace-offerings, yet they were not received from Gentiles under that notion, but as burnt-offerings, because they were offered in devotion to God, and not to be eaten by Israelites; so Maimonides[‡] says, they don't receive from Gentiles but burnt-offerings only, as it is said Lev. xxii. 25. *neither from a stranger's hand, &c.* even burnt-offerings of fowls they receive from a Gentile, though he be an idolater; but they don't receive of them peace-offerings, nor meat offerings, nor sin-offerings, nor trespass-offer-

ings; and so burnt-offerings, which don't come by way of a vow, or a free-will offering, they don't receive from Gentiles, as the burnt-offering of a lying-in woman, and the like unto it; a Gentile that brings peace-offerings, they offer them as burnt-offerings, because the heart of the Gentile is towards heaven.

Ver. 19. *Ye shall offer at your own will, &c.*] For vows and free-will offerings were at their own option, and depended on their own will and pleasure, and when offered should be with a willing mind, and from their whole heart: *or for good will to you*; as the Targums of Onkelos and Jonathan; or for gracious acceptance, that is, that they might be well-pleasing to God, and acceptable in his sight, so Jarchi; in order to which the following direction was strictly to be observed: *a male without blemish, of the beeves, of the sheep, and of the goats*; bullocks, sheep, and goats, were the only sorts of beasts, out of which sacrifices were taken, and those that were for burnt-offerings were always to be males, and unblemished, see ch. i. 3, 10. but for other offerings, as peace-offerings and sin-offerings, females might be used, see ch. iii. 1. and iv. 32. Fowls not mentioned, though burnt-offerings were of them, because it was not required in them, only of beasts, that they should be males, and without blemish; for, as Jarchi observes, these were not rejected on account of a blemish, only for want of a member.

Ver. 20. *For whatsoever hath a blemish, that shall ye not offer, &c.*] Which is the general rule, the particulars of which are after given, and which has been imitated by the Heathens. The Egyptians, as they only sacrificed the males of beeves, so they were very curious in examining them, that they might be entirely pure and perfect[§]; and it was a custom among the Romans, that such sheep should be chosen for sacrifice, in which there was nothing wanting[¶]; and so, among the Grecians, Homer[‡] speaks of perfect goats offered in sacrifice to appease the gods: *for it shall not be acceptable for you*; be grateful to God, and accepted by him on their account, if blemished; see Mal. i. 8, 13, 14.

Ver. 21. *And whosoever offereth a sacrifice of peace-offering unto the Lord, &c.*] This, as Ben Gersom observes, is distinguished from a burnt-offering; for though it was to be perfect, and without blemish, yet not obliged to be a male as that, ch. iii. 1. This was either by way of thanksgiving for mercies received, ch. vii. 12. *or to accomplish his vow*; made in any distress, that if God would deliver him, then he would offer such a sacrifice: *or a free-will offering*; either on account of favours received, or in order to obtain them: which sacrifice, whether in beeves or sheep; whether in bullocks or sheep, under which are comprehended goats, both being of the flock, ver. 19. *it shall be perfect to be accepted*; perfect in all its parts, not only in those that are without and obvious to view, but in those that are within: wherefore the Jewish writers say[¶], if it had but one kidney, or the spleen was consumed, it was unfit for the altar; wherefore, in order

[†] T. Bab. Cholin, fol. 13. 2. Bartenora in Misn. Shekalim, c. 1. sect. 5.

[‡] Hilchot Maaseh Hakorbanot, c. 3. sect. 2, 3.

[§] Herodot. Euterpe, sive, l. 2. c. 38.

[¶] Servius in Virgil. Æneid. l. 4.

[‡] Iliad. l. ver. 66.

[¶] Maimon. Hilchot Issure Mizbeach, c. 2. sect. 11.

to be an acceptable sacrifice to God, it was to be complete in all respects: *there shall be no blemish therein*; which is repeated for the confirmation of it, and that it might be observed. Such sacrifices were typical of Christ, the immaculate Lamb of God, who offered himself without spot to him, 1 Pet. i. 19. Heb. ix. 14. and shews that no sacrifice of man's can be so acceptable to God as to atone for him, since none of their's are perfect, and without blemish.

Ver. 22. *Blind, or broken, or maimed, &c.*] Which is *blind* of one eye, or both: and so the Egyptians, as they would not sacrifice any of their oxen that had any blemishes on them, and were of a different colour, or changed in their form, so likewise such that were deprived of either of their eyes^x. Some, as Aben Ezra observes, restrain that which is *broken* to its being broken in the head; but others interpret it of any fracture of the foot, as well as the head, and even of the tail, side, or rib; though others think, that such fractures as were not open and visible are excepted, as that of the rib; so Gersom; and with the Heathens, as Pliny^y would have remarked, as they were not used to sacrifice calves, brought on men's shoulders, so neither any thing that halted: that which is *maimed* some understand of that whose foot is broken, as Aben Ezra also remarks; but the word is by the Septuagint rendered, *cut in the tongue*; and the Targum of Jonathan, whose eyebrows are smitten; and Jarchi seems to take in both, interpreting it the eyebrow which is cut or broken, and so the lip, which is cut or broken: but it is rather to be understood more generally of its being maimed or mutilated in any part of it; so with the Heathens, as Porphyry^z affirms, beasts that were mutilated were not to be sacrificed; and in the Comedian^a, a sacrifice is objected to, because it had no tail; upon which the Scholiast observes, that whatever was mutilated was not offered in sacred services, nor was any thing imperfect or unsound sacrificed to the gods; and particularly Servius^b remarks, if their tongues were cut or slit; which illustrates the Septuagint version, which is observed by Grotius: *or having a wen*: or full of warts, as others; the Targum of Jonathan is, whose eyes are smitten with a mixture of white and black; and so Gersom interprets it of a like defect in the eye, in the white of the eye; for he says, if it was in the black or pupil of the eye, the eye would be blind: *or scurvy or scabbed*; the same of those in men, ch. xxi. 20. see the note there: *ye shall not offer these unto the Lord*; any creatures defective in any of these instances; three times this is said, as Jarchi observes, to make them careful concerning the sanctification of them, and concerning the slaying of them, and concerning the sprinkling of their blood: *nor make an offering by fire of them upon the altar unto the Lord*; a burnt-offering on the altar of burnt-offering, or burn the fat of them upon it.

Ver. 23. *Either a bullock, or a lamb that hath any thing superfluous, or lacking in its parts, &c.*] That has either more members than it should have, as five feet, or two gristles in an ear, as Gersom says, or has fewer than it should have; or, as Jarchi, that has one

member longer or shorter than another, as the leg or thigh; according to the Targum of Jonathan, that is redundant in its testicles, or deficient therein; the Septuagint version is, that hath its ear or its tail cut; and so the Vulgate Latin version: *that mayest thou offer for a free-will offering*; for the repair of the sanctuary or temple, as Jarchi and Gersom; money, or the value of the sacrifices, might be given to the priests for that use, but according to them might not be offered upon the altar: but it rather seems to be an exception to the above law, and allows of the sacrifice of them for a free-will offering, though not for a vow, as it follows: *but for a vow it shall not be accepted*; because the other was according to a man's will and pleasure, and he might bring what he would on that account; but when he made a vow that he would offer such a sacrifice, it must be of creatures that were perfect, and without blemish.

Ver. 24. *Ye shall not offer unto the Lord that which is bruised, or crushed, or broken, or cut, &c.*] The Targum of Jonathan is, whose testicles are pressed and bruised, and whose nerves are corrupted and bruised, and so most Jewish writers interpret it: *neither shall you make any offering thereof in your land*; any offering of any sort, either burnt-offering or peace-offering, or any other; or *ye shall not do*, that is, any such thing as here suggested, not bruise, or crush, or break, or cut the testicles of any creature; so the above writers.

Ver. 25. *Neither from a stranger's hand shall ye offer the bread of your God of any of these, &c.*] That is, from a Gentile, a proselyte of the gate, who had renounced idolatry, and was willing to offer sacrifice to the true God; but what had such defects and blemishes in them as before described the priest might not take of his hands, and offer on the altar of God; and this is the rather observed, because on the one hand the Gentile might think such sacrifices would be acceptable, since he might have been used to offer such to idols; and on the other hand, the priest might think such would do well enough for Gentiles, though not for Israelites: *because their corruption is in them*; or they are corrupt through being bruised, crushed, broken, or cut; and *blemishes be in them*; which seems to be added to explain the former, and may have respect to all the blemishes before named, and whatsoever is included in them; for though there are but 12 here mentioned, the Jews reckon no less than 50^c: *they shall not be accepted for you*; to make atonement for you; Jarchi says, or *from you*, the priests; they shall not be accepted of the Lord from their hands, and so be of no avail to the offerers, nor to those for whom they are offered.

Ver. 26. *And the Lord spake unto Moses, &c.*] At the same time, as before, in a continued discourse, the subject being of the same kind, relating to sacrifices: *saying*, as follows.

Ver. 27. *When a bullock, or a sheep, or a goat, is brought forth, &c.*] Those three are only mentioned, because they were only made use of in sacrifice, to which this law refers: *then it shall be seven days under the dam*; whether a calf, or a lamb, or a kid of the

^x Chæremon. apud Porphyr. de Abstinentia, l. 4. sect. 7.

^y Nat. Hist. l. 8. c. 45.

^z De Abstinentia, l. 2. sect. 23.

^a Aristoph. Acharnens. ver. 794.

^b In Virgil. Æneid. l. 6.

^c Maimon. Hilchot Biath Hamikdash, c. 7. sect. 1, &c.

goats; it was not to be taken from its dam and killed, either for food or sacrifice, before it was seven days old: Fagius says, the Hebrews give two reasons why a creature might not be offered before the 8th day; one is, that a sabbath might pass over it, nothing being perfect and consistent without it, that giving, as they say^d, perfection and consistence to all the things of the world; and the other, as the heavens and the earth being perfected in seven days, a creature which lives so long seems to be, as it were, perfect; but he observes, if we inquire after the mystical sense of it, a better reason is to be given, namely, that Christ, the type of all the sacrifices, was not to be offered, or suffer death in his infancy, which Herod contrived, but at man's estate; and to shew that no man is fit to be a propitiatory sacrifice, through weakness and inability, being unable to stand before the justice of God, only Christ, in whom is perfection of strength: and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord; become an acceptable burnt-offering to God; so Pliny^e says, that the young of sheep are fit for sacrifice on the 8th day, and of an ox on the 30th day; see Exod. xxii. 30.

Ver. 28. And whether it be cow or ewe, &c.] Or an ox or sheep^f, for this law, as Aben Ezra says, respects both male and female, and neither the one nor the other with their young might be slain; though Jarchi says, the custom is concerning the female, for it is forbidden to slay the dam and its son, or daughter; but it is not the custom concerning males, wherefore it is lawful to slay the father and the son: *ye shall not kill it and her young both in one day; or, it and its son^g*, the young, whether of a cow or ewe, and whether it be male or female; though Gersom observes, that this law takes place only in the dam and its female young, and not in the father and the son; for it is not manifest, in many animals, who is their father, wherefore he is not guilty of stripes, if the father and his son are slain in one day, even though it is known it is its father: the reason of the law seems to be, to encourage mercy and pity, and to discourage cruelty: hence the Targum of Jonathan is, "and my people, the children of Israel, as our father is merciful in heaven, so be ye merciful on earth: a cow, or a sheep, &c."

Ver. 29. And when ye will offer a sacrifice of thanksgiving unto the Lord, &c.] Which was a sort of peace-

offering, distinct from free-will offerings and vows before spoken of: *offer it at your own will*; just what they pleased, whether a bullock, a sheep, or a goat, and whether a male or female; these were left to their own option, or for acceptance to you, as the Targum of Jonathan, and so Jarchi; that is, it was right in them, and they ought to be careful to offer it in such manner, that it might be acceptable to God, by observing the rules given concerning it, particularly what follows.

Ver. 30. On the same day it shall be eaten up, &c.] Which is the law concerning it, ch. vii. 15. see the note there: *ye shall leave none of it till the morning*; of another day, as the Vulgate Latin version adds, and much less the fat of them, and the most holy things, as Ben Gersom observes, the one being to be burnt upon the altar, the other to be eaten by the priests: *I am the Lord*; who has made this law, and expect it will be observed.

Ver. 31. Therefore shall ye keep my commandments, and do them, &c.] Both priests and people, even all the commandments delivered at this time, as well as all others; these they were to observe and take notice of, and keep them in memory, and put them in practice: *I am the Lord*; see the preceding verse.

Ver. 32. Neither shall ye profane my holy name, &c.] By transgressing the laws of God, particularly by offering blemished sacrifices, or before the proper time; or by slaying the dam and its young on one day; for, as Aben Ezra observes, this is said to the sons of Aaron: *but I will be hallowed among the children of Israel*; by his priests among them, and by themselves, conforming to all the precepts, and particularly the last mentioned, which respects them, and their eating up the peace-offerings the same day: *I am the Lord which hallowed you*; had separated them from all other people, and had given them holy laws to walk by, through the observance of which they would be at least externally holy.

Ver. 33. That brought you out of the land of Egypt, to be your God, &c.] Whereby he shewed himself to be their covenant God and father, who had a kind and gracious regard unto them, and which laid them under obligation to fear, serve, and worship him as their God: *I am the Lord*; that hath sovereign right unto them, and claim upon them, and therefore they ought to be subject to his will, and observe his laws and ordinances.

CH A P. XXIII.

IN this chapter an account is given of the several holy days, times, and seasons, appointed by God, under the general names of feasts and holy convocations; and first of the sabbath, ver. 1—4. then of the pass-over and feast of unleavened bread, ver. 5—8. to which is annexed the sheaf of the first-fruits, ver. 9—14. after that of the feast of weeks or pentecost, ver. 15—22. and of the feast of trumpets, ver. 23, 24, 25.

and of the day of atonement, ver. 26—32. and of the feast of tabernacles, ver. 33—44.

Ver. 1. And the Lord spake unto Moses, &c.] Much about the same time as before; and having delivered to him various laws concerning the holiness of the people of Israel, who were to serve him, and of the holiness of the priests, that were to minister in holy things to him, and of the purity and perfections of their sa-

^d Tzeror Hammor, fol. 104. 2.
^e Nat. Hist. l. 6. c. 51.

^f פרוש שור או אר שוק bovem vel pecus, Pagninus, Montanus, &c.
^g פרוש ארור ורורו ורורו ipsam & filium ejus, Pagninus, Montanus, &c.

crifices, he here appoints various times and seasons, for the more special worship and service of him: *saying*; as follows.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] Speak to them to gather together, and then say unto them what follows, they all being obliged to keep the feasts, and observe the solemnities hereafter directed to; though it may be the heads of the tribes and the elders of the people were summoned together, and the following things were delivered to them, and by them to the people: *concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts*: appointed and ordered by God, and to be kept to the honour of his name; these are the general names for the particular holy times and seasons after appointed; they are in general called *feasts*, though one of them, the day of atonement, was, strictly speaking, a fast; yet being a cessation from all work, and opposed to working-days, days of labour and business, it is comprehended in this general title: nor is it unusual with other nations to call a fast a feast; so Ælianus^h relates of the Tarentines, that having been besieged by the Romans, and delivered from them, in memory of their sufferings appointed a feast which was called a fast: the word used has the signification of stated, fixed, appointed times and seasons, and of convening or meeting together at such times, and that for the performance of solemn worship and service, which is true of them all; for there are certain times of the week and month fixed for them, and when the people in bodies assembled together, and in a solemn manner worshipped the Lord; and these are called *convocations*, because the people were called together at those times by the priests, and that with the sound of a trumpet, Numb. x. 2, 3, 8, 9, 10. and *holy*, because separated from other days, and set apart for holy services: the words may be rendered, as they are by many¹, *the solemnities of the Lord, which ye shall proclaim holy convocations, these are my solemnities*: times for holy, religious, and solemn service, of his appointment and for his glory: Aben Ezra seems to understand all this of the sabbath only, which is next mentioned, expressed in the plural number, because, as he observes, there are many sabbaths in a year; and indeed the general title of the rest of the feasts is afterwards given, ver. 4.

Ver. 3. *Six days shall work be done, &c.*] Or may be done by men, any sort of lawful work and honest labour, for the sustenance of themselves and families: *but the seventh day is the sabbath of rest*; from all bodily labour and work of any kind; typical of rest by Christ and in him: *an holy convocation*; when the people were called to holy exercises, to pray and praise, and hear the word, and offer sacrifice: *ye shall do no work therein*; not any at all, see Exod. xxxi. 15. and xxxv. 2, 3. *it is the sabbath of the Lord in all your dwellings*: other feasts were kept in the sanctuary, in the tabernacle or temple, or where they were; but this was not only observed there and in their synagogues, but in their private houses, or wherever they were, whether travelling by sea or land; and so the Targum of Jonathan and Aben Ezra interpret it.

Ver. 4. *These are the feasts of the Lord, even holy convocations, &c.*] What follow besides the sabbath mentioned: *which ye shall proclaim in their seasons*; the proper times of the year, the day or days, and month in which they are to be observed; these were to be proclaimed by the priests with the sound of trumpet, namely, what follow, for they are put together, which had been before for the most part singly delivered.

Ver. 5. *In the 14th day of the first month, &c.*] The month Nisan, the same with Abib, the month in which the children of Israel came out of Egypt, for which reason it was made the first month in the year, answering to part of our March and part of April; and for the same reason was the passover kept at this time, as follows: *at even is the Lord's passover*; that is, that was the time for the keeping the passover, even *between the two evenings*, as it may be rendered; from the 6th hour and onward, as Jarchi, that is, after noon or 12 o'clock; or the middle of the day, as Gersom, when the sun began to decline; see the note on Exod. xii. 6.

Ver. 6. *And on the 15th day of the same month is the feast of unleavened bread unto the Lord, &c.*] Which was the day the children of Israel went out of Egypt with their dough and leaven, having not time to leaven it; in remembrance of which this feast was appointed: *seven days ye must eat unleavened bread*; see Exod. xii. 15, 18, 19, 20.

Ver. 7. *In the first day ye shall have an holy convocation, &c.*] That is, on the first of the seven days of the feast of unleavened bread, even the 15th day of the month Nisan; this was separated from the other days of the festival, and more particularly devoted to religious exercises, see Exod. xii. 16. *ye shall do no servile work therein*; such as agriculture, or any manufacture or mechanical business, which they and their servants were at other times employed in; but they might bake bread, and boil or roast their meat, and walk abroad, which they might not do on their sabbaths; and therefore it is so expressed as to distinguish it from the work forbidden on that day.

Ver. 8. *But ye shall offer an offering made by fire unto the Lord seven days, &c.*] A burnt-offering was to be offered unto the Lord on every one of the seven days, which were two young bullocks, one ram, and seven lambs; besides a meat-offering, and a goat for a sin-offering, Numb. xxviii. 19—24. *in the seventh day is an holy convocation, ye shall do no servile work therein*; as on the first day, that was on account of the Israelites going out of Egypt; and this is said, on account of Pharaoh and his host being drowned on it; see the note on Exod. xii. 16.

Ver. 9. *And the Lord spake unto Moses, &c.*] At the same time, for what follow are the other feasts and holy convocations before spoken of: *saying*; as follows.

Ver. 10. *Speak unto the children of Israel, and say unto them, &c.*] What is next observed, it being incumbent on them to do what is enjoined: *when ye be come into the land which I give unto you*; the land of Canaan, which God had given by promise to their fathers and to them, and which they were now going to inherit: as yet they were in a wilderness, where

^h Var. Hist. l. 5. c. 20.

¹ Pagninus, Montanus, Junius & Tremellius, Piscator, Drusius,

there were no sowing nor reaping, nor any harvest; so that the following law, though now given, could not take place till they came into the land of Canaan: *and shall reap the harvest thereof*; the barley-harvest, which was about this time, the month Nisan, and which had the name Abib, from the barley being then in the ear, see Exod. ix. 31. for the wheat-harvest was not till seven weeks after: *then ye shall bring a sheaf of the first-fruits of your harvest unto the priest*; to do with it as after directed: this is called an omer in the text, which was the tenth part of an ephah, Exod. xvi. 36. and so Jarchi interprets it here; according to the Jewish writers, when the sheaf was reaped, the corn was beat out and winnowed, and dried by the fire, and then ground in a mill, and an omer, or a tenth part of an ephah of the flour of it was taken, and oil and frankincense put upon it, an handful of which being put upon the altar, the rest was the priest's; and with this pretty much agrees the account Josephus gives, who says, on the second day of unleavened bread, which is the 16th (day of Nisan), of the fruits they have reaped they take a part; for they don't touch them before, accounting it just to honour God first, from whom they receive the plenty of these things; and bring the first-fruits of the barley after this manner, having dried the handful of ears, and bruised them, and cleansed them from the bran, they bring to the altar a tenth part to God, and casting one handful of it on the altar, they leave the rest for the use of the priests; and from thence forward it is lawful to reap publicly and privately^k: this has been in some part imitated by the Heathens: the Egyptians, who ascribe the invention of the fruits of the earth, particularly wheat and barley, to Isis and Osiris, in memory of it, and as a testimony of their gratitude for it, at the time of harvest, bring an handful of the first ears of corn, and beating themselves near them, call upon Isis; and in some cities, at the feast of Isis, vessels of wheat and barley were carried about in great pomp, as Diodorus Siculus^l relates.

Ver. 11. *And he shall wave the sheaf before the Lord, &c.*] Or the omer of barley; this was done by the priest in the tabernacle and temple, where was the presence of God, and that before the handful of it was put upon the altar; which agitation or waving was, as Gersom says, towards the east; it was moved to and fro, backwards and forwards, upwards and downwards, to make an acknowledgment to the Lord of heaven and earth, that the fruits of the earth and the plentiful harvest were of him, and to give him the praise and glory of it: *to be accepted for you*; of the Lord, as a thanksgiving to him, for the harvest now ripe, and the appointed time of it, and the plenty thereof; and that the remainder might be sanctified and blessed to them, and they have leave to gather it in, which they had not till this was done: *on the morrow after the sabbath the priest shall wave it*; not after the seventh day, but after the first day of the feast of unleavened bread, which was a sabbath, in which no servile work was to be done, ver. 7. and so the Targum of Jonathan calls

it the day after the first good day of the passover, which was the 16th of Nisan, as Josephus expressly says, in the place above referred to; and so it is generally understood by Jewish writers^m: the account given of this affair is this; the messengers of the sanhedrim went out (from Jerusalem over the brook Kidron to the fields near it) on the evening of the feast, (*i. e.* at the going out of the 15th) and at the beginning of the 16th of Nisan, and bound the standing corn in bundles, that so it might be the more easily reaped; and all the neighbouring cities gathered together there, that it might be reaped in great pomp; and when it was dark, one said to them, is the sun set? they said, yes. With this sickle (shall I reap?) they said, yes. In this basket (shall I put it?) they said, yes. If on a sabbath-day, he said to them, On this sabbath-day (shall I do it?) they said, yesⁿ. These questions were put and answered three times; then they reaped it and put it into the baskets, and brought it to the court, where they parched it before the fire, to fulfil the commandment of parched corn; then they put it in mills for grinding beans, and took out of it a tenth part (of an ephah), which was sifted with 13 sieves; then oil and frankincense were poured upon it, being mixed; and it was waved, and brought, and a handful taken and burnt, and the rest was eaten by the priests; and when they had offered the omer, they went out and found the streets of Jerusalem full of meal and parched corn^o, there being now full liberty to reap what they would: now this sheaf of the first-fruits was typical of Christ; it being of barley, may denote the mean estate of Christ in his humiliation; and but one sheaf for all the people, may signify that Christ is the one Mediator, Saviour, and Redeemer: yet as a sheaf comprehends many stalks and grains, so Christ has a complication of blessings in him; yea, he had all his people representatively in him, when he was offered for the whole body of his mystical Israel, all the children of God scattered abroad; the manner of reaping it, by persons deputed by the sanhedrim on the eve of a festival of the passover, in the sight of much people, without Jerusalem, near Kidron, exactly agrees with the apprehending of Christ in the night near Kidron, by persons sent from the Jewish sanhedrim, and his suffering publicly without the gates of Jerusalem; it being brought to the priests in the court, and threshed, winnowed, dried, and parched by the fire, and ground in mills, may denote the various dolorous sufferings of Christ, by means of the priests and elders of the people; and oil and frankincense being put on it, may denote the acceptableness of his sacrifice to God; and the waving of it, his resurrection from the dead, which was on the very day this sheaf was waved; who is the first-fruits of them that sleep in him, and which sanctifies the whole body of them, and ensures their resurrection unto eternal life; see 1 Cor. xv. 20, 23.

Ver. 12. *And ye shall offer that day, when ye wave the sheaf, &c.*] Besides the daily sacrifice of the morning and evening, and the additional offerings made on every one of the seven days of the feast of unlea-

^k Antiqu. 1. 2. c. 10. sect. 5.

^l Bibliothec. 1. 1. p. 13.

^m Jarchi & Ben Gersom in loc. Jarchi in Misn. Succah, c. 3. sect. 12.

ⁿ Misn. Menachot, c. 10. sect. 3, 4.

^o Ib. sect. 4, 5.

vened bread: *an he-lamb without blemish of the first year, for a burnt-offering unto the Lord*; typical of the perfect and immaculate Lamb of God, whose sufferings are fitly signified by a burnt-offering; and which were endured at the time he became the first-fruits of his people, and sanctified them.

Ver. 13. *And the meat-offering thereof shall be two tenth-deals of fine flour mingled with oil, &c.*] The usual measure of flour to a meat-offering was one tenth-deal, Exod. xxix. 40. but here it is doubled: some Jewish writers say^p, one tenth was on account of the lamb that was offered at this time, and the other as was suitable for a meat-offering; but the true reason seems to be, because it was on account of the fruits of the earth and the plenty thereof; and therefore a double measure of fine flour mixed with oil was required as a token of gratitude; for thankfulness ought to be in proportion to mercies: *an offering made by fire unto the Lord for a sweet savour*; an handful of it was burnt upon the altar, and was received with acceptance by the Lord, and the rest was eaten by the priests, ch. ii. 2, 3. and vi. 15, 16. *and the drink-offering thereof shall be of wine, the fourth part of an hin*; which was the common quantity for a drink-offering, Exod. xxix. 40. for, as Jarchi observes, though the meat-offering was doubled, the drink-offering was not; the reason of which seems to be, because these offerings were on account of the harvest and not the vintage: the Targum of Jonathan calls it wine of grapes, to distinguish it from wine that might be made of other things, but not to be used in drink-offerings, only the pure juice of the grape.

Ver. 14. *And ye shall eat neither bread, nor parched corn, nor green ears, &c.*] That is, they were not allowed to make bread of the new corn, as Aben Ezra and Gersom explain it; for they were obliged to eat unleavened bread at this time: but it might not be made of the new corn, until the above offering was made; nay, they were not allowed to parch any of the grains of corn, and eat them; yea, even they might not pluck and eat the green ears, though of ever so small a quantity. The Jews say^q, if it was the quantity of an olive of either of these, a man was to be beaten for it: *until the self-same day that ye have brought an offering unto your God*; which includes all the offerings on this account, the offering of the first-fruits, the offering of the he-lamb, and the meat-offering and the drink-offering; until these were offered up, the new corn might not be eaten in any shape: it shall be *a statute for ever throughout your generations*; until the Messiah came, who is the substance of these shadows: *in all your dwellings*; not at Jerusalem only, but in the several parts of the land of Canaan; yea, as Ben Gersom says, whether in the land, or without the land; a later writer says, it is forbidden to eat of the new corn at this time, whether bread, parched corn, or green ears, until the beginning of the night of the 18th of Nisan, and in the land of Israel, until the beginning of the night of the 17th of Nisan^r.

Ver. 15. *And ye shall count unto you from the morrow*

after the sabbath, &c.] Not the seventh-day sabbath in the passover-week, nor the whole feast of unleavened bread, but the first day of it, which was an holy convocation, a sabbath in which no servile work was to be done, ver. 7. and it was from the day after this, even the 16th of Nisan, that the following count was to be made; so the Targum of Jonathan, after the first feast-day of the passover: and Josephus^s is very clear in it, that Pentecost, or the feast of weeks, was the 50th day from the 16th of Nisan, when the above offerings were made: *from the day that ye brought the sheaf of the wave-offering*; which plainly points out the express day from whence the count was to begin, even on the day when the sheaf of the first-fruits of the barley-harvest was offered: *seven sabbaths shall be complete*; or seven weeks, that is, 49 days; and hence, Jarchi says, we learn that the count began from the evening, or otherwise the weeks would not be complete; and Gersom thinks the day in which the sheaf was offered is included in the days counted; for the count began from the day after the first of the passover, and 10, seven days are seven weeks of days, which make 49 days.

Ver. 16. *Even unto the morrow after the 7th sabbath, &c.*] Or weeks, 49 days being counted, the following was the 50th day, or Pentecost: *shall ye number 50 days*; from whence this feast had the name of Pentecost, Acts ii. 1. all in Israel were obliged to number those days, except women and servants^t: the manner of doing it was this^u; on the night of the second (day of the passover), after the evening-prayer, they began to number; but if any one forgot to number at the beginning of the night, he went and numbered all the night; for the commandment is for every one to number by himself, and he ought to number standing, and to bless first, and number the days and weeks: How? on the 1st day he says, This is one day, until he comes to 7 days, and then he says, This is the 7th day, which is one week; and on the 8th day he says, This is the 8th day, which is one week and one day, and so till he comes to the 14th; then he says, This is the 14th day, which make two weeks; and in this way he numbers, and goes on until the 49th day: *and ye shall offer a new meat-offering unto the Lord*; that is, of new corn, as the Targum of Jonathan and Jarchi explain it, and this was of wheat; for it was the offering for the wheat-harvest, which was offered on the 50th day from the offering of the sheaf or omer of the barley-harvest.

Ver. 17. *And ye shall bring out of your habitations two wave-loaves of two tenth-deals, &c.*] Out of their habitations in the land of Canaan; and not out of those without the land, as Jarchi observes; and not out of all of them, as Ben Gersom remarks; though the Vulgate Latin version has it, out of *all* your habitations, but wrongly; and indeed out of no one particular habitation, because it was at the public expense; but they were brought from some part of the country or another, even the quantity of two-tenth parts of an ephab, or two omers of wheaten flour made into two

^p Chaskuni.

^q Maimon. Hilchot Maacolot Asurot, c. 16. sect. 2, 3.

^r Schulchan Aruch, par. 1. c. 489. sect. 10; so Lebusch, c. 489. sect. 10.

^s Antiqu. l. 3. c. 10. sect. 6.

^t Maimon. Hilchot Tamidin Umusaphim, c. 7. sect. 24.

^u Schulchan Aruch, ut supra, sect. 1. & Lebusch, ut supra, sect. 1.

loaves, which were to be, and were waved before the Lord, and hence so called; and are the same with the new meat-offering, or rather bread-offering, made of the new corn, in the preceding verse, so Jarchi: *they shall be of fine flour*; of wheaten flour, the finest of it, of which all meat or bread offerings were made; and this was particularly on account of the wheat-harvest, and therefore it was proper that the finest of the wheat should be used on this occasion; see the note on ch. ii. 1. each loaf or cake, according to Maimonides⁷, was 7 hands'-breadths long, 4 hands'-breadths broad, and 4 fingers high: *they shall be baked with leaven*; the common meat-offering was unleavened, part of which was burnt on the altar, where no leaven might be burnt, Lev. ii. 4, 5, 11. and from hence it may be concluded that no part of these loaves was to be burnt, but the whole of them fell to the share of the priests: they are the *first-fruits unto the Lord*; which he claimed as his, and gave unto his priests; and it was but right and just he should have them, as an acknowledgment of all coming from his hands, and as expressive of gratitude for them, and for the sanctification of the rest; hence this is called the feast of the first-fruits of wheat-harvest, Exod. xxxiv. 22.

Ver. 18. *And ye shall offer with the bread seven lambs without blemish, of the first year, &c.*] That is, with the two wave-loaves, the meat or bread offering: and besides these, *and one young bullock, and two rams*; in Numb. xxviii. 27. it is two young bullocks, and one ram; and Aben Ezra suggests, that this was at the will and option of the priest, whether one bullock and two rams, or two bullocks and one ram; but according to Maimonides⁷, these sacrifices were distinct from them; they are sacrifices of the day, as being a feast-day, and these belonged to the loaves; so that according to him, and so he expresses it, there were to be offered on this day, besides the daily sacrifices, 3 bullocks, 3 rams, and 14 lambs, 20 beasts in all, for burnt-offerings; and 2 goats for sin-offerings to be eaten, and 2 lambs for peace-offerings to be eaten; and with this account agrees Josephus⁸, they sacrifice for burnt-offerings, he says, 3 bullocks, and 2 rams, (or, as Dr. Bernard thinks, it should be read 3 rams,) and 14 lambs, and 2 goats for sin-offerings: *they shall be for a burnt-offering unto the Lord, with their meat-offering, and their drink-offering*; each of the said beasts were offered unto the Lord on the altar of burnt-offering, and burnt thereon; and to every beast they offered, there was a meat-offering and a drink-offering: the meat-offering consisted of 3 tenth-deals, or omers, of fine flour, to a bullock, two to a ram, and one to a lamb; and the drink-offering was half an hin of wine to a bullock, the third part of one to a ram, and a fourth part to a lamb, as Jarchi observes, which appears from Numb. xxviii. 12, 13, 14: *even an offering made by fire of a sweet savour unto the Lord*; an acceptable burnt-offering to God.

Ver. 19. *Then ye shall sacrifice one kid of the goats for a sin-offering, &c.*] Which was for the sin of the whole congregation, typical of Christ, whose soul was made an offering for sin; in virtue of which all other

sacrifices become acceptable to God, and believers enjoy the fruits and blessings of divine grace: *and two lambs of the first year for a sacrifice of peace-offerings*; which Gersom says were the most holy things, and were only slain in the north, and only eaten by males, as the rest of the holy things, and are the only peace-offerings of the congregation that were offered throughout the whole year.

Ver. 20. *And the priests shall wave them with the bread of the first-fruits, &c.*] The two loaves called the two wave-loaves, ver. 17. with which were waved the two lambs of the peace-offerings; and these alive, as Jarchi and Ben Gersom intimate. The Jewish doctors² dispute, whether, in waving, the lambs were put above the bread, or the bread above the lambs; which some reconcile by observing, that the bread was put by the side of the lambs: *for a wave-offering before the Lord*; being waved this way and that way, upwards and downwards, and towards the several quarters of the world, shewing that the fruits of the earth were owing to the providential goodness of God everywhere: *with the two lambs*; not that all the above sacrifices were waved, or any part of them, along with the lambs, but the wave-loaves, and they were waved together, as one wave-offering to the Lord: *they shall be holy to the Lord for the priests*; both the loaves and the lambs, these were separated and devoted wholly to the Lord, and to be eaten by his priests; the peace-offerings of a single person were light holy things, as Jarchi says; but the peace-offerings of the congregation, as these were, are the most holy things, and so to be eaten only by the priests, and by the males only, in the court of the tabernacle.

Ver. 21. *And ye shall proclaim on the self-same day, that it may be an holy convocation unto you, &c.*] This proclamation was made by the priests with the sound of a trumpet, that the people might observe that this 50th day, or day of Pentecost, was devoted to sacred service, and that they were called to holy exercises in it: *ye shall do no servile work* therein; what was not necessary for food, as Ben Gersom observes, but what was necessary on that account, as kindling a fire, &c. might be done, see ver. 7, 8. for this was to be kept in like manner as the first and seventh days of the feast of unleavened bread; the general design of which was to express thankfulness for the appointed weeks of the harvest, and to honour the Lord with the first-fruits of the increase of the earth: and the Jews say, as Ben Gersom observes, that this 50th day, being reckoned from the 16th of Nisan, fell upon the 6th of Sivan, on which day, they say, the law was given, which is another reason for the observance of it: and it is remarkable, that on this same day the Word of the Lord went out of Zion, and the law or doctrine of the Lord, even the everlasting Gospel, went out of Jerusalem, published by the apostles of Christ to the people of all nations; when they were favoured with the first-fruits of the spirit, after our Lord's ascension to heaven, and receiving gifts for men, which he now in an extraordinary manner bestowed on his disciples;

⁷ Hilchot Tamidin, &c. c. 8. sect. 10.
⁸ U' supra, sect. 1.

¹ Antiqu. l. 3. c. 10. sect. 6.
² In Torat Cohenim, apud Yalkut in loc.

and which were the first-fruits of all others, after to be given forth in the course of time, and of the effusion of the spirit in the latter day; and when there was a number of souls converted, as the first-fruits of after-conversions among Jews and Gentiles; and particularly of the conversion of the Jews in the latter day, and of the harvest of souls in the end of the world, Matt. xiii. 30, 39: it shall be a statute for ever in all your dwellings throughout your generations; so long as they dwell in the land of Canaan, and had their harvest in it, even until the Messiah came, in whom all those types and figures had their accomplishment.

Ver. 22. *And when ye reap the harvest of your land, &c.*] This law is repeated from ch. xix. 9, 10. see the notes there; and as Aben Ezra observes, the feast of weeks being the feast of the first-fruits of the wheat-harvest, it is repeated here, that they might not forget what God had commanded them to do at that time, namely, to leave somewhat for the poor; and the Jewish writers^a observe, that this law, being put among the solemn feasts of the passover, pentecost, and tabernacles, and the beginning of the year, and the day of atonement, teaches, that he that observes it, and leaves the corner of the field and the gleanings to the poor, it is as if he built the sanctuary, and offered his sacrifices in the midst of it; but a much better reason may be given for it, which was, to teach them that when they expressed their thankfulness to God, they should exercise charity and liberality to the poor.

Ver. 23. *And the Lord spake unto Moses, &c.*] At the same time, in a continued discourse, concerning some other days, which were to be observed in a sacred manner: saying: as follows.

Ver. 24. *Speak unto the children of Israel, saying, &c.*] For all the people of Israel were concerned in the following precept, and obliged to observe it, even priests, Levites, Israelites, proselytes, and freed servants; though other servants, and women, and children, were not obliged to hear the sound of the trumpets^b, and which were blown not in Jerusalem only, but in all cities and towns where the sanhedrim was^c; and it was the hearing of them the people were bound unto, and not less than nine distinct soundings were they obliged to hear^d; to which perhaps respect is had in Psal. lxxxix. 15. *in the 7th month*; the month Tisri, as the Targum of Jonathan, which was the 7th from the month Nisan or Abib; which was appointed the first month of the year, on account of the Israelites coming out of Egypt in it; otherwise, before, this month Tisri was the first, and so it still continued, for the fixing the years, and settling the sabbatical and jubilee years, and for the planting of trees and herbs^e: *in the first day of the month shall ye have a sabbath*; not entirely as the weekly sabbath, in which no manner of work at all was to be done, but in which no servile work was to be done; and was observed in

like manner as the 1st and 7th days of unleavened bread, and the day of pentecost, ver. 7, 8, 21. a memorial of blowing of trumpets: which, according to the Jewish writers, was continued from sun-rising to sun-setting^f; but what this blowing of trumpets was a memorial of is not easy to say; some think it was in memory of the wars the people of Israel had with their enemies the Amalekites and Canaanites, and the victories they obtained over them, and particularly in remembrance of the walls of Jericho falling down at the sound of rams' horns; but then it must be by anticipation: it is more commonly received with the Jews^g, that it was on the account of the binding of Isaac on this day, being delivered through a ram being sacrificed in his stead; and on this account it is said, that the trumpets blown on this day were made of rams' horns, and no other might be used^h; yea, that a ram's head was used to be eaten on this day, in remembrance of the ram of Isaac, and also to intimate that the Jews would be the head and not the tailⁱ: the Jews also say, that this day, every year, was a sort of day of judgment, in which God sat and judged men, and also determined all events of the following year^k; and this was attended with blowing of trumpets, to strike a terror into them, and put them in mind of the judgment of God, and to induce them to repent of their sins: and it may be observed, that the resurrection of the dead, in order to the last general judgment, will be attended with the voice of the archangel and the trumpet of God, 1 Cor. xv. 52. 1 Thess. iv. 16. whether this is so represented in reference to this notion, let it be considered: but as this was New-Year's Day, as before observed, this ceremony seems to have been appointed to express joy for all the mercies and blessings of the last year; and the rather, as at this time of the year all the fruits of the earth were gathered in, not only the barley and the wheat, but the oil and wine, and under such grateful acknowledgment, to expect the divine blessing to attend them the following year; and besides, at this time of the year, it was generally thought by the Jews^m, and by others, that the world was created, and this blowing of trumpets might be in memory of that, and as an emblem of the shoutings of the sons of God, the angels, the morning stars, who sang for joy when the foundations of the earth were laid, Job xxxviii. 6, 7. to which it may be added, this seventh month was very memorable for holy solemnities, as the day of atonement on the tenth, and the feast of tabernacles, which began on the fifteenth, and therefore was ushered in with blowing of trumpets to make it the more significant, and particularly to put the people in mind to prepare for the day of atonement near at hand; and so Gersom observes, that as the sound of a trumpet strikes men with fear, the design of this precept was, to fill the mind with fear, and to excite to repentance and brokenness of heart, and humilia-

^a In Torat Cohenim, apud Yalkot in loc. & Jarchi.

^b Maimon. Hilchot Shophar ve Succah, c. 2. sect. 1.

^c Ibid. sect. 9.

^d 1h. ch. 3. sect. 1. Schulchan Aruch, par. 1. No. 590. sect. 1.

^e Misn. Roshhashanah, c. 1. sect. 1.

^f Schulchan Aruch, par. 1. c. 588. sect. 1. Lebusi, par. 2. c. 568. sect. 1.

^g R. Alphen, par. 1. fol. 346. 2 & Jarchi in loc.

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^h Maimon. ut supra, c. 1. sect. 1. Schulchan Aruch, ib. c. 566. sect. 1.

ⁱ Schulchan Aruch, ib. c. 583. sect. 2. Lebusi, ib. 583. sect. 2.

^k Misn. Roshhashanah, c. 1. sect. 2. T. Bab. Roshhashanah, fol. 16. 2.

^l Leo Modena's History of Rites of the present Jews, par. 3. c. 5. sect. 7.

^m T. Bab. Roshhashanah, fol. 10. 2.

tion for sin, and to search their works and actions, and correct what was amiss, and so be ready for the day of atonement: hence Ainsworth thinks, that this was a figure of the ministry of John the Baptist preaching the baptism of repentance for the remission of sins; but rather it seems to be an emblem of the Gospel, and the ministry of it, in the acceptable year of the Lord, or the Gospel dispensation, which is sometimes signified by the blowing of the great trumpet, and by the ministers of it lifting up their voice like a trumpet, Isa. xxvii. 13. and lviii. 1. by which sinners are roused and awakened to a sense of their sin and danger, and to hear a joyful sound of love, grace, mercy, peace, pardon, righteousness, and salvation through Christ: the Jews say^a, this blowing of trumpets was to disturb Satan, when he came to accuse the Israelites; it is certain there is nothing gives him more disturbance than the pure and powerful preaching of the Gospel, which he endeavours to obstruct as much as possible, and there is nothing like what that brings to silence his accusations, see 2 Cor. iv. 3, 4. 1 Thess. ii. 18. Rom. viii. 33, 34, *an holy convocation*; on which the people were called together to holy exercises; and so the Jews observe it to this day; for after they return home from attendance to the blowing of the trumpets in their synagogues, they sit down to meat, and spend the rest of the day in hearing sermons, and in other religious exercises^b.

Ver. 25. *Ye shall do no servile work therein, &c.*] Only such as was necessary for dressing food, but not any manual work, such as servants were employed in on other days, as agriculture or any mechanic business: *but ye shall offer an offering made by fire unto the Lord; a burnt-offering*, and what that was may be seen in Numb. xxix. 1—6.

Ver. 26. *And the Lord spake unto Moses, &c.*] This phrase, which is a kind of preface to each precept, seems to be used to distinguish one from another, as the preceding one from the feast of Pentecost; and here, the day of atonement from that of the blowing of the trumpets; and afterwards, the feast of tabernacles from the day of atonement; the reason why it is not used before the feast of Pentecost seems to be, because, as Aben Ezra observes, that depended upon the wave-sheaf, and was reckoned from it: *saying*; as follows.

Ver. 27. *Also on the 10th day of this 7th month, &c.*] Tisri, the same as before, answering to part of our September, and part of October: there shall be *a day of atonement*; for all the sins of the year past; see ch. xvi. 29, 30. *it shall be an holy convocation unto you*: when they should be called together for the exercise of holy duties: *and ye shall afflict your souls*; their souls, by repentance, contrition, and humiliation for sin, and their bodies by fasting; and, as the Targum of Jonathan paraphrases it, “by abstaining from eating and drinking, and the advantage of bathing and wiping, and the use of the bed and sandals;” hence called the fast, Acts xxvii. 9. see the note on ch. xvi. 29. *and offer an offering made by fire unto the Lord*; a burnt-offering, of which see Numb. xxix. 8—11.

Ver. 28. *Ye shall do no work in that same day, &c.*] No more than on the weekly sabbath: *for it is a day of atonement, to make atonement for you before the Lord your God*: see the note on ch. xvi. 30. Aben Ezra's note is, “for you only,” that is, for the Israelites, and not the Gentiles; but the atonement of Christ, the antitype of this, was not for the sins of the Jews only, but for the sins of the whole world, of all his people in it, 1 John ii. 2.

Ver. 29. *For whatsoever soul it be that shall not be afflicted in that same day, &c.*] That is, as the Targums of Jonathan and Jerusalem explain it, which can fast and does not fast; for a sick person, and a child under nine years of age, were not obliged to fast on this day: *he shall be cut off from among his people*; by an untimely death, by the hand of God; the Targum of Jonathan says, by the pestilence.

Ver. 30. *And whatsoever soul it be that doeth any work in that same day, &c.*] Any sort of work whatever; for, as before observed, it was to be kept as strictly as the weekly sabbath: *the same soul will I destroy from among his people*; with the pestilence, as the above Targum; it seems to be but another phrase for cutting them off, and to signify the same thing.

Ver. 31. *Ye shall do no manner of work, &c.*] Which is repeated, that it might be observed, and to shew how strictly God required this day should be kept, and how careful men should be of breaking the command in this respect, and how much he should resent it if they did: *it shall be a statute for ever, throughout your generations, in all your dwellings*; unto the coming of the Messiah, who, by the atoning sacrifice of himself, would answer to this law, and put an end to it.

Ver. 32. *It shall be unto you a sabbath of rest, &c.*] See the note on ch. xvi. 31. and this is thought by some^c to be the sabbath spoken of in Isa. lviii. 13. *and ye shall afflict your souls*; in the ninth day of the month at even; the fast was to begin at the close of the 9th day, and to continue to the end of the 10th; so Maimonides^d: he begins to fast and afflict himself at the evening of the 9th next to the 10th; and so at the going out of it he continues in his affliction a little while of the night of the 11th, next to the tenth, which is confirmed by what follows: *from even unto even shall ye celebrate your sabbath*; which some understand of the sabbath in general; but it seems to have a particular respect to the sabbath of the day of atonement, which was to last from the evening of the 9th to the evening of the 10th day.

Ver. 33. *And the Lord spake unto Moses, &c.*] Concerning the feast of tabernacles here repeated and enlarged upon: *saying*; as follows.

Ver. 34. *Speak unto the children of Israel, saying, &c.*] Giving them directions about keeping a feast, in which the whole body of them had a very special and particular concern: *the 15th day of this 7th month*; the month Tisri or September: shall be *the feast of tabernacles for seven days unto the Lord*; the design of which was, partly to give thanks for the fruits of the earth, now all gathered in, ver. 39. but chiefly to commemorate the dwelling of the children of Israel in

^a Targum Jon. in Numb. xxix. 1. R. Alpheus, par. 1, fol. 346. 2. T.

^b Bab. Roshhasbanah, fol. 16. 2.

^c Leo Modena, ut supra.

^d Maimon. Hilchot Shebitat Ashur, c. 2. sect. 8, 10.

^e R. Alpheus, par. 1. Yom Hacippurim, c. 1. fol. 357. 9.

^f Ut supra, c. 1. sect. 6.

tents and booths, during their forty-years' abode in the wilderness, ver. 43. whereby their posterity in after-times would be led to observe the difference between them and their forefathers, who lived in tents or booths, pitched sometimes in one place, and sometimes in another, in the open fields, in wastes, and deserts; whereas they dwelt in spacious cities, fortified towns, and magnificent houses; and were possessed of various kingdoms and nations, as was the land of Canaan: the reason, the Jews say¹, why this feast was kept at this time of the year, and not at the season when they went out of Egypt and first dwelt in booths, as at Succoth, which had its name from thence, Exod. xii. 37. was this; because then the summer-season began, when men commonly used to build tabernacles to shelter them from the heat of the sun, wherefore, if the feast had been kept at that time, it would not have been known that it was kept at the command of God, and in remembrance of the above circumstance; but the month Tisri or September being usually a cold and rainy season in those parts, men were wont to quit their tabernacles and go into their houses; and so it was a plain case, that the feast was observed not for convenience or through custom, but that it was at the command of God they went out of their houses into tabernacles at this season of the year, in commemoration of the miraculous benefit of dwelling in tents under the clouds of glory: and they also say, that for this reason it was ordered to begin on the 15th day, because it was on the 15th day of the month (though of another month) they went out of Egypt, and the clouds began to protect and accompany them; and this was enjoined them seven days, to teach them that the miraculous benefits of God are always and every day to be remembered: the Jews have a whole treatise in their Misnah, called *Succah*, the booth or tabernacle; in which they give an account of the form and fabric, and measure of their tabernacles, and of their dwelling and dining in them; and of the branches they carry in their hands, and of the manner of carrying and shaking them; and of the pouring out of water at this time, and of their piping and singing, and other rites and ceremonies attending this feast, see the note on John vii. 2. besides the uses of this feast before mentioned, it was typical of spiritual and evangelical things, and especially of the incarnation of Christ, whose human nature is the true tabernacle, in distinction from those typical ones, and in which he is expressly said to *tabernacle* among us, John i. 14. and it is highly probable that his incarnation or birth was at the time of this feast; at which time the temple of Solomon, a type of Christ's body, was also dedicated; and this season of the year suits better than that in which it is usually placed; and his baptism and the time of his death shew it; see Luke ii. 1, 8. and iii. 22. and as Christ, our passover, was sacrificed for us at the exact time of the passover, and the first-fruits of the spirit were given on the very day of Pentecost, or feast of first-fruits; so it is most likely, that Christ was born, or first began to tabernacle in human nature at the feast of tabernacles, which we, in Gospel times, are to keep, by believing in the incarnate Saviour, and

by attending to the Gospel ordinances he has appointed, to commemorate the benefits of his incarnation, sufferings, and death, Zech. xiv. 16, 17. moreover, the dwelling of the children of Israel in booths in the wilderness, and so at this feast in commemoration of it, may be an emblem of the tabernacles of the saints in their present wilderness-state: this world, through which they are passing, is like a wilderness to them; their bodies are called tabernacles, which are pitched for a while; and their state and condition here is that of sojourners, pilgrims, and travellers; yea, these tents and tabernacles may be figures of the several particular churches of Christ, in the present state of things, which are set up for a while for the convenience, comfort, refreshment, and joy of the spiritual Israel of God; see Psal. xlvi. 4. and lxxxiv. 1.

Ver. 35. *On the first day shall be an holy convocation, &c.*] When they should be called together to holy exercises, to prayer, praising, and reading the law; and at this present time they observe this day, by rising early in the morning and going to the synagogue, where they sing and pray much; and every one takes a bundle of branches of palm-tree, olive, &c. in the right hand, and a pome-citron in the left, and says, blessed be thou, O Lord our God, the Lord of the world, who has sanctified us by thy precepts, and hath commanded us to carry the palm-tree bundle; then they shake it, and give a great shout, according to Psal. xcvi. 12. all which they frequently repeat on this day, as well as bring out the book of the law, attended with various ceremonies, and read some passages in it: *ye shall do no servile work therein*: as on the first and seventh days of unleavened bread, the day of Pentecost, and of the blowing of trumpets; but what was necessary for preparing and dressing food might be done.

Ver. 36. *Seven days ye shall offer an offering made by fire unto the Lord, &c.*] A burnt-offering; what this was, and how many were offered on each day, see at large in Numb. xxix. 13—34: *on the eighth day shall be an holy convocation unto you*; as on the first day; see the note on the preceding verse: *and ye shall offer an offering made by fire unto the Lord*; which was different from that on all the other days, being one bullock only, &c. Numb. xxix. 35, 36: *it is a solemn assembly*: of all the people, when they were gathered together before the Lord. Some render the word used a *restraint* or *detention*, and interpret it of restraining or detaining them from servile work, as in the next clause; so Aben Ezra and Gersom; but this sense seems to make that clause unnecessary, and is never used elsewhere where that is: *ye shall do no servile work therein*; as on the first day.

Ver. 37. *These are the feasts of the Lord, &c.*] Besides the sabbath, as Gersom observes; even the passover, the seven days of unleavened bread, the day of Pentecost, the day of blowing the trumpets, the day of atonement, and the seven days of the feast of tabernacles: *which ye shall proclaim to be holy convocations*: as they had been directed, ver. 2: *to offer an offering made by fire unto the Lord*: which is explained by a burnt-offering, and a meat-offering, which went

¹ Buxtorf. Synagog. Jud. c. 21. p. 447.

¹ Buxtorf. ut supra.

along with it; a sacrifice, which the Targums of Onkelos and Jonathan call the sacrifice of holy things; according to Gerson. it was the sacrifice of the peace-offerings; but rather it seems to be the sacrifice of the sin-offering, which was ordered along with the rest in all those feasts: and drink-offerings; which also accompanied the meat-offerings: every thing upon his day; there being different sacrifices on one day than on another, every one was to be offered peculiar to the day as was ordered; of which see Numb. xxviii. 29.

Ver. 38. Beside the sabbaths of the Lord, &c.] The seventh-day sabbaths, which were of his appointing, and sacred to his service and worship; on which, when any of the feasts fell, it did not hinder the observance of them, or the offering of the several sacrifices on them; nor were those of the sabbath to be omitted on the account of them: and beside your gifts; either of the whole congregation, or of a private person, which they thought well to give of their own good will on these festivals, over and above the sacrifices enjoined: and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord; which seem to explain what is meant before by gifts.

Ver. 39. Also in the 15th day of the 7th month, &c.] The month Tisri or September, the same month, and the same day of the month before observed; only another end and use of this feast is remarked, which was to give thanks for the fruits of the earth gathered in, as follows: when ye have gathered in the fruit of the land; the barley, wheat, oil and wine, and all others, this being now autumn, when the several fruits were ripe and gathered: ye shall keep a feast unto the Lord seven days; not different from that before mentioned, but the same, one design of which is here suggested, to give thanks for the fruits of the earth: hence this feast is sometimes called the feast of in-gathering, Exod. xxiii. 16. and xxxiv. 22. as another use of it is after mentioned, to commemorate the children of Israel dwelling in booths in the wilderness: on the first day shall be a sabbath, and on the 8th day shall be a sabbath; because on both there was a cessation from servile work, ver. 35, 36.

Ver. 40. And ye shall take you the boughs of goodly trees, &c.] Which the three Targums interpret, of citrons; and so Jarchi and Aben Ezra; and the Jews are so tenacious of observing this, that in those countries where this fruit grows not, they will send for it from Spain, where there is plenty of it: the Targum of Jonathan paraphrases it, ye shall take of yours; suggesting these boughs must be their own, or the bundle of them, with others they call the lulab, must be their own property, and not another's; though it is said^v, if it is a gift it will do, even though it is given on condition to be returned again: branches of palm-trees; which were very common in the land of Judea, and especially about Jericho; see John xii. 13. the Targums of Jonathan and Jerusalem call them lulabs, which is the name the Jews give to the whole bundle they carried in their hands on this day: and

the boughs of thick trees; which the Targum and Jewish writers in general understand of myrtles, being full of branches and leaves: and willows of the brook; a sort of trees which delight to grow by brooks and rills of water: these, according to the Jewish writers, were not taken to make their booths of, though that seems to be the use of them, from Neh. viii. 15, 16. but to tie up in bundles, and carry in their hands; the citron in their left hand, and a bundle made of the other three sorts of boughs of trees in the right hand, which they called the lulab: and ye shall rejoice before the Lord your God seven days; because of the blessings of his goodness bestowed upon them in the plentiful harvest and vintage they had been favoured with, and in remembrance of past mercies, shewed to their fathers in the wilderness, giving them food and drink, and guiding and protecting them with the pillar of cloud and fire; and at the same time, also, thankful for the different circumstances they were in, having cities, towns, and houses to dwell in, and fields and vineyards to possess, when their fathers lived in a wilderness for forty years together; and especially such of them expressed their joy before the Lord, who had any knowledge of this being a type of the Messiah tabernacled in human nature, they had the promise of, to be their spiritual Redeemer and Saviour: these seven days are kept by the Jews now, chiefly in carnal mirth, and so for ages past, as by carrying the above boughs in their hands, and going round about the altar with them, and shaking them, and crying Hosanna, and by making use of all sorts of music, vocal and instrumental, piping, dancing, leaping, skipping, and various gestures, even by persons of the highest rank, and of the greatest character for sobriety^w; and particularly by fetching water from Siloah, when in their own land, and pouring it with wine upon the altar, which was attended with such expressions of joy, that it is said, that he who never saw the rejoicing of drawing of water, never saw any rejoicing in his life^x: the Jews give this reason of the ceremony, because at this feast was the time of the rains, see the Targum of Jonathan on ver. 36. and therefore the holy blessed God said, pour water before me, that the rains of the year may be blessed unto you^y; but others have thought there was something more mysterious in it, and that it had respect to the pouring out of the Holy Ghost; for, they say^z, the place of drawing water was so called, because they drew the Holy Ghost, as it is said, ye shall draw water with joy out of the wells of salvation, Isa. xii. 3. to this our Lord is thought to allude, John vii. 37, 38. see the note there: some of the ceremonies used at this feast have been imitated by the Heathens: Strabo^a says, the carrying branches of trees, dances, and sacrifices, were common to the gods, and particularly to Bacchus; and there was such a likeness between these and the rites of Bacchus, that Plutarch^b thought the Jews at this time kept two feasts to the honour of him; whereas, as Bishop Patrick observes, the profane Bacchanalia of the Gentiles were only a corruption of this festival.

^v Misa. Succah, c. 3. sect. 13. & Maimon. & Bartenora in ih. R. Alpha, par. 1. Succah, c. 2. fol. 376. 1.

^w Maimon. Hilchot Lulab. c. 7. sect. 10. c. 13, & c. 9. sect. 12, 13, 14, 15.

^x Misa. Succah, c. 5. sect. 1. 4.

^y R. Alpha, par. 1. Roshhashanab, c. 1. fol. 346. 2.

^z T. Hieros. Succah, fol. 55. 1.

^a Geograph. l. 10. p. 392.

^b Sympos. l. 1. prob. 2.

Ver. 41. *And ye shall keep it a feast unto the Lord seven days in the year, &c.*] Every year it was to be kept for the space of seven days, beginning on the 15th and ending on the 22d of the month Tisri or September; it shall be a statute for ever in your generations; until the Messiah should come and tabernacle among men, the substance of this shadow, on whose coming it was to flee away: *ye shall celebrate it in the seventh month*; which is repeated for the confirmation of it, and that no mistake might be made.

Ver. 42. *Ye shall dwell in booths seven days, &c.*] So that it seems they were not obliged to dwell in them on the eighth day, which was a holy convocation, a sabbath in which no servile work was to be done as the first, ver. 36, 39. The 8th day was a day by itself, a sort of an appendage to the feast of tabernacles, when they went into their houses again, and kept it as an holy day; and perhaps principally in giving thanks for the in-gathering of the fruits of the earth, to which this seems to be appropriated from ver. 39. According to the Jewish writers, they did not go out of their booths until they had dined in them on this day; and as they went out used to say, "may it be the will of God that we may be worthy the next year to dwell in the booth of Leviathan"; that is, to feast with the Messiah in the world to come. And to those days the Jews have added a ninth, which they call the joy of the law, and which they keep for joy of having finished the reading of the law; which being divided into as many sections or lessons as weeks in the year, were so ordered to be read as to be finished at this time^d: *all that are Israelites born shall dwell in booths*;

the Targum of Jonathan is, "all the males in Israel, and even the little ones, that don't need their mothers, sit in the shades blessing their Creator, when they enter there." And, according to the Misnah^e, women, servants, and little ones, are free from the booths (*i. e.* are not obliged to dwell in one), but a little one, who hath no need of its mother, is obliged to dwell in the booths; and elsewhere it is said, that sick persons, and such as wait upon them, are not obliged, nor messengers upon any business, nor travellers and watchmen in cities, and keepers of gardens and orchards; if such travel, or keep watch in the day, they are obliged to be in them at night, and if in the night, then they are to dwell in them in the day. Jarchi says, that every one born in Israel comprehends proselytes, who were bound by this law.

Ver. 43. *That your generations may know that I made the children of Israel to dwell in booths, &c.*] Which by the providence of God the Israelites were obliged to make for themselves to dwell in: *when I brought them out of the land of Egypt*; for the very first place they came to, when they departed from thence, was called Succoth, from the booths they there built: *I am the Lord your God*; who brought them out of Egypt, made them to dwell in booths in the wilderness, and enjoined them the observance of the feast of tabernacles in memory of it, in which he expected to be obeyed.

Ver. 44. *And Moses declared unto the children of Israel the feasts of the Lord.*] The several feasts before recited, the order of them, the manner of observing them, and the time.

C H A P. XXIV.

THIS chapter treats of the oil for the lamps, and the ordering of them, ver. 1—4. of the making of the shew-bread cakes, and the setting of them on the table, ver. 5—9. and an Israelite having blasphemed the name of the Lord, and inquiry being made what should be done to him, he, and so any other person guilty of the same, is ordered to be stoned to death, ver. 10—16. on occasion of which several laws are repeated concerning killing a man or a beast, or doing injury to any man, ver. 17—23.

Ver. 1. *And the Lord spake unto Moses, &c.*] After he had delivered to him the laws concerning the purity of the priests, and the perfection of the sacrifices they were to offer, and concerning the feasts the people were to keep, he spoke to Moses of some other things which concerned both people and priests: *saying*; as follows.

Ver. 2. *Command the children of Israel, &c.*] Moses was the chief magistrate under God, and being clothed with authority from him, had power to command the children of Israel to do what the Lord required of them: *that they bring unto thee pure oil-olive, beaten, for the light*; this was to be at the public expense, and it belonged to the community to supply the priests with oil for the light of the candlestick in the temple,

Exod. xxv. 6. and this oil was not to be any sort of oil, as train-oil, or oil of nuts, almonds, &c. but oil of olives, and not any sort of that, but the purest, which was the first that was taken from them; it seems there were three sorts, the first of which was pure, and this beaten in a mortar, and not ground in a mill; see the note on Exod. xxvii. 20: *to cause the lamps to burn continually*; the lamps in the golden candlestick, which were seven, Exod. xxv. 37. or *the lamp*, in the singular number, as it is in the original text; the western lamp, which is said to be always kept lighted, from which the rest were lighted when out; though the oil was undoubtedly for the supply of the lamps, that they might burn always, night and day; or from night to night, as Jarchi; and both on sabbath-days and working-days, as the Targum of Jonathan.

Ver. 3. *Without the veil of the testimony, &c.*] That is, on the outside of the veil which divided between the holy and holy of holies, and which was before the ark in which the testimony or law was: *in the tabernacle of the congregation*; which the apostle calls the first, namely, the holy place in which the candlestick, with its lamps, stood, Heb. ix. 2: *shall Aaron order it from the evening unto the morning, before the*

^c Lebusch, par. 2. c. 669. sect. 5.

^d Buxtorf, Synag. Jud. c. 27. Leo Modena's History of the Rites of the Jews, par. 3. c. 7. sect. 6.

^e Misn. Succah, c. 2. sect. 6.

^f R. Alphcs, par. 1. Succah, c. 2. fol. 374. 2. 375. 1.

Lord continually: that is, the lamp or lamps, or candlestick, in which they were, or the light of them; his business was, and so every priest's that succeeded him, to supply the lamps with oil, to dress, trim, and snuff them, that they might burn clear, and burn always, and that before the Lord, in the presence of the Lord: it shall be a statute for ever in your generations until the Messiah should come, the true light, which would put out all such typical ones, and by his Gospel spread light in all his churches throughout the world; see the notes on Exod. xxvii. 20, 21.

Ver. 4. *He shall order the lamps on the pure candlestick, &c.* So called, as Jarchi suggests, for these two reasons, partly because it was made of pure gold, and partly because it was to be kept pure and clean, and free from ashes, by the priest; see Exod. xxv. 30: *before the Lord continually*: which both respects the situation of the candlestick, and the work about it, which Aaron was to do continually before and in the presence of the Lord. Jarchi thinks this ordering respects the measure of oil for every night, which he says, according to the wise men, was half a log for every lamp, which was about a quarter of a pint of oil.

Ver. 5. *And thou shalt take fine flour, &c.* Of wheat, and the finest of it: and take 12 cakes thereof; answerable to the 12 tribes, as the Targum of Jonathan, which were typical of the spiritual Israel of God; *two tenth-deals shall be in one cake*; that is, two tenth parts of an ephah, which were two omers, one of which was as much as a man could eat in one day of the manna: so that one of these cakes was as much as two men could eat of bread in one day; each cake was 10 hands'-breadth long, 5 broad, and 7 fingers its horns, or was so high².

Ver. 6. *And thou shalt set them in two rows, &c.* The 12 cakes: six on a row; not by the side of each other, but six upon one another: upon the pure table; the shew-bread table, so called because overlaid with pure gold, and kept clean and bright, Exod. xxv. 24: *before the Lord*; for this stood in the holy place, in the same place as the candlestick did, which has the same position, ver. 4. of the mystical and typical sense of these cakes, see the note on Exod. xxv. 30.

Ver. 7. *And thou shalt put pure frankincense upon each row, &c.* Two cups of frankincense, in each of which was an handful of it, and which were set by each row of the cakes, as Jarchi observes: *that it may be on the bread for a memorial*; or for the bread, instead of it, for a memorial of it; that being to be eaten by the priests, and this to be burned on the altar to the Lord, as follows: *even an offering made by fire unto the Lord*; not the bread that was after a time taken away, and eaten by the priests, but the frankincense.

Ver. 8. *Every sabbath he shall set it in order before the Lord continually, &c.* That is, the priest or priests then ministering, who should bring new cakes and place them in the above order, having removed the old ones, which was done in this manner; four priests went in, two had in their hands the two rows (of bread), and two had in their hands two cups (of frankincense); four went before these, two to take away

the two rows (of the old bread), and two to take away the two cups (of frankincense); and they that carried in stood in the north, and their faces to the south; and they that brought out stood in the south, and their faces to the north; these drew away (the old bread) and they put them (the new), and the hand of the one was over-against the hand of the other, as it is said, *before me continually*, Exod. xxv. 30^h; that is, at the same time the hands of the one were employed in taking away, the hands of the other were employed in setting on; so that there was always bread upon the table: being taken from the children of Israel by an everlasting covenant; God requiring it of them, and they agreeing to give it, as they did, either in meal or in money; for this was at the expense of the community.

Ver. 9. *And it shall be Aaron's and his sons, &c.* The twelve cakes of the old bread, when taken off the shew-bread table; these were divided between the courses of the priests that carried in and brought out; and the high-priest had half from each course, so that the half was for Aaron or the high-priest, and the other half for his sons, or the priests that ministered¹: and they shall eat it in the holy place; in the tabernacle or some court of it, and not in their own houses: it is said the shew-bread was not eaten sooner than the 9th day, nor after the 11th; how? it was baked on the evening of the sabbath, and it was eaten on the sabbath, the 9th day; if a feast-day happened to be on the eve of the sabbath, it was eaten on the 10th; if the two feast-days of the beginning of the year so fell, it was eaten on the 11th day^k: the reason why it was only eaten in the holy place is, *for it is most holy unto him*; it was one of the most holy things, which were only to be eaten by males, and in the sanctuary; not as the light holy things, which were eaten in the houses and families of the priests, and by their wives and daughters also: *of the offerings of the Lord made by fire, by a perpetual statute*: not that the bread was a burnt-offering, but the frankincense upon it, or by it, and so having a connexion with it, the whole is said to be an offering by fire: the one was given to the priests of the Lord to eat, and the other was consumed on the altar; and both were an offering to the Lord; and the frankincense being offered by fire unto the Lord, instead of the bread, it was reckoned as if that was so offered.

Ver. 10. *And the son of an Israelitish woman, &c.* Whose name, and the name of his mother, are afterwards given; *whose father was an Egyptian*; Jarchi says, this is the Egyptian whom Moses slew, Exod. ii. 12. and so others in Abendana: *went out among the children of Israel*; went out of Egypt with them, according to the Targum of Jonathan, and so was one of the mixed multitude which came from thence with them, which is not improbable; some say he went out of Moses's court of judicature; but it is more likely that the meaning is, he went out of his tent, so Aben Ezra, into the midst of the camp, to claim his rank and place among the people of Israel; though the Jewish writers, as Jarchi and Eben Ezra, take this phrase, *among the children of Israel*, to signify

^h Menaschot, c. 11. sect. 4.

^k Ibid. sect. 7.

¹ Maimon. Hilchot Tamidin, c. 4. sect. 12, 14.

² Menaschot, c. 11. sect. 9.

that he was a proselyte, and became a Jew, or had embraced the Jewish religion in all respects: *and this son of the Israelitish woman and a man of Israel strove together in the camp*; which man of Israel, according to the Targum of Jonathan, was of the tribe of Dan, as was the mother of the man he strove with; what they strove about is not easy to say; Aben Ezra suggests, because this stands connected with the above laws, as if this man had said some things in a reviling way about the shewbread, the oil, and the offerings, and so a dispute arose between them, concerning them; but Jarchi says, it was about the business of the camp, and it is more commonly received that this man claimed a place to fix his tent on in the tribe of Dan, in right of his mother; but the other urged, that the order of fixing tents was according to the genealogies, and with the ensigns of their father's house, and therefore he had no right to rank with them, his father being an Egyptian, and perhaps from words they came to blows, see Exod. xxi. 22. though the Jewish writers understand it of their contending, at least of its issuing in a judiciary way, before a court of judicature: so it is said, when Israel dwelt in the wilderness, he (the son of the Egyptian) sought to spread his tent in the midst of the tribe of Dan, and they would not suffer it, because the ranks of the children of Israel were, every man according to his rank, with the ensigns according to the genealogy of their fathers; and they began and contended in the camp, wherefore they went into the court of judicature, the son of the woman of the daughter of Israel, and the man, a son of Israel, who was of the tribe of Dan^c.

Ver. 11. *And the Israelitish woman's son blasphemed the name of the Lord, and cursed, &c.*] As they were striving together, or when the trial was over, he being cast, fell into outrageous blasphemies against God, who made such laws for the civil polity of Israel, and cursed the judges that had given sentence against him; so the above Targum; and so the Jews generally understand by the name blasphemed, the name Jehovah, which he spake out plainly, and which, they say, is ineffable, and ought not to be pronounced but by the high-priest in the sanctuary; but this man expressed it in its proper sound, and made use of it to curse the man that strove with him, or the judge that judged him; so it is said in the Misnah^d, "a blasphemer is not guilty until he expresses the name;" but it undoubtedly means blaspheming God himself, by whatsoever name: *and they brought him unto Moses*; having heard his blasphemy, to charge him with it before him, or in order to have due punishment inflicted on him: as to the matter of contest between him and the Israelite, that had been decided in a lesser court of judicature, such an one as had been set up by the advice of Jethro; but though there was full proof of his blasphemy and cursing, which, perhaps, were expressed in open court; they might not know what punishment to inflict upon him for so horrid a crime, of which, perhaps, they had never had an instance before, and therefore sent him to Moses, to whom the hearing and decision of weighty matters belonged; see Exod. xviii. 22. *and his mother's*

name was Shelomith, the daughter of Dibri, of the tribe of Dan; which is observed, as it should seem, to shew in what tribe this affair happened, and what the quarrel was first about, even a place and rank in this tribe.

Ver. 12. *And they put him in ward, &c.*] In some prison, a place known in the camp, as Aben Ezra observes: *that the mind of the Lord might be shewed them*; for, though this was a breach of the third command, in which God declares he would not hold such an one guiltless; yet no particular punishment being expressed, it was not a clear case whether the Lord would punish for it himself, by an immediate stroke of his hand, or whether by the civil magistrate; and if by the latter, in what manner; for though it might be concluded, without any hesitation, that he was worthy of death, since cursing father or mother was death, Exod. xxi. 17. Lev. xx. 9. and much more blaspheming God, yet what death to put him to they might be at a loss about; or if that was understood of stoning, they might think this deserved a sorer punishment, and therefore consulted God about it.

Ver. 13. *And the Lord spake unto Moses, &c.*] From off the mercy-seat in the holy of holies, where he had promised to meet him and commune with him about any thing he should inquire of him, as he did at this time: *saying*; as follows.

Ver. 14. *Bring forth him that hath cursed without the camp, &c.*] To shew that he had no part nor lot in Israel, and that he was unworthy to be a member of their civil community, or of their church-state; and, besides, the place of stoning, or where malefactors suffered any kind of death, was without the camp, as afterwards without the city, see Heb. xiii. 12, 13. *let all that heard him lay their hands upon his head*; the Targum of Jonathan adds, "and the judges;" so Jarchi remarks, that they that heard him are the witnesses, and the word all comprehends the judges: Maimonides says^e the same, and observes that hands were laid on no malefactor but the blasphemer; and this was done to shew that the one had bore a faithful testimony, and the other had pronounced a righteous sentence on him; and that he had brought this guilt and punishment upon himself by his sin; wherefore it was usual for them to say, as the same writers observe, "thy blood be upon thine own head," and we not punished for thy death, which thou hast been the cause of to thyself:" *and let all the congregation stone him*; which Aben Ezra interprets of the great men of Israel; nor can it be thought that every individual of the people could cast a stone at him, but it was to be done by some of them, in the presence of them all, or as many as could conveniently get together to behold it; and this was done to shew their detestation of the sin, and to deter from the commission of it: it was the same kind of punishment that was ordered to be inflicted on him that cursed his father or mother, ch. xx. 9. God, the God of mercy, requiring no sorer punishment, though it deserved a greater, for such a sin against himself, than against a common parent.

Ver. 15. *And thou shalt speak unto the children of*

^c Targum Jon. in loc.

^d Sanhedrin, c. 7. sect. 5.

^e Hilchot Obede Coehabim, c. 2. sect. 10.

Israel, &c.] On this occasion, and gave them some laws and rules concerning the above affair, and other things: *saying, whosoever curseth his God shall bear his sin*; which some understand of any one of another nation, that cursed the God he used to serve in his own country; but it can hardly be thought that a law should be made by the one only living and true God, to preserve the honour and credit of false gods, when he is so jealous of his own glory; and those are spoken of in Scripture with the greatest contempt, as dunghill-deities, and are actually cursed, Jer. x. 11. but they are rather to be interpreted of judges and all civil magistrates, who, as A ben Ezra observes, are sometimes called Elohim or gods, Psal. lxxxii. 1, 6. and the rather, as it is probable this man had cursed his judges, and so this is a distinct sin from what follows; and not only the manner of expressing it, but the punishment of it, seem to be different; for the phrase, *to bear his sin*, is used where the punishment is not expressly declared, and is by Jarchi and others interpreted of cutting off from his people, but in what way is not certain; whereas the punishment of a blasphemer of God is before and after clearly expressed; see ch. xx. 10.

Ver. 16. *And he that blasphemeth the name of the Lord, &c.*] Or, *but he that blasphemeth, &c.* from whence the Jews gather, that the name Jehovah must be expressed, or it is no blasphemy; so Jarchi; but it is not bare using or expressing the word Jehovah that is blasphemy, but speaking ill and contemptuously of God, with respect to any of his names, titles, and epithets, or of any of his perfections, ways, and works: *he shall surely be put to death*; no mercy shall be shewn him, no reprieve or pardon granted him: hence it is said^f, there is no atonement for it, by repentance, or chastisements, or the day of atonement: so blasphemy against the Holy Ghost is not forgiven, neither in this world nor in that which is to come, Matt. xii. 31, 32. *and all the congregation shall certainly stone him*; shall have no pity on him, nor spare him, but stone him till he dies: *as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death*; even a proselyte of the gate, a Gentile that sojourned among them, uncircumcised, and did not profess the Jewish religion, as well as a proselyte of righteousness, and an Israelite born; yet, if he blasphemed the God of Israel, was to lose his life without any mercy shewn him.

Ver. 17. *And he that killeth any man shall surely be put to death.*] With the sword, as the Targum of Jonathan adds; which restrains it to any man of the children of Israel, but wrongly; for the original law respects any man whatever, Gen. ix. 6. and so it does here; see the note on Exod. xxi. 12.

Ver. 18. *And he that killeth a beast shall make it good, &c.*] Pay for it, give the value of it, or another as good as that instead of it, as follows: *beast for beast*; or *soul for soul*; life for life, that is, a living one for that the life of which is taken away, and one every way as good as that.

Ver. 19. *And if a man cause a blemish in his neighbour, &c.*] Does him any hurt or mischief, causes any mutilation or deformity in him by striking him: *as he hath done, so shall it be done unto him*; not that a like damage or hurt should be done to him, but that he should make satisfaction for it in a pecuniary way; pay for the cure of him, and for loss of time, and in consideration of the pain he has endured, and the shame or disgrace brought on him by the deformity or mutilation, or for whatever loss he may sustain thereby; see the notes on Exod. xxi. 18, 19.

Ver. 20. *Breach for breach, eye for eye, tooth for tooth, &c.*] Which is not to be taken strictly or literally, but for the price or value of those, which is to be given in a pecuniary way; see the note on Exod. xxi. 24, 25. *as he hath caused a blemish in a man, so shall it be done to him*; unless he gives satisfaction, and pays a valuable consideration for it.

Ver. 21. *And he that killeth a beast, he shall restore it, &c.*] The same as in ver. 18. which is repeated for the confirmation of it, and that it might be observed, though Jarchi takes it to be a different law; before, he says, it speaks of him that kills a beast, here of him that makes any wound or bruise in it, which he must make good; and it must be allowed that the manner of expression is different; there it is, he that smites the soul of a beast so that it dies, here only he that smites a beast, though it dies not, yet having some damage done it, satisfaction must be made: *and he that killeth a man, he shall be put to death*; or he that smites a man, though he does not kill him, as Jarchi observes, only makes a wound or bruise in him, because it is not said, the soul of a man, as before; but such damages did not require death, but satisfaction in another way, as in ver. 19.

Ver. 22. *Ye shall have one manner of law, &c.*] Respecting the above things, blaspheming of the name of God, taking away the life of man, or of any beast, and of doing damage to either: *as well for the stranger as for one of your own country*; the above laws were binding upon proselytes as well as Israelites, and proselytes of the gate as well as proselytes of righteousness, though the Jews commonly restrain it to the latter: *for I am the Lord your God*; whose name is holy and reverend, and ought not to be blasphemed; and who is the Maker and preserver of man and beast, and made these laws respecting them, and expected they should be obeyed, especially by the children of Israel, whose covenant God and father he was, and they under the greatest obligation to serve and obey him.

Ver. 23. *And Moses spake unto the children of Israel, &c.*] As the Lord had commanded him: *that they should bring forth him that had cursed out of the camp, and stone him with stones*; which were the instructions God had given to Moses upon inquiring his mind and will about this matter: *and the children of Israel did as the Lord commanded Moses*; they took the blasphemer, and led him out of the camp, put their hands on him, and stoned him with stones till he died.

C H A P. XXV.

IN this chapter the Israelites are directed, when come into the land of Canaan, to observe every 7th year as a sabbatical year, in which there was to be no tillage of the land, and yet there would be a sufficiency for man and beast, ver. 1—7. and every fiftieth year as a year of jubilee, in which also there was to be no tillage of the land, and every man was to return to his possession or estate, which had been sold to another any time before this, ver. 8—17. and a promise of safety and plenty in the seventh year is made to encourage the observance of it, ver. 18—22. and several laws and rules are delivered out concerning the sale of lands, the redemption of them, and their return to their original owner in the year of jubilee, ver. 23—28. and the sale of houses, and the redemption of them, and the difference between those in walled cities and those in villages, with respect thereunto, ver. 29, 30, 31; and also concerning the houses of the cities of the Levites, and the fields of the suburbs of them, ver. 32, 33, 34. to which are added some instructions about relieving decayed persons, and lending and giving to them, without taking usury of them, ver. 34—38. and other laws concerning the release of such Israelites as had sold themselves for servants to the Israelites, in the year of jubilee, since none but Heathens were to be bondmen and bondmaids for ever, ver. 39—46. and of such who were sold to proselytes, ver. 47—55.

Ver. 1. *And the Lord spake unto Moses in Mount Sinai, &c.*] Not when Moses was with the Lord on that mount forty days, but after he came down from thence, even after the tabernacle was set up, while the children of Israel were encamped about that mountain, and before they took their journey from thence; for they continued some time in the wilderness of Sinai, and here it was the Lord spoke to Moses; for the words may be rendered by or near Mount Sinai^g; and so Josephus^h says, the following laws were delivered to Moses, when Israel was encamped under Mount Sinai: saying; as follows.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] What follows, being what the whole body of the people would be under obligation to observe, and therefore must be delivered to them all, at least to the heads and elders of the people, and by them to the rest: when ye come into the land which I give you; the land of Canaan, and until they came thither, the following law concerning the sabbatical year could not take place; and as Maimonidesⁱ says, it was only used in the land of Israel, and no where else, according to this text, and that both before and after the temple was built: then shall the land keep a sabbath unto the Lord; a rest from tillage, as it is afterwards explained; and this being according to the will of God, when observed would be to his honour and glory, and shew that he was the proprietor of the

land; and that the Israelites held it under him by this tenure, that every seventh year they should let it rest, which would be for the benefit of the land, and preserve it from being impoverished by continual usage; and hereby they might learn to depend on the providence of God, and to observe that all increase is from him; and to consider the straits and difficulties the poor live in continually, as they in this seventh year; and by this means they would be at leisure to have an opportunity of reading the law, as they did at this time, Deut. xxxi. 10—13. and of meditating upon it, and of giving themselves up to religious exercises, as well as by it they might be led to the typical use of it, to look for and expect that sabbatism or rest, which remains for the people of God. And now this law did not take place as soon as they came into the land, for it was to be sown six years, and then was the year of rest; and indeed not till after Joshua had subdued the whole land, which was seven years a doing; nor till they were quite settled, and it was divided among them, and every man had his field and vineyard apart, which this law supposes; wherefore the Jewish writers^k say, they were not bound to tithes until the 14th year, and from thence they began to reckon the sabbatical year; and the 21st year they made a sabbatical year, and the 64th a jubilee, which they make to be the first that were kept: and they reckoned this year to commence, not on the first of Nisan or March, which was the beginning of the year for ecclesiastical things, but on the first of Tisri or September, when the harvest and all the fruits of the earth were gathered in; and when on other years they used to proceed to sowing the next month, but were forbid on this; and so it is said in the Misnah^l, the first of Tisri is the beginning of the year for the sabbatical and jubilee years.

Ver. 3. *Six years thou shalt sow thy field, &c.*] Under which is comprehended every thing relating to agriculture, both before and after sowing, as dunging the land, ploughing and harrowing it, treading the corn, reaping and gathering it in; see Exod. xxiii. 10: and six years thou shalt prune thy vineyard, and gather in the fruit thereof; which is not to be restrained to vineyards only, but to be extended to oliveyards, orchards and gardens, and to the planting and cultivating of them, and gathering in the fruits of them.

Ver. 4. *But in the seventh year shall be a sabbath of rest unto the land, &c.*] From all tillage of it, from planting and cultivating any sort of trees in it; and even from digging pits, ditches, and caves, as say the Jewish writers^m: and this was typical of that rest which believers enter into under the new-Gospel dispensation, and of the rest in the new-Jerusalem state, and especially in the ultimate glory; not only from the labours of the body, but of the mind, through sin, Satan,

^g טָרַר apud seu juxta montem, Piscator; so Ainsworth, Patrick, &c.

^h Antiqu. l. 3. c. 12. sect. 3.

ⁱ Hilehot Shemithah Vejobel, c. 4. sect. 25.

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^k Turat Cohenim apud Yalkut, par. 1. fol. 191. 1. Maimon. ut supra, c. 10. sect. 2.

^l Roshbanshanah, c. 1. sect. 1.

^m Turat Cohenim, ut supra.

doubts and fears, and through conflicts with various enemies, and when even all spiritual labours and services will be at an end but that of praise: *a sabbath for the Lord*: for his honour and glory, to ascertain his property in the land, to shew the power of his providence, and display his goodness in his care of all creatures, without any means used by them: *thou shalt neither sow thy field nor prune thy vineyard*; under which are comprehended all acts of agriculture, which respect the cultivation of vines, olives, figs, &c. and, according to the Misnah^a, there were some instruments which it was not lawful to sell to an artificer in the seventh year, such as a plough, with all belonging to it, a yoke, a fan, a spade, but he may sell him a scythe, or a sickle, or a cart, and all its instruments; and which the commentators^b interpret of one that is suspected of working in that year; the house of Shammai say, an heifer that ploughed might not be sold that year.

Ver. 5. *That which growth of its own accord of thy harvest thou shalt not reap, &c.*] That which sprung up of itself from grains of corn, shed in the harvest of the preceding year, without any ploughing or sowing; he might reap it, but not as at other times, the whole of it, and gather it as his own property, but only somewhat of it in common with others for his present use: *neither gather the grapes of thy vine undressed*: which was on this year forbid to be dressed; the grapes of which he might gather in common with others, but not as in other years, all of them, and as peculiarly his own: the words may be rendered, *the grapes of thy separations*^c; either such as in other years he used to separate for himself, and forbid others gathering them, but now made them common; or which he did not labour in the cultivation of, but abstained from it: *for it is a year of rest unto the land*; which is repeated, that it may be observed.

Ver. 6. *And the sabbath of the land shall be meat for you, &c.*] That is, that which grew up of itself out of the land, or on trees, vines, olives, &c. undressed, should be the meat or food on which they should live that year: and this comprehends every thing that is fit for food, and also for drink, and for anointing, and even for the lighting of lamps, as in the Misnah^d: *for thee, and for thy servant, and for thy maid*; the owner of the fields and vineyards, he and his family, wife, children, and servants, might eat of the fruits of them in common with others; for whereas it is elsewhere said, *Exod. xxiii. 11. that the poor of thy people may eat*, this is observed here, lest any one should think the rich are forbid eating them, as Jarchi remarks: *and for thy hired servant, and for the stranger that sojourneth with thee*: which the same writer interprets of Gentiles; the food of this year was common to masters and servants, to rich and poor, to Israelites and Gentiles; all had an equal right unto, and share therein; which might be an emblem of the first times of the Gospel, in which all things were had in common, and typical of the communion of saints in things spiritual; in salvation by Jesus Christ, common

to Jews and Gentiles, high and low, bond and free; in the free and full forgiveness of sins by his blood; and in justification by his righteousness, which is unto all, and upon all them that believe, for there is no difference; in the participation of faith, and other graces, which are alike precious, and in the enjoyment of promises, privileges, and ordinances, and even of eternal life itself.

Ver. 7. *And for thy cattle, and for the beasts that are in thy land, &c.*] The former signifies tame cattle, such as were kept at home, or in fields, or were used in service, and the latter the wild beasts of the field: *shall all the increase thereof be meat*; for the one, and for the other; Jarchi remarks, that all the time a wild beast eats of the increase of the field, the cattle may be fed at home; but when it ceaseth to the wild beast of the field, then it ceaseth to the cattle at home; nay, the Jews are so strict in this matter, that they say that when there is no food for the beasts in the field, men are obliged to bring out what they have in their houses^e, see *Isa. xi. 6, 7*.

Ver. 8. *And thou shalt number seven sabbaths of years unto thee, &c.*] Or weeks of years; and there being seven days in a week, and a day being put for a year, seven weeks of years made 49 years; the Targums of Onkelos and Jonathan, and Jarchi, interpret it 7 she-mittas, or sabbatical years; and a sabbatical year being every 7th year, made the same number; *seven times seven years*: or 49 years, as follows; *and the space of the seven sabbaths of years shall be 49 years*: just such a space of years there was between each jubilee, which, as afterwards said, was the 50th year; so as there were a 7th-day sabbath, and a 50th-day sabbath, the day of Pentecost, so there were a 7th-year sabbath, or sabbatical year, and a 50th-year sabbath.

Ver. 9. *Then shalt thou cause the trumpet of the jubilee to sound, &c.*] At the end of forty-nine years, or at the beginning of the fiftieth; or *the trumpet of a loud sound*: for here the word jubilee is not, which, according to some, was so called from the peculiar sound of the trumpet on this day, different from all others; though others, as Ben Melech, think, and the Jews commonly, that it had its name from the trumpet itself, which they suppose was made of a ram's horn, *jobel*, in the Arabic language, signifying a ram; but the former reason is best; though perhaps it is best of all to derive it from דרוביל, to bring back, restore, return, because at this time men were returned to their liberty, estates, and families, as hereafter expressed: *on the tenth day of the seventh month*: the month Tisri or September, the first day of which was the beginning of the year for jubilees^f; for the computation of the jubilee-year was made from the first day of the month, though the trumpet was not blown, and the rights of the year—did not begin till the tenth, as Maimonides^g observes: *in the day of atonement shall ye make the trumpet sound throughout all your land*; which day of atonement was on the tenth day of the said month, and a very proper time it was to sound the trumpet, that after they had been afflicting

^a Sheviith, c. 5. sect. 6.

^b Maimon. & Bartenora in ib.

^c מין נטורי וטבא תאורא-תאורא, Pagninus, Montanus; so Druusius & Ainsworth.

^d Sheviith, c. 5. sect. 2.

^e Maimon. Hicbat Shemitah Vejobel, c. 7. sect. 1.

^f Misn. Roshhashanah, c. 1. sect. 1.

^g In Misn. ib.

themselves, then to have joy and comfort; and when atonement was made for all their sins, then to hear the joyful sound; and when it might be presumed they were in a good disposition to release their servants, and restore the poor to their possessions, when they themselves were favoured with the forgiveness of all their sins. This sounding was made throughout all the land of Israel; throughout all the highways, as Aben Ezra, that all might know the year of jubilee was come; and this was done by the order of the sanhedrim, as Maimonides * says, and who also observes, that from the beginning of the year, to the day of atonement, servants were not released to their own houses, but did not serve their masters, nor were fields returned to their owners; but servants ate, and drank, and rejoiced, and wore garlands on their heads; and when the day of atonement came, the sanhedrim blew the trumpet, and the servants were dismissed to their houses, and fields returned to their owners.

Ver. 10. *And ye shall hallow the 50th year, &c.*] The year following the seven sabbaths of years, or 49 years; and which they were to sanctify by separating it from all others, and devoting it to the uses it was to be put to, and the services done on it, and by abstaining from the tillage of the land, sowing or reaping, and from the cultivation of vines, olives, &c. and proclaim liberty throughout all the land: to servants, both to those whose ears were bored, and were to serve for ever, even unto the year of jubilee, and then be released; and to those whose six years were not ended, from the time that they were bought; for the jubilee-year put an end to their servitude, let the time they had served be what it would; for this year was a general release of servants, excepting bondmen and bondmaids, who were never discharged; hence called the *year of liberty*, Ezek. xlvi. 17. and Josephus * says, the word *jobel* or *jubilee* signifies *liberty: unto all the inhabitants thereof*; that were in servitude or poverty, excepting the above-mentioned; from hence the Jews gather, than when the tribes of Reuben and Gad, and the half-tribe of Manasseh, went into captivity, the *jubilees* ceased †, since all the inhabitants were not then in it; but that is a mistake, for the jubilees were continued unto the coming of the Messiah, and perhaps never omitted but once, in the time of the Babylonish captivity: *it shall be a jubilee unto you*; to the Israelites, and to them only, as Aben Ezra observes; it was a time of joy and gladness to them, especially to servants, who were now free, and to the poor, who enjoyed their estates again: *and ye shall return every man unto his possession*; which had been sold or mortgaged to another, but now reverted to its original owner: *and ye shall return every man unto his family*; who through poverty had sold himself for a servant, and had lived in another family. The general design of this law was to preserve the rights of free-born Israelites, as to person and property, to prevent perpetual servitude, and perpetual alienation of their estates; to continue families and estates as they were originally, that some might not become too rich, and others too poor; nor

be blued, but the tribes and families might be kept distinct until the coming of the Messiah, to whom the jubilee had a particular respect, and in whom it ceased. The liberty proclaimed on this day was typical of that liberty from the bondage of sin, Satan, and the law, which Christ is the author of, and is proclaimed by him in the Gospel, Gal. v. 1. Isa. lxi. 1. a liberty of grace and glory, or the glorious liberty of the children of God: returning to possessions and inheritances may be an emblem of the enjoyment of the heavenly inheritance by the saints; though man by sin lost an earthly paradise, and came short of the glory of God, yet through Christ his people are restored to a better inheritance, an incorruptible one; to which they are begotten by his spirit, have a right to it through his righteousness, and a meetness for it by his grace, and of which the Holy Spirit is the earnest and pledge, and into which Christ himself will introduce them. And the returning of them to their families may signify the return of God's elect through Christ to the family that is named of him; these were secretly of the family of God from all eternity, being taken into it in the covenant of grace, as well as predestinated to the adoption of children: but by the fall, and through a state of nature by it, they became children of wrath, even as others; yet through redemption by Christ, and faith in him, they receive the adoption of children, and openly appear to be of the family of God, 2 Cor. vi. 18. Eph. i. 5. and ii. 3. Gal. iv. 5, 6. and iii. 26. John i. 12. and all this is proclaimed by the sound of the Gospel trumpet, which being a sound of liberty, peace, pardon, righteousness, salvation, and eternal life by Christ, is a joyful one, Psal. lxxxix. 15. where the allusion seems to be to the jubilee-trumpet.

Ver. 11. *A jubilee shall that 50th year be unto you, &c.*] Which clearly shews, that not the 49th year was the year of jubilee, as many learned men have asserted, chiefly induced by this reason, because two years would come together in which were no sowing and reaping; but that God, that could cause the earth to bring forth fruit for three years, ver. 21. could make it bring forth enough for four years; and in order to make their sentiment agree with this passage, they are obliged to make the foregoing jubilee one of the fifty, and begin their account from thence; but this could not be done in the first account of the jubilee; of the name, see the note on ver. 9. *ye shall not sow*; in the year of jubilee, which shews also that this could not be the 49th year, which of course being a sabbatical year, there would be no sowing, reaping, &c. and so this law or instruction would be quite needless: *neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed*: as in the sabbatical year, ver. 5. see the note there; the same with respect to these things being to be observed in the year of jubilee, as in that; and so Jarchi observes that the same that is said of the sabbatical year is said of the jubilee, two holy years being found next to one another, the 49th year the sabbatical year, and the 50th year the jubilee.

Ver. 12. *For it is the jubilee, it shall be holy, &c.*]

* Hilchot Shemitah V'ejobel, c. 10. sect. 10, 14
 † Antiqu. l. 3. c. 12. sect. 3.

* Maimon. & Bartenora in Misn. Eracin, c. 8. sect. 1.

Men being restored to their liberty, possessions, and families, it must be matter of joy to them, and therefore this year was to be separated from all others, and devoted to the ends and uses before mentioned; and men were to live upon the spontaneous productions of the earth, without any tillage of land, or cultivation of vines, &c. *ye shall eat the increase thereof out of the field*; they were not to reap corn, and gather grapes and olives, and bring them into their barns and store-houses, as in other years; but were to go out every day into their fields, and gather for present use, and all were common to all sorts of men, and to cattle, as in the sabbatical year; see the note on ver. 7.

Ver. 13. *In the year of this jubilee, &c.*] In the beginning of it, as *Aben Ezra*, though not on the first day of *Tisri*, but the 10th day, the day of atonement, when the trumpet was blown: *ye shall return every man unto his possession*; which is repeated from ver. 10. the reason of which, the *Jews* say, is to include gifts, and which, according to them, are like sales, and returned in the year of jubilee; that is, if a man gave his estate in possession to another, he returned to it, in the year of jubilee, equally as if he had sold it; and therefore they observe the same phrase is twice used by *Moses*, to include gifts⁷: but perhaps the truer reason is, because this was a special business done at this time, and of great importance; the word *return* being so often used, may serve to confirm the sense of the word *ju-bilee*, given in the note on ver. 9.

Ver. 14. *And if thou sell ought unto thy neighbour, &c.*] Any estate or possession, house or land, at any time before the year of jubilee: or *buyest* ought of thy neighbour's hand; of movable goods, as the *Targum* of *Jonathan* interprets it; and so other Jewish writers² restrain this to goods which are bought by hand, and delivered from hand to hand; and so they think that fields, and servants, which they say are like to fields, are excluded hereby; but it seems to refer to any thing saleable, and chiefly to fields and vineyards, as the following verses shew; wherefore *Diodorus Siculus*, as quoted by *Grotius*, must be mistaken, when he says, it was not counted lawful by the *Jews* to sell their inheritance, unless he means for ever, so indeed they could not: *ye shall not oppress one another*; the buyer giving too little, or the seller requiring too much; no advantage was to be taken, either of the necessity of the one, or the ignorance of the other, but a fair bargain was to be made, and the full value given, neither too much nor too little. The *Jews* by *neighbour* understand an *Israelite*, and not a *Gentile*³; not that there might be no buying and selling at all between *Jews* and *Gentiles*, or that the former might oppress and defraud the latter, though not an *Israelite*; but lands and inheritances might not be sold at all to *Gentiles*, only to *Israelites*.

Ver. 15. *According to the number of years after the jubilee thou shalt buy of thy neighbour, &c.*] That is, reckoning how many years had past since the last jubilee, and how many there were to come to the next, and so give as many years' purchase as were yet to come: *and according to the number of years of the*

fruits he shall sell unto thee; only care was to be taken, that as many years as were sabbatical ones, which were not years of fruit, should be deducted out of the account by the seller; since these were years the buyer could have no profit by the estate, and therefore it was not reasonable that such years should be reckoned into the purchase; and hence the *Jewish* writers gather, that when a man had sold his field, he could not redeem it in less than two years, because a number of years can't be less than two, and that if even the buyer agreed to it, it might not be done^b.

Ver. 16. *According to the multitude of years thou shalt increase the price thereof, &c.*] More was to be asked and required, and should be given for an estate, when, for instance, there were 30 years to the year of jubilee, than when there were but 20: *and according to the fewness of years thou shalt diminish the price of it*; if it wanted but five, or six, or ten years unto it, then, in proportion, less was to be insisted upon and given: for according to the number of the years of the fruits doth he sell unto thee; which also must be considered, how many years of tillage of land, and cultivation of vineyards, &c. there were in the account, and how many sabbatical years to be deducted; for only according to the number of fruit-years was the estate to be valued and sold.

Ver. 17. *Ye shall not therefore oppress one another, &c.*] By over or under-rating estates: *but thou shalt fear thy God*; and the fear of God being before their eyes, and on their hearts, would preserve both buyer and seller from doing an ill thing, when it was in the power of either, through the necessity of the one, or the ignorance of the other, see *Neh. v. 15*: *for I am the Lord your God*; omniscient, and knows all that is done in the most private and artful manner; and omnipotent and able to punish both, which of them either should oppress or defraud, see *1 Thess. iv. 6*.

Ver. 18. *Wherefore ye shall do my statutes, and keep my judgments, and do them, &c.*] These and all others he enjoined; by which tenure, even obedience to all his commands, moral, ritual, and judicial, they were to hold the land of *Canaan*, and their possessions in it, which is intended in the next clause: *and ye shall dwell in the land in safety*; without any fear of enemies, or of the neighbouring nations about them seizing upon them, and distressing them; and *Jarchi* observes, that it was for transgressing the sabbatical year that *Israel* was carried captive, which he thinks is intimated in *2 Chron. xxxvi. 21*. and that the seventy-years' captivity in *Babylon* were for the seventy sabbatical years that had been neglected.

Ver. 19. *And the land shall yield her fruit, &c.*] That is, continually, and even in the seventh year, the sabbath of rest; for the land, though not manured, ploughed, and sowed, nor the vines, olives, and fig-trees pruned, yet shall yield fruit as in other years, the *Israelites* observing the statutes and judgments of God: *and ye shall eat your fill*; feel no want of provisions, but have fulness of every thing as at other times, and never make a scanty meal, having sufficiency and plenty of all things: *and dwell therein in safety*; not

⁷ *Misn. Becorot, c. 8. sect. 10. & Bartenora in ib.*

² *Maimon. & Bartenora in Misn. Bava Metziah, c. 4. sect. 9.*

^a *Jarchi in loc.*

^b *Misn. Eracin, c. 9. sect. 1. Maimon. & Bartenora in. ib.*

fearing enemies, nor being disturbed by them, nor carried captive.

Ver. 20. *And ye shall say, what shall ye eat the 7th year? &c.*] Such as are of little faith, disbelieve the promise, and distrust the providence of God, and take thought for to-morrow, and indulge an anxiety of mind how they shall be provided with food in the sabbatical year ordered to be observed, in which there were to be no tillage of land, nor pruning of trees: *behold, we shall not sow*; that being forbidden: *nor gather in our increase*; neither the barley, nor the wheat, nor the grapes, nor olives, nor figs, into their houses and barns, to lay up for stores, as in other years; though they might go out and gather in for present use in common with others: now if any should put the above question, as it was very likely some would, in such a view of things, the answer to it follows.

Ver. 21. *Then I will command my blessing upon you in the 6th year, &c.*] Upon their fields, vineyards, and oliveyards, and make them exceeding fruitful, more than in other years; all fruitfulness at any time depends upon the blessing of God, and follows upon it, but is more visible and observable when there is an exceeding great plenty: *and it shall bring forth fruit for three years*; and thus God blessed the 6th year with such a plentiful increase as was sufficient for time to come, until a new crop was gathered in; as he had blessed the 6th day with a double portion of manna, for the supply of the 7th.

Ver. 22. *And ye shall sow the 8th year, &c.*] Sow the land in the 8th year, and likewise dress their vines, olives, &c. *and eat yet of the old fruit*; even in the 8th year, of the old fruit of the 6th year, as the Targum of Jonathan adds: *until the 9th year*; that is, as Jarchi explains it, until the feast of tabernacles of the 9th, which was the time that the increase of the 8th came into the house; for all summer it was in the field, and in Tisri or September was the time of gathering it into the house; and sometimes it was necessary to provide for four years on the 6th, which was before the sabbatical year, the 7th, for they ceased from tilling the ground two years running, the 7th and the jubilee year; but this Scripture is said concerning all the rest of the sabbatical years: these encouraging promises, one would have thought, would have been placed more naturally after the account of the sabbatical year that followed, ver. 7. but the reason of their being inserted here seems to be, because in the year of jubilee they were neither to sow nor reap, nor gather in the grapes of the undressed vine, as in the sabbatical year, ver. 11. wherefore those things are said for encouragement at the one time as at the other; since it might easily be concluded, that he that could provide for them every sixth year for three years to come, could once in fifty years provide for four: *until her fruits come in, ye shall eat of the old store*; some of which came in in March, as barley, others in May, as the wheat, and others in August and September, as the grapes, olives, &c. which was the time of in-gathering several fruits of the earth, and of finishing the whole.

Ver. 23. *The land shall not be sold for ever, &c.*]

That is, the land of Israel; the meaning is, any part of it, for that the whole might be sold or disposed of at once is not to be supposed, but any one part of it, which was the property of a single man, or belonged to a family; though it might be sold in case of necessity, yet not for ever, so as never to return to the owner, or his heirs; for if it was sold for ever it returned in the year of the jubilee: the Targums of Onkelos and Jonathan render the word *absolutely*, simply, properly; a proper absolute sale was not to be made, but a conditional one, or for so many years, or with a view to its reversion in the year of jubilee, and so the agreement to be made according to the number of years, as before directed: the word, as Aben Ezra observes, signifies *cutting off*, and the sense is, that no land should be sold entirely, so as that the proprietor or his heirs should be wholly cut off from it, or that the entail of it upon the family should be cut off: *for the land is mine*; as indeed the whole earth is, but the land of Canaan was peculiarly his, which he had chosen above all other lands for the inheritance of his people; out of which he drove the old inhabitants of it for their sins, and put in his own people to possess it under him; where he himself had his dwelling-place, and where he was served and worshipped, and where the Messiah was to be born, and was born, and therefore called Immanuel's land; and which was a figure of the better country, or the heavenly glory and happiness, which is of God's preparing and giving, and will never be alienated from those whose right it is: *for ye are strangers and sojourners with me*; as the Gentiles that lived among them were strangers and sojourners with them, so they were with the Lord; he was the original proprietor, they were but tenants at will; though it was both an honour and happiness to be with him, under any character, to board, and lodge, and dwell with him; and they might well be content to be reckoned not proprietors but strangers and sojourners, and especially such as had faith and hope in a better inheritance, of which this was only a figure; however, this being their present case, it was a reason good, why they could not for ever dispose of their lands and possessions, any more than a sojourner or inmate can of a house of which he has only a part.

Ver. 24. *And in all the land of your possession, &c.*] Which they should possess in the land of Canaan, whatever part of it any of them should enjoy: *ye shall grant a redemption for the land*; that is, whenever any estate in it was sold through necessity, the buyer was obliged to grant a liberty to the seller to redeem it, when it was in his power to do it, or any of his relations, especially after two years; so Jarchi observes, he that sells his possession may redeem it after two years, either he himself or he that is near akin to him, nor can the buyer hinder it; see the note on ver. 15.

Ver. 25. *If thy brother be waken poor, &c.*] Is brought very low, greatly reduced, and is in mean circumstances; hence Jarchi says, we learn, that no man may sell his field, unless his distress presses him and forces him to it; for, as Maimonides^c observes, a man might not sell his estate to put money into his purse, or to trade with, or to purchase goods, ser-

^c Hülchot Shemittah Vejobel, c. 11. sect. 3.

vants, and cattle, only food: *and hath sold away some of his possession*: not all of it, as Jarchi remarks; for the way of the earth or custom of the world teaches, that a man should reserve a field (or a part) for himself: *and if any of his kin come to redeem it*; come to the buyer and propose to redeem it, by giving what it was sold for, or in proportion to the time he had enjoyed it: *then shall he redeem that which his brother sold*. nor was it in the power of the purchaser to hinder him, or at his option whether he would suffer him to redeem it or no: such an one was an emblem of our *goel*, our near kinsman and Redeemer the Lord Jesus Christ, who came in our nature into this world to redeem us, and put us into the possession of the heavenly inheritance; nor was it in the power of any to hinder his performance of it, for he is the mighty God, the Lord of Hosts is his name.

Ver. 26. *And if the man have none to redeem it, &c.*] That is, none of kin that was able or willing to redeem it; otherwise no doubt there were persons in the land able to do it at any time, but none he was in connexion with, or from whom he could expect such a favour: *and himself be able to redeem it*; or if his hand has got, and he has found a sufficiency for his redemption, as the Targum of Jonathan; not that he has found any thing that was lost, as Chaskuni glosses it, but by one providence or another, by the blessing of God on his trade and business, is become rich, and it is in the power of his hand to redeem the possession he had sold, he might do it; but, as the same writer observes, he might not borrow and redeem, but must do it with what he had got of his own since the time of sale, and which is also the sense of others^d.

Ver. 27. *Then let him count the years of the sale thereof, &c.*] How many years had passed since it was sold, how many it had been in the hands of the purchaser, and how many were yet to come to the year of the jubilee, by which means the price of redemption might easily be settled; thus, for instance, if the years were alike and there was just half the time gone, then half of the price it was sold at was repaid to the purchaser; and if not alike, then in proportion to what had passed and were to come: *and restore the overplus unto the man to whom he sold it*; for the years that were yet to come; if, as Jarchi says, he has eaten of or enjoyed the fruit of the field three or four years, deduct the price of them from the account, and take the rest; this is the meaning, *and restore the overplus*, out of the price of the sale, according to what is eaten, and give it to the buyer: Maimonides^e explains it thus; that if there were ten years to the year of the jubilee, and the field was sold for 100 pieces, if he that bought it has eaten of it three years, then the seller that redeems it must give him 70 pieces, and he must restore his field; if he has eaten of it six years, he is to give 40 pieces, and the other restores him the field: in the Misnah it is put thus; if he sell it (his field) to the first for 100 pence, and the first sells it to a second for 200, he must not reckon but with the first, as it is said, *unto the man to whom he sold it*; if he sold

it to the first for 200, and the first sells it to a second for 100, he shall not count but with the last, as it is said, *to a man, i. e.* to the man which is in the midst of it, or is possessed of it; nor may he sell it for a distant time, that he may redeem it near, nor when in a bad condition, that he may redeem it when in a good one; nor may he borrow to redeem it, nor redeem it by halves^f: *that he may return to his possession*; and enjoy it again.

Ver. 28. *But if he be not able to restore it to him, &c.*] The overplus, or give him what is in proportion to the time he has had it, and yet to come: *then that which is sold shall remain in the hand of him that bought it until the year of the jubilee*; continue in his possession, and he shall enjoy all the benefit of it till that year comes: *and in the jubilee it shall go out*; out of his hands or possession; or *he shall go out^g*, the purchaser shall go out of what he has bought, and shall have no more possession of it, but it shall come into the hands of the seller, and that without money, as the Targum of Jonathan adds: *and he shall return into his possession*; the seller, and enter upon it and enjoy it as his own property, as before he sold it.

Ver. 29. *And if a man sell a dwelling-house in a walled city, &c.*] Which was so from the days of Joshua the son of Nun, as Jarchi: *then he may redeem it within a whole year after it is sold*; any time within the year he pleased, either he or any near of kin to him; and if they would, on the day it was sold, or any time after within the compass of the year, even on the day in which the year ended; in this such an house differed from fields, which could not be redeemed under two years, see the note on ver. 15. *within a full year may he redeem it*; from the time it was sold, paying what it was sold for: this is to be understood, Maimonides^h says, of a solar year, which consists of 365 days, and within this space of time such an house might be redeemed.

Ver. 30. *And if it be not redeemed within the space of a full year, &c.*] Either by the seller or any man of kin to him: *then the house that is in the walled city shall be established for ever to him that bought it, throughout his generations*; after twelve months were elapsed it was not redeemable by any, but to be held by the purchaser and his heirs for ever: *it shall not go out in the jubilee*; from the purchaser or his heirs, to the seller or his heirs; for houses were not like lands, the gift of God, and held under him, but were built by men, and were their absolute property, and therefore they could dispose of them, and they that bought them could hold them after the above-mentioned time; nor was there any danger of confounding tribes and families by retaining them: this law was made to encourage persons to settle in walled towns, to make and keep them populous, and to make owners of them careful not to sell them: the Jewish canon is this; when the day of the 12th month is come, and it (the house) is not redeemed, it is absolutely his, whether he bought it or whether it was given him, as it is said, Lev. xxv. 30. and if in the beginning of the day of the 12th month he (the

^d Misn. Eracin, c. 9. J. Maimon. & Bartenora in ib.

^e Shenittah, ut supra, sect. 5

^f Misn. Eracin, ut supra.

^g נשן דיסעדעם עמפור, Janius & Tremellius.

^h In Misn. Eracin, c. 9. sect. 3.

purchaser) hides himself, that it may be confirmed to him or be his absolutely; Hillel, the elder, ordered that he (the seller) should put his money in the chamber (belonging to the sanhedrim) and break open the door, and go in; and when he would, he (the purchaser) might come, and take his money¹; but otherwise, if he suffers this time to pass it is irredeemable, nor will the year of jubilee help him: the Jews except the city of Jerusalem from this law, because, they say, that does not belong to any tribe².

Ver. 31. *But the houses of the villages, which have no walls round about them, &c.*] As there were many in the days of Joshua, the Scripture speaks of: the Jews suppose that such are meant, even though they were afterwards walled: *shall be counted as the fields of the country; and subject to the same law as they: they may be redeemed: at any time before the year of jubilee, and if not, then they shall go out in the jubilee; to the original owners of them, freely, as Jarchi says, without paying any thing for them.*

Ver. 32. *Notwithstanding the cities of the Levites, &c.*] The six cities of refuge, and 42 others; these and the houses in them are excepted from the above law, and only they; not such as they might purchase elsewhere; wherefore it follows, and *the houses of the cities of their possession; which were in cities possessed by them, and which was their possession, and given them as such: may the Levites redeem at any time they were not restrained to a year, as houses in walled towns, but they might redeem them as they pleased or could; and if they did not redeem them within the year, they might redeem them afterwards, even years after, and any time before the year of jubilee; so it is said in the Misnah¹, the priests and the Levites sell always, and they redeem always, as it is said, Lev. xxv. 32. on which one of the commentators says^m, they sell always, not as the Israelites, who cannot sell less than two years before the jubilee: but the Levites can sell near the jubilee: and they redeem always; if they sell houses in walled cities, they are not confirmed at the end of the year, as the houses of Israelites; and if they sell fields, it is not necessary they should remain in the hands of the buyer two years, but they may redeem them immediately if they will: this redemption was peculiar to the Levites; for if an Israelite has an inheritance from his father's mother, a Levite, he might not redeem according to the manner Levites did, but according to Israelites; and so a Levite that inherited from his father's mother, an Israelite, was obliged to redeem as an Israelite and not as a Leviteⁿ; for this perpetual redemption respected only houses that were in the cities of the Levites.*

Ver. 33. *And if a man purchase of the Levites, &c.*] An house or city, as Jarchi, and which the following clause confirms, that is, if a common Israelite made such a purchase, then it was redeemable, but if a Levite purchased of a Levite, then, as the same writer observes, it was absolutely irredeemable: *then the house that was sold, and the city of his possession, shall go out in the year of jubilee; to the original owner of it,*

as fields and houses in villages sold by the Israelites for the houses of the cities of the Levites are their possession among the children of Israel; and their only possession, and therefore if those, when sold, were irredeemable, they would entirely be without any; and hence care is taken they should not; so Jarchi observes, that the Levites had no possession of fields and vineyards, only cities to dwell in, and their suburbs; wherefore cities were to them instead of fields, and their redemption was as that of fields, that so their inheritance might not be broken off from them.

Ver. 34. *But the field of the suburbs of their cities may not be sold, &c.*] The suburbs to the cities of the Levites reached two thousand cubits on every side of their cities, Numb. xxxv. 5. in which they had fields to keep their cattle in, and these belonged to them in common; every Levite had not a particular field to himself as his own property, and which is the reason why it might not be sold, nor might they agree together to sell it, for then they would have nothing to keep their cattle in: the Jewish writers generally understand this of changing their fields, suburbs, and cities: hence they say, in the Misnah, they don't make a field a suburb, nor a suburb a field, nor a suburb a city, nor a city a suburb; upon which Maimonides^o says, all agree that the Levites may not change a city, or suburb, or field which are theirs, because of what is said, Lev. xxv. 34. and the wise men, of blessed memory, say, the meaning of it is, it shall not be changed, for they don't change any thing from what it was before: *for it is their perpetual possession: and therefore never to be alienated from them, or be sold to another, or changed and put to another use; such care was taken of the ministers of the sanctuary, and of their maintenance and support, under the former dispensation; and suggests that they should continue in their stations without any alteration, as ministers of the Gospel should, who ought to give up themselves to the ministry of the word, and prayer, and not entangle themselves with the affairs of life.*

Ver. 35. *And if thy brother be waxen poor, &c.*] An Israelite, as Aben Ezra, be reduced to a low estate, through afflictions in body, or in family, or through losses in trade, or want of business, or through one providence or another: *and fallen in decay with thee; in his worldly substance: or his hand wavers, or fails^p; so that he cannot support himself and his family, has not a sufficiency, or it is not in the power of his hands to do it; and it is not owing to sloth and negligence, but to unavoidable want and necessity: then thou shalt relieve him; not merely by sympathizing with him, but by communicating to him, and distributing to his necessities; holding him up that he may not utterly fall, and strengthening his hands, that he may have a supply for his present wants: though he be a stranger or a sojourner; whether a proselyte of righteousness, who is circumcised, and in all things conforms to the true religion; or a proselyte of the gate, who takes it upon him not to worship idols, and eat things that die of*

¹ Misn. Eracin, sect. 4.

² T. Bab. Bava Kama, fol. 82. 2.

³ Eracin, c. 9. sect. 8.

^m Bartenora in ib.

^o Misn. Eracin, c. 9. sect. 8.

^p In Misn. Eracin, c. 9. sect. 8.

^q וְיָרַח יָדָיו וְנִטְוֵרִית מַנּוּס עֲיֵשׁ, Montanus, Vatablus, Fagnus; vacillabit, Junius & Tremellius, Piscator.

themselves, as Jarchi notes: *that he may live with thee*; continue in the land of Canaan, and not be obliged to quit it, and be laid under temptations of apostatizing from the true religion professed by him, and so far as he is come into it, which would bring a worse death than corporeal upon him; or that he may have a livelihood in some tolerable manner at least, and even live comfortably and cheerfully.

Ver. 36. *Take thou no usury of him, or increase, &c.*] Not only give him somewhat for his present relief, but lend him money to put him in a way of business, to get his living for the future, without requiring any interest for it; see the note on Exod. xxii. 25. *but fear thy God*: who has given this command, and expects to be obeyed; and who is good, and does good, and should be feared for his goodness-sake; and is omniscient, and knows what is secretly exacted, and will not suffer any exorbitance of this kind to pass unpunished: *that thy brother may live with thee*; which it would be still more difficult for him to do, should usury and increase be taken of him.

Ver. 37. *Thou shalt not give him thy money upon usury, &c.*] Lend him money, expecting and insisting upon a large interest for it; this is to be understood of persons in poor and necessitous circumstances, of which the text only speaks; otherwise, if persons borrow money to gain by it, to carry on a greater trade, or to make purchase with it, it is but reasonable that the lender should have a share of profit arising from thence: *nor lend him thy victuals for increase*; by which it should seem that those two words, used in the preceding verse, though in the main they signify the same thing, yet may be distinguished, the one as concerning money, the other food; and which latter is not to be given by way of loan to a person in want of it, but freely; as for instance, if a man gives a poor man a bushel of wheat, on condition he gives him two for it hereafter, this is lending or giving his victuals for increase.

Ver. 38. *I am the Lord your God, which brought you out of the land of Egypt, &c.*] Where they had been strangers and sojourners, and therefore should be kind to such in necessitous circumstances, and relieve them, and especially their brethren; and where God had given them favour in the eyes of the Egyptians, and they had lent them jewels of gold and silver, and raiment, and therefore they should lend freely to persons in distress; and who had brought them out from thence, that they might take upon them his commandments, though they might be grievous, as Jarchi observes; and this, it may be remarked, is the preface to the ten commandments: *to give you the land of Canaan*; freely, a land flowing with milk and honey; and therefore, since he had dealt so bountifully with them, and had given them plenty of good things, they need not grudge giving to their poor brethren, and others in necessitous circumstances: and *to be your God*; their covenant-God, to bless and prosper them, protect and defend them.

Ver. 39. *And if thy brother that dwelleth by thee be waxen poor, &c.*] The above laws and instructions

seem designed to prevent such extreme poverty as obliged to what follows, namely, a brother being sold either to an Israelite or to a stranger, by relieving his wants or lending him money; but when these were insufficient to support him, and keep him from sinking into the lowest state of distress and misery, then he was obliged to be sold, as follows: *and be sold unto thee*; either by himself, being ready to starve and perish, or by the sanhedrim, having stolen something, as Aben Ezra observes; in such a case the civil magistrate had a power of selling a man, Exod. xxii. 3. *thou shalt not compel him to serve as a bond-servant*; such as were Heathens, and bought of them, or taken in war and made slaves of; but an Israelite sold was not to serve as they, either with respect to matter or manner, or time of service; such as were bondmen were put to the hardest service, the greatest drudgery, as well as what was mean and reproachful, and were used in the most rigorous and despotic manner, and were obliged to serve for ever, and were never released; but a brother, an Israelite, sold to another through extreme poverty, was not to be put to any low, mean, base, and disgraceful service, by which it would be known that he was a servant, as Jarchi notes; such as to carry his master's vessels or instruments after him to the bath, or to unloose his shoes; but, as the same writer observes, he was to be employed in the business of the farm, or in some handicraft-work, and was to be kindly and gently used, rather as a brother than a servant, and to be freed in the year of jubilee.

Ver. 40. *But as an hired servant, &c.*] Who is hired by the day, or month, or year; and, when his time is up, receives his wages and goes where he pleases, and whilst a servant is not under such despotic power and government as a slave is: and *as a sojourner*; an inmate, one that dwells in part of a man's house, or boards and lodges with him, and whom he treats in a kind and familiar manner, rather like one of his own family than otherwise: *he shall be with thee*; as under the above characters, and used as such: this the Jews refer to food and drink, and other things, as they do, Deut. xv. 16. and say², that a master might not eat fine bread, and his servant bread of bran; nor drink old wine, and his servant new; nor sleep on soft pillows and bedding, and his servant on straw: hence, they say³, he that gets himself an Hebrew servant is as if he got himself a master: and *shall serve thee unto the year of the jubilee*; and no longer; for if the year of jubilee came before the six years were expired for which he sold himself, the jubilee set him free, as Jarchi observes; nay, if he sold himself for 10 or 20 years, and that but one year before the jubilee, it set him free, as Maimonides says⁴.

Ver. 41. *And then shall he depart from thee, both he and his children with him, &c.*] His sons and daughters, and his wife also, who is included in himself: if a man had a wife and children when he sold himself, or married afterwards, with his master's consent, he was obliged to maintain them⁵; though they were not sold to him, nor properly his servants, and so had a right to go out with him: *and shall return unto his own fa-*

² Maimon. in Misn. Kiddushin, c. 1. sect. 2.

³ Ibid.

⁴ Hilchot Abadim, c. 2. sect. 3.

⁵ Maimon. ib. c. 3. sect. 1.

mily; his father's family, and that of his near relations, having been out of it during his time of servitude, and which the year of jubilee restored him to, ver. 10. *and unto the possession of his fathers shall he return*; the estate his father left him by inheritance, and which he was obliged to sell in the time of his poverty, or which fell to him since by the death of his father; to this also he was restored in the year of jubilee, as is expressed in the text referred to.

Ver. 42. *For they are my servants, which I brought forth out of the land of Egypt, &c.*] The Lord redeemed them out of Egypt, made a purchase of them, and had a prior right unto them, and being his servants first, they cannot be the servants of others; his right unto them as such antecedes and prevents any other claim upon them: *they shall not be sold as bondmen*; or, with, or, according to the sale of a bondman^u; in the manner they are sold, or according to the laws of selling of servants; not in such a public manner as they are sold in markets, nor for such purposes to be used as slaves in a rigorous manner, nor so as to be retained for ever in servitude; not to be sold by proclamation, as Jarchi observes, saying, here is a servant to be sold; nor shall they set him upon the stone of sale; for it seems in public places in markets, where slaves were sold, there was a stone on which they were placed, which shewed that they were to be sold; but now an Israelite was not to be sold in such a manner, so Maimonides^v says, but privately, in an honourable way.

Ver. 43. *Thou shalt not rule over him with rigour, &c.*] As the Egyptians ruled over the Israelites, and made them to serve, Exod. i. 13. where the same word is used as here, and seems designed to put them in mind of it, that so they might abstain from such usage of their brethren, which they had met with from their most cruel enemies; it signifies tyranny and oppression, treating them with great severity, laying hard and heavy tasks and burdens upon them they could not bear; enjoining them things they could not perform, and ordering them to do what were unnecessary, and without any limitation with respect to time: *thou shalt fear thy God*; that has been good to thee, and has brought thee out of hard and rigorous bondage in Egypt; and which should be remembered with thankfulness, and they should fear to offend so good a God by using a brother cruelly.

Ver. 44. *Both thy bondmen, and thy bondmaids, which thou shalt have, &c.*] Such it seems were allowed them, if they had need of them; but if they had them, they were to be not of the nation of Israel, but of other nations; this is an anticipation of an objection, as Jarchi observes; if so, who shall I have to minister to me? The answer follows, *they shall be of the Heathens that are round about thee, of them shall ye buy bondmen and bondmaids*; that is, of the Ammonites, Moabites, Edomites, and Syrians, as Aben Ezra, that were their neighbours, that lived round about them, of any but the seven nations, which they were ordered utterly to destroy; wherefore Jarchi observes it is said, *that are round about thee*; not in the midst of the border of your land, for them they were not to save alive, Deut. xx. 16.

Ver. 45. *Moreover, of the children of the strangers, that do sojourn among you, &c.*] The uncircumcised sojourners, as they are called in the Targums of Onkelos and Jonathan, proselytes of the gate, such of the nations round about who came and sojourned among them, being subject to the precepts given to the sons of Noah respecting idolatry, &c. but were not circumcised, and did not embrace the Jewish religion: *of them shall ye buy*; for bondmen and bondmaids: *and of their families that are with you, which they begat in your land*; but, as the Targum of Jonathan adds, are not of the Canaanites; though the Jewish writers^x say, that one of the nations that lies with a Canaanitish woman, and begets a son of her, he may be bought for a servant; and so if a Canaanitish man lies with one of the nations, and begets a son of her, he may also be bought for a servant: *and they shall be your possession*; as servants, as bondmen and bondmaids, and be so for ever to them and their heirs, as follows.

Ver. 46. *And ye shall take them as an inheritance for your children after you, &c.*] Which they might leave them at their death to inherit, as they did their estates and lands; for such servants are, with the Jews^y, said to be like immovable goods, as fields, vineyards, &c. *to inherit them for a possession*; as their property, as any thing else that was bequeathed to them, as negroes now are in our plantations abroad: *thy shall be your bondmen for ever*; and not be released at the year of jubilee, nor before nor after; unless they obtained their liberty, either by purchase, which they might make themselves, or by the means of others, or else by a writing under their master's hand dismissing them from his service^z; or in case they were maimed by him, then he was obliged to let them go free, Exod. xxi. 26, 27: *but over your brethren, the children of Israel, ye shall not rule one over another with rigour*; which is repeated for the confirmation of it, and for the fuller explanation and description of the person not to be ruled over with rigour; and that it might be more taken notice of, and to make them the more careful in the observance of it; and though this peculiarly respects masters' treatment of their servants, Jarchi thinks it comprehends a prince over his people, and a king over his ministers, whom he may not rule with rigour.

Ver. 47. *And if a sojourner or stranger wax rich by thee, &c.*] An uncircumcised one, as the Targums, a proselyte of the gate, who, by living among and trading with the Israelites, might grow rich and wealthy in money, at least so as to be able to purchase an Hebrew servant, though not his lands, which he might not buy: *and thy father that dwelleth by him wax poor*; comes into such circumstances, and is reduced to great poverty, even extreme poverty; for only in such a case might he sell himself to an Israelite, and much less to a stranger, if this was not the case. Jarchi suggests, as in the phrase, *by thee*, points at the cause or occasion of the sojourner or stranger becoming rich, his nearness unto, or cleaving to an Israelite; and so here the phrase, *by him*, directs to the cause or occasion of the Israelite's becoming poor, his being near and cleaving to the sojourner or stranger; but

^u עבד venditione servi, Drausin.

^v Hilchot Abadim, c. 1. sect. 5.

^x Torat Cobanim apud Yalkut, par. 1. fol. 195. 1.

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^y Maimon. & Bartenora in Misn. Kiddushin, c. 1. sect. 3.

^z Misn Kiddushin, ib.

they seem rather to be used, to shew the reason of the poor Israelite falling into the hands of a rich sojourner; they being near neighbours to one another, and having a familiarity, the following bargain is struck between them: *and sell himself unto the stranger or sojourner by thee: the uncircumcised sojourner, as the Targum of Jonathan: or to the stock of a stranger's family: or root*^a, one that sprung from a family, originally proselytes; which some understand of one, who though he be descended from such a family, was now rooted among the people of God, and incorporated into the commonwealth of Israel; and yet such an one could not detain an Hebrew servant longer than the year of jubilee: but the Jewish writers generally interpret it of an idolater^b.

Ver. 48. *After that he is sold he may be redeemed again, &c.*] Though an Heathen, sold to an Israelite, was to be a bondman for ever, and could not be released by the year of jubilee, yet an Israelite sold to an Heathen might be redeemed before, and if not, he was freed then. The Jewish writers understand this of an obligation upon the man, or his friends, or the congregation, to redeem him, and that immediately, as the Targum of Jonathan, and Jarchi, because of the danger he was in by being in the family of an idolater, lest he be polluted^c, that is, with idolatry; or be swallowed up among the Heathens, as Maimonides^d; but it is plain from ver. 54. that there was no obligation for an immediate redemption; nor was the person sold in such danger as suggested, since the sojourner, to whom he is supposed to be sold, was no idolater, whether a proselyte either of righteousness, or of the gate: *one of his brethren may redeem him*; which may be taken in a strict and proper sense, for any of his brethren who were in circumstances sufficient to redeem him, or for any near akin to him, as the following words seem to explain it. No mention is made of his father: the reason of which, Abarbinel^e says, because it can't be thought that a father would suffer his son to be sold, if it was in his power to redeem him, since a father is pitiful to his son.

Ver. 49. *Either his uncle, or his uncle's son, may redeem him, &c.*] His father's brother, or his father's brother's son, as the Targums of Onkelos and Jonathan: *or any that is nigh of kin unto him of his family may redeem him*: from whence it appears, that it must be a near kinsman that was to be the redeemer, as in another case, the redemption of inheritances; hence the same word *goel* signifies both a redeemer and a near kinsman: *or if he be able he may redeem himself*; who either has found something lost, or inherits the substance of any one deceased of his family, as Ben Ezra observes; that is, since he sold himself, which puts him into a capacity to redeem himself; the Targum of Jonathan adds, "or the land of the congregation;" for such a redemption was sometimes made at the expense of the public; see Neh. v. 8. Baal Hatturim observes, that the words *Ben Dodo*, translated *his uncle's son*, wanting the letter *vau* as usual, as the same letters with Ben David, which is a known

name of the Messiah with the Jews, and which that author seems to have in view; and another Jewish writer^f expressly says, "this Redeemer is the Messiah, the son of David, of the tribe of Judah:" and indeed the whole of this case is applicable to the spiritual and eternal redemption of the people of God by Christ: they through the fall, and in a state of nature, are become poor and helpless, and in a spiritual sense have neither bread to eat, nor clothes to wear, nor money to buy either; and are in debt, owe ten thousand talents, and have nothing to pay, and so are brought into bondage to sin, Satan, and the law; nor can they redeem themselves from these by power or price; nor can a brother, or the nearest relation redeem them, or give to God a ransom for them; none but Christ could do this for them, who through his incarnation, whereby he became of the same nature, of the same flesh and blood with them, and in all things like unto them, is their *goel*, and so their Redeemer, and has obtained eternal redemption for them, not with silver and gold, but by his own precious blood.

Ver. 50. *And he shall reckon with him that bought him, &c.*] That is, either the man himself should reckon with him, or whoever undertook to redeem him: *from the year that he was sold to him unto the year of jubilee*; and so count how many years he had served, and how many were yet to come; and by this it appears, that one thus sold was not released at the end of six years, or the sabbatical year did not free him: *and the price of his sale shall be according to the number of years*; whether more or fewer, as after explained: *according to the time of an hired servant shall it be with him*; the time of service he had served his master shall be reckoned, as if he had been hired for so much a year; and according to the number of years he had been with him, so much per annum was to be deducted from the original purchase, and the rest to be made for his redemption to him that bought him.

Ver. 51. *If there be yet many years behind, &c.*] To the year of jubilee, and more than he had served: *according unto them he shall give again the price of his redemption, out of the money that he was bought for*: suppose, for instance, when a man sold himself, there were 20 years to the year of jubilee, and he sold himself for 20 pieces of money, gold or silver, be the value what it will; and when he comes to treat with his master about his redemption, or a relation for him, and he has served just as many years as there are to the year of jubilee, ten years, then his master must be paid for the price of his redemption ten pieces of money; but if he has served but five years, and there are 15 to come, he must give him 15 pieces; and so in proportion, be the years more or fewer, as follows.

Ver. 52. *And if there remain but few years unto the year of jubilee, &c.*] Fewer than what he has served, then the less is given for his redemption: thus, for instance, in the above supposed case, if he has served fifteen years, and there remain but five to the year of jubilee: *then he shall count with him, and according unto his years shall he give him again the price of his redemp-*

^a ליקקר רדיכי, Vatablus, Piscator.

^b Targum Onk. Jon. Jarchi & Ben Melech, in loc. Kimchi in Sepher Shorash, rad. קקק.

^c Pesikta apud Drusium in loc.

^d Hilchot Abadim, c. 2. sect. 7.

^e Apud Muis. Varia Sacra, p. 373.

^f R. Bechai apud Patrick in loc.

tion; as in the fore-mentioned case, he shall give him five pieces of money; and thus the law of justice and equity was maintained between the buyer and seller, the purchaser and the redeemer: in a like righteous manner the people of God are redeemed by Christ.

Ver. 53. *And as a yearly hired servant shall he be with him, &c.*] Being redeemable every year, and upon his redemption might quit his master's service, as an hireling may; and the price of his redemption to be valued according to the years he served, and as if he had been hired for so much a year; as well as he was to be treated in a kind and gentle manner, not as a bondman, but as if he was an hired servant, as follows: *and the other shall not rule with rigour over him in thy sight*; the person he is sold unto, his master, a sojourner or stranger, he might not use an Hebrew he had bought with any severity; for if an Hebrew master might not use an Hebrew servant with rigour, it was not by any means to be admitted in the commonwealth of Israel for a proselyte to use one in such a manner, and that openly, in the sight of an Israelite his neighbour; he looking on and not remonstrating against it, or acquainting the civil magistrate with it, who had it in his power to redress such a grievance, and ought to do it.

Ver. 54. *And if he be not redeemed in these years, &c.*] The Targum of Jonathan supplies the text as we do, in any of the years from the time of his sale to the year of jubilee; and so Aben Ezra interprets it, in the years that remain to the jubilee; but he observes there are others that say, by the means of those above mentioned, that is, by his nearest of kin, or by himself; for the

word *years* is not in the text, which may be supplied, either with *years or relations*; and so the Vulgate Latin, Septuagint, and Oriental versions read, *by these means, things or persons: then he shall go out on the year of jubilee*: out of the house and service of him that bought him, he shall go out free and freely, without paying any thing for his freedom, having served his full time unto which he was bought: both *he and his children with him*; and his wife too, if he had any, who was comprehended in himself, and whom, both wife and children, his master was obliged to maintain during his servitude.

Ver. 55. *For unto me the children of Israel are servants, &c.*] And therefore not to be perpetual servants to men, as those who are bought and redeemed by the blood of Christ should not be, 1 Cor. vii. 23. The Targum of Jonathan is, *servants to my law*; see Rom. vii. 25. those that are redeemed by Christ are also servants to his Gospel, and obey from their heart the form and doctrine delivered to them; *they are my servants, whom I brought forth out of the land of Egypt*: where they were in cruel bondage, and made to serve with rigour, but now, being delivered from thence, were laid under obligation to serve the Lord; nor was it his will that others should rule over them with rigour, whether of their own nation or strangers, or that they should be bondmen and bondmaids, or perpetual servants to any: *I am the Lord your God*; their covenant-God, who had been kind to them, particularly in the instance mentioned, and would take care that they should not be ill used by others, and therefore ought to serve him readily and cheerfully.

— C H A P. XXVI.

IN this chapter, after a repetition of some laws against idolatry, and concerning keeping sabbaths, and reverencing the sanctuary of God, ver. 1, 2. in order to encourage the Israelites to keep the various statutes and commandments in this book, and in the preceding, many promises are made of plenty, and peace, and safety from enemies, and of the presence of God with them, ver. 3—13. and on the contrary, to such as should despise and break his commandments, the most grievous things are threatened, as diseases of body, destruction by their enemies, barrenness and unfruitfulness of land, the sore judgments of wild beasts, famine, sword, and pestilence, ver. 14—39. and yet after all, when they should confess their sins, and were humbled for them, the Lord promises to remember the covenant he made with their ancestors, and would deal kindly with them, and not cast them away, and utterly destroy them, ver. 40—46.

Ver. 1. *Ye shall have no idols, nor graven image, &c.*] Some of the Jewish writers, as Jarchi and Aben Ezra, think this law against idolatry is mentioned on account of the Israelite sold to a stranger, spoken of in the latter part of the preceding chapter, lest he should be drawn into idolatry; see the note on ch. xxv. 48. but

this is rather mentioned as being a principal law, respecting the honour and glory of God, and the foundation of all religion and godliness, and the breach of it a capital crime, and which led on to other sins, and exposed to the displeasure and resentment of God, and brought on all the calamities after mentioned in this chapter. *Idols* here signify *things of nought*, as an idol is nothing in the world, 1 Cor. viii. 4. and a *graven image* any likeness of man or beast cut out of wood, or stone; and may include any molten image of gold, silver, or brass, and then engraven with a tool, as the golden calf was: *neither rear you up a standing image; or pillar*^h; an heap of rude stones, set up pillar-wise, not bearing the likeness of any creature; otherwise graven and molten images were standing ones, but these were statues without any figure; such as the Arabians used to worship; the god Mars, worshipped in Arabia Petraea, was no other than a black stone four-square, unformed, four feet high, and two broad, and was placed on a basis of gold^h; *neither shall ye set up any image of stone in your land, to bow down unto*; any *figured stone*, as the Targum and Aben Ezra interpret it, which had figures and representations of creatures cut in it, in order to bow down unto and worship: the

^h מַצֵּבָה מְצֻבָה, Sept. titulos. V. L. titulum, Samar. Ar. pillar, Ainsworth

^h Suidas in voce Θει; Απει; Vid. Arnob. adv. Gentes, l. 6. p. 232.

word has the signification of covering, as they cover a floor with a pavement of stones: *for I am the Lord your God; who is the alone object of religious worship and adoration.*

Ver. 2. *Ye shall keep my sabbaths, &c.*] The seventh-day sabbaths, and the seventh-year sabbaths; especially the former are meant, in which religious worship was given to the one true and living God, and therefore the observance of them is strictly enjoined; and hence this law follows closely upon the former, though Aben Ezra restrains it to the sabbatical years, or seventh-year sabbaths, as he applies the sanctuary in the following clause to the jubilee-year, which is said to be *holy*, ch. xxvi. 12. supposing that this refers unto and stands in strict connexion with the laws of the preceding chapter, concerning the sabbatical and jubilee years: *and reverence my sanctuary*; by attending in it, and on the worship in it, with reverence and godly fear, see ch. xix. 30. *I am the Lord*; who had a right to such religious worship, and to command such things, in which he ought to be obeyed, his sabbaths kept, and sanctuary revered.

Ver. 3. *If ye walk in my statutes, and keep my commandments, and do them.*] Both moral, ceremonial, and judicial, which had been delivered unto them, and now completely recorded in this and the preceding book; for what follow in the two next are chiefly repetitions of what are contained in these.

Ver. 4. *Then I will give you rain in due season, &c.*] The former and latter rain, in the two seasons of the year in which rain usually fell, and the Scriptures frequently speak of; and when the land of Israel, which required rain, not being watered with a river, as Egypt, was blessed with it; the one was at the sowing of their seed, or a little after it, and the other a little before harvest; and when it was had in those times it was had in due season, and hence the word is in the plural number, *your rains*¹; unless showers of rain are meant: to encourage to keep the commands of God, promises of many outward good things are made; and this is the first, being a principal blessing, and which only God, and not all the vanities of the Gentiles, could give: *and the land shall yield her increase*; which is greatly owing to reasonable showers of rain, by which means the earth brings forth bread to the eater and seed to the sower, corn and grass for man and beast: *and the trees of the field shall yield their fruit*; vines, olives, pomegranates, figs, &c. are meant, with which the land of Israel abounded, Deut. viii. 8.

Ver. 5. *And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time, &c.*] Signifying that there should be such plentiful harvests of barley and wheat, the first of which began in March, as would employ them in threshing them out unto the time of vintage, which may be supposed to be in the month of July; for on the 29th of Sivan, which was about the middle of June, was the time of the first ripe grapes, as appears from Numb. xiii. 20. see the note there; and that they should have such quantities of grapes on their vines, as would employ them in gathering and pressing them until seed-time,

which was usually in October, see Amos ix. 13. *and ye shall eat your bread to the full*; which is put for all provisions; and the meaning is, they should have plenty of food, eat full meals, or however, what they ate, whether little or much, should be satisfying and refreshing to them, having it with a divine blessing: *and dwell in your land safely*; would have no need to go out of it into other lands for the sake of food, and would be in no danger from enemies invading them and carrying off their substance; plenty without safety would not be so great a blessing as with it, since, though they had it, they might be deprived of it, wherefore security from enemies is promised.

Ver. 6. *And I will give peace in the land, &c.*] Among yourselves, as Aben Ezra; that as safety from enemies is promised before, here it is assured they should be free from insurrections and from riots, broils, contentions, and intestine wars among themselves: *and ye shall lie down, and none shall make you afraid*; that is, lie down upon their beds, and sleep quietly and comfortably, and not be in any fear of thieves and robbers breaking in upon them, Psal. iii. 5. and iv. 8. *and I will rid evil beasts out of the land*: out of the land of Israel, as the Targum of Jonathan, not out of the world, such as lions, bears, wolves, &c. which were sometimes troublesome and mischievous in the land: *neither shall the sword go through your land*; either the sword of the enemy, which if it entered should not be suffered to proceed, much less to pervade the land and destroy the inhabitants of it: so the Targum of Jonathan, "they that draw the sword shall not pass through your "land," or the sword of the Lord, that is, the pestilence, 1 Chron. xxi. 12. as Ainsworth suggests; though the Jews² commonly understand it of the sword of peace, as they call it, though that is of one that is not an enemy, but passes through one country to destroy another; which yet is distressing to the country he passes through, as in the case of Pharaoh Necho, whom Josiah went out to meet; though, by what follows, it seems rather to be the first of these.

Ver. 7. *And ye shall chase your enemies, &c.*] Who being overcome in battle, and put to the flight, should be pursued: *they shall fall before you by the sword*; not by the sword of one another, as the Midianites did, so Jarchi; but rather by the sword of the Israelites, for oftentimes multitudes of the enemy are killed in a pursuit.

Ver. 8. *And five of you shall chase 100, &c.*] One man chase 20: *and 100 of you put 10,000 to flight*; which, had it been in proportion to the other number, should have been 2000, as in Deut. xxxii. 30. where there is a proportion observed; and Abendana observes, there are some that give the sense of it thus, 100 of you, 100 times five, that is, 500, and so it comes up to a right computation; but here it seems to be a certain number for an uncertain, and only a proverbial expression, signifying that a very few, under the blessing of divine Providence, should get the advantage over a large number, and oblige them to retire, and pursue them closely: instances we have of large bodies of the enemy being defeated by a small number of Israelites,

¹ יַמְטִיכֶם pluvias vestras, Pagninus, Moutanus, Tigurine version, Juauus & Tremellius, Piscator.

² T. Bab. Taanith, fol. 22. 1. a.

Judg. vii. 21, 22. and even many by a single person or two, 1 Sam. xiv. 13, 14, 2 Sam. xxiii. 8—16. *and your enemies shall fall before you by the sword*; see the note on the preceding verse.

Ver. 9. *For I will have respect unto you, &c.*] Look at them with delight and pleasure, and with a careful eye on them, watch over them to do them good, and protect them from all evil; or turn himself to them from all others, having a particular regard for them and special care of them: *and make you fruitful and multiply you*; increase their number, as he did in Egypt, even amidst all their afflictions; and much more might they expect this blessing in the land of Canaan, when settled there, which is the original blessing of mankind, see Gen. i. 28. and ix. 1. *and establish my covenant with you*; not the new covenant spoken of in Jer. xxxi. 31. as Jarchi and other Jewish writers¹ suggest; for that was not to take place but in future time, under the Gospel dispensation; but rather the covenant made with them at Sinai, though perhaps it chiefly respects the covenant made with their ancestors concerning multiplication of their seed as the stars of heaven and the sand of the sea, Gen. xv. 5. and xxii. 17. since it follows upon the promise of an increase of them.

Ver. 10. *And ye shall eat old store, &c.*] What is very old, corn of three years old, as Jarchi and Kimchi^m interpret it; such plenty should they have that it would be so long consuming: *and bring forth the old because of the new*; out of their barns and granaries, to make room for the new, which they should have great quantities of, and scarce know where to bestow them; and therefore should empty their treasures and garner of the old, and fill them with new; or they should bring them forth out of their barns into their houses, to make use of themselves, or into their markets to expose to sale, being under no temptation to withhold against a time of scarcity in order to make more of it, see Prov. xi. 26. now all these temporal blessings promised may be emblems of spiritual things, and might be so understood by such who were spiritually enlightened; as of the rain of divine grace, and the blessings of it, and of the doctrines of the Gospel, sometimes compared thereunto, Deut. xxxii. 2. Isa. lv. 10, 11. and of great fruitfulness in grace and good works, and of internal peace in the minds of good men, and of their safety and security from spiritual enemies; of fulness of spiritual provisions, even of things new and old, and which are laid up for them, Cant. vii. 13. thus promises of a spiritual nature more manifestly follow.

Ver. 11. *And I will set my tabernacle amongst you, &c.*] Which God had directed them to make, and they had made, and also erected; but here he promises to fix and establish it among them, that so it might continue as a place for the public worship of him, and where he would take up his residence, and grant them his presence; so the Targum of Jonathan, "I will put the Shechinah of my glory among you;" *and my soul shall not abhor you*; though in themselves, and because of their sins, loathsome and abominable; the Targums of Onkelos and Jonathan are, "my Word shall not abhor you;" and the whole may have respect to

Christ, the Word made flesh, and tabernacling among them; the tabernacle being a type and emblem of the human nature of Christ, in which the fulness of the Godhead dwells bodily, and is the true tabernacle which God pitched and not man, John i. 14. Col. ii. 9. Heb. viii. 2.

Ver. 12. *And I will walk among you, &c.*] As they journeyed from place to place, he walked among them, in the tabernacle built for him, see 2 Sam. vii. 6. it may be expressive of that familiarity and communion which the Lord grants to his people, in and through Christ: *and will be your God*; to provide for them, and supply them with all the blessings of his goodness, both in providence and grace; and to protect and defend them against all their enemies, temporal and spiritual: *and ye shall be my people*; appear to be a special and peculiar people of his, chosen, redeemed, and sanctified by him, and to whom he bore a special love, and took special care of; see 2 Cor. vi. 16. the Targum of Jonathan of the whole is, "I will make the glory of my Shechinah dwell among you, and my Word shall be unto you for God the Redeemer, and ye shall be to my name for a people of holy ones."

Ver. 13. *I am the Lord your Lord, which brought you forth out of the land of Egypt, &c.*] Who, having done that, was able to fulfil the above promises; and which may be considered as an earnest and pledge of them, as well as be a motive to the Israelites, and an obligation upon them to obey the commandments of God, and walk in his statutes: *that ye should not be their bondmen*; this was the end of their being brought out of Egypt, that they might be no longer in a state of bondage to the Egyptians, nor to any other, but to serve the Lord their God, by whom they were delivered; as those who are redeemed by Christ from worse than Egyptian bondage, from sin, Satan, and the law, are redeemed, that they might not be the servants of any, but be a peculiar people, zealous of good works to serve the Lord Christ: *and I have broken the bands of your yoke*; which fastened it on their shoulders, that is, set them at full liberty, from the yoke of all their enemies, particularly the Egyptians, who made their lives bitter in hard bondage, making the yoke of it heavy upon them; as Christ has broken the yoke of spiritual enemies from off the shoulders and necks of his people, Isa. x. 27. *and made you go upright*; who before stooped under the yoke, as well as were of dejected countenances, but now were made to walk in an erect stature, as the Targum of Jonathan, and so Jarchi and Aben Ezra, or in liberty, as Onkelos; see Gal. v. 1. and with heads lift up and countenances cheerful.

Ver. 14. *But if ye will not hearken unto me, &c.*] To his commandments, as the rule of their duty, and to his promises, as an encouragement to it, or to his prophets and ministers, explaining and enforcing his law, and exhorting to a cheerful obedience to it; so the Targum of Jonathan, "if ye will not hearken to the doctrine of them that teach my laws;" which was the sin of the Jews in after-times, for which captivity and other calamities befell them, Jer. vii. 25. and xxv. 3, 4. and xlv. 5. *and will not do all these com-*

¹ Torat Cohenim, apud Yalkut, lib. fol. 196. 3.

^m Sepher Shorash. rad. 171.

mandments; which he had delivered to them by Moses, whether moral, ceremonial, or judicial, recorded in this book and in the preceding; even all of them were to be respected, attended to, and performed, for the law curses every one that does not do all things it requires, Gal. iii. 10.

Ver. 15. *And if ye shall despise my statutes, &c.*] Which is an aggravated sin; to be negligent hearers of the commands of God is bad, not to be doers of them worse, but to treat them with contempt is worse still: *or if your soul abhor my judgments*: which is worst of all, to despise them as if not wisely or righteously made is a dreadful reflection upon the Maker of them; but to abhor them as bad things, not fit to be regarded, but to be had in the utmost detestation, is shocking impiety: *so that ye will not do all my commandments*; nor any of them, but are set against them, and determined and resolved on the contrary: *but that ye break my covenant*; the covenant made with them at Sinai, when they promised, on their part, that they would hearken and be obedient, Exod. xxiv. 7.

Ver. 16. *I also will do this unto you, &c.*] Henceforward follow threatenings of dreadful evils to the transgressors and despisers of the commandments of God, which thus begin: *I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart*; some, as Aben Ezra observes, take these to design what may affect the seed sown and the increase of it, such as blasting and mildew, because it follows: *ye shall sow in vain*; but no doubt diseases of the body are intended; for what we translate *terror* does not signify terror of mind, but some sudden, hasty, terrible distemper; perhaps the pestilence, as the Targum of Jonathan; some have thought of the falling sickness, as Bishop Patrick, because the word has the signification of haste and precipitance; and the second is a disease well known among us, and so called from its wasting and consuming nature; Jarchi interprets it of a disease which swells the flesh, either fills it with tumours and pustules, the Septuagint calls it the itch; or with wind or water, which has led some to think of the dropsy; and the last of them seems to be rightly rendered a burning ague or fever, though the Septuagint takes it for the jaundice, but that seems not to be so threatening, terrible, and dangerous, as what may be here supposed: now these diseases and all others are by the appointment of God, they come and go by his order, and while they continue have the power over persons, nor can they rid themselves of them at pleasure; and these have such an effect on persons seized by them, as to cause dimness of sight, a hollowness of their eyes, which sink into the head, as well as fill the heart with grief and sorrow; either through present pains and agonies, or in a view of future judgment and wrath to come: *and ye shall sow your seed in vain, for your enemies shall eat it*; either eat it up for forage before it is ripe, or, if ripe and gathered in the barn, should come and besiege their cities and plunder their granaries.

Ver. 17. *And I will set my face against you, &c.*] Exert his power, and stir up his wrath and indignation against them, as enemies of his, to cut them off; see Psal. xxxiv. 16. which is the reverse of having respect to them, ver. 9: *and ye shall be slain before your ene-*

mies; as they were sometimes by the Philistines and others: *and they that hate you shall reign over you*; as did the Chaldeans and Babylonians; see Psal. cvi. 41: *and ye shall flee when none pursueth you*; of such pusillanimous spirits should they be, and filled with such dread and terror of their enemies, so contrary from what is promised them on their obedience, ver. 8.

Ver. 18. *And if ye will not for all this hearken unto me, &c.*] If such corrections by diseases of body, and by giving them up into the hands of their enemies, should be ineffectual to reform them, and bring them to obedience to the statutes and commandments of God, but should continue in their disobedience to him, and rebellion against him: *then I will punish you seven times more for your sins*; that is, abundantly more, with sorer punishments, and these more frequently repeated.

Ver. 19. *And I will break the pride of your power, &c.*] Which the Targum of Jonathan and Jarchi interpret of the sanctuary, which they were proud of, trusted in, and boasted of; but was broke or destroyed, first by Nebuchadnezzar, then by the Romans; but it may rather signify their country, the glory of all lands for its fruitfulness, which for their sins should become barren, as follows; or the multitude of their forces, and the strength of their mighty men of war, in which they put their confidence; it may take in every thing, civil and ecclesiastical, they prided themselves with, and had their dependence on, thinking themselves safe on account of them, but should be broken to shivers, and be of no service to them: *and I will make your heaven as iron*; so that neither dew nor rain shall descend from thence to make the earth fruitful; but, on the contrary, an heat should be reflected, which would parch it, and make it barren: *and your earth as brass*; that the seed could not be cast into it, nor any thing spring out of it, for the service of man and beast, so that a famine must unavoidably follow.

Ver. 20. *And your strength shall be spent in vain, &c.*] In endeavouring to till the ground, to plough, or sow, or to dig about the vines or olives, and prune them; *for your land shall not yield its increase*; produce corn, and bring forth grass, the one for the use of men, the other for the use of the cattle, and therefore both must starve: *neither shall the trees of the land yield their fruits*; such as vines, olives, figs, pomegranates, &c. which were very plentiful in the land of Judea, and on which they much lived, and on which their more comfortable subsistence at least depended, see Hab. iii. 17. all this is the reverse of ver. 4, 5, 10.

Ver. 21. *And if ye walk contrary unto me, &c.*] To his mind and will, to his laws, commands, and ordinances, shewing no regard unto them by a walk and conversation agreeably to them, but neglecting and breaking them continually; or by chance, as the Targum of Jonathan, not with any intention and design to obey the Lord, and to honour and glorify him, but in a careless and indifferent manner, having no regard to the law of God, only now and then, as it happens, according to it, but having no concern for the honour and glory of God: *and will not hearken unto me*; to his voice in his laws and his precepts, or by his prophets, exhorting them to obedience to them: *I will bring seven times more plagues upon you, according to your sins*; greater and sorer punishments still, and these more

frequently repeated, and in proportion to their transgressions of his righteous laws.

Ver. 22. *I will also send wild beasts among you, &c.*] Either in a literal sense, as lions, bears, wolves, &c. and so is the reverse of what is promised to them on their doing well, ver. 6. or figuratively, mighty monarchs and cruel oppressors, such as were the kings of Assyria and Babylon, Jer. l. 17: *which shall rob you of your children*: as the bears, in a literal sense, destroyed the children of them in the times of Elisha, 2 Kings ii. 24: *and destroy your cuttle*: the tame beasts, who often become a prey to the wild ones, as both those of the flock, and of the herd, sheep and oxen, do to lions, wolves, &c. *and make you few in number*; or diminish them, their number, by bereaving them of their children, and their wealth and substance, by destroying their cattle: *and your high-ways shall be desolate*; or ways, the word *high* not being in the text, and may signify both their public and private ones, which would be all forsaken, none caring to venture to walk in them for fear of beasts of prey.

Ver. 23. *And if ye will not be reformed by these things, &c.*] Corrected and amended by these punishments, be prevailed upon to return from their evil ways to the Lord, and walk in his commandments, and keep his judgments, and do them: *but will walk contrary unto me*: see the note on ver. 21.

Ver. 24. *Then I will also walk contrary unto you, &c.*] Opposing himself unto them as their enemy, fighting against them in his providence, whetting his sword, bending his bow, and causing the arrows of his wrath and vengeance to fall upon them; or behaving towards them in a careless and indifferent manner, not regarding what befell them, shewing no peculiar concern for them, or as exercising any particular providence over them; but as if every thing came by chance to them, which was the language of their actions, if not of their lips: *and will punish you yet seven times for your sins*; add fresh corrections, and these greater than before, and more numerous in proportion to their aggravated transgressions.

Ver. 25. *And I will bring a sword upon you, &c.*] War upon them by the sword of their enemies; they that use and kill with the sword, as the Targums of Onkelos and Jonathan; their neighbours that delighted in war, and bore an implacable hatred unto them, and gladly embraced every opportunity of shedding their blood, and ravaging their country: *that shall avenge the quarrel of my covenant*; the covenant made with them at Sinai, which they transgressed, and for which vengeance would be taken on them in this way, God so ordering it in his providence, though the enemy meant it not, Isa. x. 5, 6, 7: *and when ye are gathered together within your cities*; from the fields and villages, fleeing from the enemy invading and destroying, to their fortified towns and cities for safety: *I will send the pestilence among you*; which shall destroy those that escaped the sword, and thought themselves safe in a strong city, and even the very soldiers in the garrisons, who were set for the defence of the city: *and ye shall be delivered into the hand of the enemy*; so many being

taken off by the pestilence, there would not be a sufficient number to defend the place, and therefore obliged to give it up, by which means those that escaped the pestilence would fall into the hands of the enemy.

Ver. 26. *And when I have broken the staff of your bread, &c.*] Brought a famine, at least a scarcity of provisions upon them, deprived them of bread, the staff of life, by which it is supported; or however made it very scarce among them, so that they had hardly a sufficiency to sustain nature, and perhaps the blessing of nourishment withheld from that; see Isa. iii. 1: *ten women shall bake your bread in one oven*; for want of wood, according to Jarchi; or rather through scarcity of bread-corn, they should have so little to bake every week, that one oven would be sufficient for ten families, which in a time of plenty each made use of one for themselves; and so Aben Ezra says, it was a custom in Israel for every family to bake in an oven by themselves, which they ate the whole week. *Ten* is a certain number for an uncertain, and denotes many, as in Zech. viii. 23. Making and baking bread was the work of women in the eastern countries, as we find it was particularly among the Persians, and continues to this day among the Moors and Arabs: *and they shall deliver you your bread again by weight*; there being not enough for every one to eat what they pleased, but were obliged to a stinted allowance, therefore every one in the family should have their share delivered to him by weight; see Ezek. iv. 16, 17: *and ye shall eat, and not be satisfied*; not having enough to eat to satisfaction; or what they did eat, God would withhold a blessing from it for their nourishment, the reverse of ver. 5, 10.

Ver. 27. *And if ye for all this will not hearken unto me, &c.*] To his commands, and to his prophets sent unto them time after time, and all his corrections and chastisements being ineffectual to reform them, and make them obedient to him: *but walk contrary unto me*: see the note on ver. 21.

Ver. 28. *Then I will walk contrary to you also in fury, &c.*] As in ver. 24. with this addition, *in fury*; being greatly provoked, and highly incensed, that no regard was had to him, neither to his commands, nor to his corrections; and therefore would be determined to stir up his wrath, and pour out the fury of his indignation on them, which must be terrible; *and I, even I, will chastise you seven times for your sins*; add new and many more chastisements, and that in hot displeasure, for their sins; and the repetition or doubling of the phrase, *I, even I, will do it*, denotes the certainty of it, and that he will do it himself, and his hand should be visible in it; and they should feel the weight of it, and be obliged to own that these were punishments inflicted by him for their sins.

Ver. 29. *And ye shall eat the flesh of your sons, &c.*] Which was fulfilled at the siege of Samaria, in the times of Joram, 2 Kings vi. 29. and at the siege of Jerusalem by Nebuchadnezzar, Lam. iv. 10. and though there is no instance of it at that time in the sacred records, the Jews^p tells us of one Doeg ben Joseph, who died and left a little one with his mother, who

^a Herodot. Polymnia, sive l. 4. c. 197.

^o Shaw's Travels, p. 241. Ed. 2.

^p Torat Cohanim in Yalkut, par. 1. fol. 197. 1.

was very fond of him; but at this siege slew him with her own hands, and ate him, with respect to which they suppose Jeremiah makes the lamentation, Lam. ii. 2. and of this also there was an instance at the last siege of Jerusalem, by Titus, when a woman, named Mary, of a considerable family, boiled her son, and ate part of him, and the rest was found in her house when the seditious party broke in upon her, as Josephus^a relates: *and the flesh of your daughters shall ye eat*: of which, though no instances are given, it is as reasonable to suppose it was done as the former. Some of the Jewish writers^r think, that in this prediction is included, that children should eat their parents, as well as parents their children, as in Ezek. v. 10.

Ver. 30. *And I will destroy your high places, &c.*] Which Jarchi interprets of towers and palaces; but Aben Ezra of the place of sacrifices; for on high places, hills and mountains, they used to build altars, and there offer sacrifices, in imitation of the Heathens; see the note on Ezek. vi. 13: *and cut down your images*; called Chammanim, either from Ham, the son of Noah, the first introducer of idolatrous worship after the flood, as some have thought; or from Jupiter Ammon, worshipped in Egypt, from whence the Jews might have these images; or rather from Chamamah, the sun, so called from its heat; so Jarchi says, there were a sort of idols placed on the roofs of houses, and because they were set in the sun, they were called by this name; and Kimchi^s observes they were made of wood, and made by the worshippers of the sun, see 2 Kings xxiii. 11. but Aben Ezra is of opinion that these were temples built for the worship of the sun, which is the most early sort of idolatry that appeared in the world, to which Job may be thought to refer, ch. xxxi. 26, 27. Some take these to be the *σπηλαια*, or *fire-hearths*, which Strabo^t described as large enclosures, in the midst of which was an altar, where the (Persian) Magi kept their fire that never went out, which was an emblem of the sun they worshipped; and these, he says, were in the temples of Anaitis and Omanus, and where the statue of the latter was in great pomp; which idol seems to have its name from the word in the text; and these are fitly added to the high places, because on such, as Herodotus^u says, the Persians used to worship: *and cast your carcasses upon the carcasses of your idols*; or *dunghill-gods*^v; such as the beetle, the Egyptians worshipped, signifying that they and their idols should be destroyed together: *and my soul shall abhor you*; the reverse of ver. 6. and by comparing it with that, this may signify the removal of the divine Presence from them, as a token of his abhorrence of them; and so Jarchi and Aben Ezra interpret it.

Ver. 31. *I will make your cities waste, &c.*] By suffering the enemy to besiege them, enter into them, and plunder them, and destroy the houses in them, and reduce them to the most desolate condition, as Jerusalem, their metropolis, was more than once: *and bring your sanctuaries unto desolation*; the temple, so called from the several apartments in it, the court, the

holy place, and the most holy; or rather both sanctuaries or temples are intended, the first built by Solomon, and destroyed by Nebuchadnezzar; the second rebuilt by Zerubbabel, and adorned by Herod, and reduced to ashes by Titus Vespasian: the Jews understand this of their synagogues, which were many both in Jerusalem, and in other parts of their country, but cannot be intended, since it follows: *and I will not smell the savour of your sweet odours*: of their incense offered on the altar of incense; or the savour of their offerings, as the Targum of Jonathan, of their burnt-offerings, and the fat of their other offerings burnt on the altar of burnt-offering; signifying, that these would not be acceptable to him, or he smell a savour of rest in them; see Gen. viii. 21. now these were only offered in the temple, not in synagogues.

Ver. 32. *And I will bring the land into desolation, &c.*] The whole country of Judea, cities, towns, villages, fields, vineyards, &c. through the ravage and plunder of the enemy; and they being driven out of it, and carried captive from it, and so the land left untilled, and become barren and unfruitful: *and your enemies which dwell therein*; having destroyed them, or cast them out, and sent them into other countries, and took possession of theirs in their room; *shall be astonished at it*; at the desolation of the land, that such a fruitful country, a land flowing with milk and honey, should be turned into barrenness, for the wickedness of its inhabitants, and shall be amazed at the judgments of God upon them and that.

Ver. 33. *And I will scatter you among the Heathen, &c.*] As with a fan, Jer. xv. 7. so they were at the time of the Assyrian and Babylonish captivities, some were carried to one place, and some to another, some fled to one place, and some to another, and they are at this day scattered among the several nations of the world; *and will draw out a sword after you*; draw it out of its scabbard, and with it pursue after them, when fleeing or going whither they should not; as the remainder of the Jews in Judea sought to go to Egypt, contrary to the will of God, Jer. xlii. 16. see ver. 25: *and your land shall be desolate, and your cities waste*; for want of men to till the one, and inhabit the other.

Ver. 34. *Then shall the land enjoy her sabbaths, &c.*] The sabbatical years, or seventh-year sabbaths, when, according to the law in the preceding chapter, it was to rest from tillage: *as long as it lieth desolate, and ye be in your enemies' land*; so long it should lie uncultivated, at least in part, there not being a sufficient number left to till it in general, or as it should be; this was the case during the 70-years' captivity in Babylon; even *then shall the land rest, and enjoy her sabbaths*; or *complete* them, as Aben Ezra, which is a bitter sarcasm upon them for their neglect of observance of the law concerning the sabbatical years; but now the land should have its sabbaths of rest whether they would or no; and it seems as if it was on account of this sin, as well as others, that they were carried captive; and it is remarkable, if what Maimonides^w says is right, that it was at the going out or end of a

^a De Bello. Jud. l. 6. c. 3. sect. 4.

^r Torat Cohanim, ib.

^s Sopher Shorash. rad. חמם & חמן.

^t Geograph. l. 15. p. 504.

^u Clit. sive, l. 1. c. 131.

^v חמם וכליליכס stereocorum deorum vestrorum, Junius & Tremellius, Piscator, Drusius.

^w Hithot Sheinitah Vejobel, c. 10. sect. 3.

sabbatical year, that the first temple was destroyed, and the Jews carried captive, and endured a seventy-years' captivity; which some say was because they had neglected seventy sabbatical years; see 2 Chron. xxxvi. 21.

Ver. 35. *As long as it lieth desolate it shall rest, &c.*] From tillage, neither man nor beast working upon it; for which reason such a space of time was called a sabbath: *because it did not rest in your sabbaths, when you dwelt upon it*; they manured and tilled it on the seventh years, as on others, neglecting the command which God had given them; and this they did not once or twice, but many times, whilst they were dwellers in the land; which seems to confirm pretty much the notion of their having omitted so many years, though that cannot be affirmed with certainty; see Jarchi on the place.

Ver. 36. *And upon them that are left alive of you, &c.*] In the land of Judea, or rather scattered about among the nations, suggesting that these would be comparatively few: *I will send a faintness into their hearts in the lands of their enemies; or a softness*; so that they should be effeminate, pusillanimous, and cowardly, have nothing of a manly spirit and courage in them; but be mean-spirited and faint-hearted, as the Jews are noted to be at this day, as Bishop Patrick observes; who also adds, "it being scarce ever heard, that a Jew listed himself for a soldier, or engaged in the defence of his country where he lives;" and *the sound of a shaken leaf shall chase them*; either the sound of a leaf that falls from the tree, as the Targum of Jonathan, or which the wind beats one against another, as Jarchi, which makes some little noise; even this should terrify them, taking it to be the noise of some enemy near at hand, just ready to fall on them; such poor faint-hearted creatures should they be; and *they shall flee as fleeing from the sword*; as if there were an army of soldiers with their swords drawn pursuing them: *and fall when none pursueth*; fall upon the ground, and into a fit, and drop down as if dead, as if they had been really wounded with a sword and slain, see Prov. xxviii. 1.

Ver. 37. *And they shall fall one upon another, &c.*] In their hurry and confusion, every one making all the haste he can to escape the imaginary danger; or a man upon his brother²; his friend, as Aben Ezra interprets it, having no regard to relation and friendship, every one endeavouring to save himself. There is another sense which some Jewish writers³ give of this phrase, and is observed by Jarchi, which is, that every one shall fall for the iniquities of his brother; for all the Israelites say, they are sureties for one another; but the former sense is best: *as it were before a sword, when none pursueth*; as if a sword was drawn and brandished at them, just ready to be thrust in them, filling them with the utmost dread and terror, and yet at the same time none in pursuit of them: *and ye shall have no power to stand before your enemies*; no heart to resist them, no strength nor spirit to oppose them, and defend themselves, but be obliged to

surrender their cities, themselves, their families and goods, into the hand of the enemy.

Ver. 38. *And ye shall perish among the Heathen, &c.*] Not utterly, but great numbers of them, through change of air, and different diet, as Aben Ezra, and through the cruel usage of their enemies; for there is a body of them which continues unto this day; unless this is to be understood of the ten tribes, as R. Akiba^b interprets it, who are supposed to be entirely lost and swallowed up among the nations where they were carried captive: *and the land of your enemies shall eat you up*; they should die in it through one disease or another; by the pestilence, as the Targum of Jonathan, and so be buried in it; in which sense it may be said to eat them up, or consume them, for the grave swallows up and consumes all that are put into it; Jarchi says, this is to be understood of those that die in captivity.

Ver. 39. *And they that are left of you shall pine away in their iniquity in your enemies' lands, &c.*] Such as were not taken off by any public calamity, as the sword or pestilence, should gradually diminish and melt away like wax before the fire, and die in and for their iniquities in an enemy's country, see Ezek. xxiv. 23. and xxxiii. 10; and also in the iniquities of their fathers shall they pine away with them; or for the iniquities of their evil fathers, as the Targums of Onkelos and Jonathan; they treading in their steps, and doing the same evil deeds, whereby they filled up the measure of their fathers' sins, and brought upon them deserved punishment, Matt. xxiii. 32, 33.

Ver. 40. *If they shall confess their iniquity, and the iniquity of their fathers, &c.*] The Targum of Jonathan adds, "in the time of their distress;" which might serve to bring their sins to remembrance, and them to a confession of them, not only of their own sins, but of their fathers' also; acknowledging thereby that they had been guilty of sinning against God for a long course of years past; and that God had been long-suffering towards them, and bore much with them before he brought his judgments on them, which were just, and what they righteously deserved; and such a confession Daniel made, ch. ix. 4—8. and the words may as well be rendered absolute as conditional, or better, and as a prediction of what would be done by them when in captivity and distress, *and they shall confess their iniquity*^c; with shame and sorrow, with repentance for it, and abhorrence of it; or otherwise, if the confession was only verbal and hypocritical, it would not be acceptable: *with their trespass which they trespassed against me*; along with their own iniquities, and those of their fathers, they should confess, their trespass against the Lord would be acknowledged by them; which seems to design some particular and grievous sin committed by them, by which perhaps is meant their idolatry, a capital sin, directly against God, and what those people were prone unto: *and that also they have walked contrary unto me*; to his mind and will, to his laws, commands, statutes, and

¹ מרר mollitiem, Montanus, Vatablus, Junius & Tremellius, Piscator, Drusius.

² איש אִישׁ מֵאִשׁוֹ vir in fratrem suum, Vatablus, Drusius, Piscator.

VOL. I.—OLD TEST.

^a Torat Cohavin apud Yalkut, par. i. fol. 197. 2.

^b In Torat Cohavin, ut supra.

^c וְהוֹדוּ וְכִפְּתוּ, Pagninus, Montanus.

ordinances, disregarding him and them, as if enemies to him; or by chance; see the note on ver. 21.

Ver. 41. *And that I also have walked contrary unto them, &c.*] Sheved no regard unto them, as if he took no care of them, or in a providential way concerned himself for them, but let what would befall them; yea, came out in the way of his judgments against them, as if he was an enemy to them, see the note on ver. 24: *and have brought them into the land of their enemies*; should acknowledge the hand of God in it, that he himself brought them out of their own country into an enemy's land, as Assyria, Babylon, and other nations: and that this was not the chance of war, or owing to the superior power or skill of their enemies, but to the just judgment of God upon them for their sins, who on that account delivered them up into the hands of their enemies: *if then their uncircumcised heart be humbled*; their foolish proud heart, as the Targums of Onkelos and Jonathan; it signifies a sinful, wicked, hard, and impenitent heart, brought to a sense of sin, to repentance and humiliation for it. Jarchi interprets it, *or if their uncircumcised heart, &c.* as in Exod. ii. 36. and observes another sense of the word, *perhaps their uncircumcised heart, &c.* not only would in words confess their sins, but be truly humbled at heart for them: *and they then accept of the punishment of their iniquity*; take it well at the hand of God, bear it patiently without murmuring, or thinking themselves hardly dealt by, but freely owning it is less than their iniquities deserve; or complete and finish the punishment of their sins, as Aben Ezra, which upon their humiliation should be put an end to, and cease. Jarchi takes the word in the sense of atonement and pacification, as if by their chastisement their sins were expiated^d, and God was pacified toward them: but rather it denotes the free and full pardon of their sins, manifested to them upon their repentance and humiliation for sin.

Ver. 42. *Then I will also remember my covenant with Jacob, &c.*] Would fulfil and make good all that he had promised in covenant with Jacob, and his posterity: the account begins with him, and rises upwards to Abraham, whereas it usually begins with Abraham, and descends to Jacob; no sufficient reason is given for this alteration, though several are attempted by the Jewish writers^e: *and also my covenant with Isaac, and also my covenant with Abraham will I remember*; which chiefly respects the multiplication of their seed, the continuance of them, and the Messiah springing from them; which is the mercy promised to these fathers, and the principal part of the covenant made with them, and which was remembered and performed when God visited and redeemed his people by him, Luke i. 68—73: *and I will remember the land*; the land of Judea, and return the Jews to it, and make it fruitful, after he had given it rest from tillage for many years, which was fulfilled at their return from the captivity of Babylon.

Ver. 43. *The land also shall be left of them, &c.*] This seems to refer to a second time, when this should be the case of the land of Judea again, as it was when

subdued by the Romans, and the Jews were carried captive from it, and so it was left by them, as it has been ever since: *and shall enjoy her sabbaths, while she lieth desolate without them*; shall be as in the sabbatical years, uncultivated, neither ploughed nor sown, nor reaped; and thus the land of Canaan, though once so very fruitful, is now desolate and barren, being without its former inhabitants, and so it is like to be until it is restored to them again; *and they shall accept of the punishment of their iniquity*; that is, when made sensible of their sins, and particularly of their iniquity of rejecting the Messiah; they will not think it hard that they have been punished in so severe a manner, but own the righteous hand of God in it, and be humble under it; and confessing their sins with true sorrow and repentance for them, looking at him whom they have pierced, and mourn, shall have the free and full remission of their sins applied unto them: *because, even because they despised my judgments, and because their soul abhorred my statutes*; despised and abhorred Christ, his doctrines and ordinances, which was the reason of their being carried captive out of their land, when it was forsaken by them, and lay desolate as to this day, especially with respect to any benefit of it enjoyed by them; and which, when they are sensible of, will be a reason of their accepting the punishment of their iniquity so readily, and not murmur at the hand of God upon them, or reflect on his dealings with them, but freely and fully confess their sins, that he may be justified in all that he has done.

Ver. 44. *And yet for all that, &c.*] I will have mercy on them, in or through my Word, as the Targum of Jonathan; notwithstanding their many and great sins and transgressions, and the sad and miserable condition they were brought into by them, the Lord would have mercy on them and be gracious to them, through Christ and for his sake, and convert and save them, see Rom. xi. 26, 27. the Jews, as Fagius tells us, wonderfully delight themselves with this passage, and read it with the greatest joy and pleasure, and with an elevated voice; concluding from hence that they shall certainly return to their own land; and because the first word in this verse is in sound the same as the Germans use for an ape, they call this paragraph the *golden ape*, and say, when this shall be fulfilled the golden age will take place with them: a very learned man^f has wrote a dissertation upon it: *when they shall be in the land of their enemies*; of the Romans and other nations, among whom they have been disposed ever since the destruction of Jerusalem by Titus: *I will not cast them away, neither will I abhor them, to destroy them utterly*; for though they have been cast away by the Lord out of their land, and from being his people, and enjoying either the civil or religious privileges they formerly did; and though they have been cast off with abhorrence, and had in great detestation by him, for their sin of rejecting the Messiah, as appears by the punishment inflicted on them; yet not so as to make an utter end of them as a body of people, for, notwithstanding their dispersion everywhere, and their long captivity, they remain a distinct

^d Siphri apud Yalkut, ut supra.

^e Saadiah Gaon apud Aben Ezra in loc. Pesikta & alii.

^f Carpovius de aurea Judæorum Simis, in Thesaur. Theolog. Philolog. vol. 1. p. 344. vid. Pfeiffer. dubia vœtata cent. 2. loc. 17. p. 145.

people from all others, which seems to forebode something favourable to them: *and to break my covenant with them*; which he will not do, even his promise of the future call and conversion of them, and of their return to their own land: *for I am the Lord their God*; their covenant-God, and a covenant-keeping God, Rom. xi. 27.

Ver. 45. *But I will for their sakes remember the covenant of their ancestors, &c.*] Or rather, *remember to them*^e, to their good and benefit, for their profit and advantage, not for their desert and merit, for any worth or worthiness in them; this covenant respects not the covenant made with Abraham, Isaac, and Jacob, as in ver. 42. but with their fathers, either at Sinai, or rather in the plains of Moab, Deut. xxix. for it follows: *whom I brought forth out of the land of Egypt in the sight of the Heathen, that I might be their God*: whom he brought out of great bondage and distress in Egypt, with an high hand and stretched-out arm, and in the sight of the Egyptians, who were not able to oppose it, yea, because of their plagues, were urgent for it; and in the sight of all the nations round about, who heard of the wonderful power of God in the deliverance of his people; and this he did that

he might appear to be their covenant-God, who had taken them into covenant with him, and had taken them under his care and protection, and would be still their King and their God; and who also, in like manner, it may be here suggested, would deliver the people of the Jews out of their present exiled and captive state and condition in the sight of the whole world, and declare himself their covenant God and father: *I am the Lord*: whose will is sovereign, whose power is uncontrollable, who is a covenant-keeping God, faithful to his promises, and able to perform them.

Ver. 46. *These are the statutes, and judgments, and laws, &c.*] Which refer not only to those in this chapter, but in all the preceding chapters in this book, and respect them all, whether ceremonial, moral, or judicial, which may be signified by these three words: *which the Lord made between him and the children of Israel*; the Targums of Onkelos and Jonathan are, "between his Word and the children of Israel:" *in Mount Sinai*; or near it, in the wilderness of it, while the children of Israel lay encamped about it: *by the hand of Moses*: they were first delivered to him, and by means of him to the people.

C H A P. XXVII.

THIS chapter contains various laws concerning vows made unto the Lord, whether of persons whose estimation was to be made by the priest, according to their age, sex, and condition, ver. 1—8. or of beasts, clean and unclean, good or bad, ver. 9—13. or of houses, fields, and lands, the estimation of which was to be according to its seed, and the time of its being set apart, whether from or after the year of jubilee, and the number of years to it, ver. 14—25. with this exception to the above laws, that no firstling of the Lord's might be sanctified, and if an unclean beast it might be redeemed, but nothing devoted to the Lord, whether of man, beast, or field, might be sold or redeemed, ver. 26—29. and the chapter is concluded with some laws concerning the redemption or change of tithes, what might or what might not be redeemed or changed, ver. 30—34.

Ver. 1. *And the Lord spake unto Moses, &c.*] After he had delivered the body of laws in the preceding chapter, which by the close of the last seem to have been finished; but here some rules and instructions concerning vows are given, which a man was not obliged to make, but which he did of his own free will and good pleasure: *saying*; as follows.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] This being an affair which only concerned them; for the Jewish writers say^b, by this phrase, *the children of Israel*, Gentiles are excluded: *when a man shall make a singular vow*; an unusual, an uncommon one, a very distinguished one, and even what is wonderful, as the word signifies; as when a

man, through uncommon zeal for God and his service, devotes himself, or his children, or his cattle, or his houses or fields, to the Lord: the word *man*, the Jewish writers say^c, includes every male, and even a Gentile; yea, it is said all estimate and are estimated, vow and are vowed, priests, and Levites, and Israelites, women and servants^k: *the persons shall be for the Lord by thy estimation*; as when a man devoted himself or any that belonged to him to the service of the sanctuary, out of his great zeal for it, as to assist the priests and Levites in the meaner sort of work, as to carry wood and draw water, and sweep the tabernacle, and the like; they were not allowed to do these things, partly because it was not the will of God that any or every Israelite should be employed in such menial service, and partly because there were men appointed for such work, as well as to prevent too great a number of persons in the sanctuary, which would be troublesome, and only stand in one another's way; wherefore, on every devoted person to such service a value or price was set, according to the rules after given, which were to be paid in to the priests for the service of the sanctuary, the repair of the house, &c. see 2 Kings xii. 4, 5. the word may be rendered, agreeably to the accents, *according to thy estimation of souls* (or persons) the vow shall be to the Lord^l; that is, the price of the person devoted, according to the estimation of the priest, or as settled by the Lord in some following verses, shall be given to him: the word *souls* being used, the Jewish doctors understand it of estimation or value of that on which the soul or

^e וְהִזְכַּרְתִּי לָהֶם & recordabor eis, Pagninus, Montanus, Drusius; erga eos, Junius & Tremellius, Piscator.

^b Maimon. & Bartenora in Misn. Eracin, c. 1. sect. 2.

^c Ut supra.

^k Misn. Eracin, sect. 1.

^l כְּעֵרֶכְךָ נִפְשֶׁת לַיהוָה pro tua estimatione animarum, votum erit Domino, Reinbeck de Accent. Heb. p. 320.

life depends; thus, for instance, if a man says, the value of my hand or of my feet be upon me, he says nothing; but if he says, the value of my head or of my liver be upon me, he gives the whole value, *i. e.* of himself; if he says, the half of my value be upon me, he gives the half of it; but if he says, the value of half of me, he gives the whole value: this is the general rule, that on which the soul or life depends pays the whole value^a; for a man cannot live without his head, or without his liver, or when half of himself is taken away.

Ver. 3. *And thy estimation shall be, &c.*] The estimation of the man himself that vowed, or of the priest for him, was not left to be made by either of them at their pleasure, but was to be made according to the following rules, in proportion to the age a person was of to be estimated: *of the male from twenty years old even unto sixty years old*; the account begins with these, because men of an age from the one to the other are fittest for labour, and therefore to be set at the highest price, as they are in the next clause: *even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary*; a shekel was about half a crown of our money, or somewhat less, so that fifty of these amounted to about six pounds: these shekels were to be of the full weight, according to the standard that was kept in the sanctuary, and were the highest price that was set upon any; and this was paid equally by all of the same age, whether rich or poor: hence it is said, "in estimations there is nothing less than one shekel, nor more than fifty."

Ver. 4. *And if it be a female, &c.*] That is, of the same age, full 20 years of age, and not more than 60: *then thy estimation shall be thirty shekels*; about three pounds ten shillings of our money, the price of a servant, Exod. xxi. 32. the reason of this difference of estimation between a man and a woman is, because the woman is the weaker vessel, and her labour and service of less importance and worth, such as spinning, washing, &c.

Ver. 5. *And if it be from five years old, even unto to twenty years old, &c.*] Not that one of five years old is supposed to vow or to make an estimation, but one grown up, that says, the estimation of this little one, who is five years of age, be upon me; and such an one was bound to pay the value of him, which is as follows: *then thy estimation shall be of the male twenty shekels, and for the female ten shekels*; which were for the one above two pounds, and for the other more than one pound; these were valued at a less price than the former, partly because, generally speaking, there are more die between the age of 5 and the age of 20 years than between 20 and 60; and partly because within that time they are not capable of so much work and service as in the latter; and it may be observed, that the females of this age are not valued in proportion to the females of the other; the estimation of these being just half that of the males, whereas that of the other is more than half; the reason is, that women above 20 years of age, their service bears a better proportion to

that of men, than that of young women to young men under twenty.

Ver. 6. *And if it be from a month old even unto five years old, &c.*] That is, if a man devotes his child to the Lord within such an age, and says, the estimation of this my son or my daughter be upon me, then he was to pay the value, as next directed; for one under a month old no estimation was to be made: the Jews say, "one less than a month old may be vowed, but "not estimated:" *then thy estimation shall be of the male five shekels of silver*; somewhat more than ten shillings: *and for the female thy estimation shall be three shekels of silver*; about seven shillings, which is the least value put on any; and though the lives of male or female at this age are equally uncertain, and the service of either of little worth when near the full time fixed; yet the preference is given to the male, as being of the more perfect kind, and its life generally most desirable.

Ver. 7. *And if it be from sixty years old and above, &c.*] When man is almost past his labour, and it is high time to leave off business; *if it be a male, then thy estimation shall be fifteen shekels*; about one pound 15 shillings: *and for the female ten shekels*; about one pound three shillings; it may be observed that there is not the disproportion between a man and a woman in old age as in youth, with respect to the estimation of them; the reason of which is, because there is but little difference in their labour and service; nay, sometimes the woman is most useful and serviceable; for when a man, through age, is quite worn out and his labour gone, an ancient woman is capable of managing the affairs of the family, and is of great use and service, either by directing and advising, or by doing: so Jar-chi observes, when persons come to old age, a woman is nearly to be reckoned as a man, and quotes a proverb of their's, an old man in a house is a broken potsherd in the house (some interpret the word, a snare or stumbling-block, that is in the way); an old woman in a house is a treasure in a house, a good sign in a house^b, of great use in the management of the affairs of the family.

Ver. 8. *But if he be poorer than thy estimation, &c.*] If he is so poor that he is not able to pay the value that is set upon him, according to the rules before given: *then he shall present himself before the priest*; that has made the estimation, according to the above directions, observing the difference of years, and of male and female; but if a person could not pay the said sums that were appointed, he might apply to the priest, and tell his case: *and the priest shall value him*; put a price upon him he is able to pay, as follows: *according to his ability that vowed shall the priest value him*; he was to examine into his circumstances, and as they appeared to him he was to put a value on him, which was to be paid, but not less than a shekel; for if he could not pay that, it was to remain as a debt until he could^c; and it was the ability of him that made the vow that was to be inquired into, and according to which the estimation was to be made, and not of him

^a Misn. Eracin, c. 5. sect. 2, 3.

^b Misn. Eracin, c. 2. sect. 1

^c Ib. c. 1. sect. 1.

^b T. Bab Eracin, fol. 19. 1. vid. Yalkut, par. 1. fol. 198. 1.

^c Maimon. Hilchot Eracin, c. 3. sect. 4.

that was vowed : so it is said in the Misnah, " ability " is regarded in the vower, and years in the vowed, " and estimations in the estimated, and according to " the time of the estimation : ability in the vower, " how ? a poor man that estimates a rich man, pays " the value of a poor man ; and a rich man that esti- " mates a poor man, pays the value of a rich man :— " if he is poor and afterwards becomes rich, or rich " and afterwards poor, he pays the price of a rich " man ; " but the sense which Jarchi gives is, that a priest in such a case was to judge according to what a man has, and so order him to pay, but was to leave him so as he might live, a bed and bolster, and work- ing tools, and if he had an ass he might leave him that.

Ver. 9. *And if it be a beast whereof men bring an offering to the Lord, &c.*] That is, if such a creature is devoted, which is of that kind which are used in sacrifice to the Lord, such as bullocks, sheep, goats, rams, and lambs : *all that any man giveth of such unto the Lord shall be holy ;* shall be set apart to sacred uses, and not applied to profane or common uses, but either were for the use of the altar or of the priests ; or the price of them for the repair of the sanctuary, according as they were devoted.

Ver. 10. *He shall not alter it nor change it, &c.*] Some think these two words signify the same, but Abarbinel * makes them different ; according to him, to *alter* is for one of another kind, as one of the herd for one of the flock, or the contrary ; and to *change* for one of the same kind : *a good for a bad, or a bad for a good ;* or, as the Targum of Jonathan, " that which is perfect for " that which has a blemish in it, or what has a blemish in it for that which is perfect ; " a change might not be made neither for the better nor for the worse, but the creature devoted was to be taken as it was ; if not fit for sacrifice it was to be sold, and its price put to other uses ; for, as Abarbinel * observes, whatsoever was devoted to sacred use was never to be put to any profane one ; and this was also to teach men not to be hasty and fickle in such things, but to consider well what they did, and abide by it ; for if such alterations and changes could be admitted of, a man after he had vowed might through covetousness repent, and bring a bad one instead of a good one, or, under pretence of bringing a good one instead of a bad one, might bring a bad one and say it was good, as Bechai * observes ; even one worse than he had brought, thinking to impose upon the ignorance of the priest ; and indeed if he was sincere in it, and had a mind to bring a better than what he had vowed, it was not allowed of ; if he made any change, though it was for the better, he was to be beaten, as Maimonides * affirms : *and if he shall at all change beast for beast ;* whether of the same or of a different kind, or whether for better or worse : *then it and the exchange thereof shall be holy ;* both of them were to be the Lord's, and appropriated to sacred use, of one sort or another, either for sacrifice or for the priest's family, or the price of it for the repairs of the sanctuary.

Ver. 11. *And if it be any unclean beast, of which they*

do not offer a sacrifice unto the Lord, &c.] Any creature, excepting a dog, the price of which was not to be brought into the house of the Lord ; besides oxen, sheep, goats, rams, and lambs ; though some understand it even of such that have blemishes on them, and so not fit to be offered unto the Lord ; so Jarchi and others : *then he shall present the beast before the priest ;* to be viewed, examined, and judged of as to its worth, and a value put upon it, that it might be sold or redeemed, as no other but a beast might ; so it is observed birds, wood, frankincense, and ministering vessels, have no redemption, for it is only said a beast †.

Ver. 12. *And the priest shall value it, whether it be good or bad, &c.*] Put a price upon it according to its worth, as it shall appear to him : *as thou valuest it, who art the priest, so shall it be ;* that shall be the price at which it shall be sold, not to the owner or devoter of it, for he must give more, as appears from the following verse ; but, as Jarchi observes, to all other men who come to purchase it.

Ver. 13. *But if he will at all redeem it, &c.*] The owner of it, or he that has devoted it, if he is determined to have it again at any rate : *he shall add a fifth part thereof to thy estimation ;* he shall give the full price for it, as rated by the priest, and for which it might be sold to another man, and a fifth part of the value of it besides ; this was done that the full price might be paid for it, the priest not knowing, as it might be, the worth of it so well as the owner ; and that the value of consecrated things might be kept to, and to make men careful how and what they devoted, since, though redeemable, they were obliged to pay a large price for them.

Ver. 14. *And when a man shall sanctify his house to be holy unto the Lord, &c.*] Shall set it apart for sacred service, devote it to holy uses, so that it may be sold, and the money laid out in sacrifices, the repairs of the temple, &c. under this any other goods are comprehended, concerning which the Jews say, " he that sanctifieth his goods, and his wife's dowry is " upon him, or he is a debtor ; his wife cannot demand " her dowry out of that which is sanctified, nor a creditor his debt ; but if he will redeem he may redeem, " on condition that he gives the dowry to the wife, " and the debt to the creditor ; if he has set apart 90 " pounds and his debt is 100, he may add a penny " more, and with it redeem those goods, on condition " he gives the wife her dowry and the creditor his debt : " whether he sanctifies or estimates his goods, he has " no power over his wife's or children's clothes, nor " over coloured things, died on their account, nor on " new shoes he has bought for them †, " &c. again it is said ‡, " if any one sanctified his goods, and there were " among them things fit for the altar, wine, oil, and " fowls, R. Eliezer says, they might be sold to those " that need any of that kind, and with the price " of them burnt-offerings might be bought, and the " rest of the goods fell to the repair of the temple : " *then the priest shall estimate it whether it be good or bad ;* shall examine it of what bigness and in what condition

* Misn. Eracin, c. 4. sect. 1, 2.

† Apud Muis. in loc

‡ Ibid.

* Apud Muis. ib.

† Hilchot Temurah, c. 1. sect. 1.

* Maimon. & Bartepora in Misn. Menachot, c. 12. sect. 1.

† Misn. ib.

‡ Misn. Eracin, c. 6. sect. 2, 5.

* Misn. Shekalim, c. 4. sect. 8.

it is, whether a large well-built house or not, and whether in good repair or not, and accordingly set a price upon it: *as the priest shall estimate it, so shall it stand*; according to the price he shall set upon it, it may be sold; whoever will give it may purchase it, excepting the owner or he that has sanctified it, he must pay a fifth part more, as follows.

Ver. 15. *And if he that sanctifieth it will redeem his house, &c.*] An house set apart for holy uses might be redeemed, either by another paying the price set upon it by the priest, or by the original owner of it paying a fifth part more; and this was the case, whether of houses in walled cities or in villages: so Maimonides says, "he that sanctifies his house, whether it be one of those in walled cities, or of those in villages, it may be always redeemed; he that redeems one out of the hand of holiness (or which has been sanctified), if it is a house in a walled city, and remains in the possession of the redeemer 12 months, it is absolutely his; but if it is a house in the villages, and the jubilee comes, and it is in the possession of the redeemer, it returns to its owner in the jubilee^b;" but if the owner of it had a mind to redeem it after he had devoted it, *then he shall add the fifth part of the money of thy estimation unto it, and it shall be his*; that is, he was to give a fifth part more for the house than it was valued at by the priest, or than another might have it for; the reason of which was, to make men careful how they sanctified or vowed their houses or goods, and that it might be certain that the full value was given for it, the worth of which the priest might not know so well as the owner, and the latter, being willing to give the price set by the former, might give suspicion of it; wherefore, in order to have the full price of it with certainty, and to set an high value on things devoted, the owner was to give a fifth part more than the estimation of it: thus, for instance, if an house thus devoted was valued by the priest at the price of 100 pounds, the owner was obliged, if he would redeem it, to give 120.

Ver. 16. *And if a man shall sanctify unto the Lord some part of a field of his possession, &c.*] That which he enjoyed by inheritance from his father, to distinguish it from a field of his own purchase, as in ver. 22. and which might be devoted, not all of it, but a part of it; partly that he might have something to live upon, or to improve for a livelihood for himself and family, and partly that estates might not be alienated entirely from their families and tribes in which they were: *then thy estimation shall be according to the seed thereof*; not according to the field, the goodness or badness of that, one field being good and another bad, as Jarchi observes, but according to the quantity of seed which it produced, or rather which it required for the sowing of it: *an homer of barley-seed shall be valued at fifty shekels of silver*; which was near six pounds of our money; and here we must carefully distinguish between an *omer*, beginning with an *o*, and an *homer*, beginning with an *h*: not adverting to this has led some learned men into mistakes in their notes on this place, for an *omer* was the tenth part of an *ephah*, Exod. xvi. 36. and an *ephah* is but the tenth

part of an *homer*, Ezek. xlv. 11. which makes a very great difference in this measure of barley, for an homer of it contained ten ephahs or bushels; and even according to this account a bushel of barley is rated very high, for ten bushels at 50 shekels, reckoning a shekel half-a-crown, or them at six pounds five shillings, are at the rate of 12 shillings and sixpence a bushel, which is too high a price for barley; wherefore as an ephah, the tenth part of an homer, contained three seahs or pecks, and which some call bushels, then an homer consisted of 30 bushels, which brings down the value of it to little more than two shillings a bushel, which is much nearer the true value of barley; but the truth of the matter is, that the value of barley for sowing is not ascertained, as our version leads us to think; for the words should be rendered, *if the seed be an homer of barley*, it, the field, shall be valued *at fifty shekels of silver*: if the field take so much seed to sow it as the quantity of an homer of barley, then it was to be rated at 50 shekels of silver; and if it took two homers, then it was to be rated at 100 shekels, and so on.

Ver. 17. *If he sanctify his field from the year of jubilee, &c.*] The very year, as Aben Ezra, while it is current, or when it is past, and he immediately sanctifies it for an holy use, and one comes to redeem it, as Jarchi says, as soon as ever it is devoted, and a priest has valued it, and there is a purchaser of it: *according to thy estimation it shall stand*: what price soever the priest set upon it, that it was to go at, and he that had a mind to purchase it might have it for it, unless it was he that devoted it, and then he was to give a fifth part more, as afterwards expressed.

Ver. 18. *But if he sanctify his field after the jubilee, &c.*] Some years after it, more or fewer, or it may be, when half way towards another jubilee, or nearer: *then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee*; thus, for instance, if it only required an homer of barley to sow it, and the whole value of it from jubilee to jubilee was but 50 shekels of silver; then supposing it to be sanctified in the middle of the 50 years, or at 25 years' end, it was to be reckoned at 25 shekels, and sold for that money, and so in proportion, reckoning a shekel for a year: *and it shall be abated from thy estimation*; not the year of jubilee, but a shekel for every year was to be deducted from the original value of 50 shekels, according to the number of years that had passed or were to come.

Ver. 19. *And if he that sanctified the field shall in any wise redeem it, &c.*] Is desirous of it, and determined upon it at any rate, repenting that he had parted with it in this manner: *then he shall add the fifth part of the money of thy estimation to it*: the Jerusalem Targum is, the fifth part of the shekels of silver; that is, if he has a mind to redeem it, and is resolved on it, as soon as he has sanctified it, then, besides the fifty shekels of silver it is rated at, and might be sold for to another, he must pay a 5th part thereof, that is, ten shekels more, for reasons before given, ver. 15. *and it shall be assured to him*; remain firm and stable with him, abide by him, and he in the possession of

^b Hilchot Eracin, c. 5. sect. 3, 4.

it as his property, ever after, as if he had never sanctified it.

Ver. 20. *And if he will not redeem the field, &c.*] He that sanctified it, does not care to give for it the settled price of the fifth part besides, but chooses it should be disposed of for the uses he devoted it to: *or if he have sold the field to another man*: that is, either the original owner having bought it and sold it again, or rather the priest, the treasurer, as Jarchi, who had the disposal of it, for the uses and purposes for which it was devoted, when sold by him: *it shall not be redeemed any more*; it was not in the power of him that sanctified it to make a purchase of it again; the buyer of it might not sell it to him again, for otherwise, by that means, he might come at it cheaper than the law directs; besides, there is another reason for it, which is suggested in the next verse.

Ver. 21. *But the field, when it goeth out in the jubilee, &c.*] Out of the hand of him that bought it: *shall be holy unto the Lord, as a field devoted*; though it went out of the hand of the purchaser, it did not return to him that sanctified or devoted it, but was separated to sacred uses for the service of the Lord; for every devoted thing, whether of man, beast, or field, was most holy to the Lord, ver. 28: *the possession thereof shall be the priests'*. it did not return to the treasurer of the sanctuary, who had sold it to another for the repair of the temple, as Jarchi observes, but as a devoted field it was given to the priests, as it is said, *every thing devoted in Israel shall be thine*, Numb. xviii. 14. and even this was divided, as he says, between the priests of that ward or course that happened to be on the day of atonement of the jubilee-year: but in case it never was redeemed, but remained sanctified in the year of jubilee, the priests did not possess it without paying for it; and so the Jewish canon runs; "the jubilee comes, and the field is not redeemed, the priests enter into it, and pay the price of it;" on which one of the commentators^d observes, when any one has redeemed it, the money becomes sacred for the repairs of the temple; and when the jubilee comes, it goes out (*i. e.* of the hands of the purchaser) to the priests freely; but if it is not redeemed, the priests must pay the price of 50 shekels, and take it; and if even it was bought by a priest before out of the hands of the treasurer, it went from him to his brethren the priests, in the year of jubilee: the rule is this, "if any of the priests redeem it, and, lo, it is in his possession, he may not say, seeing it goes out to the priests in the year of jubilee, lo, it is in my possession, lo, it is mine, but it shall go out to all his brethren the priests."

Ver. 22. *And if a man sanctify unto the Lord a field which he hath bought, &c.*] With his own money, of some person in poverty and distress, who was obliged to sell it, and which, according to a former law, returned to the original proprietor in the year of jubilee: *which is not of the fields of his possession*: which he has not by inheritance from his fathers. Jarchi observes, there is a difference between a field bought, and a field

possessed; for a field bought is not divided to the priests in the year of jubilee, because a man can't sanctify it but until the year of jubilee; for in the year of jubilee it would go out of his hands, and return to the owner; wherefore if he comes to redeem it, he must redeem it with the price fixed for the field of possession: the Jewish doctors are divided about a field bought of a father by a son, whether it is a field of purchase or of possession^f.

Ver. 23. *Then the priest shall reckon unto him the worth of thy estimation, even unto the year of jubilee, &c.*] The priest was to estimate the field of purchase sanctified, and set a price upon it according to the best of his judgment, and give it to the person that sanctified it, or whoever would redeem it; and this estimate was made, according to the number of years there were to the year of jubilee: *and he shall give thine estimation in that day*; the price set upon the field by the priest immediately, either the sanctifier, but without adding the fifth part, as in ver. 19. so Maimonides^e observes, or any other purchaser: *as a holy thing unto the Lord*: to sacred uses, as the repairs of the temple, &c. to which the purchase-money was appropriated.

Ver. 24. *In the year of jubilee, the field shall return unto him of whom it was bought, &c.*] Not to him that sanctified it, whether he redeemed it or no; nor to him that bought it of the treasurer of the temple after it was sanctified; but to the original proprietor and owner of it, of whom he bought it that sanctified it, for so it follows: *even to him to whom the possession of the land did belong*: which was a possession of his he had by inheritance from his fathers, and therefore, according to the law of the year of jubilee, was then to return to him, and could be retained no longer, nor even converted to holy uses; for as it is said in the Misnah^g, "a field of purchase goes not out to the priests in the year of jubilee; for no man can sanctify a thing which is not his own;" as what he had purchased was no longer his than to the year of jubilee, and therefore could not devote it to sacred uses for any longer time.

Ver. 25. *And all thy estimation shall be according to the shekel of the sanctuary, &c.*] The shekel kept in the sanctuary, which was the standard of all shekels; not that there was a shekel in the sanctuary different from the common one; for every shekel ought to have been as that, of the full weight and worth of it; and the estimation was to be according to such a shekel, and the money paid in such, even in full weight: *twenty gerahs shall be the shekel*; which the Targum of Jonathan calls *meahs* or *oboh*, one of which was about three halfpence of our money, scarce so much, and weighed near eleven grains, as Bishop Cumberland^h has calculated: see Ezek. xlv. 12.

Ver. 26. *Only the firstlings of the beasts, &c.*] These are excepted from being sanctified, or set apart for sacred uses, for a very good reason, suggested in the next clause: *which should be the Lord's firstling, no man shall sanctify it*: it being what he has a claim upon,

^c Miss. Eracin, c. 7. sect: 4.

^d Bartenora in ib.

^e Miss. ib sect. 3.

^f Ib. sect. 5.

^g Hilchot Eracin, c. 4. sect. 26.

^h Ut supra.

ⁱ Of Scripture Weights and Measures, ch. 4. p. 111.

and ordered to be sanctified to him by a law previous to this, Exod. xiii. 2. wherefore to sanctify such a creature, would be to sanctify what was his before; not merely in a general sense, in which all creatures are his, but in a special sense, having in a peculiar manner required it as his; and therefore to sanctify, or vow to him, what was his before, must be trifling with him, and mocking of him: *whether it be ox, or sheep*; the firstlings of either of them: *it is the Lord's*; which he has claimed as his own special and peculiar property, antecedent to any vow of its owner.

Ver. 27. *And if it be of an unclean beast, &c.*] This is to be understood, not of the firstling of unclean creatures in common, which were to be redeemed with a lamb, and not with money, according to the estimation of the priest, and a fifth part added to that; but of such as were sanctified, or vowed, for the reparation of the sanctuary, as Jarchi notes: *then he shall redeem it according to thine estimation*; the price the priest should set upon it, how much it was worth in his judgment: *and shall add a fifth part of it thereto*; to the price, set upon a fifth part of that over and above the sum; this the sanctifier, or he that made the vow, was obliged to pay, if he thought fit to redeem it: *or if it be not redeemed*; by him, he does not choose to give the price, and the fifth part: *then it shall be sold according to thy estimation*; to another man, without the fifth part, that chooses to purchase it, and then the purchase-money was laid out for sacred uses.

Ver. 28. *Notwithstanding, no devoted thing that a man shall devote unto the Lord, &c.*] This is a different vow from the former, expressed by *sanctifying*; for though *sanctifying* and *devoting* were both vows, yet the latter had an execration or curse added to it, by which a man imprecated a curse upon himself, if that itself, which he devoted, was put to any other use than that for which he devoted it; wherefore this sort of vow was absolute and irrevocable, and what was vowed was unalienable, and therefore not to be sold or redeemed as afterwards expressed, whereas things sanctified might: *of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed*; but must be put to the use for which it was devoted. This must be understood of such as were his own, and he had a right to dispose of; which were in his own power, as Aben Ezra interprets the phrase, *of all that he hath*: if of men, they must be such as were his slaves, which he had a despotic power over; such as he could sell, or give to another, or leave to his children for a perpetual inheritance, ch. xxv. 46. and could dispose of as he pleased, and so devote to the service of the priests: thus Jarchi interprets it of men-servants and maid-servants, Canaanitish ones; and if of beasts, such as were his own property, and not another's; and if of fields, such as were his possession by inheritance. Some Jewish writers, as Abendana, from the phrase, *of all that he hath*, gather, that a man might devote only a part of what he had, and not the whole; and so it is said in the Misnah, "a man may devote of

"his flock, and of his herd, of his servants and maidens "Canaanites, and of the field of his possession; but if "he devote all of them, they are not devoted^k," the vow is null and void; and so one of the commentators^l upon it says, he may devote some movable things, but not all; some of his Canaanitish servants and maidens, but not all; some part of the field of his possession, but not the whole: but a man's children, and Hebrew servants, and purchased fields, according to the Jewish canon, might not be devoted; "if any one "devotes his son or his daughter, his servant or his "handmaid, that are Hebrews, or the field of his purchase, they are not devoted (or to be reckoned so), "for no man devotes (or ought to devote) what is not "his own^m." A commentatorⁿ excepts his daughter, and says, he may devote his daughter, because he may sell her whilst a minor, but not an adult virgin; see Exod. xxi. 7: *every devoted thing is most holy unto the Lord*; and therefore not to be appropriated to any use but his, nor to be meddled with, not even touched or handled by any but the priests, as the most holy things that were eatable were only to be eaten by them.

Ver. 29. *None devoted, which shall be devoted of men, shall be redeemed, &c.*] This is said, not of such men as are devoted to the Lord, as in the preceding verse; for it is not said here as there, *none devoted unto the Lord*, but of such as are devoted to ruin and destruction, for whom there was no redemption, but they must die; nor is it said, *which is devoted by men*, but of men, or from among men; whether they be devoted by God himself, as all idolaters, and particularly the seven nations of the land of Canaan, and especially the Amalekites, who therefore were not to be spared on any account, but to be put to death, Exod. xxii. 20. Deut. vii. 1, 2. and xx. 16, 17. and xxv. 19. 1 Sam. xv. 3. So in the Talmud^o, this is interpreted of Canaanitish servants and handmaids; or whether devoted by men to destruction, either by the people of Israel, as their avowed enemies they should take in war, whom, and their cities, they vowed to the Lord they would utterly destroy, Numb. xxi. 2, 3. and of such Aben Ezra interprets the words of the text; or such as were doomed by the civil magistrates to die for capital crimes, by stoning, burning, strangling, and slaying with the sword. And this sense is given into by many; because the judges kill with many kinds of death, therefore, says Chaskuni, it is said *every devoted thing*, as if he should say, with whatsoever of the four kinds of death the judges pass sentence of destruction on a man, he must die that death; so Jarchi and Ben Melech interpret it of such as go out to be slain, *i. e.* by the decree of the judges; and if one says, his estimation, or the price of him be upon me, he says nothing, it is of no avail: but *shall surely be put to death*; as the same writer observes, lo, he goes forth to die, he shall not be redeemed, neither by price nor estimation. The Targum of Jonathan is, "he shall not be redeemed "with silver, but with burnt-offerings, and holy sacrifices, and petitions of mercy, because he is con-

^k Eracin, c. 8. sect. 4.

^l Bartenora in ib.

^m Ib. sect. 5.

ⁿ Bartenora in Misn. Eracin, c. 8. sect. 5.

^o T. Bab. Gittin, fol. 38. 2.

“demned by a sentence to be slain.” And of either, or of all of these, may the words be understood, and not as they are by some, as if Jewish parents and masters had such a power over their children and servants to devote them to death, or in such a manner devote them, that they were obliged to put them to death; for though they had power in some cases to sell, yet had no power over their lives to take them away, or to devote them to death, which would be a breach of the sixth command, and punishable with death; for even a master that accidentally killed his servant did not escape punishment; nay, if he did him any injury, by smiting out an eye, or a tooth, he was obliged to give him his freedom, and much less had he power to take away his life, or devote him to destruction. Some have thought, that it was through a mistaken sense of this law, that Jephthah having made a rash vow sacrificed his daughter; but it is a question whether he did or no.

Ver. 30. *And all the tithe of the land, &c.*] Of which there were various sorts, the first tithe, the tithe out of the tithe, the second tithe, and the poor's tithe, which are generally reduced to three, see Tobit i. 7. so Maimonides^p says, “after they had separated the first tithe every year, they separate the second tithe, as it is said Deut. xiv. 22, 23. and in the third year, as it is said Deut. xiv. 22, 23. and in the third year, and in the sixth, they separate the poor's tithe, instead of the second tithe:” so that, properly speaking, there were but two tithes, though commonly reckoned three; the tithes of all eatables were given to the Levites every year, and a tenth part of that given by the Levites to the priests, and the second tithe was eaten by the owners; instead of which, according to the above writer, in the third and sixth years it was given to the poor, and called theirs; of this second tithe, Jarchi interprets this law, and so does Maimonides^q: whether of the seed of the land, or of the fruit of the tree, is the Lord's: is to be given to him as an acknowledgment of his being the proprietor of the land, and that all the increase of it is owing to his blessing, and therefore is given in way of gratitude to him: the former of these taken in all sorts of corn that is man's food, as wheat and barley; and the latter wine and oil, and all sorts of fruits that are eatable; for it is said to be a general rule, that whatever is for food, and is preserved (having an owner, and not being common), and grows up out of the earth, is bound to tithes: it is holy unto the Lord; the first tithe was eaten by the priests and Levites only, and the other before the Lord in Jerusalem only, and that by clean persons. Something of this kind obtained among the Heathens, it may be in imitation of this, particularly among the Grecians; Pisistratus^r tells Solon, that every one of the Athenians gave a tenth part of his inheritance, not to me, says he, who was their governor, but for public sacrifices, and the common good, and when engaged in war, to defray the charge of it; and so, by the oracle of Apollo, the Corcyraeans were directed to send to Olympia and Delphos the tenth

part of the produce of their fields; and by the same oracle, the island of the Syphnians, in which was a golden mine, were ordered to bring the tenth of it to the same place. So the Pelasgi^s in a time of scarcity vowed the tithes of all their increase to the gods, and having obtained their wish, devoted the tenth of all their fruits and cattle to them.

Ver. 31. *And if a man will redeem ought of his tithes, &c.*] Of his own, and not his neighbour's, as Jarchi observes; for if he redeemed the tithes of his neighbour, but did not add a fifth part, which he was obliged to do if he redeemed his own, as follows: *he shall add thereunto the fifth part thereof*; besides giving the value for what part of his tithes he redeemed, he gave a fifth part of that sum over and above; as, supposing the tithe was worth fifty shillings, then he gave that, and ten shillings more, and so in proportion. The use of this redemption, as Jarchi suggests, was, that he might have liberty of eating it in any place: for he understands it of the second tithe, as before observed, and which was to be eaten at Jerusalem.

Ver. 32. *And concerning the tithe of the herd, or of the flock, &c.*] Of oxen and sheep, as the Targums of Jonathan and Jerusalem; for this law only concerns such, as Maimonides^t observes, for none but clean beasts were tithed, though the firstlings of unclean beasts were to be redeemed: even of *whatsoever passeth under the rod, the tenth shall be holy unto the Lord*: which being slain, the blood and fat were to be offered on the altar, and the flesh eaten by the owners, as Jarchi observes; who adds, this is not reckoned with the rest of the gifts of the priesthood; and we don't find it was given to the priests: the *rod*, under which these are said to pass, is either the shepherd's rod, as Aben Ezra under, which they passed morning and evening, when led out or brought in, as in Jer. xxxiii. 13. or the rod of the tither: the manner of tithing, as described by Maimonides, was this; “he gathers all the lambs and all the calves into a field, and makes a little door to it, so that two can't go out at once; and he places their dams without, and they bleat, so that the lambs hear their voice, and go out of the fold to meet them, as it is said, *whatsoever passeth under the rod*; for it must pass of itself, and not be brought out by his hand; and when they go out of the fold, one after another, he begins and counts them with the rod, one, two, three, four, five, six, seven, eight, nine, and the tenth that goes out, whether male or female, whether perfect or blemished, he marks it with a red mark, and says, this is the tithe:” the time of tithing the cattle was on the first of Elul or August; for so it is said^u, “the first of Elul is the beginning of the year for the tithing of beasts;” when they tithed all that were yeaned the preceding year: but we are elsewhere told^v, there were three times for tithing beasts; 15 days before the passover, (which was the last of Adar or February,) and 15 days before the Pentecost, and 15 days before the feast of taber-

^p Hilchot Maaser Sheni, c. 1. sect. 1.

^q Hilchot Maaser, c. 1. sect. 2.

^r Misn. Maaserot, c. 1. sect. 1.

^s In Laert. Vit. Solon. p. 36

^t Pansan. Phocica, sive, l. 10. p. 624

^u Ibid. p. 628.

^v Ibid. p. 628.

^w Dionys. Halicarnass. apud Euseb. Evangel. Præpar. l. 4. p. 139.

^x Hilchot Becorot, c. 6. sect. 1.

^y Ibid. c. 7. sect. 1.

^z Misn. Roshhushabah, c. 1. sect. 1.

^a Misn. Becorot, c. 9. sect. 1.

nacles, which was the last of Elul or August; and these tithings were made for the sake of those that went up to these feasts, that it might be certain the cattle sold and eaten were tithed.

Ver. 33. *He shall not search whether it be good or bad, &c.*] In a good or bad state of health, fat or lean, perfect or blemished, but take it as it is, be it what it will: *neither shall he change it*; neither for the better nor the worse, no alteration was to be made, but the beast was to be taken as it came: *and if he change it at all, then both it and the change shall be holy*; be sacred to the Lord, and for his use and service; this was done to restrain men from making any alteration, since if they did, both the one and the other were taken from them; yea, were to be beaten with forty stripes, save one^b; whether this change was of the herd with the

flock, or of the flock with the herd; or of lambs with goats, or goats with lambs; or of males with females, or of females with males; or of perfect with blemished ones, or of blemished ones with perfect ones: *it shall not be redeemed*; from whence the Jews^c gather, that a tithe-beast was not to be bought and sold, whether blemished or unblemished.

Ver. 34. *These are the commandments which the Lord commanded Moses, &c.*] Meaning either what are contained in this chapter, or rather in the whole book, which he delivered to Moses: *for the children of Israel*; to be observed by them, priests and people: and these were given to him *in Mount Sinai*; either when upon it, or rather when near it, in the wilderness of it, after the tabernacle was set up, and the Lord spake to him out of that; see ch. i. 1. and xxv. 1.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

THIS book has its name from the account it gives of the *numbers* of the children of Israel, twice taken particularly; which name it has with the Greeks and Latins, and so with the Syriac and Arabic versions; but with the Jews it is called sometimes *Vajedabber*, from the first word of it, *and the Lord spake*; and sometimes *Bemidbar*, from the fifth word of the first verse, *in the wilderness*, and sometimes *Sepher Pikkudim*; or, as with Origen^a, *Ammesphékodim*, the book of musters or surveys. That it was wrote by Moses is not to be doubted; and is indeed suggested by our Lord himself, John v. 46. compared with ch. iii. 14. and the references to it, in the New Testament,

fully ascertain to us Christians the authenticity of it, as that of our Lord hinted at, and those of the apostle in 1 Cor. x. 4. Heb. ix. 13, 14. It contains an history of the affairs of the Israelites, and of their travel in the wilderness for the space of 38 years; though the principal facts it relates were done in the second year of their coming out of Egypt, and in the last of their being in the wilderness; and it is not merely historical, but gives a particular account of several laws, ceremonial and judicial, to be observed by the people of Israel, as well as has many things in it very instructive, both of a moral and evangelical nature.

CH A P. I.

IN this chapter orders are given to Moses to take the number of the children of Israel, from 20 years old and upwards, ver. 1, 2, 3. and the men that were to assist in this work, one of each tribe are mentioned by name, ver. 4—16. all which was accordingly done, ver. 17, 18, 19. and the particular numbers of each tribe are recorded, as they were taken, ver. 20—44. and the

sum-total is given, ver. 45, 46. the Levites being excepted, who were employed about the tabernacle, and so not to be employed in military service, ver. 47—51. they encamped about that, whilst the Israelites pitched their tents every man by his own camp and standard, ver. 52, 53, 54.

Ver. 1. *And the Lord spake unto Moses in the wilder-*

^b Misnah Temurah, c. 1. sect. 1, 2.

^c Maimon. Hilhot Becorot, c. 6. sect. 5, 6.

^a Apud Euseb. Hist. Ecclesiast. l. 6. c. 25.

ness of Sinai; &c.] Which is different from the wilderness of Sin, Exod. xvi. 1. and had its name from the mountain so called, on which God gave the law of the decalogue, and where the Israelites had been encamped eleven months, Exod. xix. 1, 2: *in the tabernacle of the congregation*; which had now been set up a whole month, and out of which the Lord had delivered to Moses the several laws recorded in the preceding book in that space of time, Exod. xl. 17. Lev. i. 1: *on the first day of the second month*; the month Ijar, as the Targum of Jonathan, which answers to part of our April, and part of May, and was the second month of the ecclesiastical year, which began with Abib or Nisan: *in the second year after they were come out of the land of Egypt*; that is, the children of Israel, who had now been a year and half a month out of it: *saying*, as follows.

Ver. 2. *Take ye the sum of all the congregation of the children of Israel, &c.*] Excepting the Levites; nor were any account taken of the mixed multitude that came out of Egypt with the children of Israel, only of them; and this account was taken, partly to observe the fulfilment of the divine promise to Abraham concerning the multiplication of his seed, and partly that it might be observed, that at the end of 38 years from hence, when they were numbered again, there were but three left of this large number, their carcasses falling in the wilderness because of their sins; and chiefly, as Aben Ezra observes, this sum was now taken to fix their standards, and for their better and more orderly journeying and encampment; for on the twentieth of this month they set forward on their journey from hence, ch. x. 11, 12. the word for the order is in the plural number, *take ye*, being given both to Moses and Aaron, who were to take the number, and did, ver. 3: *after their families*; into which their tribes were divided: *by the house of their fathers*: for if the mother was of one tribe, and the father of another, the family was according to the tribe of the father, as Jarchi notes, a mother's family being never called a family, as Aben Ezra observes: *with the number of their names*; of every particular person, whose name was inserted in a list or register: *every male by their poll*; or head^b; for none but males were numbered: the Lord's spiritual Israel are a numbered people, written in the book of life, told into the hand of Christ, and exactly known by him, even by name; yea, all that belong to him are numbered, and the very hairs of their heads.

Ver. 3. *From 20 years old and upwards, &c.*] All that had entered into their 20th year, or, as it should rather seem, who were full 20 years of age, and all that were above it without any limitation; though some limit it to 50, and others to 60 years, when men may be reasonably excused going to war; for to know who were fit for it seems to be a principal design of this order, as follows: *all that are able to go forth to war in Israel*; who being about to journey, might expect to meet with enemies, with whom they would be obliged to engage in battle; and therefore it was proper to know their strength, and whom to call out upon occasion: Aben Ezra observes, that the phrase *in Israel* excepts the mixed multitude; those were not of Israel, and so not numbered, and perhaps not to be

trusted or depended upon in war; nor were they mustered and marshalled by the standards of the several tribes; in a mystical sense, those numbered may signify the valiant of Israel, the same as the young men in 1 John ii. 14. see Cant. iii. 7, 8. *thou and Aaron shall number them by their armies*; each tribe making a considerable army, see the note on Exod. vii. 4. these people were now typical of the church of God in its militant state in the wilderness, for which they are provided, and prepared, and accounted.

Ver. 4. *And with you there shall be a man of every tribe, &c.*] Excepting Levi, of which Moses and Aaron were, to assist in taking the account, and to see that it was an exact and perfect one: *every one head of the house of his fathers*; and prince of the tribe he belonged to, as appears from ver. 16. and ch. vii. where an account is given of the same persons as princes of the tribes that offered at the dedication of the altar, who here assisted in the taking this account; the Targum of Jonathan calls them each a prince, as Prince Elizur, &c.

Ver. 5. *And these are the names of the men that shall stand with you, &c.*] Be present with Moses and Aaron when numbering the people; not merely as spectators of the affair, and inspectors of the accounts, but as assistants in the work; each man in his tribe, being best acquainted with the families and houses in it; and these men were not pitched upon by Moses and Aaron, nor chosen by their respective tribes, but were appointed and named by the Lord himself, which was doing them great honour: *of the tribe of Reuben*: or *for Reuben*^c; for the taking the number of men in this tribe; and so of all the rest, see ver. 44. *Elizur the son of Shedeur*: from hence to the end of ver. 15. the names of those several men are given, which were very proper for Moses and Aaron to know, though of little importance to us; nor the signification of their several names, given by Ainsworth and others; only, as Bishop Patrick observes, most of them shew how much God was in the thoughts of those who imposed these names on their children, several of them having in them *El* or *Eli*, *God* or *my God*, and *Shaddai*, *Almighty* or *all-sufficient*: to which may be added, that in some of them they seem to respect the Messiah, as *Elizur*, signifying *my God the rock*; and *Shelumiel* may be rendered, *God my peace*; and *Zurishaddai*, *my rock the Almighty*, or *all-sufficient*; and *Pedazhur*, *the rock redeemeth*: nor is there any thing of any moment to be remarked, unless the order in which the several tribes are placed; and first the children of Leah, beginning with Reuben, the first-born; and the rest, Simeon and Judah, are ranked according to their birth; Levi being omitted, because that tribe was not now numbered, and besides, Moses and Aaron were of it; and then Issachar and Zebulun; after those the children of Rachel, because of her honour and glory above the handmaids, as Aben Ezra remarks; who further observes, that it begins with Ephraim, following Jacob our father, that is, because of the blessing of Jacob, who preferred Ephraim the younger to Manasseh the elder; and here Ephraim and Manasseh are set before Benjamin, because they were in the place of Joseph; and after that the account goes on with Dan, because

^b לְגִבּוֹתָם per capita sua, Pagninus, &c.

^c לְרִבְעֵן pro Ruben, Samar. vers. ipsi Reuben, Montanus.

he was the first-born of the handmaids; and after him Asher, though the second son of Zilpah, is placed before Gad, the first son, because, says the same Aben Ezra, the Lord knew that he would be the head of those that encamped by the standard of Dan, and so is placed next to him; and after him Gad, who was the first-born of Leah's handmaid; and Naphtali last of all, the second son of Bilhah: this order seems to be designed to suit with their encampments, and the form of them.

Ver. 16. *These were the renowned of the congregation, &c.*] The most famous and eminent among the people, for their birth and pedigree, or for their excellent qualities of wisdom, courage, and the like; or *the called of the congregation*⁴, whom God had called by name and selected from the rest of the congregation to the above service, whereby great honour was done them: Aben Ezra says, the sense is, that the congregation did nothing until they had called them; with which agrees the note of Jarchi, "who were called to every business of importance in the congregation:" *princes of the tribes of their fathers*; as Elizur was prince of the children of Reuben, ch. vii. 30. the same is there said of the rest in their respective tribes: *heads of thousands in Israel*; the congregation of Israel being divided into thousands, hundreds, fifties, and tens, by the advice of Jethro, Exod. xviii. 21. each of these divisions had a ruler over them, and thousands being the highest number, these princes were chiliarchs, rulers or heads of thousands.

Ver. 17. *And Moses and Aaron took these men, &c.*] They doubtless sent for them, and acquainted them with the nomination of them, by the Lord himself, for such a service; and they took them with them to the place where the number of the people was to be taken: *which are expressed by their names*: in the preceding verses, and that as declared by the mouth of God himself.

Ver. 18. *And they assembled all the congregation together on the first day of the second month, &c.*] The month Ijar, as the Targum of Jonathan, answering to part of April and May: this was done on the self-same day the Lord spake unto Moses about this affair, ver. 1. so expeditious were he and Aaron in doing the will of God: *and they declared their pedigrees*; either Moses and Aaron, according to Aben Ezra, who inquired when they were born, because of the computation of 20 years; and then their birth was wrote down, as he says; or rather the people declared their pedigrees, of what tribe, family, and house they were, who their parents, when born, and so, of course, how old they were: Jarchi interprets it, they brought the books of their genealogies, and witnesses to confirm the birth of every one of them, to shew their genealogy according to their tribe; nor is it at all unlikely that every family and house, or master thereof, kept a register of those born to him in it, whereby their age could be ascertained as well as pedigree: *after their families, by the house of their fathers, according to the number of their names, from twenty years old and upwards, by their poll*: that is, every tribe gave an account of the families in it, every family what houses were in it, and every house what number of males were in it,

and of what age; and such were numbered who were twenty years old and upward.

Ver. 19. *As the Lord commanded Moses, &c.*] In this Moses and David differed in numbering the people of Israel; the one did it by an express command from God, and in obedience to it; the other without one, and against his will, 1 Chron. xxi. 1. 7. *so he numbered them in the wilderness of Sinai*; where they now were when this order was given, ver. 1. and from whence they removed the 20th day of this month, ch. x. 11, 12. so that in less than three weeks time, perhaps much sooner, this affair was finished; and it may be, that the place of numbering them at this time is expressly observed, to distinguish it from another numbering of them, recorded in this book, which was done in the plains of Moab, ch. xxvi. 2, 3.

Ver. 20. *And the children of Reuben, Israel's eldest son, &c.*] Were numbered first, and next to them those of Simeon and Gad, for they were numbered according to the order in which they were to be encamped; for under Reuben's standard were Simeon and Gad, and under Judah's Issachar and Zebulun, and under Ephraim's Manasseh and Benjamin, and under Dan's Asher and Naphtali; and according to their order were the tribes numbered: *by their generations; or their generations, the birth, descent, and pedigree of them: after their families, by the house of their fathers*: according to the families and houses to which they belonged; *according to the number of the names by their polls, every male from twenty years old and upward*: their names were taken down, the number of them counted by their heads, even all the males that were above twenty years of age: *all that were able to go forth to war*; which phrase, as it suggests that before this age they were not reckoned able-bodied men for war, in common, though some might; so it seems to except all infirm persons, by reason of age and otherwise: now in all the other account of the numbering of the rest of the tribes, the same forms of expression are used as here, only the tribe of Simeon, which is the next, these words are left out, *by their polls, every male*: which being twice observed, need not be repeated, since by these instances it might be sufficiently known that the number was taken by a poll, and only of males; so that from hence to the end of the 43d verse there is nothing material to observe, or any thing different from what is in this verse, but the particular sums of each tribe numbered, which stand thus: of the tribe of Reuben 46,500, of the tribe of Simeon 59,300, of the tribe of Gad 45,650, of the tribe of Judah 74,600, of the tribe of Issachar 54,400, of the tribe of Zebulun 57,400, of the tribe of Ephraim 40,500, of the tribe of Manasseh 32,200, of the tribe of Benjamin 35,400, of the tribe of Dan 62,700, of the tribe of Asher 41,500, of the tribe of Naphtali 53,400; in which may be observed the various increase of the tribes, agreeably to divine predictions, and according to the sovereign will and infinite wisdom of God: Reuben, the first-born, did not excel in number, six of the tribes having more in number than he: Judah had by far the greatest increase of them all, from whom the chief ruler was to come, and even the King

⁴ קריאי הועדה convocati cœtus, Montanus, Drusius; convocati e cœtu, Junius & Tremellius, Piscator.

Messiah; and in process of time was to become a kingdom of itself; Ephraim, the younger son of Joseph, was much more fruitful than Manasseh, his elder, more than eight thousand being numbered of the former than of the latter, all which agree with Jacob's prophecies, Gen. xlix. 4, 8, 9, 10, 22. and xlviii. 19, 20. nor had they always the greatest number who had the most sons at their going down into Egypt; for though Simeon, who had then more sons than Reuben, had at this time a larger posterity; yet Gad, who had more than Simeon, had now fewer descendants; and Dan, who had but one son at that time, had now almost double the number of Benjamin, who then had ten sons: and it may be observed of other tribes, that their increase was not in proportion to the number of the sons of the patriarchs then; see Gen. xlv. 8, 24.

Ver. 44. *These are those that were numbered, &c.]* Or, as the Targum of Jonathan, these are the sums of the numbers; namely, those before given of the several respective tribes: *which Moses and Aaron numbered, and the princes of Israel; being twelve men;* for though the tribe of Levi was not numbered, yet Joseph having a double portion, his two sons are reckoned as distinct tribes; so that one out of each tribe made up the number twelve: *each one for the house of his fathers;* for the tribe he belonged to, with which it might reasonably be supposed he was best acquainted, and could more readily take the number of them.

Ver. 45. *So were all those that were numbered of the children of Israel, &c.]* Of all the tribes, excepting Levi, that is, all the sums of the number of the children of Israel; all put together made the sum-total given in the next verse: *by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel:* all in every tribe, family, and house, that were above 20 years of age, healthful and strong, and fit for war.

Ver. 46. *Even all they that were numbered, &c.]* Of whom an account was taken, and their names set down in a book or register: *were 603,550;* which was exactly the number of them, when taken about seven months before this, when they were assessed for defraying the expenses of the tabernacle, Exod. xxxviii. 26. so that it should seem not one person had died during that time; for though there were three that died a violent death in that compass of time, yet two of them were of the tribe of Levi, not now numbered; and the other was not an Israelite by the father's side; see Lev. x. 1, 2. and xxiv. 11, 23. but it is not very probable, among such a vast number of people, that not one above 20 years of age should die in that time: some therefore are of opinion, that the tribe of Levi was numbered before, though not now; and that there was such an increase in that time among the other tribes as to equal the number of males of 20 years and upwards, in that tribe taken into the service of God, by which they were no losers.

Ver. 47. *But the Levites, &c.]* The tribe of Levi were excepted from this muster, they being employed in a kind of warfare, and therefore not to be engaged in another: *after the tribe of their fathers, were not numbered among them:* the rest of the tribes; the reason follows.

Ver. 48. *For the Lord had spoken unto Moses, &c.]* Not to number the Levites, when he gave him the orders to number the rest of the tribes: this is observed, lest it should be thought that this was what Moses did of himself, out of affection to the tribe he was of, and to spare it, that it might not be obliged to go forth to war when others did; not that they were forbid to engage in war, or that it was unlawful for them so to do, for when necessity required, and they were of themselves willing to engage in it, they might, as appears in the case of the Maccabees, but they might not be forced into it; they were, as Josephus^c says, exempted from it; and so all concerned in religious service, both among Heathens and Christians, have always been excused bearing arms: *saying;* as follows.

Ver. 49. *Only thou shalt not number the tribe of Levi, &c.]* That is, along with the other tribes, for it might be numbered by itself, as it afterwards was, ch. iii. *neither take the sum of them among the children of Israel;* which confirms what is before observed: now this being the declared will of God clears Moses from all partiality to his own tribe, he doing nothing but what he had a command of God for it.

Ver. 50. *But thou shalt appoint the Levites over the tabernacle of testimony, &c.]* So called from the ark in it, in which was the law of God, which was a testimony of the will of God to his people: *and over all the vessels thereof;* the candlestick, table; and altars, as Aben Ezra notes: *and over all things that belong to it:* the vessels of vessels, as the same writer calls them; for the candlestick, shew-bread table, and the two altars of incense and burnt-offering had vessels appertaining to them: *they shall bear the tabernacle, and all the vessels thereof;* carry them from place to place when needful: *and they shall minister unto it;* by taking care of the instruments of it and the vessels in it, but not by doing any part of the priestly office in it, as offering sacrifice, burning incense, and the like: *and shall encamp round about the tabernacle;* they were a sort of camp or army of themselves, and their station was around the tabernacle, which was a kind of royal palace to God the King of kings; so that as they were the king's legion, and to be numbered alone, as Jarchi observes, in the preceding verse, so they were a guard about his palace, and were placed between that and the camp of Israel.

Ver. 51. *And when the tabernacle setteth forward, &c.]* Or was about to set forward; that is, the congregation were about to journey, and take the tabernacle with them, as they always did, when and wherever they journeyed: *the Levites shall take it down;* unpin it, take the boards and pillars out of their sockets, and the bars out of their places, and the whole into pieces, in order to be put into waggons prepared to carry them, of which mention is made in a following chapter; *and when the tabernacle is pitched, the Levites shall set it up;* at whatsoever place the congregation encamped and took up their abode for any time: the tabernacle was pitched in the manner as tents are, when the Levites put the several parts together, laid the sockets, put in the boards and the bars, and also the pillars of the court and elsewhere, and hung the hangings upon

^c Antiqu. l. 3. c. 12. sect. 4.

them; and set the candlestick, tables, altars, ark, and all the vessels of the sanctuary in their proper places: *and the stranger that cometh nigh*; to meddle with or touch the above things, to assist in taking down or setting up the tabernacle, or bearing any of the vessels of it: by a stranger is meant, not one of another nation, nor a proselyte, whether of the gate or of righteousness; but, as Aben Ezra interprets it, one that is a stranger from the sons of Levi, who is not of that tribe, even though an Israelite: *shall be put to death*; either the sanhedrim or court of judicature shall adjudge and put him to death, as the same writer observes; or he shall die by the hand of heaven, as Jarchi; that is, by the immediate hand of God, or with flaming fire from before the Lord, as the Targum of Jonathan; as Uzzah was smote, and died by the ark of God for touching it, 2 Sam. v. 6, 7.

Ver. 52. *And the children of Israel shall pitch their tents, every man by his own camp, &c.*] There were four, unless every tribe was a camp, and so then there were 12 camps, besides the camp of the Levites: the Targum of Jonathan is, "by the house of his troop," the regiment to which he belonged, every tribe or camp having various troops or regiments in it: *and every man by his own standard throughout their hosts*; there were four standards, and three tribes to each standard, which were placed east, west, north, and south of the ta-

bernacle, as is at large described in the following chapter.

Ver. 53. *But the Levites shall pitch round about the tabernacle of testimony, &c.*] Between the tabernacle and the camps of Israel, to guard the tabernacle and preserve the things in it, and to keep persons from going into it that should not, to pollute or plunder it: these were placed in like manner as the four living creatures round the throne, Rev. iv. 6. where the allusion seems to be to this situation of the Levites: *that there be no wrath upon the congregation of the children of Israel*; that is, from the Lord, should any of them approach too near, or meddle with and touch what they had nothing to do with, or go where they should not; such wrath as came upon Uzzah for his error and transgression before observed: *and the Levites shall keep the charge of the tabernacle of testimony*; the several things in it committed to their charge; see ch. iii. 8.

Ver. 54. *And the children of Israel did according to all the Lord commanded Moses, &c.*] Pitched their tents by their own camps and standards; did not come near the tabernacle, but kept at a proper distance from it, and did not meddle with things they had no concern with, and which were peculiar to the Levites: *so they did*; which is repeated to shew how readily, punctually, and perfectly they observed the command of God with respect to this affair.

C H A P. II.

THIS chapter contains the order of the encampment and march of the tribes of Israel in their proper places about the tabernacle; the general direction for the same is in ver. 1, 2. the particulars follow; on the east of the tabernacle the camp of Judah was to pitch, and under his standard the tribes of Issachar and Zebulun, ver. 3—9. on the south side of it the camp of Reuben, and under his standard the tribes of Simeon and Gad, ver. 10—16. then the tabernacle, with the camp of the Levites round it, were next, to stand or set forward, ver. 17. and on the west side the camp of Ephraim, and under his standard the tribes of Manasseh and Benjamin, ver. 18—24. and on the north side the camp of Dan, and under his standard the tribes of Asher and Naphtali, ver. 25—31. the sum total of the numbers of which camps are given, exclusive of the camp of Levi, ver. 32, 33. and the chapter is concluded with observing, that all was done according to the commandment of God, ver. 34.

Ver. 1. *And the Lord spake unto Moses, and unto Aaron, &c.*] Very probably after the number of the children of Israel was taken, of which in the preceding chapter, and when the congregation of Israel with the tabernacle were about to set forward on their journey; and therefore directions are here given for their orderly and regular proceeding in it, in what form and manner they should both encamp and march; *saying*: as follows.

Ver. 2. *Every man of the children of Israel shall pitch*

by his own standard, &c.] Or banner, of which there were four, as appears from the following account, under each of which were placed three tribes; and so every man of each tribe was to pitch his tent in the tribe he belonged to, and by the standard under which his tribe was marshalled, and in the rank that he was placed: *with the ensigns of their father's house*; which were either lesser standards or banners, somewhat different from the great standard or banner, which belonged to the camp consisting of three tribes, and which were peculiar to their several families and houses, and distinguished one from another, like flags in different regiments; or these were signs^f, as the word may be rendered, or marks in the standards or banners, which distinguished one from another; so the Targum of Jonathan, the signs which were marked in their standards: but what they were is not easy to say; Aben Ezra observes, and Abendana from him, that their ancients were used to say, that there was in the standard of Reuben the form of a man, on account of the mandrakes, Gen. xxx. 14. and in the standard of Judah the form of a lion, because Jacob compared him to one, Gen. xlix. 9. and in the standard of Ephraim the form of an ox, from the sense of those words, *the firstling of his bullock*, Deut. xxxiii. 17. and in the standard of Dan the form of an eagle, so that they might be like the cherubim the prophet Ezekiel saw, ch. i. 10. which is not very likely, such images and representations not being very agreeable, yea, even detest-

^f חַתָּמִים in signis, Paganus, Montanus; sub signis, Tigurine version; cum signis, Junius & Tremellius, Drusius; apud signa, Piscator.

able to the people of the Jews in later times, and can hardly be thought to be in use with their early ancestors: others, as Jarchi, fancy that those standards were distinguished by their colours, as our flags or ensigns are; which, if they stopped here, would not be much amiss, but they go on and say, that each was according to the colour of his stone fixed in the breastplate, so that there were three colours in every flag or standard; thus, for instance, in the standard of Judah, which is the first, were the colours of the three precious stones, on which were the names of Judah, Issachar, and Reuben, namely, the emerald, sapphire, and diamond; and so in the rest of the standards; but others say, the letters of the names of the patriarchs, Abraham, Isaac, and Jacob, differently disposed of, were on those standards; but rather, one would think, the names of the three tribes under every standard were embroidered on them, which would sufficiently distinguish one from another, and direct where each tribe was to pitch; but of those things there is no certainty: *far off about the tabernacle of the congregation shall they pitch*; a mile from it, according to Jarchi, or 2000 cubits, which is supposed to be a sabbath-day's journey, Acts i. 12. and this distance is gathered from Josh. iii. 4. and is not improbable.

Ver. 3. *And on the east side, towards the rising of the sun, &c.*] Which rises in the east; or foremost of all; for, as Jarchi observes, that which is *before* is called *Kedem*, the east, as the west is called *behind*: *shall they pitch of the standard of the camp of Judah pitch, throughout their armies*: the tribes of Judah, Issachar, and Zebulun, formed one camp, which had its name from the principal tribe Judah; and this was divided into various regiments and companies, called armies, who severally pitched under one and the same standard. It is said ⁶ Judah's stone was the *nophech* (which we render an emerald), and his flag was coloured in the likeness of the colour of the heavens, and there was formed upon it a lion. Issachar's was the sapphire, and his flag was coloured black, like to black lead, and there were framed upon it the sun and moon, on account of what is said, 1 Chron. xii. 32. Zebulun's was a diamond, and his flag was coloured white, and there was formed upon it a ship, because of what is said, Gen. xlix. 13: *and Nahshon, the son of Amminadab, shall be captain of the children of Judah*; who had been assisting in numbering the people, and who afterwards offered to the dedication of the altar, ch. i. 2. and vii. 12.

Ver. 4. *And his host, and those that were numbered of them, &c.*] As they had been before; and, therefore, supposing these words to be the words of God, there is no necessity of rendering them in the future, as some have observed; though they seem rather to be the words of Moses, who under every tribe repeats the number, which is exactly the same as when taken; and though it was not till twenty days after that they set forward according to their order of encampment, not one of them died, which *Aben Ezra* observes as a very wonderful thing; the number of the tribe of Judah were 74,600; see ch. i. 27.

Ver. 5. *And those that do pitch next unto him shall*

be the tribe of Issachar, &c.] Who with Zebulun, after mentioned, as placed with him under the same standard, were the brethren of Judah, by the same mother Leah, and so fitly put together, as most likely to continue in harmony and love; and being the youngest sons of Leah, and brethren of Judah, would, without any reluctance or murmuring, pitch under their elder brother's standard: *and Nethaneel, the son of Zuar, shall be captain of the children of Issachar*; see ch. i. 8. and vii. 18.

Ver. 6. *And his host, and those that were numbered thereof, were 54,400.*] Which had been numbered, for it does not appear that there was a fresh account taken; see ch. i. 29.

Ver. 7. *Then the tribe of Zebulun, &c.*] He pitched next; though the order of their encampment was not, as it may seem, first Judah, after him Issachar, and below him Zebulun; for Judah lay between these two, the one before him, and the other behind him; and it was Issachar that was behind, and Zebulun before, as *Aben Ezra* observes; they were pitched on each side of the standard of Judah, one on one side, and the other on the other side: *and Eliab, the son of Helon, shall be captain of the children of Zebulun*; see ch. i. 9. and vii. 24. each tribe had its own captain; nor does it appear that there was a general over those captains, that had the command of the camp, consisting of three tribes, but Moses was the *generalissimo* of all the camps.

Ver. 8. *And his host, and those that were numbered thereof, were 57,400.*] That is, the host of Zebulun; see ch. i. 31.

Ver. 9. *All that were numbered in the camp of Judah were 186,400, throughout their armies, &c.*] The sum total of the three tribes, which formed that camp: this was the largest camp of them all, being near 30,000 more than Dan's, which was the next in number unto it, and therefore placed foremost, and as the vanguard to the tabernacle: *these shall first set forth*; in a march, when about to journey; when they saw the cloud remove, the priests blew with the trumpets, and then the camp of Judah moved first, as Jarchi observes, and when they went out to fight, Judah went up first, Judg. i. 1, 2.

Ver. 10. *On the south side shall be the standard of the camp of Reuben, according to their armies, &c.*] This camp consisted of the tribes of Reuben, Simeon, and Gad, which was divided into lesser bodies, regiments, or companies, called armies; and this was placed to the south of the tabernacle, or to the right hand, as *Aben Ezra* interprets it; this was the right wing of the whole army. Reuben's stone, according to the Jewish writers ^b, was the *sardius*, and his flag was coloured red, and there were figured upon it mandrakes. Simeon's stone was the topaz, and his flag was coloured green, and on it was figured *shechem*. Gad's stone was the agate, and his flag was coloured neither black nor white, but mixed, and there was figured upon it a camp or host, on account of what is said, Gen. xlix. 19: *and the captain of the children of Reuben shall be Elizur the son of Shedeur*; see ch. i. 5. and vii. 30.

Ver. 11. *And his host, and those that were numbered*

^a Bemidbar Rabba, sect. 2. fol. 178. 2.

^b Bemidbar Rabba, sect. 2. fol. 178. 2.

thereof, were 46,500.] That is, the host of Reuben, as distinct from his camp, of which it was only a part, and of which Elizur was captain; see ch. i. 21.

Ver. 12. *And those which pitch by him shall be the tribe of Simeon, &c.*] Under his standard, and on one side of it; Reuben and Simeon being brothers by the mother as well as the father's side, might well be thought to agree together; and Reuben being the eldest brother, and the eldest of all Jacob's sons, Simeon would not grudge to pitch under him: *and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai*; of whom see ch. i. 6. and vii. 36.

Ver. 13. *And his host, &c.*] The host of Simeon: *and those that were numbered of them, were 59,300*; the same as in ch. i. 23.

Ver. 14. *Then the tribe of Gad, &c.*] Who was placed on the other side of Reuben's standard, and according to the former direction he must be before, and Simeon behind; and Gad being the eldest son of Leah's handmaid Zilpah, is fitly placed under Leah's first-born, and being the son of an handmaid, could not object to his situation: *and the captain of the sons of Gad shall be Eliasaph the son of Reuel*; who is called *Deuel*, ch. i. 14. and vii. 42. The letters *resh*, and *daleth*, being similar, are sometimes put one for the other, of which there are other instances, as in Gen. x. 3, 4. compared with 1 Chron. i. 6, 7.

Ver. 15. *And his host, and those that were numbered of them, were 45,650.*] The host of Gad, as distinct from those of Reuben and Simeon, which together formed the camp; see ch. i. 25.

Ver. 16. *And all that were numbered in the camp of Reuben were 151,450, throughout their armies, &c.*] Putting his host, and the hosts of Simeon and Gad together, which was much lesser than the preceding camp, being 34,500 fewer in number: *and they shall set forth in the second rank*; they in journeying moving next to the camp of Judah, and before the tabernacle; for though, while encamped, the camp of Reuben lay on the south, or right side of it, yet, when marching, went before it.

Ver. 17. *Then the tabernacle of the congregation shall set forward with the camp of the Levites, &c.*] Which reached four miles, according to the Targum of Jonathan, as did Judah's. Levi's stone, as the Jews say¹, was the carbuncle, and his flag was coloured, a third part white, and a third part black, and a third part red, and on it were formed Urim and Thummim: *in the midst of the camp*; or camps²; between the camps of Judah and Reuben, before mentioned, and those of Ephraim and Dan, which are after spoken of: the order in which they moved was this, as Aben Ezra observes; the Gershonites and Merarites marched between the standard of Judah and the standard of Reuben; and the Kohathites marched, and with them Aaron and his sons, between the standard of Reuben and the standard of Ephraim: *as they encamp, so shall they set forward*; this is to be understood, according to Aben Ezra, not of the camp of Levi, since the standard of Judah was to the east, and the Gershonites,

which were to the west of the sanctuary, and the Merarites in the north, set forward together; but of the camps of Israel, which set forward, not as they were encamped about the tabernacle, for those that were encamped on the side of it, in marching went before and behind, but as they were encamped with respect to themselves; first marched the standard of Judah, then that of Reuben, which went before, and then those of Ephraim and Dan, which followed; and besides, as each camp was pitched, so it moved; as the camp of Judah, his host marched between those of Issachar and Zebulun, and the same order the rest observed: *every man in his place by their standards*: as every individual person in the several tribes were ranked under their respective banners, so they marched.

Ver. 18. *On the west side shall be the standard of the camp of Ephraim, according to their armies, &c.*] It was in the rear or behind, consisting of his tribe, and of the tribes of Manasseh and Benjamin, divided into several companies, and extended four miles, as the above Targum. 'The Jewish writers say', that Joseph's stone is the onyx or sardonyx, and his flag was coloured very black, and on it were figured for the two princes, Ephraim and Manasseh, Egypt, because they were born in Egypt; and upon the flag of Ephraim was figured an ox, because of what is said in Deut. xxxiii. 17. and on the flag of the tribe of Manasseh was figured an unicorn, because of what is said in the same place. Benjamin's stone was the jasper, and his flag was coloured like to twelve colours, and on it was figured a wolf, because of what is said Gen. xlix. 27: *and the captain of the sons of Ephraim shall be Elishama the son of Ammiud*: of whom see ch. i. 10. and vii. 48.

Ver. 19. *And his host, and those that were numbered of them, were 40,500.*] Not his camp, but his host, or the army, which consisted only of his own tribe; see ch. i. 33.

Ver. 20. *And by him shall be the tribe of Manasseh, &c.*] Who though the elder brother to Ephraim, yet Ephraim was preferred to him, and had a standard given him, and his elder brother was directed to pitch by it; and this being agreeably to the prophecy of Jacob, could not well be objected to; and Benjamin, the younger brother of Joseph, being placed under the standard of a son of his, that stood in his father's room, could not be offended; and these all being the descendants of Rachel, might well be thought to agree together, and be very well pleased with their situation: *and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur*; the same as in ch. i. 10. and vii. 54.

Ver. 21. *And his host, and those that were numbered of them, were 32,200.*] The host of Manasseh; see ch. i. 35.

Ver. 22. *Then the tribe of Benjamin, &c.*] He was to pitch under the same standard of Ephraim, and on the other side of it from that of Manasseh; the one being before, and the other behind, and the standard in the middle; see the note on ver. 7: *and the captain*

¹ Benidbar Rabba, sect. 2. fol. 178. 2.

² בְּתוֹךְ הַמַּחֲנֵה in medio castrorum, Pagninus, Montanus, Tigurine

version; so Ainsworth; in medio reliquorum castrorum, Junius & Tra-nellius.

¹ Benidbar Rabba, ut supra.

of the sons of Benjamin shall be *Abidan the son of Gideoni*; of whom see ch. i. 11. and vii. 60.

Ver. 23. *And his host, and those that were numbered of them, were 35,400.*] The least number of all the tribes, excepting the tribe of Manasseh; see ch. i. 37.

Ver. 24. *All that were numbered of the camp of Ephraim were 108,100, throughout their armies, &c.*] Which was the smallest of all the camps, and near 80,000 fewer than the camp of Judah: *and they shall go forward in the third rank*; and which was the first following the tabernacle.

Ver. 25. *The standard of the camp of Dan shall be on the north side by their armies, &c.*] To the left of the tabernacle as encamped, and so was the left wing of the grand army; it consisted of the tribes of Dan, Asher, and Naphtali, in which were several divisions and companies, whose camp also the Targum of Jonathan says reached four miles. According to the Jewish writers^m, Dan's stone was the *ligure*, and his flag was coloured like to a sapphire, and there was figured upon it a serpent, on account of what is said Gen. xlix. 27. Asher's stone was the *tarshish* or beryl, and his flag was coloured like to a precious stone, with which women adorn themselves, and on it was figured an olive-tree, on account of what is said Gen. xlix. 20. Naphtali's stone was the amethyst, and his flag was coloured like to clear wine, whose redness is not strong, and on it was figured an hind, on account of what is said of him Gen. xlix. 21: *and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai*; who is made mention of in ch. i. 12. and vii. 66.

Ver. 26. *And his host, and those that were numbered of them, were 62,700.*] Which agrees with the account of this tribe in ch. i. 39.

Ver. 27. *And those that encamp by him shall be the tribe of Asher, &c.*] Dan had a standard given him, though the son of an handmaid, being the first born of the sons of the handmaids, and his tribe being a warlike tribe, and very numerous; and Asher and Naphtali are placed by him, being the sons of handmaids also, and could not but contentedly pitch by him, who was the eldest of the sons of the handmaids; Naphtali being his younger brother by mother's as well as father's side, and Asher the second son of Zilpah, Leah's maid: *and the captain of the children of Asher shall be Pagiel the son of Ocran*; the same as in ch. i. 13. and vii. 72.

Ver. 28. *And his host, and those that were numbered of them, were 41,500.*] As they were numbered ch. i. 41.

Ver. 29. *Then the tribe of Naphtali, &c.*] That was to pitch by the same standard of Dan, on the other side of it: *and the captain of the children of Naphtali shall be Ahira the son of Enan*; who is mentioned ch. i. 15. and vii. 78.

Ver. 30. *And his host, and those that were numbered of them, were 53,400.*] Not that some part of the tribe of Naphtali was numbered, which made up the host Ahira was captain of, but the whole of it, who were all numbered that were of twenty years of age and upwards; and the same is to be observed in all the above places, where this phrase is used; see ch. i. 43.

Ver. 31. *All they that were numbered in the camp of Dan were 157,600, &c.*] Consisting of his own tribe, and those of Asher and Naphtali, which make the largest camp next to Judah: *they shall go hindmost with their standards*; for though, while encamped, they lay to the north, or the left side of the tabernacle, yet, when marching, they brought up the rear, and were the rear guard to the tabernacle; so that it had in its van and rear the two largest camps, which were wisely ordered for its safety: *standards is put for standard*, the plural for the singular; for there was but one standard to a camp, unless this takes in their ensigns, of which they had many.

Ver. 32. *These are those that were numbered of the children of Israel by the house of their fathers, &c.*] As the number was taken by Moses and Aaron, assisted by 12 princes of the tribe, who were now constituted captains over them, as so many hosts or armies: *all those that were numbered of the camp throughout their hosts*: of the four camps, of Judah, Reuben, Ephraim, and Dan, throughout the respective tribes or hosts that belonged to each of them, were 603,550, which is exactly the sum-total of them, as taken ch. i. 46. It is a large number, considering in how short a time, and that great part of it a state of bondage, from seventy persons, they rose unto it; but the spiritual Israel of God, consisting of his people of all nations, is a number which no man can number, Rev. vii. 9. besides, the number of the sealed ones, of every tribe, ver. 4—8. Now this encampment of the people of Israel was an emblem of the form and order of the spiritual Israel or church of God, under the Gospel dispensation. Christ in human nature is the tabernacle, who is in the midst of his people by his gracious presence; as the heart and life of the congregation of his saints, in whom they all centre and terminate, and where he sits enthroned as King of saints; and as the Levites encamped in four squadrons next unto the tabernacle, all around it, to these answer the living creatures in Ezek. i. 5. Rev. iv. 6. which design the ministers of the word, who are in the highest place in the church, between Christ and the congregation, and are near to him, to be supplied by him; then encamped the whole body of the people of Israel by their standards, with their ensigns, to whom answer the wheels in Ezek. i. 15. and x. 9. and the 24 elders in Rev. iv. 4. all which shew the church to be militant, and that there is an order in Gospel churches, which makes them both comely and terrible, Cant. vi. 4. Col. ii. 5. and may teach every member to abide by his standard, and follow his ensign and ensign-bearer, Isa. xi. 10. Rev. xiv. 4. 1 Cor. xi. 1.

Ver. 33. *But the Levites were not numbered among the children of Israel, &c.*] At this time, not among the Israelites, but by themselves, they being a camp of themselves: *as the Lord commanded Moses*; ch. i. 48, 49.

Ver. 34. *And the children of Israel did according to all that the Lord commanded Moses, &c.*] Formed themselves into camps, so many tribes to a camp, and over each tribe or host appointed a captain, and erected a standard to each camp, by which they pitched as directed, which is next particularly observed: *so they*

pitched by their standards; every tribe, and every person in the tribe, as they were ranked, pitched by the standard to which they belonged: and so they set forward, after their families, according to the house of their fathers; the camps, and the tribes in them, the fami-

lies in those tribes, and the houses or lesser families under them, when they marched, proceeded in this regular order, as they did on the 20th of this month; see ch. x. 11, 12.

C H A P. III.

IN this chapter an account is given of the genealogy of the priests and Levites, and of the gift of the Levites to the priests, of the numbering of them, and the service they were to perform; and first of the priests, the sons of Aaron, ver. 1—4. and then of the Levites, as given unto them, to wait upon them, and assist them, ver. 5—10. and these were taken instead of the first-born, ver. 11, 12, 13. and ordered to be numbered, which was done accordingly by their families, ver. 14—20. and the sum of each is given, and the particular work assigned to them; of the Gershonites, ver. 21—26. of the Kohathites, ver. 27—32. of the Merarites, ver. 33—38. the sum-total of them is given, ver. 39. then the first-born of the children of Israel, from a month old, are ordered to be numbered, and were, ver. 40—43. and these appearing to be more in number than the Levites, by 273, a direction is given that the 273 should be redeemed at the rate of five shekels apiece, and the money paid to Aaron and his sons, ver. 44—48. which was accordingly done, ver. 49, 50, 51.

Ver. 1. *These also are the generations of Aaron and Moses, &c.*] The descendants of them, those of the former, who is named first, because the eldest, were priests, and those of the latter Levites, and who are not very plainly pointed at, but are included among the Amramites, ver. 27. the posterity of Moses being very obscure, only Levites, and these not particularly named, but swallowed up among the Kohathites: and the following account was as it stood, in the day that the Lord spoke with Moses in mount Sinai; and not altogether as it then was when he spoke to him in the wilderness of Sinai, for then Aaron had four sons, but now two of them were dead, as is after observed; and it seems to be for the sake of this circumstance chiefly that this clause is so put.

Ver. 2. *And these are the names of the sons of Aaron, &c.*] The Targum of Jonathan adds, disciples of Moses, the master of the Israelites; none of the posterity of Moses being expressly named; Jarchi observes, that the sons of Aaron are called the generations of Moses, because he taught them the law; for whoever, he says, teaches his neighbour's son the law, the Scripture accounts of him as if he begat him, see 1 Cor. iv. 15. *Nadab the first-born, and Abihu, Eleazar and Ithamar;* as in Exod. vi. 23.

Ver. 3. *These are the names of the sons of Aaron, the priests that were anointed, &c.*] With the holy anointing oil, with which they were anointed when Aaron was, and they only, see Exod. xxx. 30. *whom he consecrated to minister in the priest's office;* that is, whom

Moses consecrated, by anointing them, putting the priest's garments on them, offering sacrifice for them, and filling their hands with sacrifices, which is the phrase here used for consecration: see Exod. xxix. 1. 5—24.

Ver. 4. *And Nadab and Abihu died before the Lord, &c.*] By flaming fire, as the Targum of Jonathan adds, see ch. x. 2. and so were not alive at this time when the account of the priests and Levites was taken: *when they offered strange fire before the Lord in the wilderness of Sinai;* after the tabernacle was set up, and the service of it begun, and quickly after their unction and consecration: of this strange fire, see the note on ch. x. 1. *and they had no children;* which is observed, partly to shew the punishment of them, and the reproach upon their names, that they died childless, and had none to succeed them in the priesthood; for, as the Jewish writers^a observe, if they had left any behind them, these would have come into the office before Eleazar and Ithamar; and partly to shew that all the priests in succeeding ages sprung from those next mentioned: *and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father;* in his presence, under his inspection, and by his direction, he seeing and observing that they did every thing according to the laws delivered by Moses, relating to the office of the priesthood; or while he was yet alive, as Aben Ezra, they were concerned with him, and acted under him in the priestly office; and so the Septuagint version renders it, *with Aaron their father*^b; but a Jewish writer^c interprets it in a different manner, *in the room of Aaron their father*; as if it respected not any conjunction with him in the then present exercise of their office in his life-time, but their succession in it after his death; but the former seems rightest.

Ver. 5. *And the Lord spake unto Moses, &c.*] After he had given him the order for the numbering the children of Israel, and for the manner of their encampment and journeying: *saying;* as follows.

Ver. 6. *Bring the tribe of Levi near, &c.*] Separate them from the rest, set them apart for special service about the sanctuary, let them have a place nearer to it than the other tribes, or offer them, that is, to the Lord, as in ch. viii. 11. as well as bring them near to Aaron; so it follows: *and present them before Aaron the priest;* that he may receive them as a gift unto him; as servants to wait upon him; and that he may appoint and declare unto them their work, and set them about it: *that they may minister unto him;* in guarding the tabernacle, taking care of the vessels of it, taking it down, carrying it from place to place, and setting it up, as there was occasion for it.

^a Torat Cohanim apud Cesepe Misnah in Maimon. Melachim, c. 1. sect. 7. Chaskuni in loc.

^b Which is approved by Noldius, p. 731.
^c Chaskuni.

Ver. 7. *And they shall keep his charge, and the charge of the whole congregation, &c.*] The charge of Aaron and of all the people of Israel, which was to secure the sanctuary from being polluted or plundered: this the Levites were to be employed about, and thereby ease the high-priest and the other priests, and the people, of what otherwise would have been incumbent on them: *before the tabernacle of the congregation*; not within it, neither in the holy place, nor in the most holy place, where they might not enter, to do any service peculiar thereunto, but at the door of the tabernacle, and in the court of it, and in the rooms and chambers in it: *and do the service of the tabernacle*; not to offer sacrifices on the altar of the burnt-offering, which stood in the court, and much less to burn incense on the altar of incense, and to trim the lamps, and set on the shewbread in the holy place; and still less to enter into the most holy place, and do there what was to be done on the day of atonement; but to do all that is before observed, and to bring the people's offerings to the priest, and to assist in slaying them; and to keep all profane and polluted persons out of it, the tabernacle, as we find in after-times; they were porters at it, and some of them were singers in it, and had the care of various things belonging to it: see I Chron. ix. 14, 26, 27, 28, 29, and xxiii. 3, 4, 5, 28, 29, 30.

Ver. 8. *And they shall keep all the instruments of the tabernacle of the congregation, &c.*] Take care of them that none be lost or come to any damage, especially while it was moving, and carried from place to place; then the several parts of it, as well as the vessels in it, were committed to their care and charge, the particulars of which see in ver. 25, 26, 31, 36, 37. *and the charge of the children of Israel, to do the service of the tabernacle*; see the note on the preceding verse.

Ver. 9. *And thou shalt give the Levites unto Aaron and to his sons, &c.*] To be their ministers and servants: *they are wholly given unto him out of the children of Israel*; even all of them entirely, none excepted; the whole tribe which were not in the priestly office; those were separated from the rest of the tribes of Israel, and appointed for the service of the priests: or they were *given, given*²; which is repeated not only to shew that they were wholly given, as we render it, but to denote the certainty of it, that they were really given; and especially to declare the freeness of the gift; the priests had them as free gifts, nor did they pay them any thing for their service; they were maintained another way, namely, by the tithes of the people; and indeed the priests received a tithe out of the tithe of the Levites; so far were they from contributing any thing to their support, or in consideration of the service they did them.

Ver. 10. *And thou shalt appoint Aaron and his sons, &c.*] To the priestly office; this was done before, but is renewed for the confirmation of it, and repeated to put them in mind of it, that they be careful to execute it, as follows: *and they shall wait on their priest's office*, to do what was peculiar to it, both in the holy and in the most holy place, at the altar, and within the veil, where the Levites had nothing to do; and this is ob-

served that the priests might take notice, that by the gift of the Levites to them, they were not excused from doing any part of service which was proper to them as priests; for they were given them that they might more readily attend their office, and be wholly employed in it; just as, under the Gospel dispensation, deacons were appointed to take care of the secular affairs of the church, that the apostles might give up themselves to the word of God and prayer, Acts vi. 2, 3, 4. *and the stranger that cometh nigh shall be put to death*; that comes nigh to perform any part of the priest's office peculiar to him, as to offer sacrifice, burn incense, &c. whether he be a common Israelite, or even a Levite, as Korah was; any that was not a priest was reckoned a stranger, and so to be put to death for intruding into the office, as the above-mentioned person was: so Aben Ezra interprets it of any one that came nigh to a priest, to be with him or join with him in the execution of his office, whether an Israelite or a Levite, he shall die: the Targum of Jonathan adds, by flaming fire before the Lord.

Ver. 11. *And the Lord spake unto Moses, &c.*] Continued to speak unto him, and give him the reason of his appointing the Levites to minister to the priests and serve the tabernacle: *saying*: as follows.

Ver. 12. *And I, behold, I have taken the Levites from among the children of Israel, &c.*] Separated them from others, and set them apart for the service of the sanctuary; this was his own act and deed, and which he did of his own will and pleasure, who is a sovereign Being, and might and would do whatsoever he pleased, nor should any object unto him, or contradict him: and this he did, *instead of all the first-born that openeth the matrix among the children of Israel*; he made an exchange of those for the Levites; upon the destruction of the first-born of Egypt, and saving the first-born of Israel, he challenged the latter as his own in a special sense, and now he gave up his right to them, and instead thereof took the Levites; nor could the people of Israel reasonably object to this, nor be uneasy at it, but rather be pleased with it; since hereby they were not only freed from the charge of redeeming their first-born, but since they were the Lord's, he might have appointed them to be servants to the priests; and every Israelite would choose rather, no doubt, to part with a tribe for this service than to have their first-born sons employed in it; and there were none so fit as the tribe of Levi, not only because it was a small tribe, but because the priests were of this tribe, to whom they were to minister; and therefore as there was a connexion between them, the Levites would readily serve them: it is a notion that has obtained both among Jews and Christians, that the first-born before this time were priests in the family, but now the Levites were taken in their room; and Jarchi particularly observes, that when the first-born sinned in the business of the calf, they were rejected, and the Levites, who did not commit idolatry, were chosen in their room; but it does not appear, before the fixing the priesthood in Aaron's family, that the first-born in a family were priests, and officiated as such, but rather the father and head of the family for the whole, or every one for himself, as in

² נתונים נתונים dati, dati, Pagninus, Moutanus, Vatablus, Drusius.

Adam's family, he and his two sons; and moreover, it was a late thing, and only among the Hebrews, that the first-born were in a peculiar manner the Lord's, not as priests, only to be redeemed, and now the Levites were redeemed in their room; it was not to be priests, but the servants of the priests: *therefore the Levites shall be mine; whom he gave to the priests to assist them in their work, which was for him and his glory.*

Ver. 13. *Because all the first-born are mine, &c.*] Not merely in a general way, as all creatures are his, but in a special manner as his own, and that for the following reason: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; that is, sanctified or set them apart as his own special property, or ordered the people of Israel so to do, Exod. xiii. 2. for as when he destroyed the first-born of the Egyptians, he saved the first-born of Israel, he had a special claim upon them as his; and though it was in the night when he destroyed the first-born of Egypt, yet it was the night which preceded that day, and was a part of that day, even the 15th of Nisan, when the instructions were given to sanctify all the first-born; though, as Aben Ezra observes, *day signifies time*, so that it was at or about the same time that the one and the other were done: *mine they shall be*; this was declared when they were ordered to be sanctified to him, but now they were to be exchanged for the Levites: *I am the Lord; who have sovereign power to do as he would in claiming the first-born, and then in exchanging them for the Levites, and appointing the Levites to minister to the priests, and serve in the tabernacle.*

Ver. 14. *And the Lord spake unto Moses in the wilderness of Sinai, &c.*] At the same time he gave the order, and made the declaration before mentioned, and in the place where now the children of Israel were, and from whence they shortly removed: *saying*; as follows.

Ver. 15. *Number the children of Levi, &c.*] Who were left out of the general muster of the children of Israel, but now were to be numbered alone, and in a different manner, and for a different purpose, the Lord having a special regard unto them, and special service for them: *after the house of their fathers, by their families*; into which the tribe was divided; *house* seems to be put for *houses*, which were principal ones; and these were divided into families, which branched from them, and according to these, denominated from their fathers, and not their mothers, were they to be numbered; for as the Jewish writers often say, a mother's family is no family; wherefore, if a Levite woman married into any other tribe, as she might, her descendants were not taken into this account; only such whose fathers were Levites, see ch. i. 2: *every male from a month-old and upwards shalt thou number them*; the reason of this was, because the first-born, for whom they were to be exchanged; were at a month-old claimed by the Lord as his, and to be redeemed; and as this numbering was on another account than that of the children of Israel, who were numbered from twenty years of age and upwards, that they might on occasion be called out to war, from which the Levites were ex-

empted, and the numbering of them was for the service of the sanctuary; so from their youth they were to be brought up and trained for this, that they might be fit for it, and enter upon it at a proper age.

Ver. 16. *And Moses numbered them according to the word of the Lord, &c.*] Took the account of all of a month-old in the several houses and families of the tribe of Levi; though Moses is only here mentioned, yet it seems from ver. 39 that Aaron was concerned with him in it; yea, in an after-numbering of the Levites who were fit for business from thirty to fifty years of age, the chief of the children of Israel were assisting to him and Aaron, ch. iv. 46. *as he commanded*; he was obedient to the divine will in all things, and so in this, though it was his own tribe and his own posterity, which in all successive ages were to be no other than ministering servants to the priests, and to have no inheritance in the land of Israel.

Ver. 17. *And these were the sons of Levi, by their names, &c.*] The immediate offspring and descendants of that patriarch: *Gershon, and Kohath, and Merari*; these went down with him into Egypt, Gen. xlvii. 11.

Ver. 18. *And these are the names of the sons of Gershon, by their families, &c.*] Or to Gershon belonged two families, called after the names of his sons, who were now numbered, namely, *Libni and Shimei*; and who are elsewhere mentioned as his sons, Exod. vi. 17. and from hence were the families of the Libnites and Shimites, as in ver. 21.

Ver. 19. *And the sons of Kohath, by their families, &c.*] Who was the second son of Levi: *Amram, and Izehar, Hebron, and Uzziel*; so in Exod. vi. 18. and from whom were named the family of the Amramites, to which Moses and Aaron belonged; and the families of the Izeharites, Hebronites, and Uzzielites, as they are called, ver. 27.

Ver. 20. *And the sons of Merari, by their families, &c.*] The third son of Levi: *Mahli and Mushi*; the same as in Exod. vi. 19. from whom were denominated the families of the Mahlites and Mushites, who, as the preceding families, were numbered at this time: *these are the families of the Levites, according to the house of their fathers*; in all eight families.

Ver. 21. *Of Gershon was the family of the Libnites, and the family of the Shimites, &c.*] The first son of Levi: *these are the family of the Gershonites*; that were now numbered.

Ver. 22. *Those that were numbered of them, &c.*] Of the two families that sprung from Gershon: *according to the number of all the males, from a month-old and upwards*; in the said families; even those that were numbered of them, were 7,500; which was neither the least nor the largest number of the sons of Levi.

Ver. 23. *The families of the Gershonites, &c.*] The two before mentioned, the Libnites and Shimites: *shall pitch behind the tabernacle westward*; this was their situation when encamped; they were placed in the rear of the camp of the Levites, between the tabernacle and the camp of Ephraim, which was westward also, ch. ii. 18.

Ver. 24. *And the chief of the house of the fathers of the Gershonites, &c.*] Who had the chief authority

over them, and the chief direction of them in what they were to do: shall be *Eliasaph the son of Lael*; but who he was, or of which family of the Gershonites, whether of the Libnites or Shimites, is not said here or elsewhere; nor do the Jewish writers, who affect to know every thing, pretend to tell us.

Ver. 25. *And the charge of the sons of Gershon, &c.*] The Libnites and Shimites: *in the tabernacle of the congregation*; or with respect to the things of it, when it was taken down and committed to them; for otherwise they had no place in it, nor might they enter into it, or do any service therein: *shall be the tabernacle and the tent*; the former intends not the boards of it, which were the charge of the Merarites, ver. 36. but the curtains, as *Aben Ezra*, or the under-curtains, as *Jarchi* calls them, which were made of fine twined linen, Exod. xxvi. 1. and the latter is to be understood of the eleven curtains, as *Aben Ezra*, the curtains of goats' hair, which were made for the roof of the tabernacle, as *Jarchi* observes, see Exod. xxvi. 7. *the covering thereof*; made of rams' skins, and badgers' skins, which were thrown over the tent, Exod. xxvi. 14. *and the hanging for the door of the tabernacle of the congregation*; the veil, as *Jarchi* calls it; not what divided the holy and most holy places, for that fell to the charge of the Kohathites, ver. 31. but the veil or hanging which was at the door of the tent, or which led into the holy place, Exod. xxvi. 36.

Ver. 26. *And the hangings of the court, &c.*] Which formed the great open court that encompassed the tabernacle, and was 100 cubits long and 50 broad; Exod. xxvii. 9—13. *and the curtain for the door of the court*; which was an hanging of 20 cubits, of blue, purple, scarlet, and fine twined linen, Exod. xxvii. 16. *which is by the tabernacle, and by the altar round about it*; this refers to the court, the hangings, and curtains of the door of it, which are spoken of; and this court surrounded the tabernacle, and the altar which was without the tabernacle, as *Aben Ezra* observes, and which was the altar of burnt-offering that stood within this court; for the particule *על* sometimes signifies *about*, and the word סביב, *around*, being joined with it, requires this sense: *and the cords of it*; which seem to be the cords of the court, which fastened the hangings and curtains to brass pins, or stakes fixed in the ground to keep them tight, that the wind might not move them to and fro; but *Jarchi* says, these were the cords of the tabernacle and tent, and not of the court; and indeed the tabernacle had its cords as well as the court, Exod. xxxviii. 18. the cords of the court were in the charge of the Merarites, ver. 37. *for all the service thereof*: for that part of the tabernacle and court which the Gershonites had in their care and custody.

Ver. 27. *And of Kohath was the family of the Amramites, &c.*] So called from *Amram*, the first son of *Kohath*, and father of *Aaron* and *Moses*; so that *Moses* and *Aaron*, and their children, are included in this family: *and the family of Izecharites*; of which family was *Korah*, ch. xvi. 1. *and the family of the Hebronites, and the family of the Uzzielites*; which four families had their names from *Kohath's* four sons, ver. 19. these are

the families of the Kohathites; which were as many as both the other sons of *Levi*.

Ver. 28. *In the number of all the males, from a month old and upwards, were 8,600, &c.*] Which was the largest number of any of the houses of the Levites; but considering it had double the number of families in it, the increase was not so large in proportion, at least to *Gershon*, whose two families wanted but 1,100 of these four: *keeping the charge of the sanctuary*; of the holy and most holy places, and the vessels and instruments belonging thereunto; not that the males of a month old were keeping them, but when they were grown up and were capable of it, they had the charge thereof, in which they were instructed and trained up from their youth.

Ver. 29. *The families of the sons of Kohath shall pitch on the side of the tabernacle southward.*] Or to the right, which was the more honourable place, excepting the east or front, which was reserved for *Moses* and *Aaron*, and his sons, and who were one of these families; and is the reason why this honour was conferred upon them, as well as they had the more honourable charge, having the holy places and holy things committed to their care; and one from among them was appointed over all the Levites, and the chief of them, as they had also, when they came into the land of *Canaan*, almost as many cities of refuge as both their other brethren had: their situation about the tabernacle was between that and the camp of *Reuben*, and this accounts for it, how *Korah* who was of one of the families of the Kohathites, became so intimately acquainted with, and joined in a conspiracy with *Dathan* and *Abiram*, who were of the tribe of *Reuben*, ch. xvi. 1.

Ver. 30. *And the chief of the house of the father of the families of the Kohathites shall be Eliazaph the son of Uzziel.*] The same man, who, with his brother *Misael*, carried *Nadab* and *Abihu* out of the camp, and buried them, Lev. x. 4, 5. he descended from the last and youngest of the families of the Kohathites; and some think this was one reason at least of *Korah's* dissatisfaction, and of his entering into a conspiracy against *Moses* and *Aaron*, because one of a younger family of his house was preferred to this dignity before him.

Ver. 31. *And their charge shall be the ark, &c.*] That is, when the tabernacle was taken down, and carried from place to place, this, and the following things, were committed to their care and custody, the ark with the mercy-seat, and all appertaining thereunto, which were in the holy of holies: *and the table, and the candlestick, and the altars*; the table of shew-bread, and the candlestick of pure gold, with its lamps, and the altar of incense, all which stood in the holy place, and the altar of burnt-offering, which was in the court, for both altars were their charge: *and the vessels of the sanctuary wherewith they minister*; all the vessels which belonged to the above things; for the table, candlestick, and altars, all had vessels appertaining to them: *and the hanging*; that is, the veil, as *Jarchi* interprets it, which divided between the holy and the most holy place; all the other hangings for the court, and the door of it, and for the door of the tabernacle, were the

charge of the Gershonites, ver. 25, 26 : and all the service thereof : what belonged to the things in this part of the tabernacle.

Ver. 32. *And Eleazar the son of Aaron the priest, &c.]* Who was of the first of these families, the Amramites : shall be chief over the chief of the Levites : over the three chiefs of the three houses of the Levites, who were Eliasaph the son of Lael, the chief of the Gershonites ; and Elizaphan the son of Uzziel, the chief of the Kohathites ; and Zuriel the son of Abihail, the chief of the Merarites : and have the oversight of them that keep the charge of the sanctuary ; the Kohathites, who had the care of the things belonging to the holy and most holy places ; and these were particularly under the inspection of Eleazar, because they were things the priests had a special concern in ; see ch. iv. 32.

Ver. 33. *Of Merari were the family of the Mahlites, and the family of the Mushites, &c.]* So called from his two sons Mahli and Mushi, ver. 20 : these are the families of Merari : the youngest son of Levi, ver. 17.

Ver. 34. *And those that were numbered of them, &c.]* Of the above two families : according to the number of all the males, from a month old and upward, were 6,200 ; the least number of them all.

Ver. 35. *And the chief of the house of the father of the families of Merari, &c.]* I think it should rather be rendered, and the chief of the house, that is, of the Merarites, the father to the families of Merari : the common father to them all, having the chief authority and power over them, and so in ver. 24, 30 : shall be Zuriel the son of Abihail ; of whom we read nowhere else, nor is it certain of which family he was, whether of the Mahlites or Mushites : these shall pitch on the side of the tabernacle northward ; to the left of it, between that and the camp of Dan.

Ver. 36. *And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, &c.]* Both of the holy and the most holy place, which were the walls of the tabernacle, and which were covered with curtains ; these when taken down for journeying were committed to the care of the Merarites ; and because these, with what follow, were a heavy carriage, they were allowed waggons to carry them ; and who on this account had more waggons given them than to the Gershonites, for the Kohathites had none, ch. vii. 6—9 : and the bars thereof ; which kept the boards tight and close, see Exod. xxvi. 26 : and the pillars thereof ; the pillars on which the veil was bung, that divided between the holy and most holy place, and on which the hanging was put for the door of the veil, Exod. xxvi. 32, 37 : and the sockets thereof ; in which both the boards and pillars were put, Exod. xxvi. 19, 32, 37.

Ver. 37. *And the pillars of the court round about, &c.]* Of the great court which went round the tabernacle, on which pillars the hangings were hung : and their sockets into which the pillars were put ; of both which see Exod. xxvii. 9—17 : and their pins, and their cords, the pins were fixed in the ground, and the cords fastened the hangings of the court to them, whereby they were kept tight and unmoved by the winds ; see Exod. xxvii. 19.

Ver. 38. *And those that encamp before the tabernacle*

toward the east, &c.] At which was the entrance into the tabernacle : even before the tabernacle of the congregation eastward ; that is, before the court of the tabernacle, where the people assembled together : shall be Moses, Aaron, and his sons : Moses the chief ruler, and Aaron the high-priest, and his sons priests under him ; these had the most honourable place of all, being at the front of the tabernacle, between that and the camp of Judah. There is an extraordinary prick on the word Aaron, to shew, as Jarchi says, that he was not in the number of Levites, though of the tribe of Levi, being high-priest : keeping the charge of the sanctuary, for the charge of the children of Israel : either in their room and stead, which otherwise they must have kept ; or rather for their safety and security, keeping out all persons from entering into the sanctuary, who had no business there, that they died not, as it follows : and the stranger that cometh nigh shall be put to death ; that is, whoever came nigh to enter into the holy place, and did, who was no priest, though an Israelite, and even a Levite, or into the most holy place, excepting the high-priest, it was death unto him, either by the civil magistrate, or by the hand of heaven ; so the Targum of Jonathan.

Ver. 39. *All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, &c.]* Whence it appears, that Moses was not alone, but Aaron with him, in numbering the Levites, and that by the appointment of the Lord. The word Aaron, in the Hebrew text, has a dot on every letter, for what reason it is not certain ; the word itself is left out in the Samaritan and Syriac versions : all the males, from a month old and upward, were 22,000 ; but by putting the sums together they amount to 300 more ; for of the Gershonites there were 7,500, and of the Kohathites 8,600, and of the Merarites 6,200, in all 22,300 ; which difficulty some endeavour to remove by saying, as Aben Ezra observes, that the Scripture takes a short way, mentioning the thousands, and leaving out the hundreds ; but this, he says, is not right, nor is it the way of the Scripture in this chapter ; and in an after-account of the first-born of the Israelites, not only the hundreds are mentioned, but the broken number of 73. Others think there is a corruption crept into the text somewhere in the particular numbers, through the inadvertency of some copyist ; and suppose it to be in the number of the Kohathites, where they fancy שש, six, is put instead of שלש, three : but there is no occasion to suppose either of these, for which there is no foundation, since the reason why 300 are left out in the sum-total may be, because there were so many first-born among the Levites, and these could not be exchanged for the first-born of the other tribes ; they, as such, being the Lord's, and one first-born could not redeem another ; and so it is said in the Talmud¹, these 300 were first-born, and there is no first-born redeems a first-born, or frees from the redemption-price of five shekels.

Ver. 40. *And the Lord said unto Moses, &c.]* After he had taken the number of the Levites : number all the first-born of the children of Israel, from a month old and

¹ T. Bab. Berooth, fol. 5. 1.

upward, and take the number of their names: that they might be compared with the number of the Levites, and the difference between them observed.

Ver. 41. *And thou shalt take the Levites for me, &c.*] For his service, to minister to his priests, and serve in his tabernacle: *I am the Lord*: who has a right to all, and can claim who he pleases for himself in a special manner, and therefore could and did take the Levites to himself: *instead of the first-born among the children of Israel*; these he had taken to him before, and ordered to be sanctified unto him, and for whom a redemption-price was paid to his priests for the support of them, and the tabernacle-service, and now it was his will to make an exchange of these for the Levites: *and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel*: every firstling of clean cattle was the Lord's, and given to his priests, and the firstlings of unclean cattle were redeemed with a lamb, and which were given to the same; and now instead of these he requires the cattle of the Levites; not that they should be deprived of their use of them, or that they should be taken and sacrificed, but that they should be with them devoted to him, and they should possess them in his right.

Ver. 42. *And Moses numbered, as the Lord commanded him, &c.*] No doubt assisted by others, though not mentioned: *all the first-born among the children of Israel*: which some think were only those that were born since they came out of Egypt, as Bonfrerius, Bishop Patrick, and others.

Ver. 43. *And all the first-born males, &c.*] For such only were ordered to be numbered, and not first-born females: *by the number of names*; which were particularly taken: *from a month old and upward*; for before that time they were not sanctified to the Lord, nor subject to the redemption-price: *of those that were numbered of them were 22,273*; so that there were 273 more than the Levites.

Ver. 44. *And the Lord spake unto Moses, &c.*] After the number was taken, and gave him directions what to do upon it: *saying*; as follows.

Ver. 45. *Take the Levites instead of all the first-born among the children of Israel, &c.*] The Lord had declared before that he had taken them, and now he bids Moses take them, who had numbered them, and give them to Aaron, instead of the first-born, whose numbers were also taken for this purpose: *and the cattle of the Levites instead of their cattle*; but not to be given to Aaron and his sons, or to the priests for their use, but to remain with the Levites for their use, who were now separated from the other tribes, and taken into the service of God; and as they were dedicated to God, so their cattle likewise for their support as his ministers: *and the Levites shall be mine*; in a special manner his, being devoted to his service: *I am the Lord*; who had a right to do this, and expected to be obeyed in it.

Ver. 46. *And for those that are to be redeemed, &c.*] With money, there being not Levites enow to answer to them, and exchange for them: *of the 273 of the first-born of the children of Israel, which are more than the Levites*; for the sum-total of the Levites, as given,

was but 22,000, whereas the sum-total of the first-born of Israel were 22,273, so that there were 273 more of the latter than of the former; and what was to be done with these next follows.

Ver. 47. *Thou shalt even take five shekels apiece by the poll, &c.*] Or head; every first-born, or his parent for him, was bound to pay five shekels, which were about eleven or twelve shillings of our money, and which was afterwards settled as the price of such a redemption, ch. xviii. 16: *after the shekel of the sanctuary shalt thou take them*; being full weight according to the standard there kept: *the shekel is twenty gerahs*; see the note on Lev. xxvii. 25.

Ver. 48. *And thou shalt give the money wherewith the odd number of them is to be redeemed, &c.*] Or the superfluous number, the number of them that exceeded the Levites, namely, 273: the price of their redemption is ordered to be given unto Aaron, and to his sons; since the Levites were taken in lieu of the first-born, whose redemption-money belonged to the priests; and seeing the Levites were given to Aaron and his sons on that consideration, and there being a deficiency of them to answer to the first-born, it was but right and just that the redemption-price of the superfluous number should be paid to them.

Ver. 49. *And Moses took the redemption-money, &c.*] Of five shekels per head: *of them that were over and above redeemed by the Levites*; or were more than those redeemed by them. A Levite redeemed a first-born, or freed him from the redemption-price, being taken in lieu of him: 22,000 Levites were answerable to 22,000 first-born of Israel; but as there were no more Levites than the above number, there remained 273 first-born to be redeemed by money, and it was the redemption-money of these Moses took.

Ver. 50. *Of the first-born of the children of Israel took he the money, &c.*] Or *for the first-born*, as the Vulgate Latin version renders it, and so the Hebrew participle לָקַח is sometimes used^h; for children of a month old or little more could not pay the money, but their parents for them, which was paid by them, and Moses received it for the superfluous number of 273; but it is a matter of doubt of whom this was exacted, and by whom paid, and who could be reckoned as this superfluous number, unless they were the last 273 that were numbered: some have thought this was paid out of the public stock, which was a ready way of doing it, but whether reasonable is not so manifest, since these first-born were the properties of particular persons; the more commonly received method of doing it with the Jewish writers was, according to Jarchi and Abarbanel, and so in the Talmud^w, by lot; the former of which describes the manner of doing it thus, 22,000 pieces (of paper or parchment) were brought, and on them written, *a son of Levi*, or *a Levite*, and 273 other pieces, and on them were written, *five shekels*; these were mixed together and put into an urn or box, and then they were bid to come and take out the pieces, and according as the lot was, they were allowed as redeemed by the Levites, or paid the redemption-money: and as this was a method much in use with the Hebrews, it is not improbable: 1,365 shekels, after

^h Vid. Nold. Partic. Ebr. Concord. p. 579

^w T. Bab. Sanhedrin, fol. 17. 1.

the shekel of the sanctuary; which is exactly the number of shekels that 273 should pay, reckoning five shekels per head; which Jarchi counts thus, for 200 first-born 1000 shekels, for 70 first-born 350, and for three first-born 15 shekels, which in all amounted to about 170 pounds of our money.

Ver. 51. *And Moses gave the money of them that were redeemed, &c.*] That were redeemed this way, and not by Levites, as in ver. 49, but by money, paying

five shekels a head: unto Aaron and his sons; to whom the Levites were given; and this money, as a recompense for the deficiency of the number of them, to answer to the first-born exchanged for them: according to the word of the Lord; ver. 48: as the Lord commanded Moses; so did he, being a faithful servant in all things in the house of God; he did not convert it to his own use, or to any other use than to what God had appointed it.

C H A P. IV.

THIS chapter relates an order to number the Levites fit for business, and gives an account of the time and age when they should enter into service, and how long they should continue therein, ver. 1—3. what their particular service should be; and first of the Kohathites, ver. 4—20. next of the Gershonites, ver. 21—28. and then of the Merarites, ver. 29—33. after which Moses and Aaron, with the chief of the congregation, numbered each of them, even as many as were at the age fit for service, as the Kohathites, ver. 34—37. the Gershonites, ver. 38—41. the Merarites, ver. 42—45. the sum total of which is given, ver. 46—49.

Ver. 1. *And the Lord spake unto Moses, and unto Aaron, &c.*] After they had taken the number of the Levites, and made an exchange of the first-born of Israel for them; and now they are ordered to number them a second time, and take out from them such as were fit for service: saying; as follows.

Ver. 2. *Take the sum of the sons of Kohath from among the sons of Levi, &c.*] They were to begin with them first, and number them: after their families, by the house of their fathers; as many as were of the age after mentioned; and the reason why they began with Kohath, and not Gershon, the eldest son, as in the former numbering, was; not as Aben Ezra suggests, because of Moses and Aaron, who sprung from him, for that, if it had any strength in it, would have held good before; but rather, as Chaskuni and others, because the Kohathites carried the ark and other holy things; though the true reason seems to be, because of the order observed in taking down the tabernacle, and removing the parts of it, and the things in it; and it was most proper and reasonable, when they were about to take it down, first to take out the ark, table, &c. which was the business of the Kohathites to carry; next to take down the curtains, coverings, and hangings for the tabernacle and court, and the doors thereof, which were the charge of the Merarites; wherefore, in this order the sum out of each of them fit for business were ordered to be numbered.

Ver. 3. *From 30 years old and upward even until 50 years old, &c.*] This is the full time of the Levites' service, and the prime season of man's life for business; at 30 years of age he is at his full strength, and when 50 it begins to decline: it is said in the Misnah*, "a son of thirty years for strength," upon which one of the commentators† makes this remark, that the Levites set up the tabernacle and took it down, and loaded the

waggon, and carried on their shoulders from 30 years and upwards: thus both John the Baptist, the forerunner of Christ, and Christ himself, entered into their ministry at this age: all that enter into the host: army or warfare; for though the Levites were exempted from going forth to war, yet their service was a sort of warfare; they were a camp of themselves about the tabernacle, and part of their work was to watch and guard it, that it was neither defiled nor robbed; in allusion to this, the ministry of the word is called a warfare, and ministers of the Gospel good soldiers of Christ, and their doctrines weapons of warfare, 1 Tim. i. 18. 2 Tim. ii. 3. 2 Cor. x. 3, 4. some interpret this of the troop, company, or congregation of the Levites, which a man of thirty years of age was admitted into for business: to do the work in the tabernacle of the congregation; not in the sanctuary, either in the holy place or in the most holy place, where they were never allowed to enter, or do any business in, such as sacrificing, burning incense, &c. but in that part of it which was called the tabernacle of the congregation, or where the people assembled on occasion, and that was the court, which was so called, as Jarchi observes on Exod. xxix. 32.

Ver. 4. *This shall be the service of the sons of Kohath, in the tabernacle of the congregation, &c.*] What follows from hence to the end of ver. 15. about the most holy things; which Aben Ezra interprets only of the ark, which was indeed a most holy thing, and stood in the most holy place; but there were other holy things, in the care of which the service of the Kohathites lay; as the shew-bread table, the candlestick, and the altars of incense and burnt-offering, and the vail, and the ministering vessels, which Jarchi reckons with it, as more holy than all other things.

Ver. 5. *And when the camp setteth forward, &c.*] Upon the cloud's removing and the trumpets blowing: Aaron shall come, and his sons into the holy place: and they shall take down the covering vail: the vail that divided between the holy and the most holy place, which covered all in the holy of holies out of sight: and cover the ark of testimony with it: together with the mercy-seat and cherubim on it, that they might not be seen nor touched by the Levites when they carried them. Now though the high-priest himself might not go into the most holy place but once a year, on the day of atonement, yet on this occasion, when the tabernacle was to be taken down, and the things

* Pirke Abot, c. 5. sect. 21.

† Bartenora in Pirke Abot, c. 5. sect. 21.

in it to be removed, both he and his sons might enter without danger; since, as Bishop Patrick observes, the divine Majesty was gone from thence in the cloud which gave the signal for the motion of the camp, and the taking down of the tabernacle.

Ver. 6. *And shall put thereon the covering of badgers' skins, &c.*] Not that which covered the tabernacle, for that was committed to the Gershonites, ver. 25. but a covering made of these on purpose for the present use, to preserve the ark from rain and dust; and this covering was put not immediately upon the ark, but upon the other coverings that were over the ark, and so preserved the vail as well as the ark: *and shall spread over it a cloth wholly of blue*; it is a matter of question, whether this was over the covering of badgers' skins also; if over the latter, as one would think it should be, by the order of the text, how could that be a shelter from the rain and dust, which seems to be the use of it, and therefore should be the outermost, as one of the same kind was the outermost covering of the tabernacle? Aben Ezra observes, there were some that say it was over the covering of badger's skin, but it is right in mine eyes, says he, that it was spread over the covering vail; if indeed it was for the sake of honour and dignity, the first is right, but the badger's skin was on account of rain and dust: *and shall put in the staves thereof*: having been removed whilst the ark was covering, as Aben Ezra observes, or otherwise they always remained in their rings, and were never taken out, Exod. xxv. 14, 15. but on this occasion they might, and then be put in again for the carrying of the ark, which was the use of them; though he also remarks, that there are some that say the sense is, they put the staves on the shoulders of them that carried it, which is not a despicable sense; unless rather it is to be understood of putting the staves through holes made in the coverings of the ark, and disposing and fitting them in them, for the better carriage of it.

Ver. 7. *And upon the table of shew-bread they shall spread a cloth of blue, &c.*] That that also might not be seen nor touched by the Levites: *and put thereon the dishes, and the spoons, and the bowls, and the covers to cover withal*; all which belonged to the shew-bread table; the use of which, see the note on Exod. xxv. 29. these seem to be put not immediately upon the table, but upon the blue cloth spread over the table: *and the continual bread shall be thereon*: the shew-bread is called *continual*, because it was always on the table; for whilst the one was removing by a set of priests, which had stood a week, new loaves were placed by another set of priests: this bread seems at this time to be placed also upon the table, spread with the blue cloth; and from hence it appears, that the Israelites had the shew-bread in the wilderness; for the making of which they might be supplied with corn from the neighbouring countries, though they themselves needed not any, being daily fed with manna.

Ver. 8. *And they shall spread upon them a cloth of scarlet, &c.*] Upon the dishes and other vessels belonging to the shew-bread table, and on the shew-bread itself: *and cover the same with a covering of badgers' skins*; this was clearly the outward covering, and seems to confirm the observation made in ver. 6.

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that the same sort of covering was the outermost covering of the ark: *and shall put in the staves thereof*; which belonged to the table, and were made to carry it with on occasion, from place to place; see Exod. xxv. 27, 28. and the same phrase being used as here of the staves of the ark in ver. 6. seems to confirm the sense of them there, that they were taken out and put in upon this occasion, though otherwise fixed.

Ver. 9. *And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, &c.*] Which had lamps in it, and were continually lighted, and gave light in the holy place: *and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it*; by supplying the lamps with oil, and snuffing and trimming them.

Ver. 10. *And they shall put it, and all the vessels thereof, within a covering of badgers' skins, &c.*] Which here also was the outermost covering; the ark and the shew-bread table had three coverings, but the candlestick only two, they being more sacred than that, especially the ark: *and shall put it upon a bar*; the word *not* perhaps signifies a kind of mat or mattress, on which the candlestick and its vessels, bundled together in the covering of the badgers' skins, were laid and carried between men on staves; and so the Septuagint render the word *staves*; as does the Targum of Onkelos.

Ver. 11. *And upon the golden altar they shall spread a cloth of blue, &c.*] The altar of incense, which was overlaid with gold, and therefore called a golden one, to which the allusion is in Rev. viii. 3: *and cover it with a covering of badgers' skins*; after the cloth of blue was spread upon it: *and shall put to the staves thereof*; into the rings, both made to bear and carry it, upon occasion, from place to place.

Ver. 12. *And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, &c.*] The garments in which the priests ministered in the sanctuary, which were laid up in proper places, and which they only wore when in service: *and put them in a cloth of blue, and cover them with a covering of badgers' skins*; all wrapped up in one bundle: *and shall put them on a bar*; the same sort of carriage on which the candlestick and its vessels were borne, ver. 10.

Ver. 13. *And they shall take away the ashes from the altar, &c.*] Having cleared the holy of holies, and the holy place, they were to come forth from thence into the court of the tabernacle, where stood the altar of burnt-offering, which is here meant, and on which sacrifices being daily burnt, there were always ashes to be removed; and which at this time was highly necessary to be done, when the tabernacle was taken down, and all belonging to it to be carried away; and though no mention is made of the fire, which was always burning on it, it was doubtless preserved, and care was taken for the carrying it along with the altar, or in a separate vessel from it. Bishop Patrick supposes it might be carried upon the grate.

Ver. 14. *And they shall put upon it all the vessels thereof, &c.*] Upon the altar covered with a blue cloth; on that were to be put every thing belonging to the altar: *wherewith they minister about it*; the priests, when they offered sacrifice on it: *even the censers, the flesh-hooks, and the basins, all the vessels of the altar*;

of which see Exod. xxvii. 3: *and they shall spread upon it a covering of badgers' skins*: to prevent the rains falling upon them, which being all of brass, would be apt to rust: *and put to the staves of it*; which were made to bear and carry it on such an occasion as this, Exod. xxvii. 6, 7. No mention is made of the laver, though there is both in the Septuagint and Samaritan versions, which add, "and they shall take a purple cloth and cover the laver, and its base, and shall put it into a covering of skin of a blue colour, and put it upon bearers:" but perhaps the reason why this is not mentioned is, because it was carried uncovered; the mystery of which, Ainsworth conjectures, was this, that it might be a lively representation of the grace of God in Christ, continuing and opened as an ever-springing fountain, where always God's elect, having faith in him, may wash and purge themselves in the blood of Christ unto forgiveness of sin, sanctification of the spirit, and salvation; see Zech. xiii. 1.

Ver. 15. *And when Aaron and his sons had made an end of covering the sanctuary, &c.*] Not the holy place, nor the most holy place, for these were not covered by them; but the *holy things* in them, as the Septuagint version, the ark, shew-bread table, &c. *and all the vessels of the sanctuary*; all appertaining to those holy things, which are before mentioned. Jarchi interprets the *sanctuary*, or the *holiness*, of the ark and altar, *and all the vessels of the sanctuary*, of the candlestick and the instruments of ministry: *as the camp is to set forward*; which made the covering of them necessary, in order to their being carried as that moved: *after that the sons of Kohath shall come to bear it*; or rather *them*, all the holy things, and their vessels, and that upon their shoulders: *but they shall not touch any holy thing*; even in bearing them, neither the ark nor any other, only the staves and bar, on which they were carried: *lest they die*; by the immediate hand of God: *these things are the burden of the sons of Kohath, in the tabernacle of the congregation*; the above things, the ark, &c. which they were to bear on their shoulders, and not make use of waggons to carry them.

Ver. 16. *And to the office of Eleazar, the son of Aaron the priest, pertaineth the oil for the light, &c.*] The following things, to bear them, according to some Jewish writers; but rather it was to give the oil for the light, that is, the vessels, and so the vessels of the oil to the sons of the Kohathites; agreeably to which are the Targums of Onkelos and Jonathan, who paraphrase the words, "and that which was delivered to Eleazar, the son of Aaron the priest, the oil for the light, &c." And indeed the words, as they are in the Hebrew text, may be rendered, "and the oversight of Eleazar, the son of Aaron the priest, shall be, or let it be, the oil for the light, &c."²; the same word being so rendered in a latter clause of this same text: he had the inspection of these, and on him lay to see to it, that these were carried by the Kohathites, the oil for the light of the lamps in the candlestick; of which see Exod. xxvii. 20: *and the sweet incense*: to burn on the altar of incense, Exod. xxx. 34—38: *and the daily meat-offering*; offered with the lambs

morning and evening, Exod. xxix. 40, 44: *and the anointing oil*; with which Aaron and his sons were anointed, the tabernacle and all its vessels, Exod. xxx. 23—33: *and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof*: the former, the oil for the light, &c. were his immediate oversight and care; but the oversight of these by his brother Ithamar, according to the Jewish writers.

Ver. 17. *And the Lord spake unto Moses, and unto Aaron, &c.*] And gave them a very solemn and awful charge about this affair of the Kohathites, it being a very hazardous one they were employed in: *saying*; as follows.

Ver. 18. *Cut ye not off the tribe of the families of the Kohathites from among the Levites.*] Or give no occasion, as the Targum of Jonathan; or be not the cause of their cutting off, as Jarchi, through negligence or inadvertency of theirs, in packing up the above things, and delivering them to them.

Ver. 19. *But thus do unto them, &c.*] As after directed: *that they may live and not die*: live long, and not die a sudden and violent death: *when they approach unto the most holy things* the ark, the shew-bread table, &c. to take them up and carry them: *Aaron and his sons shall go in* into the holy and most holy places: *and appoint them every one to his service, and to his burden* what every one shall do, and how they shall take them up, and bear them.

Ver. 20. *But they shall not go in to see when the holy things are covered, &c.*] They were not to be present whilst they were packing up, lest they should see any of them with their eyes; they were not to go in until they were quite covered out of sight; which may signify the hiding of the mysteries of grace in those things under the former dispensation, when even the Levites themselves were not admitted to a sight of them; see Eph. iii. 4, 5: *lest they die*; by the immediate hand of God.

Ver. 21. *And the Lord spake unto Moses, &c.*] Though Aaron is not mentioned here, he was concerned in taking the sum of the Gershonites, as well as of the Kohathites, as appears from ver. 41: *saying*; as follows.

Ver. 22. *Take also the sum of the sons of Gershon, &c.*] As well as of the sons of Kohath; for though Gershon was Levi's eldest son, yet his posterity were not excused from the service of the tabernacle, and bearing things of it in journeying: *throughout the houses of their fathers, by their families*: all in their several houses, and in the several families in those houses, that were of the age next mentioned, were to be numbered.

Ver. 23. *From 30 years old and upward, until 50 years old, shalt thou number them, &c.*] Take an account how many there are of that age, and so fit for service³; see the note on ver. 3: *to do the work in the tabernacle of the congregation*; as the rest of the Levites; see ver. 3.

Ver. 24. *This is the service of the families of the Gershonites, to serve, and for burdens, &c.*] The former of these phrases Aben Ezra interprets of setting up the

² So Montanus, Tigarine version, Piscator.

³ מִלְחָמָה לְצִבְיָא ad militandum militiam, Montanus, Drusius.

tabernacle, making the bread (the shew-bread), slaying (the sacrifices), and keeping, that is, watching and guarding, the tabernacle; and the latter of what they did when journeying, bearing and carrying the things assigned to them, afterwards mentioned.

Ver. 25. *And they shall bear the curtains of the tabernacle, &c.*] The ten curtains of fine linen, Exod. xxvi. 1: *and the tabernacle of the congregation*: the curtains of goats' hair made for a tent over it, as Jarchi, see Exod. xxvi. 7: *his covering*: the covering of rams' skins died red, Exod. xxvi. 14: *and the covering of the badgers' skins that is above upon it* over all the rest: *and the hanging for the door of the tabernacle of the congregation*: the eastern vail, as Jarchi calls it, which was for the door of the tent that led into the tabernacle, the holy place, Exod. xxvi. 36.

Ver. 26. *And the hangings of the court, &c.*] Which made the great court that surrounded the tabernacle, Exod. xxvii. 9. *and the hanging for the door of the gate of the court*: the eastern gate that led into the court, an hanging of 20 cubits, Exod. xxvii. 16. *which is by the tabernacle, and by the altar round about*; that is, which hangings that formed the court, and were round about the tabernacle, and the altar of burnt-offering; see the note on ch. xxiii. 26. *and their cords*; which fastened the hangings to pins or stakes fixed in the ground to keep them tight, that they might not be moved to and fro with the wind: *and all the instruments of their service*; in the court, as the tables on which the sacrifices were laid, and the hooks, and cords, and pins, on which they were hung and fastened, as Aben Ezra; see Ezek. xl. 39—43. *and all that is made for them*: for the vessels of service, or for the tabernacle, or the altar, as the same writer intimates: *so shall they serve*; by bearing them and carrying them.

Ver. 27. *At the appointment of Aaron and his sons, &c.*] As they shall order and direct: *shall be all the service of the sons of the Gershonites*; every one of them was to take their share, as Aaron and his sons should appoint them: *in all their burdens, and in all their service*: what each of them should carry, and in what they should perform duty: *and ye shall appoint to them in charge all their burdens*; charge them carefully to keep all that were committed to them to bear, that none be lost, not a pin nor a cord.

Ver. 28. *This is the service of the families of the sons of Gershon, &c.*] Which they should execute when the camp and tabernacle were in motion: *in the tabernacle of the congregation*: in the court, where they should take up their burdens, or which lie in things respecting the tabernacle; this was the part they were to be employed in, namely, in taking care of the hangings of the tabernacle, &c. *and their charge shall be under the hand of Ithamar the son of Aaron the priest*: the things committed to their care were delivered by him to them, and they were under his inspection and direction.

Ver. 29. *As for the sons of Merari, &c.*] The third and youngest son of Levi: *thou shalt number them after their families, by the house of their fathers*; which is the form of expression used of them all.

Ver. 30. *From thirty years old and upward, &c.*] The Septuagint version here, and in ver. 3, 23. renders

it, from 25 years old and upward, agreeable to ch. viii. 24. at the which age the Levites went into the tabernacle, to wait and to learn their business, but they did not enter upon it till 30: *even unto fifty years old shalt thou number them*; at which age they were discharged from business: *every one that entereth into the service, to do the work of the tabernacle of the congregation*: the same as in ver. 3. see the note there.

Ver. 31. *And this is the charge of their burden, &c.*] What should be committed to their care and charge, and they should bear and carry: *according to all their service in the tabernacle of the congregation*; which was assigned to them as their part, and which was very heavy and cumbersome, and therefore they had waggons allowed them, ch. vii. 8. *the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof*; all these belonged to the holy and to the most holy place; see Exod. xxvi. 15—37.

Ver. 32. *And the pillars of the court round about, and their sockets, and their pins, and their cords, &c.*] These belonged to the court of the tabernacle; the pillars were what the hangings were hung upon, and the sockets, into which the pillars were set, and the pins and cords, with which the hangings were fastened; see Exod. xxvii. 9—19. *and with all their instruments, and with all their service*; whatever else were used in, and served for the support of this part of the tabernacle: *and by name ye shall reckon the instruments of the charge of their burden*; every thing, even the least that were committed to their charge, and they were to bear and carry, either they themselves, or in waggons, were to be mentioned by name; and not only every board, pillar, and socket, were to be told out to them, and particularly named, how many they were, to what they belonged, from whence they were taken, and where to be replaced; but every pin, and cord, and the use of them, that so when they came to set up the tabernacle again, there might be nothing wanting in its place to secure it, and make it as firm as at first: such particular notice and care does God take of all his people, and Christ of all committed to him, and so should ministers of the word of all that are their charge, who must one day give an account to God, Heb. xiii. 17.

Ver. 33. *This is the service of the families of the sons of Merari, &c.*] The Mahlites and Mushites, namely, the service before observed, the particulars of which are given: *according to all their service in the tabernacle of the congregation*: agreeably to what was allotted to them in that part of the tabernacle they were concerned in: *under the hand of Ithamar the son of Aaron the priest*; who had the oversight of these as well as of the Gershonites, as Eleazar had of the Kohathites; though as Eleazar was the chief of the tribe of Levi, it is thought that Ithamar acted under him, ch. iii. 32.

Ver. 34. *And Moses and Aaron, and the chief of the congregation, numbered the sons of the Kohathites, &c.*] Perhaps these chiefs were the same with those who were concerned with Moses and Aaron in numbering all the tribes whose names were given, ch. i. 5—16. the Kohathites are begun with, according to the divine direction, and then the Gershonites and Merarites in their order; and from hence to the end of ver. 48 is only an account of the numbering of each of them,

as ordered by the Lord, and this account is expressed in the same terms in them all; there remains nothing to be observed but the particular sums of each of them, the number of the Kohathites from 30 years old even to 50, men able and fit for business, were 2,750, ver. 36. whereas their number from a month old were 8,600, ch. iii. 28. so that not a third part of them were at an age for service: the number of the Gershonites were 2,630, ver. 40. whose number of males in all were 7,500, ch. iii. 22. so that they were rather more than a third part who were able-bodied men and fit for business; and the number of the Merarites were 3,200, ver. 44. and as the number of males of a month old and upwards were 6,900, ch. iii. 14. there were more than half of them able and fit men for service; in which, as Ainsworth observes, may be seen the wisdom of divine Providence, that whereas the service of the Kohathites and Gershonites were the lightest, and what was committed to them the easiest of carriage, they had the fewer hands of able men to be employed, though their numbers of individuals were the greatest; and the Merarites, who had the smallest number of males, yet having the heaviest work to do in carrying burdens, loading and unloading waggons, were superior to the rest in their number of able-bodied men; and thus God makes good his promise, that as the day of his people is, their strength shall be; whatever work and service God calls men to, he will fit them

for it: the sum-total of the Levites, in the several divisions of them, who were between 30 and 50 years of age, in which they performed their office, was 8,580, ver. 48. a small number, as the above writer observes, of such as warred the spiritual warfare in the sanctuary of God, when the tribe of Judah afforded 74,600 for the outward warfare.

Ver. 49. *According to the commandment of the Lord, they were numbered by the hand of Moses, &c.*] Aaron and the chief of the congregation of Israel assisting in it: *every one according to his service*; called in ver. 47 *the service of the ministry, or service of service*, which Jarchi interprets of that part of the service of the Levites, which lay in singing the song with cymbals and harps; which, he says, was a service to another service; though it seems to be better explained, by Chaskuni, of their taking down and setting up of the tabernacle, which was a service incumbent on all the Levites: *and according to his burden*; called *the service of the burden*, ver. 47. which the last-mentioned writer restrains to the ark, table, candlestick, and altars, which the Kohathites carried on their shoulders; but may be extended to what each of them bore and carried when journeying: *thus were they numbered of him, as the Lord commanded Moses*; from 30 years old to 50, as Jarchi observes; for that was the order given to Moses by the Lord, which he punctually attended to, as a faithful servant in the house of God.

CH A P. V.

THIS chapter contains a repetition of some former laws, concerning putting unclean persons out of the camp, ver. 1—4. making restitution in case of trespass against another, ver. 5—8. and of giving the offering of all holy things and all hallowed things to the priests, ver. 9, 10. and a new law concerning jealousy, in a man, of his wife, ver. 11—14. when she was to be brought to the priest, and various rites and ceremonies to be used, ver. 15—23. who was to give her bitter water as a trial of her chastity, which, if guilty, would have a strange effect upon her, and make her accursed, but if not, would not affect her, and she would be free and happy, ver. 24—31.

Ver. 1. *And the Lord spake unto Moses, &c.*] Jarchi says, what follows was said on the day the tabernacle was erected, but it seems rather to have been delivered after the several camps were formed, and the people numbered, when those that were unclean were ordered to be cast out of them: *saying*; as follows.

Ver. 2. *Command the children of Israel, &c.*] Not as from himself, but from the Lord; deliver out the following as a command of his, to which obedience was required of all the children of Israel: *that they put out of the camp every leper*; there were three camps, Jarchi says, in the time of their encampment; between the curtains was the camp of the Shechinah, or the divine Majesty; the encampment of the Levites round about; and from thence to the end was the camp of the standards, to the four winds, which was the camp of Israel; and the leper was to be put out of them all;

so Ben Gersom; see Lev. xiii. 46. *and every one that hath an issue*; a gonorrhœa, man or woman, see Lev. xv. 2. 19. according to the above writer, such an one might be in the camp of Israel, but was to be put out of the other two camps: *and whosoever is defiled by the dead*; by attending the funerals of the dead, or touching them, see Lev. xxi. 1. and xxii. 4. such an one might go into the camp of the Levites, according to Jarchi and Ben Gersom; and was to be put of none but the camp of the Shechinah, or the tabernacle; but the camp of Israel seems to be meant of them all, out of which they were to be put, as an emblem of the rejection of all impure persons out of the church of God.

Ver. 3. *Both male and female shall ye put out, &c.*] Whether leprous, or profluvius, or defiled by touching a dead carcass: by this law, Miriam, when leprous, was put out of the camp, ch. xii. 14, 15: *without the camp shall ye put them*; which is repeated that it might be taken notice of, and punctually observed: *that they defile not their camps*; of which there were four, the camps of Judah, Reuben, Ephraim, and Dan: *in the midst whereof I dwell*; for the tabernacle, which was the dwelling-place of the Lord, was in the midst of the camps of Israel; they were pitched on the four quarters of it; and this is a reason why impure persons were not suffered to be in the camp of Israel, because of the presence of God in the tabernacle so near them, to whom all impurity is loathsome, and not to be permitted in his sight; and though this was ceremonial, it was typical of the uncleanness of sin, which is abo-

minable to him, and renders persons unfit for communion with him, and with his people.

Ver. 4. *And the children of Israel did so, and put them without the camp, &c.*] Aben Ezra observes, that this was done immediately before they journeyed, and that those that were defiled journeyed between the standard of Ephraim and the standard of Dan; but this, he says, was by way of conjecture, since it is not expressed: *as the Lord spake unto Moses, so did the children of Israel*; they were obedient in this particular.

Ver. 5. *And the Lord spake unto Moses, &c.*] Or continued to speak to him at the same time: *saying*; as follows.

Ver. 6. *Speak unto the children of Israel, &c.*] Put them in mind of the following law, that they observe it; and which is here repeated, because of two new things in it, as Jarchi observes, the one relates to confession, teaching that there is no fifth part nor trespass-offering by witnesses, till a man confesses the thing; and the other is, concerning taking any thing away by violence from a proselyte, which is to be given to the priests; see the original law in Lev. vi. 1-7. *when a man or woman shall commit any sin that men commit*; or, *any of the sins of men*^o, which are commonly done by men, and men are subject to through the infirmity of the flesh, and the temptations of Satan; or *any sin against man*ⁱ, so some, as this referred to is expressly said to be, ver. 7. *to do a trespass against the Lord*; for every sin against man is also against the Lord, being a breach of his command; as David's sin against Uriah was a sin against the Lord, Psal. li. 4. though the Jews understand it particularly of lying and swearing falsely, appealing to God, and calling him to be a witness to a falsehood; and so the Targum of Onkelos seems to interpret it: *and the person be guilty*; and knows he is so, and even knew it when he took an oath to the contrary; see Lev. vi. 3, 4.

Ver. 7. *Then they shall confess their sin which they have done, &c.*] The form of which confession, according to Fagius, was, O Lord, I am guilty of death, I have deserved to be stoned for this sin, or to be strangled for this trespass, or to be burnt for this crime, &c. *and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof*; paying the whole of whatsoever he had in any manner defrauded his neighbour of, to which he was to add a fifth part of that; that is, as Aben Ezra interprets it, if he confesses of himself, but if there are witnesses of it he must add two-fifths, and some say a fifth of a fifth: *and give it unto him against whom he hath trespassed*; as a satisfaction for the injury done him.

Ver. 8. *But if a man have no kinsman to recompense the trespass to, &c.*] This supposes that if a man should die, against whom the trespass is, before the restitution is made, then it shall be made to his heirs; and if he has none, then it was to be given to the priest, as after directed: the Jews^g generally understand this of a proselyte, that has no heirs, for they say, there is no Israelite but has kinsmen, a brother or a son, or

some one or other near of kin to him, of his father's family, even up to Jacob: *let the trespass be recompensed unto the Lord, even to the priest*; that is, let the principal, with the fifth part, which is the recompense for the trespass committed, be given to the priest of the Lord, which is the same as if it was given to him, he being his minister: *beside the ram of the atonement, whereby an atonement shall be made for him*; which, in this case, was ordered to be offered for the expiation of the trespass, see Lev. vi. 6, 7. the Jewish canon is, "he that takes away any thing by force from a proselyte, and swears to him, and he (the proselyte) dies, lo, he shall pay the principal and the fifth to the priests, and the trespass-offering to the altar, as it is said, *if a man has no kinsman, &c.* when he brings the money and the trespass-offering, and he is dead, the money shall be given to his sons, but the trespass-offering (the ram) shall feed until it contracts some blemish, and then it shall be sold, and the price of it shall fall to the free-will offerings^h."

Ver. 9. *And every offering of all the holy things of the children of Israel, &c.*] Of the holy sacrifices brought by them to be offered up; that part of them which is elevated, heaved, or waved, as the heave-shoulder and wave-breast: *which they bring unto the priest, shall be his*: what they bring to him to offer for them shall be his who performs the service, even that part of them which is his due.

Ver. 10. *And every man's hallowed things shall be his, &c.*] Which he, by a vow or free-will offering, separates to holy uses; these are at his own dispose, to give to what priest he will, or they are the priest's; for what a man devotes to the Lord is to be given to them, or such things as God has hallowed, sanctified, and set apart for sacred uses, as the first-fruits and tithes, they were for the priests; the Jewish writersⁱ restrain it to tithes: *whatsoever any man giveth the priest, it shall be his*; his personally, who officiates, or to whom the gift is given, and is not to be divided among the other priests in the course.

Ver. 11. *And the Lord spake unto Moses, &c.*] At the same time, and delivered to him a new law: *saying*; as follows.

Ver. 12. *Speak unto the children of Israel, and say unto them, &c.*] It being an affair which concerned them: *if any man's wife go aside, and commit a trespass against him*; the sin of adultery, which is a going aside out of the way of virtue and chastity, and a trespass against an husband, a breach of the marriage-covenant with him, a defiling his bed, doing an injury and dishonour to him, bringing confusion into his family, and a spurious offspring to possess his substance: though this is to be understood, not of certain adultery, of which there is plain and full proof, for then there would be no occasion of such a trial, as is afterwards directed to; besides, her husband, in such a case, might put her away, and even, according to the law, she was to be put to death, Lev. xx. 10. but of her having committed it in the opinion of her husband, he having some ground of suspicion, though he could not

^o מכל עוונות האדם ex omnibus peccatis hominis, Montanus.

ⁱ Ex omnibus peccatis contra hominem, Tigurine version; so Patrick.

^g Maimon. & Bartenora in Misn. Bava Kama, c. 9. sect. 11. Jarchi in loc.

^h Misn. Bava Kama, ib.

ⁱ Targ. Jon. Siphri & Midrash in Jarchi in loc.

be certain of it; and therefore, by this law, was allowed to make trial, that he might find it out, it being at present only a suspected case, and a doubtful one; and the Jews^k say, "they never gave the waters to drink but in a doubtful case:" and so this may be interpreted of her declining and departing from her husband's house, not keeping at home to mind the affairs of her family, but gadding abroad, and keeping company with another man, or other men; and that after she had been warned and charged by her husband to the contrary, and so had disobeyed him, and acted contrary to his will; and in that sense had committed a trespass, and so had given him suspicion of her unchastity, for which he might have some reason; if, as it is said in the Misnah^l, he gave her an admonition before two witnesses, saying, have no talk with such a man, and yet she talks with him; or, as the commentators add^m, be not secretly or in private with such an one, and yet goes into a private place with him, and stays so long with him that she may be defiled; this with them rendered her suspected.

Ver. 13. *And a man lie with her carnally, &c.*] That is, is suspected that he has so done, not that it is a clear case, for it follows; *and it be hid from the eyes of her husband, and be kept close*: so that it is not known by her husband, nor by any other; *she hath hid herself*, so Ainsworth, being in a private place with another man, though warned to the contrary by her husband: *and there be no witness against her*; of her being defiled, though there may be of her being in private with such a man: *neither she be taken with the man*; or in the act of uncleanness.

Ver. 14. *And the spirit of jealousy come upon him, &c.*] A thought rises up in his mind, a strong suspicion works in him, which he cannot resist and throw off, but it remains with him, and makes him very uneasy, that his wife has defiled his bed, as it follows: *and he be jealous of his wife, and she be defiled*: that his wife is defiled by a man; and which is the real case, as it afterwards appears, though at present he is not certain, only has a suspicion of it: *or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled*; it is mere jealousy and suspicion, without any foundation for it; and his wife proved a chaste and virtuous woman; yet be it which it would, he being jealous, the following law was to take place, and the following rules to be observed.

Ver. 15. *Then shall the man bring his wife unto the priest, &c.*] Not to the high-priest, but to a common priest, any one then officiating in his course; for there was a jealousy-offering to be offered up before the Lord upon the altar, which none but a priest might do; and besides, the whole process in this affair was to be carried on by him: according to the Misnahⁿ, the man brought his wife first to the sanhedrim, or court of judicature in the place where he lived; before whom, as Maimonides^o says, he proved by witnesses that he had warned his wife of being in private with such a man, and yet she had done it again; and whereas she insisted on her chastity, he desired that the bitter

waters might be given her, that the truth might appear; and then they sent him with two disciples of the wise men, to the great sanhedrim at Jerusalem, where the trial was made; who, in order to bring her to a confession, endeavoured to terrify her, as they do persons in capital cases, and finding this will not do, then they used smooth words, saying, my daughter, perhaps much wine was the occasion of it, or much laughter, &c. *and he shall bring her offering for her*; not the priest, but her husband, and that whether he is willing or not, as Aben Ezra; who also observes, that it may be interpreted, with her, or for her sake, not to make any expiation for any fault of his, that when he first observed her immodesty, did not reprove her; for the offering, though brought by him, was not his, but his wife's, and not to expiate her sin, but to bring it to remembrance, as is after expressed: *the tenth part of an ephah of barley-meal*; which was an omer, the quantity of manna for one man every day, and the quantity of flour in the daily meat-offering, Exo^l. xvi. 36. and xxix. 40. only that was of fine wheaten flour, this of barley, the food of beasts, as the Targum of Jonathan remarks; and R. Gamaliel in the Misnah^p says, that as her deed was the deed of a beast, so her offering was the food of a beast; and this is observed by Jarchi and Aben Ezra on the text, as the reason of barley being used in this offering: some say it was a symbol of her impudence, others of her being little at home, as the barley is not long under ground; the true reason, it may be, was for her humiliation, being vile and mean, hence it follows: *he shall pour no oil upon it, nor put frankincense thereon*: as used to be on meat-offerings, denoting their acceptableness to God, Lev. ii. 1. the reason seems to be, because these were tokens of joy and gladness, whereas this was a mournful affair to the husband, that he should have any cause of suspicion and jealousy, to the wife that she should be suspected, and to the whole family on that account: *for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance*: if guilty of it, and therefore oil and frankincense were forbidden in this kind of offering as in a sin-offering, Lev. v. 11.

Ver. 16. *And the priest shall bring her near, &c.*] Or *offer it*, as the Vulgate Latin version, that is, the offering of jealousy; *and set her before the Lord*: or it, the offering; for which the Tigurine version is more express, "let the priest offer that sacrifice, and set that before the Lord," for the setting of the woman before the Lord is spoken of in ver. 18.

Ver. 17. *And the priest shall take holy water, &c.*] Out of the laver, as the Targums of Onkelos and Jonathan, and so Jarchi and Aben Ezra: *in an earthen vessel*; which held half a log, and that was but a quarter of a pint, or three egg-shells; for no more was assigned to a suspected woman, according to the Misnah^q. Some say only a fourth part: an earthen vessel was made use of, as every thing vile and mean was in this affair: *and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water*: first the water was put in, and then the dust, as Ben

^k Bemidbar Rabba, sect. 9. fol. 195. 2.

^l Sotah, c. 1. sect. 1, 2.

^m Maimon. & Bartenora in ib.

ⁿ Ut supra, sect. 3, 4.

^o Hilchot Sotah, c. 3. sect. 1.

^p Sotah, c. 2. sect. 1.

^q Apud Muis. in loc.

^r Sotah, c. 2. sect. 2. Menschot, c. 9. sect. 3.

Gersom observes: there was a place a cubit square, where was a marble table, and a ring fixed in it, and when he lifted it up he took dust from under it, and put it so as it might be upon the top of the water¹; which was used, either, as the Targum of Jonathan suggests, because the end of all flesh is to come to dust, and so to put her in mind of her original and her end; and in like manner the earthen vessel might signify, that she would be broke to pieces as that vessel; as also it might direct her thoughts to the tempter, by the influence of whose temptation she had been drawn into this sin, dust being the serpent's food; and this being taken off the floor of the tabernacle, might add to the veneration of it, and make it more solemn and awful to drink of it.

Ver. 18. *And the priest shall set the woman before the Lord, &c.*] In the east of the tabernacle, with her face to the west, where was the holy of holies, so Ben Gersom; but not immediately, for they had her from place to place, as Jarchi says, till she was weary, and her mind disturbed, that she might confess; and if she said, I am defiled, she rent the writing of her dowry, and went out; but if she said, I am pure, they brought her to the eastern gate, the gate of Nicanor, for there they made women suspected of adultery to drink the waters²: *and uncover the woman's head*; as a token of her immodesty and unsubmission to her husband, and that she might be seen by all, to cause shame in her: according to the Misnah³, the priest took off her clothes, and loosed her hair—if she was clothed with white garments, he clothed her with black; if she had on her ornaments of gold, chains, ear-rings, or rings, he took them away from her, that she might be unseemly, and whoever would might come and look at her: *and put the offering of memorial into her hands, which is the jealousy-offering*: to weary her, as Jarchi says, that if perhaps her mind was disturbed she would confess; and so in the Misnah⁴ it is said, that her husband put this offering into her hands to weary her; but the true reason here seems to be, that it might appear to be her own offering: *and the priest shall have in his hand the bitter water that causeth the curse*: not that the water was bitter of itself, for it was the water out of the laver, and had nothing in it but the dust of the floor of the tabernacle; though some think some bitter thing was put into it, so Ben Gersom, as worm-wood; but it is so called from the effects of it on those that were guilty; it produced sad effects in them, bitter and distressing, and made them appear to be accursed ones, for it was not bitter till it entered, ver. 24. whereas it was not so to the innocent, nor attended with any such consequence to them; so that there was nothing in the water itself, but its efficacy was divine and supernatural.

Ver. 19. *And the priest shall charge her by an oath, &c.*] Or give her her oath: *and say unto the woman, if no man hath lain with thee; besides her husband: and thou hast not gone aside to uncleanness with another instead of thy husband*: which is but another phrase expressive of the same thing, the sin of adultery: *be*

thou free from this bitter water that causeth the curse; if this is the case, it shall produce no bitter effects, or bring any curse upon thee.

Ver. 20. *But if thou hast gone aside to another instead of thy husband, &c.*] Gone aside from the paths of modesty and chastity, and betook herself to another man's bed instead of her husband's: *and if thou be defiled, by committing adultery: and some man hath lain with thee beside thy husband*: these phrases are all synonymous, and a heap of words are made use of to express the sin, and that there might be no evasion of it, and that it might be clear what was intended, this being said on oath.

Ver. 21. *The priest shall charge the woman with an oath of cursing, &c.*] An oath which has a curse annexed to it, if taken falsely, which was to be pronounced upon the woman if guilty: *and the priest shall say unto the woman*; pronouncing the imprecation or curse upon her, she having taken the oath, should she be guilty of the crime suspected of, and she had sworn concerning: *the Lord make thee a curse, and an oath among the people*: accursed according to the oath taken; or let this be the form of an oath and imprecation used by the people, saying, if I have done so and so, let me be accursed as such a woman, or let not that happen to me, as did to such a woman, so Jarchi: *when the Lord doth make thy thigh to rot, and thy belly to swell*; upon drinking the bitter waters; but though these things followed upon that, yet not as the natural cause of them, for they are ascribed to the Lord, and to a supernatural and miraculous power of his, which went along with the drinking of them.

Ver. 22. *And this water that causeth the curse, &c.*] Upon the drinking of which the curse follows, if guilty: *shall go into thy bowels*; and there operate and produce the above effects, which are repeated again to inject terror: *to make thy belly to swell, and thy thigh to rot*: here ends the form of the oath, which begins ver. 19: *and the woman shall say, amen, amen*; so be it; let it be as pronounced, if I am guilty; which, as Aben Ezra observes, is repeated for the sake of confirmation; though the Jewish writers commonly understand it as respecting various things, the oath and the curse, the thing charged with, and the persons suspected of⁵.

Ver. 23. *And the priest shall write these curses in a book, &c.*] The above curses imprecated on herself by an oath; the words and the letters of them were written at length, in a scroll of parchment; and, as some say also, her name, but not her double amen to them⁶: *and he shall blot them out with the bitter water*: wash them out with it, and into it, or scrape them off of the parchment into it.

Ver. 24. *And he shall cause the woman to drink the bitter water that causeth the curse, &c.*] Having the curse imprecated upon herself, if guilty, scraped into it; and this she was obliged to drink, whether she would or no; so it is said, if the roll is blotted out, and she says I am defiled, the water is poured out, and her offering is scattered in the place of ashes; if

¹ Sotah, c. 2. sect. 2.

² Ibid. c. 1. sect. 5.

³ Ib. sect. 5, 6.

⁴ Sotah, c. 2. sect. 1.

⁵ Misn. ib. sect. 5. Targum Jon. & Jerus. & Jarchi in loc.

⁶ Misnah, ut supra, sect. 3.

the roll is blotted out, and she says I will not drink, they force her, and make her drink whether she will or no*: and the water that causeth the curse shall enter into her, and become bitter; produce the sad and bitter effects mentioned.

Ver. 25. *Then the priest shall take the jealousy-offering out of the woman's hand, &c.*] Which she was obliged to hold in her hand while the above rites and ceremonies were performed; which was very heavy, being an omer of barley-flour, a measure about three quarts, which was put into an Egyptian basket made of small palm-tree twigs: and this was put into her hands to weary her, as before observed, that, having her mind distressed, she might the sooner confess her crime: and shall wave the offering before the Lord: backwards and forwards, upwards and downwards, as Jarchi; who also observes, that the woman waved with him, for her hand was above the hand of the priest; so the tradition is, "he (her husband) took her offering out of the Egyptian basket, and put it into a mistering vessel, and gave it into her hand, and the priest put his hand under her's, and waded it*" and offer it upon the altar: this was the bringing of it to the south-west corner of the altar, as Jarchi says, before he took a handful out of it, as in other meat-offerings.

Ver. 26. *And the priest shall take a handful of the offering, even the memorial thereof, &c.*] For good or evil, according as her works were, as Aben Ezra observes; a memorial for good, if innocent, and a memorial for evil, if guilty: and burn it upon the altar; as the handful of other meat-offerings used to be, Lev. ii. 2: and afterwards shall cause the woman to drink the water; oblige her to it; having proceeded thus far, and no confession made, namely, an oath taken, the curses of it written in a scroll and scraped into the waters, and the jealousy-offering waved and offered.

Ver. 27. *And when he hath made her to drink the water, &c.*] For, as before observed, and here by Jarchi again, if she says I will not drink it, after the roll is blotted out, they oblige her, and make her drink it whether she will or no, unless she says I am defiled: then it shall come to pass, that if she be defiled, and have done trespass against her husband: or has committed adultery: that the water that causeth the curse shall enter into her, and become bitter; the water drunk by her, and having the curses scraped into it, shall enter into her, and operate and produce bitter and dreadful effects: and her belly shall swell, and her thigh shall rot; not through any natural virtue in the water, or what is put into it, either the dust of the floor of the tabernacle, or the scrapings of the parchment-roll, these could have no physical influence to produce such effects; but they must be ascribed to a supernatural cause, the power and curse of God attending this draught. A certain Jewish writer^b says, though very falsely, that the priest put poison into the water, which

produced such effects; but then, how could an innocent woman escape the effects of it? that must be allowed to be miraculous and supernatural, was it so; but there is no manner of reason to believe that any thing of this kind was put into it. The Jews say^c, as soon, or before she had made an end of drinking the water, the effects appeared; her face turned pale immediately, her eyes bolted out, and she was filled with veins, her body swelled, and they called out, Cast her out, cast her out, that she may not defile the court. And the text seems to intimate, as if the operation was immediate; yea, moreover, they say^d, that as the waters searched her, so they searched him (the adulterer), because it is said twice, *shall enter, shall enter*; and that the same effects appeared in him as in her, but in neither, unless the husband was innocent; for if he was not pure from the same sin himself, the waters would not search his wife^e: hence they say^f, when adulterers increased (under the second temple) the bitter waters ceased, according to Hos. iv. 11. see Matt. xii. 39. This practice has been imitated by the Heathens; the river Rhine, according to Julian the emperor^g, tried the legitimacy of children; and so lakes have been used for the trial of perjury and unchastity, as the Stygian lake for perjury, and another of the same name near Ephesus for unchastity; into which, if persons suspected of adultery descended, having the form of an oath hanging about their necks, if they were pure, the waters stood unmoved, but if corrupt, they swelled up to their necks, and covered the tablet on which the oath was written^h. The priestesses of a certain deity being obliged to live a single life, were tried by drinking bullocks' blood, upon which, if false to their oath and corrupt, they immediately died, as Pausaniasⁱ relates; and Macrobius^k speaks of some lakes in Sicily, the inhabitants called the Cups, to which recourse was had when persons were suspected of any ill, and where an oath was taken of them; if the person swore truly, he departed unharmed, but if falsely, he immediately lost his life in the lake. Philostratus^l relates of a water near Tyana, a city in Cappadocia, sacred to Jupiter, which the inhabitants call Asbamæa, which to those that kept their oaths was placid and sweet, but to perjured persons the reverse; it affected their eyes, hands, and feet, and seized them with dropsies and consumptions; nor could they depart from the water, but remained by it, mourning their sad case, and confessing their perjury: but what comes nearest to this usage of the Jews is a custom at marriages among the savages at Cape Breton^m: at a marriage-feast, two dishes of meat are brought to the bridegroom and bride in two *ouragans* (basins made of the bark of a tree), and the president of the feast addresses himself to the bride thus, "and thou that art upon the point of entering into a respectable state, know, that the nourishment thou art going to take forebodes the greatest calamities to thee, if thy

* Misnah, ut supra, c. 3. sect. 3.

^a Ibid, sect. 1.

^b R. Samuel Tzartzah, Mekor Chayim, fol. 91. 3.

^c Misn. Sotah, c. 3. sect. 4.

^d Ibid. c. 5. sect. 1.

^e T. Bab. Sotah, fol. 28. 1. Gerson in loc.

^f Misn. Sotah, c. 2. sect. 9.

^g Orat. 9. p. 151. Ep. 16. p. 131.

^h Vid. Salden. Otia, l. 1. Exercit. 6. sect. 24.

ⁱ Achaica, sive, l. 7. p. 450.

^k Saturnal. l. 5. c. 19.

^l Vita Apollonii, l. 1. c. 4.

^m Genuine Letters and Memoirs relating to the Isle of Cape Breton, &c.

“heart is capable of harbouring any ill design against thy husband, or against thy nation: shouldest thou ever be led astray by the caresses of a stranger; or shouldest thou betray thy husband, and thy country, the victuals contained in this *ouragan* will have the effects of a slow poison, with which thou wilt be tainted from this very instant; but if, on the other hand, thou remainest faithful to thy husband, and to thy country, if thou wilt never insult the one for his defect, nor give a description of the other to the enemy, thou wilt find this nourishment both agreeable and wholesome.” Now if these relations can be credited, then much more this of the bitter waters, for though there was something wonderful and supernatural in them, yet nothing incredible: *and the woman shall be a curse among her people*: the time she lives; but then all this while she was looked upon as an accursed person, and despised and shunned by all.

Ver. 28. *And if the woman be not defiled, but be clean, &c.*] If she is not guilty of adultery, but pure from that sin: *then she shall be free*; from the effects of the bitter water; they shall have no such influence upon her, but she shall be as sound and healthful as ever; nay, the Jewish writers say more so, that if she had any sickness or disease upon her she would now be freed from it; the Targum of Jonathan has it, her splendour shall shine, the brightness and beauty of her countenance: *and shall conceive seed*: a man-child, as the same Targum; and the Jewish writers say, if she was barren before, now she would be fruitful; but no more is meant by it than that her husband should receive her gladly, and she should live comfortably with him hereafter, and the blessing of God would be upon her, which would still be a confirmation of her chastity.

Ver. 29. *This is the law of jealousies, &c.*] Which was appointed by God to deter wives from adultery, and preserve the people of Israel, the worshippers of him, from having a spurious brood among them; and to keep husbands from being cruel to their wives they might be jealous of, and to protect virtue and innocence, and to detect lewdness committed in the most secret manner; whereby God gave proof of his omniscience, that he had knowledge of the most private acts of uncleanness, and was the avenger of all such. The reasons why such a law was not made equally in

favour of women, as of men, are supposed to be these: because of the greater authority of the man over the woman, which would seem to be lessened, if such a power was granted her; because marriage was not so much hurt, or so much damage came to families by the adultery of men, as of women; because women are more apt to be suspicious than men, and in those times more prone to adultery, through their eager desire of children, that they might not lie under reproach: *when a wife goeth aside to another instead of her husband, and is defiled*; is suspected of going aside to another man, and is supposed to be defiled by him.

Ver. 30. *Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, &c.*] See the note on ver. 14: *and shall set the woman before the Lord*; has carried the matter so far as to bring his wife to the priest or civil magistrate, and declare his suspicion, and the ground of it: *and the priest shall execute upon her all this law*; he shall proceed according to the law, and perform every rite and ceremony required; nor could any stop be put to it, unless the woman owned she was defiled.

Ver. 31. *Then shall the man be guiltless from iniquity, &c.*] Which otherwise he would not, by conniving at her loose way of living, and not reproving her for it, and bringing her either to repentance or punishment; and retaining and encouraging jealousy in his mind, without declaring it, and his reasons for it: the sense of the passage seems to be, that when a man had any ground for his suspicion and jealousy, and he proceeded according as this law directs, whether his wife was guilty or not guilty, no sin was chargeable on him, or blame to be laid to him, or punishment inflicted on him: *and the woman shall bear her iniquity*; the punishment of it, through the effects of the bitter waters upon her, if guilty; nor was her husband chargeable with her death, she justly brought it on herself: or if not guilty, yet as she had by some unbecoming behaviour raised such a suspicion in him, nor would she be reclaimed, though warned to the contrary, she for it justly bore the infamy of such a process; which was such, as Maimonides says^p, that innocent women would give all that they had to escape it, and reckoned death itself more agreeable than that, as to be served as such a woman was; see the note on ver. 18.

C H A P. VI.

IN this chapter is given the law concerning Nazarites, ver. 1, 2, which directs what they were to abstain from, from drinking wine, or any strong liquors, from shaving their heads, and defiling themselves with the dead, ver. 3—8. and in case of a defilement, directions are given what offerings a Nazarite should bring to be offered for him, ver. 9—12. and when the time of his Nazariteship was up, an account is given of what rites and

ceremonies should then be performed, ver. 13—21. and the chapter is concluded with the form of blessing the children of Israel, to be used by Aaron and his sons, ver. 22—27.

Ver. 1. *And the Lord spake unto Moses, &c.*] At the same time, or immediately after the law concerning the woman suspected of adultery was given; with which the following law concerning Nazarites may be

ⁿ Maimon. Hilchot Sotah, c. 3. sect. 22.

^o Vid. Salden. ut supra, sect. 19.

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^p Moreh Nevochim, par. 3. c. 49. p. 499.

thought to have a close connexion, as some Jewish writers observe, women being concerned in it as well as men; and as wine leads to adultery, as Jarchi observes, abstinence from it, which the Nazarite's vow obliged to, and forbearance of trimming and dressing the hair, and a being more strictly and closely devoted to the service of God, were very likely means of preserving from unchastity, and any suspicion of it: *saying*; as follows.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] Whom the following law only concerned, and not Gentiles; so runs the Jewish canon, "the Gentiles have no Nazariteship, though they may bring their vows and free-will offerings as an Israelite, yet if they vow the vow of a Nazarite, the law of the Nazarite is not obliging on them, or they bound by it; but it is free for them to drink wine, and defile themselves for the dead; for it is written, *Speak unto the children of Israel*" : *when either man or woman shall separate themselves to vow a vow of a Nazarite; or do a wonderful thing*; something unusual and uncommon, and what is out of the way of the men of the world, who give themselves up to pleasure, and have little regard to the worship and service of God; wherefore for a person, a man or woman, to vow abstinence from wine and dress, and from the company of others, and to oblige themselves to strict and close devotion to God, was something singular and surprising. This is to be understood of such persons who were at their own disposal; for such that were in their minority, and under the power of parents, or were married women, if they vowed, their vows did not stand, and their parents or husbands could disannul them, unless they had consented to them by their silence, when they heard them made, ch. xxx. 3—14. There were various sorts of Nazarites; some were appointed by God, as Samson; some were devoted by their parents, as Samuel; and some by themselves, concerning whom is this law more especially; some were perpetual Nazarites, a Nazarite for life, as the two persons just mentioned; though the Jews distinguish between a Samsonian Nazarite, and a perpetual one¹; and some were only for a certain time, according as they vowed: *to separate themselves unto the Lord*; the Targum of Jonathan is, *to the name of the Lord*; to the honour of his name. Such persons devoted themselves, and set apart their time to serve the Lord in a stricter and purer manner than others, and therefore were had in great account, Lam. iv. 7. Amos ii. 11. they were types of Christ, who, though he was not strictly a Nazarite, but a Nazarene, yet answered to the Nazarites in his being set apart in divine predestination by his father to the office of Mediator; in the sanctification of himself, and devoting himself, his time and service, to his father's glory; and in his being holy and harmless in his life and conversation, and separate from sinners; and they were also emblems of the special people of God, who are a separate people in election, redemption, and vocation, and in the intercession of Christ; and as they will be at the last judgment, and

to all eternity, and should be now separate from others in their lives and conversations.

Ver. 3. *He shall separate himself from wine, &c.*] Old or new, as Ben Gersom, from drinking it, any of it: not only from an immoderate and excessive drinking of it, which every man should abstain from, but from drinking of it at all, that he might be more free and fit for the service of God; for prayer, meditation, reading the Scriptures, and attendance on the worship of God in all its branches, and be less liable to temptations to sin; for, as Aben Ezra observes, many transgressions are occasioned by wine, which, if drank immoderately, intoxicates the mind, and unfits for religious duties, excites lust, and leads on to many vices: *and strong drink*; any other intoxicating and inebriating liquor besides wine, or any other sort of wines besides such that is made of the fruit of the vine, as wines of pomegranates, dates, &c. or such as are made of barley, as our ale, or of apples and pears, called cider and perry: *and shall drink no vinegar of wine, or vinegar of strong drink*; all the three Targums paraphrase it, vinegar of new wine, and vinegar of old wine, these operating in like manner as wine and strong drink themselves: *neither shall he drink any liquor of grapes*; any liquor in which grapes are macerated, as the Targum of Jonathan; or water into which they are squeezed, or which is made of the lees of wine, or is a second sort of wine made of the grapes after they have been pressed, which we call *tiff*: *nor eat moist grapes or dried*; which have somewhat of the nature and taste of wine, and produce some of the like effects, and may lead to a desire after drinking it; wherefore this, as other things mentioned, are, as Aben Ezra says, a kind of an hedge, to keep at a distance from drinking wine.

Ver. 4. *All the days of his separation shall he eat nothing that is made of the vine-tree, &c.*] Of its leaves, branches, and fruit, especially the latter, put into any sort of food, or infused into any liquor, or mixed with any sauce for food: the days or time of separation were according as the vow was made, for a shorter or longer time; though the Jews² say, where the vow is absolutely expressed, it is always to be understood of 30 days, during which time the Nazarite was not to eat or drink of any composition that had any thing of the vine in it: *from the kernels even to the husk*; the Jews³ are divided about the two words here used, which of them signifies the outermost part of the grape, and which the innermost; Ben Gersom agrees with us, but it matters not much who are in the right, since both are forbidden: by this part of the law, the people of God, who are spiritual Nazarites, are taught to live temperately and soberly, and to abstain from all appearance of sin: it is pretty remarkable what the Jews⁴ say, that when the son of David comes, it will be free for a Nazarite to drink wine on sabbath-days and festivals, though not on week-days; from whence it appears, they seem to be conscious of a change of the ceremonial law in his days.

¹ Mian. Nazir, c. 9. sect. 1. Maimon & Bartenora in ib.
² מילת מיריפערט, Moatanus; si mirandum aliquid fecerit, Munster; and some in Fagius and Vatablus; so Aben Ezra.
³ Mian. Nazir, c. 1. sect. 2.

⁴ Mian. Nazir, c. 1. sect. 3. & c. 6. sect. 3.
⁵ Mian. Nazir, c. 6. sect. 2. Aben Ezra in loc.
⁶ T. Bab. Erubin, fol. 43. 1.

Ver. 5. *All the days of the vow of his separation, &c.*] Be the time he has vowed to be a Nazarite a week, a month, or more, even 1000 days, but not less than 30, as Ben Gersom observes: *there shall no razor come upon his head*: he might not shave his beard, nor cut off his locks, and shave his head, nor cut short his locks with a pair of scissors, nor any with any thing by which the hair may be removed, as Ben Gersom; nor pluck off his hair with his hands, as Maimonides says *; but let it grow as long as it would during the time of his separation, which is expressed in the latter part of the verse: *until the days be fulfilled, in the which he separateth himself unto the Lord*: to his service, to which he wholly addicted himself as long as his vow continued: *he shall be holy*; separate from other men, and their practices and customs, and spend his time in holy exercises, in a religious way, and abstain from what might be a temptation to sin, or in the least hinder him in his acts of devotion: and *shall let the locks of his hair grow*; two reasons Fagius gives of this part of the law, the one is, because of the mystery of it; letting the hair grow signified an increase of virtue or grace, as Samson's strength was increased and became very great whilst his hair was not cut; and so spiritual Nazarites, whilst they are in the way of their duty, grow in grace, and in knowledge of God and Christ, and all divine things, and grow stronger and stronger in the Lord, and in the power of his might; and Ainsworth hints at the same thing, and also supposes it might be an emblem of the subjection of the saints to Christ, as the letting the hair grow was a sign of the woman's subjection to man: the other is, that it was appointed to take the Israelites off of the errors and superstitious they had imbibed in Egypt, by ordering them to perform those rites and ceremonies to the honour of the true God, which they had used in the service of demons; and for this he cites a passage out of Cyrill; but it does not appear, by any good authority, that such a custom obtained among the Egyptians, or any other Gentiles so early; and what were used among them in after-times took their rise from hence, and were imitations of this law; though there seems to be no great likeness between this law of Nazariteship and the customs of the Heathens, who used to consecrate their hair to their deities, Apollo, Hercules, Bacchus, Minerva, and Diana: what seems best to agree is what Lucian says †, who observes, that young men consecrate their beards, and let their hair grow, consecrated from their birth, which they afterwards cut and lay up in vessels in the temple, some of gold, others of silver.

Ver. 6. *All the days that he separateth himself unto the Lord, &c.*] This phrase is repeated at every new article and branch of the law of the Nazarites, of which what follows is the third; shewing that each part of it, during that time, was strictly to be observed: *he shall come at no dead body*; not near to any, not even to be in the same place where a dead body lay, nor to touch one, nor to attend the funeral of any, nor be concerned at all about burying the dead: now, as such so defiled were unclean seven days, and during that time might not go into the tabernacle, the Nazarites were

strictly cautioned against such pollution, that they might not be detained from the service of God they had devoted themselves unto; see ch. xix. 11, 14, 16.

Ver. 7. *He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, &c.*] Aben Ezra adds also, for his wife, and for his daughter, and for others; what even the priests of the Lord, the common priests might do, a Nazarite might not, not come near any of his relations when dead, as to touch them, to close their eyes, or wash their bodies, and provide for their funeral, and attend that, or to be where they were; in this respect they were upon a level with the high-priest, who was forbid the same, which shews how sacred these persons were; see Lev. xxi. 1, 2, 3, 11. this may instruct spiritual Nazarites to abstain from the company and conversation of sinners, dead in trespasses and sins, and from all dead works and sinful actions, which, as they are deserving of death, are defiling: *because the consecration of his God is upon his head*; or that which shews him to be consecrated to God, and separated to his service, is upon his head, namely, his long hair: the Targum of Jonathan renders it, *the crown of his God*; so Aben Ezra observes, that some say that the word Nazarite is derived from *Nezer*, a crown, in proof of which this passage is produced; and in this respect the Nazarites were not only types of Christ our King and high-priest, who is a priest on his throne, and has on his head many crowns, but of the saints who are freed from the power and dominion of sin, and are made kings and priests unto God.

Ver. 8. *All the days of his separation he is holy unto the Lord.*] Set apart for his service, separate from all others, especially the dead, and under obligation to abstain from the above things; from drinking wine, from shaving his hair, and from defiling himself for the dead, and to be employed in holy and religious exercises during the time his vow is upon him.

Ver. 9. *And if any man die very suddenly by him, &c.*] In the place where he is, whether house or field, a public or private place, in the tent where he is, as Jarchi; there are two words we render, *very suddenly*, which many take to be synonymous; and that being of the same signification, two being used increase the sense, but others think they have a different meaning: the Targums of Onkelos and Jonathan render them, “suddenly through ignorance,” understanding it of a chance-matter, as when one man is killed by another, not wilfully and through malice, but without intention and design: Jarchi interprets the first of them by violence, and the latter through error or mistake, and so may include both cases; as when a man dies at once, through the force of a disease seizing him, or he is killed by the violent hands of a man, who stabs him in the presence of a Nazarite; or else when this is done ignorantly and through mistake; be it which way it will, if a Nazarite was present: *and he hath defiled the head of his consecration*: or the consecration of his head, his Nazariteship, that is, his hair, he being polluted by the dead, through being where it was: *then he shall shave his head in the day of his cleansing*;

* Hilchot Nezirut, c. 5. sect. 11.

† De Dea Syria.

which was the seventh day from his defilement, as follows: *on the seventh day he shall shave it*; for so many days was a person unclean that had touched a body, or had been where one was, and on the seventh day he was to be cleansed, ch. xix. 11, 12. and this was one way of cleansing the Nazarite, cutting off his locks of hair, which were to grow long, and made him to be a Nazarite; and shave his head for his pollution by the dead, put an end to his Nazariteship; and he was obliged to begin again, and his hair being polluted, must be shaved, and new hair grow to make him a Nazarite again: thus by one single breach of the law of God a man becomes guilty of all, and liable to its curse, and his legal righteousness becomes insufficient to justify him before God, and therefore his own righteousness must be renounced by him in the business of justification; and which, Ainsworth suggests, is the mystery of the Nazarite's head being shaved when polluted.

Ver. 10. *And on the eighth day he shall bring two turtles or two young pigeons to the priest, &c.*] Not a turtle-dove and a young pigeon, as Ben Gersom observes, but two of one of the sorts, which was the offering of the poorer sort of child-bearing women at their purification, and of profluous persons, men or women, Lev. xii. 8. and xv. 14, 29. and this case of the Nazarite's being unclean, could not be purged away but by sacrifice; which was typical of the sacrifice of Christ, by which that unclean thing sin is put away for ever; even the sins of holy things can be removed in no other way; these were to be brought to the priest to be offered by him: *to the door of the tabernacle of the congregation*; for being defiled, the Nazarite might not go into the tabernacle, and therefore was to bring his offering to the door of it, where the priest received it of him.

Ver. 11. *And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, &c.*] That is, one of the turtles or young pigeons for the one kind of sacrifice, and one for the other sort; both being necessary, the one to expiate sin, and the other as a gift to God by way of thankfulness for acceptance of the former: *and make an atonement for him, for that he sinned by the dead*; by being where the dead body was, which, though not sinful, in a moral sense, was, in a ceremonial one, and therefore required a sacrifice to atone for it; and which atonement was made by the sin-offering typical of Christ, who was made an offering for sin: *and shall hallow his head the same day*; consecrate himself to God afresh, particularly the hair of his head, let that grow again and begin his Nazariteship anew; so Jarchi interprets it, to return and begin the account of his Nazariteship.

Ver. 12. *And he shall consecrate unto the Lord the days of his separation, &c.*] He was to begin his account again, from the time of his shaving his head, and devote as many days to the service of the Lord as what he had vowed before: *and shall bring a lamb of the first year for a trespass-offering*; we see how much trouble and expense were brought by a single act of pollution, and that involuntary too; how much more need is there of an atoning sacrifice for the sins of men, even for all of them, and for which only the sacrifice of Christ is sufficient? *but the days that were*

before shall be lost; which were before the pollution, how near soever the time of Nazariteship being at an end was, whether his vow was for thirty days, or a hundred, or a whole year; be it what it will, and the pollution happened on the last of those days, all were lost; he was obliged to begin again, and go through the whole time he at first vowed; and this was the case if he drank the least quantity of wine, or shaved ever so little of the hair of his head, or was any ways polluted by the dead; and this severity, as it may seem, was used to make him cautious that he broke not his vow by any means: *because his separation was defiled*; in the case instanced in, by the dead, but it was the same if he broke the law of Nazariteship in any of the other articles of it.

Ver. 13. *And this is the law of the Nazarite, &c.*] This has respect either to what goes before; those are the things he is obliged to that vows the vow of a Nazarite; what he is to abstain from during the time of his vow, and what he is to do in case of any defilement; or to what follows after, what is binding upon him, what offerings he is to bring, and what rites and ceremonies are to be observed by him when he has finished his vow: *when the days of his separation, or Nazariteship, are fulfilled*; whether more or fewer; when the time is quite up, and he has gone through his vow without any breach of it: *he shall be brought unto the door of the tabernacle of the congregation*; it is not said by whom he should be brought, whether by himself or by the priest; the Targum of Jonathan is, "he shall bring himself;" that is, present himself; and so Jarchi and Aben Ezra; which latter adds, or the priest shall bring him by command, whether he will or no, to offer his offering.

Ver. 14. *And he shall offer his offering unto the Lord, &c.*] The Nazarite was to present his offering at the door of the tabernacle, to the priest, in order to be offered for him to the Lord: *one he-lamb of the first year without blemish for a burnt-offering*; according to the law, manner, and custom of a burnt-offering, as Aben Ezra observes, which, whether of the herd or of the flock, was to be a male and unblemished, and not more than a year old, Lev. i. 3—10. *and one ewe-lamb of the first year without blemish for a sin-offering*; as was the manner and custom of a sin-offering, to be a female, as is remarked by the same writer, see Lev. iv. 32. *and one ram without blemish for peace-offerings*; all sorts of offerings were offered on this occasion; a sin-offering, though the vow was performed, and not any mistake made, or any thing omitted that was known; yet, lest there should be any secret and unknown breach of the law of Nazariteship committed, a sin-offering was required: this teaches us that there may be secret and unknown sins committed by the best of men, in their most sacred and solemn services; and that there is no justification before God by the best works of men, and that the purest and most perfect stand in need of the atoning sacrifice of Christ: *a burnt-offering* was to be offered, which usually followed the sin-offering, as it did here, though mentioned first, see ver. 16. and which was done by way of thanksgiving to God for his acceptance of the sin-offering: and *peace-offerings* were, as Aben Ezra observes, for joy that he had performed his vow: the

burnt-offering was wholly the Lord's, the sin-offering the priest had his part of, and the peace-offerings the Nazarite and his friends ate of, and so every one had their share in these oblations.

Ver. 15. *And a basket of unleavened bread, &c.*] As at the consecration of Aaron and his sons, Exod. xxix. 2. though for peace-offerings for thanksgiving leavened bread was offered, Lev. vii. 13. *cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil*; ten of each sort, as Jarchi says, ten cakes and ten wafers, see Exod. xxix. 2. Lev. vii. 12. *and their meat-offering and their drink-offering*; which always used to attend every sacrifice.

Ver. 16. *And the priest shall bring them before the Lord, &c.*] All the above offerings to the altar of burnt-offering, and there present them to the Lord in the name of the Nazarite: *and shall offer his sin-offering, and his burnt-offering*; here they stand in the proper order in which they were offered.

Ver. 17. *And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, &c.*] After he had offered the other two: *with the basket of unleavened bread*; which went along with that: *the priest shall also offer his meat-offering, and his drink-offering*; of which he had his part, and were the usual appendages of other sacrifices; see ch. xxviii. and xxix.

Ver. 18. *And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation, &c.*] The Targum of Jonathan is, "and the Nazarite shall shave the head of his separation without," without the tabernacle, the door of it, where the people assembled together; so that this was to be done publicly, that it might be known of all, and no offence taken at the Nazarite's drinking wine, and concerning himself for the dead, and attending funerals, for by this action it was known that his Nazariteship was at an end; and whereas the hair of the Nazarite was consecrated to the Lord by his vow, and this vow being punctually fulfilled, it was sacred, and to be presented to the Lord, and to be of no use and service to himself or others, and therefore to be all clean shaven off; for, as Maimonides² says, if two hairs only were left, nothing was done, and the command of shaving not kept: *and shall take the hair of the head of his separation*; being cut off and shaved; *and put it in the fire which is under the sacrifice of the peace-offerings*; under the pot or cauldron, as the Targum of Jonathan, in which the ram for the peace-offerings was boiled: this was done in the court of the women in after-times, at the south-east of which was a chamber called the chamber of the Nazarites, where they boiled their peace-offerings, and shaved their hair and cast it under the pot³; and this might not be put, as before observed, to any other use; if any of it was made use of in a sack that was made of hair-cloth, we are told⁴ that sack was to be burnt.

Ver. 19. *And the priest shall take the sodden shoulder of the ram, &c.*] The left shoulder, for the right shoulder, which is the heave-shoulder of every peace-offering, belonged to the priest by another law; and by this law of the Nazarite, he had also the other

shoulder, and so had both, which was peculiar to this case; the vow of the Nazarite being a very sacred thing, and he being enabled to perform it, a greater expression of gratitude for it was expected and required of him: this shoulder was taken out of the pot in which it was boiled: *and one unleavened cake out of the basket, and one unleavened wafer*; one of the ten cakes, and one of the ten wafers, both are mentioned; and which appear by this to be together in the basket of unleavened bread, from whence they were now to be taken, the rest having been offered with the other sacrifices: *and shall put them upon the hands of the Nazarite*; the boiled shoulder, and the cake and wafer upon it: *after the hair of his separation is shaven*; and cast into the fire; for the waving of these seems to be the last and finishing part of this whole affair.

Ver. 20. *And the priest shall wave them for a wave-offering before the Lord, &c.*] Putting his hands under the Nazarite's, as in other cases where this ceremony was used; and so moving them to and fro, backwards and forwards, upwards and downwards, testifying hereby the goodness of God unto him, his sovereign dominion over him, that all he had depended on him, and was received from him; and that all he did, particularly in keeping his vow of Nazariteship, was through his assistance, and for which he made this grateful acknowledgment by delivering the above, together with what follows, to his priest: *this is holy for the priest, with the wave-breast and heave-shoulder*; besides these which were given him by another law, the wave-shoulder of the Nazarite's ram was given him to eat; it was holy, and set apart for his use, and his only, and it belonged not in common to the course of the priests then on duty, but to him only that officiated in this peculiar service; and so it is observed by the Jewish writers⁵, that the Nazarite's ram and some other things were not given to every priest, but to him that offered the sacrifice, as it is said, *he shall wave—this is holy to the priest*; upon which it is observed, that it follows from hence, that the priest that waves is he that eats the sacrifice: *and after that the Nazarite may drink wine*; and cut his hair, and shave his head, and be defiled for the dead as other persons, the vow of his Nazariteship being fulfilled.

Ver. 21. *This is the law of the Nazarite, who hath vowed, &c.*] The vow of a Nazarite; what he is obliged to do when his Nazariteship is up: and of his offering unto the Lord for his separation; of the several offerings required of him, to offer to the Lord, for and upon his going through his Nazariteship, his burnt-offering, sin-offering, sacrifice of peace-offerings, his meat-offering and drink-offering; together with the basket of unleavened bread, cakes and wafers: *besides that that his hands shall get*; the above offerings were what he was obliged unto by the law of God, even though a poor man; but, besides these, it was expected of a man of substance, that he would voluntarily of himself offer more, according to his ability and the length of the time of his Nazariteship: *according to the vow which he hath vowed, so he must do after the law of his separation*; there were some things he was

² Hilchot Nezirut, c. 9. sect. 6.

³ Misn. Middoth, c. 2. sect. 5. T. Bab. Yoma, fol. 16. 1.

⁴ Misn. Orlah, c. 3. sect. 3.

⁵ Maimon. in Misn. Challah, c. 4. sect. a.

obliged to do by his vow, and as he had vowed, there was a necessity upon him to fulfil it; as to abstain from the things he vowed so to do, and that as long a time as he fixed by his vow, and when finished to offer the sacrifices required of him.

Ver. 22. *And the Lord spake unto Moses, &c.*] At the same time perhaps that the above law was given concerning the Nazarites; though why this should follow upon that, and what connexion there is between the one and the other, it is not easy to say; the Nazarites were holy persons, and so were the priests; and therefore, according to Aben Ezra and others, the law of the one is joined to the law of the other: *saying*: as follows.

Ver. 23. *Speak unto Aaron, and unto his sons, &c.*] Aaron and his sons that succeeded him in all after-generations, being the persons that were in a public manner to bless the people of Israel, they are particularly addressed, see Deut. x. 8. and xxi. 5. 1 Chron. xxiii. 12. *saying, on this wise ye shall bless the children of Israel*: in such manner and with such words as after expressed; standing upon an eminence, lifting up their hands on high, spreading out their fingers, and raising their voices, and pronouncing the blessing in the Hebrew language, in the name of Jehovah, with their face towards the people; all which, according to the Jewish writers^d, were to be strictly observed; *saying unto them*: as follows.

Ver. 24. *The Lord bless thee, &c.*] Jehovah, Father, Son, and Spirit; the word Jehovah being three times used, and a different accent put to each word, denoting three distinct persons and one Jehovah, according to Deut. vi. 4. who are each of them concerned in the blessing of the Lord's people, the spiritual Israel of God; Jehovah the Father blesses with all spiritual blessings, with electing, adopting, justifying, and pardoning grace, with regenerating and calling, and persevering grace, and with eternal life: Jehovah the Son blesses particularly with redeeming grace, and has a concern in all the other blessings; the saints are blessed with them in him, they are all in his hands, they are procured by him, come through him, and are the gifts of his grace: and Jehovah the Spirit blesses as a spirit of regeneration and sanctification, as the spirit of faith, as a comforter, as the spirit of adoption, and as the earnest and sealer of the saints unto the day of redemption: *and keep thee*: from the evil of the world, from the evil one Satan, from the evil of sin, and the power, prevalence, and dominion of it, and from falling totally and finally by it, and keep in a state of grace unto everlasting salvation.

Ver. 25. *The Lord make his face to shine upon thee, &c.*] Cause himself, the sun of righteousness, to arise and shine upon them, and give both spiritual light

and heat unto them; grant his gracious presence, the manifestations of himself, communion with him, clearer discoveries of his love, of interest in him, and an increase of spiritual light and knowledge of his Gospel, and the truths of it, and of his mind and will: *and be gracious unto thee*; by granting larger measures of grace out of his fulness, by leading more abundantly into it, and making fresh and frequent applications of it; grace is often wished for from Christ as well as from the Father.

Ver. 26. *And the Lord lift up his countenance upon thee, &c.*] Shew his face and favour, look cheerfully on his people, declare himself well pleased with them in Christ, and appear as smiling upon them through him, indulging them with visits of love, restoring to them the joys of his salvation, and upholding them with his free spirit; and so causing them to walk pleasantly and comfortably in the ways of God, expecting eternal life and happiness, as God's free gift through Christ: *and give thee peace*; all outward needful prosperity, internal peace of mind, through the blood and righteousness of Christ, the peace-maker, and peace-giver, and eternal peace in the world to come.

Ver. 27. *And they shall put my name upon the children of Israel, &c.*] Call them by his name, the people of the Lord; call upon the name of the Lord to bless them, and pronounce the blessing on them in the name of the Lord, in or by the name Jehovah, as Jarchi, three times used in this form of blessing: *and I will bless them*; really and truly bless them, bless them with blessings indeed; with all sorts of blessings, temporal and spiritual; with solid and substantial ones; and such are blessed, and will remain so, their blessings are irrevocable and irreversible; and unless the Lord blesses, in vain do the priests bless, or any of his ministers pronounce a blessing; their's lies in words and wishes, his in real facts; they can only pray and wish for the blessing, it is he only that can give it, and can ratify and confirm what they declare and pronounce, according to his revealed word. Some refer the relative *them* to the priests, as if the sense was, I will bless the priests that bless Israel, for God will bless them that bless his people; but Aben Ezra thinks it belongs both to Israel, and to the priests, that God would confirm and establish the blessing of the priests pronounced on Israel, and bless the priests also, who needed the divine blessing as well as the people, and being found in the way of their duty, might expect it: the Targum of Jonathan is, "I will bless them in my "Word;" his essential Word, Christ, in whom his chosen ones are blessed with all spiritual blessings, and who is the promised seed, in whom all nations of the earth shall be blessed.

C H A P. VII.

THIS chapter gives an account of the presents brought by the princes of the twelve tribes at the setting up of the tabernacle, for the use of it, ver. 1—9. and at the

dedication of the altar, and the service of that, ver. 10, 11. first of the prince of the tribe of Judah, ver. 12—17. then of the prince of Issachar, ver. 18—23. of the

^d Maimon. Hiichot Neshiut Cappim. c. 14. sect. 11. Gersom in loc.

prince of Zebulun, ver. 24—29. of the prince of Reuben, ver. 30—35. of the prince of Simeon, ver. 36—41. of the prince of Gad, ver. 42—47. of the prince of Ephraim, ver. 48—53. of the prince of Manasseh, ver. 54—59. of the prince of Benjamin, ver. 60—65. of the prince of Dan, ver. 66—71. of the prince of Asher, ver. 72—77. of the prince of Naphtali, ver. 78—83. the sum of all which follows, ver. 84—88. and the chapter is concluded with a token of God's approbation and acceptance of the whole, ver. 89.

Ver. 1. *And it came to pass on the day that Moses had fully set up the tabernacle, &c.*] Not on the very exact day on which it was first reared up, for that was on the first day of the first month of the second year from the coming up of Israel out of Egypt, Exod. xl. 17. whereas the following offerings of the princes were not offered, and many other things previous to them, recorded in the preceding chapters, were not done, until after the first day of the second month of that year, ch. i. 1. though the Jews say^c the first of Nisan, or of the first month, was the first for various things, and the first on which the princes offered; but no one particular day can be intended, because the princes were twelve days successively offering their offerings; wherefore *the day* here only denotes the time about which it was when this service was performed; when the tabernacle was not only set up, but *fully* set up, when every thing relating to it was in its proper place and order; when not only it was put together, and all the vessels and instruments of it in their due place, but also when the people of Israel, for whose sake it was erected, that the Lord God might dwell among them, were numbered, and their camps formed and pitched around the tabernacle; and the Levites were taken and numbered also, who were to serve at it, and their place and service were appointed unto them about it; for then, and not till then, was the service of it completed, and its proper place and situation fixed and settled: *and had anointed it*; with the holy oil Moses was directed to make and anoint it with, Exod. xxx. 23—28. Lev. viii. 10: *and sanctified it*; set it apart for holy use and service, to be an habitation for God, and the place of his worship: *and all the instruments thereof*; the ark, table, candlestick, &c. *both the altars, and all the vessels thereof, and had anointed them, and sanctified them*; the altar of incense, and the altar of burnt-offering, and all appertaining thereunto; according to Ben Gersom, this finishing of the whole was at the end of the seven days of consecration of Aaron and his sons, Exod. xxix. 35.

Ver. 2. *That the princes of Israel, &c.*] The princes of the twelve tribes of Israel: *heads of the house of their fathers*; of the several houses and families the tribes were divided into, and took their name from their several ancestors, as is next explained: *who were princes of the tribes*; the twelve tribes, as before observed: *and were over them that were numbered*; over the children of Israel that were numbered, ch. i. by which it appears, that these princes are the very same persons that are mentioned by name there, as they are here afterwards; and were with Moses and Aaron, and assisting to them when they took the number of them; but ac-

ording to the Targum of Jonathan, and Jarchi, these were appointed over them in Egypt; but the former is right: these now *offered* not sacrifices but gifts; they brought their presents to the Lord for the service of his sanctuary, and set them before him, as follows.

Ver. 3. *And they brought their offering before the Lord, &c.*] Before the tabernacle, as it is afterwards explained, where he had now taken up his habitation: *six covered waggons, and twelve oxen*; according to the number of the twelve tribes, of which they were princes, two oxen for each waggon, which were to carry the tabernacle, and its vessels, from place to place; and which waggons were covered, not only to hide the things to be put into them from the sight of the people, being sacred, but to preserve them from the rain and dust, and the like; and no doubt, but as they were made of the best materials, so they were covered with rich coverings for the honour of the vessels put into them, being the presents of princes, and in which they joined, and could not be ordinary carriages. The word is rendered *litters* in Isa. lxvi. 20. and by some, coaches; the Targum of Jonathan is, "six waggons yoked," or drawn with a yoke of oxen; and Aben Ezra says, it signifies a kind of oxen which drew waggons; but the Targum of Jonathan, Jarchi, and Ben Gersom interpret it *covered*, as we do: *a waggon for two of the princes, and for each one an ox*. two princes joined in the present of one waggon, which shews it could not be a common waggon, but a rich carriage, and ornamented, as the Targum of Jonathan adds; and each prince presented an ox, so that there was a yoke of them for each waggon: *and they brought them before the tabernacle*; the Targum of Jonathan says, Moses would not receive them, and therefore they brought them before the tabernacle; and so, says Jarchi, Moses received them not at their hands, until it was declared to him by the mouth of the Lord what he should do, as follows.

Ver. 4. *And the Lord spake unto Moses, &c.*] Out of the tabernacle, before which the waggons and oxen were brought: *saying*; as follows.

Ver. 5. *Take it of them, &c.*] The present of the waggons and oxen, by which it appears that this free-will offering of the princes was according to his mind and will, and what they were influenced and guided to by his spirit, and was well-pleasing in his sight, and acceptable to him: *that they may be to do the service of the tabernacle of the congregation*; be made use of, and employed in carrying the tabernacle, and the things of it, from place to place, when the Israelites journeyed: *and thou shalt give them to the Levites*; to ease them, whose business it was to bear and carry the several parts of the tabernacle, and the vessels of it: *to every man according to his service*; whether lighter or heavier, for such difference there was in the three divisions of the Levites; and according as their work was, they had more or fewer waggons and oxen given them, as it follows.

Ver. 6. *And Moses took the waggons and the oxen, &c.*] Of the princes, as he was directed: *and gave them unto the Levites*; the Gershonites and Merarites;

^c Seder Olam Rabba, c. 7. p. 21. Baal Hatturim in loc.

for as for the Kohathites, they had no part of them, for a reason after given.

Ver. 7. *Two waggons and four oxen he gave unto the sons of Gershon, &c.*] The eldest son of Levi: according to their service: which was to bear and take care of the curtains, coverings, hangings and veils of the tabernacle; and which, when carrying from place to place, it was proper they should be covered from being exposed to rain and dust; and being so many as they were, must be heavy, burdensome, and cumbersome, and therefore two waggons, with two yoke of oxen, were given them, to ease them.

Ver. 8. *And four waggons and eight oxen he gave to the sons of Merari, &c.*] All the remaining waggons and oxen, which were double the number given to the Gershonites: according unto their service; being much heavier than theirs, having all the boards, pillars, sockets, pins, cords, &c. to bear and carry: thus Moses was directed of God wisely to dispose of those carriages, in proportion to the services each was employed for; and in a spiritual way, as the day, duty, and service of the people of God be, he proportions grace and strength to them to answer thereunto: under the hand of Ithamar the son of Aaron the priest; under whose care, inspection, and direction, were both the Gershonites and Merarites, ch. iv. 28, 33. and by whom were delivered, according to the instruction of Moses, the several waggons and oxen, to them.

Ver. 9. *But unto the sons of Kohath he gave none, &c.*] Being all disposed of to the sons of Gershon and Merari: the reason of which follows, because the service of the sanctuary belonging unto them was, that they should bear upon their shoulders; as the ark with the mercy-seat, and cherubim, the shew-bread table, the candlestick, and the two altars; though in after-times we find the ark was sometimes not only carried by the priests, but upon a cart, Josh. iii. 17. and iv. 10. 2 Sam. vi. 3.

Ver. 10. *And the princes offered for dedicating of the altar, &c.*] For setting it apart to sacred use and service, even the altar of burnt-offering; or rather after it had been sanctified and set apart, when it began to be made use of for sacrifice: in the day that it was anointed; with the anointing oil, whereby it was devoted to sacred service; even the princes offered their offering before the altar; the altar of burnt-offering; they brought their vessels for the service of it, and the creatures for sacrifice, and set them before it; signifying what they meant thereby, that the silver and golden vessels were for the use of it, and the beasts for sacrifice to be offered up on it: and here Jarchi also observes, that Moses would not receive their offering until he knew the mind of God about it, and it was declared to him from himself.

Ver. 11. *And the Lord said unto Moses, &c.*] For before this was said to him, even what follows, Moses knew not, as the same writer observes, how they should offer, in what order, whether according to their birth, or whether according to the journeying of their camps, or whether they should offer together, or one after another, one day after another; this affair is set in a clear light: they shall offer their offering each

prince on his day; one on one day, and the other on the next, and so on successively for twelve days running; and this was ordered for the greater solemnity of the service, and that it might be taken notice of, and each have the honour and credit of it; and this was done, not according to the order of their birth, but as their standards were fixed, first Judah, and those under him, and so the rest in course: for the dedicating of the altar; see ver. 10.

Ver. 12. *And he that offered his offering on the first day, &c.*] Was he whose standard was pitched first, at the east, to the rising sun: and this was Nahshon the son of Amminadab, of the tribe of Judah; who was the prince and captain of that tribe, though the title is not here given him, as to the rest of the princes, this being left to be concluded from his offering first; for if they that offered after him were princes, he must needs be one; or it may be this title is omitted, because the chief prince, or the prince of the tribe of Judah, most peculiarly belongs to a greater Personage, even the Messiah, who was to spring, and did spring from that tribe, 1 Chron. v. 2. and, as Baal Hatturim says, from Nahshon; and who also observes, that Ben Nahshon is the Messiah.

Ver. 13. *And his offering was one silver charger, &c.*] Or dish, like one of those used in the shew-bread table to hold the bread in, only they were of gold, this of silver, and belonged to the altar of burnt-offering; the use of which might be to hold the meat-offering in, as it may seem from the latter part of the verse, or the wave-breast or heave shoulder, which belonged to the priest: the weight thereof was 130 shekels; which were 61 ounces, 4 drachms, 1 scruple, and 17 grains^h, worth about 16 pounds and 5 shillings of our money: one silver bowl of 70 shekels, after the shekel of the sanctuary: the standard that was kept in the sanctuary; this was a lesser vessel, and was either for holding the drink-offering, or receiving the blood of the sacrifices; its weight was 33 ounces, 5 drachms, and 3 grains, and was worth about 8 pounds and 15 shillings of our money: both of them were full of fine flour mingled with oil for a meat-offering; which always attended other sacrifices after mentioned, part of which was burnt on the altar of burnt-offering, and the rest were the perquisites of the priests.

Ver. 14. *One spoon of ten shekels of gold, &c.*] Its weight was according to the shekels, its matter of gold; it weighed 4 ounces, 1 drachm, and 9 grains, and was worth about 7 pounds and ten shillings of our money: full of incense; this looks as if this spoon was designed for the golden altar of incense, which might be at this time also dedicated; but Jarchi understands it as for the altar of burnt-offering, and observes, we never find incense belonging to a private person, nor to the outward altar (the altar of burnt-offering), but this only, and which was temporary.

Ver. 15. *One young bullock, &c.*] Of three years old, as the Targums of Jonathan and Jerusalem: one ram; of two years old, as the same Targums: one lamb of the first year, for a burnt-offering; of which see Lev. i.

Ver. 16. *One kid of the goats for a sin-offering.*]

^a Vid. Siphri apud Yalkut in loc.

^b Vid. Scheachzer. Physic. Sacr. vol. 2. p. 366.

Though these offerings of the princes were by way of thanksgiving, and to express their joy and gladness at the erection of the tabernacle, its altars, and the service thereof; yet as this might not be without sin, which attends the best and purest performances of men, a sin-offering was required, teaching us to look to Christ, who was made an offering for sin, for the taking away the sins of our holy things.

Ver. 17. *And for a sacrifice of peace-offerings, &c.*] So that here were all sorts of offerings on this occasion, meat and drink-offerings, burnt-offerings, sin-offerings, and peace-offerings: and for the latter were brought *two oxen, five rams, five he-goats, five lambs of the first year*; the reason why so many were brought and used for this sort of sacrifice was, because with these a feast was made, of which not only the priests partook, but the princes, and as many of their friends and acquaintance as they thought fit to invite: *this was the offering of Nahshon the son of Amminadab*; which he offered out of his own substance, as the Targums of Jonathan and Jerusalem paraphrase it; though some have thought, that the presents and offerings were so large, and the princes not so very rich, or so much above the common people, as may be thought, that therefore they were assisted by the several tribes they were princes of: and as was this prince's offering, so were all the rest that follow in the order, according to their encampment under the several standards where they were fixed; and which were offered successively every day, the sabbath-day or days not excepted, these being religious services, until the whole twelve were finished; and their presents and their offerings were exactly the same, and the account of them is given in the same words; they either agreeing together to make the same presents and offerings, or else they were directed to do so by the spirit of God; whereby might be signified the common and equal right that they, and the tribes they represented, had in the altars, and the benefits arising from thence; as those that believe in Christ have an altar which is himself, they have a joint right to partake of, and have an equal share in the benefits of righteousness, peace, pardon, and atonement by him; see Heb. xiii. 10. wherefore there is nothing more particularly to be observed from hence to the end of ver. 83. only that in the several accounts of the presents and offerings of each prince, the vowel-points in the Hebrew text are omitted, excepting in the names of persons that offer; which does not at all militate against the antiquity of the points, or their being coeval with the consonants, since, both in manuscripts and printed copies, these may be left out for brevity-sake, and quicker dispatch, and without any detriment, since they may be easily supplied from the first instance given; and they may be omitted on purpose, that these accounts might be the more taken notice of as a very wonderful thing, that their presents and offerings should be exactly alike; since the vowels being wanting, the naked letters may the more strike the eye, and lead the mind to advert unto them; and whereas the accents are all along continued, the reason of which may be, because the vowels once put,

and read, might be more easily known, especially by one skilful in the Hebrew language, than the stops, distinctions, and divisions of the text, as a learned man has observed¹.

Ver. 84. *This was the dedication of the altar by the princes, &c.*] These the presents they made, and the offerings they offered when the altar first began to be made use of, after it had been anointed and sanctified for sacred service: *in the day when it was anointed*; this shews that it was not the precise and exact day of the setting up of the tabernacle, and the anointing of the altar, that the above presents and offerings were brought, since they were twelve successive days in bringing; but that the sense is, that about that time, or quickly after it was anointed, the princes dedicated it in the manner before described: *twelve chargers of silver, twelve silver bowls, twelve spoons of gold*; according to the number of the princes, and the tribes they were princes of; a noble instance both of devotion and piety, and of liberality and generosity; and is a standing example on record to all princes and great personages in all successive ages, to promote religion and godliness, by their own personal conduct and behaviour, and to encourage and support it by their generous benefactions and donations: the sum-total of what they contributed is in this and the following verses given.

Ver. 85. *Each charger of silver weighing 130 shekels, each bowl 70, &c.*] See the note on ver. 13. *all the silver vessels weighed 2,400 shekels, after the shekel of the sanctuary*; which amounted to 1,130 ounces and 4 drachms², which were worth about 300 pounds of our money.

Ver. 86. *The golden spoons were twelve, full of incense, &c.*] Which points at the use those spoons or cups were of, namely, to carry incense in them, such as were used on the day of atonement¹: *weighing ten shekels apiece, after the shekel of the sanctuary*; see the note on ver. 14. *all the gold of the spoons was 120 shekels*; which amounted to 49 ounces, 5 drachms, 2 scruples, and eight grains, worth about 75 pounds of our money.

Ver. 87. *All the oxen for the burnt-offering were 19 bullocks, &c.*] According to the number of the princes and their tribes, and so, *the rams twelve, the lambs of the first year twelve*; which were also for the burnt-offering: *with their meat-offering*; which always went along with the burnt-offering: *and the kids of the goats, for a sin-offering, twelve*; thus the twelve princes, and by them the twelve tribes, expressed their faith in Christ, the antitype of those sacrifices, and their hope of his coming into the world to be a sacrifice for sin, and of their atonement, reconciliation, peace, pardon, and salvation by him; see Acts xxvi. 6, 7.

Ver. 88. *And all the oxen for the sacrifice of the peace-offerings were 24 bullocks, &c.*] Each prince bringing two: *the rams 60, the he-goats 60, the lambs of the first year 60*; five of each being brought by every prince; so that the whole number of beasts for peace-offerings only, which were to feast with, were 204: *this was the dedication of the altar after that it was anointed*; this

¹ Vid. Pfeiffer. *Dubia vexata*, cent. 2. loc. 19 p. 147.

² Vid. Scheuchzer. *ut supra*.

¹ Minn. Yoma, c. 4, 4. & 5, 1.

clearly shews, that it was not the precise day the altar was anointed the dedication was made, but some little time after; even that the first prince brought his presents and offerings for the dedication of it.

Ver. 89. *And when Moses was gone into the tabernacle of the congregation, to speak with him, &c.*] With God, to consult him on some affair or another, or to learn whether he had any thing else to communicate to him, to be delivered to the children of Israel; or whether he had any directions and instructions to give him about the presents and gifts of the princes, since this seems to be immediately after their offerings: *then he heard the voice of one speaking unto him*: the Targum of Jonathan paraphrases it, the voice of the Spirit; but rather the voice of the Shechiuah, or Word of God, the eternal Logos, is what was heard; who in the fulness of time was to be made flesh, and dwell among men, and be heard, and seen, and handled by them; for as for the voice of the Father, that was not heard at any time, John v. 37. *from off the mercy-seat that was upon the ark of the testimony, from between the two cherubim*; upon the ark in which the law was, called the testimony, was the mercy-seat; over that were placed two

cherubim shadowing it, and between these was the seat of the divine Majesty, which he had now taken, and from hence the voice of him speaking was heard; which, as it follows upon the presents and offerings of the princes, may be interpreted, of the divine approbation and acceptance of them, since it was promised by the Lord to Moses, that upon their building a tabernacle for him he would dwell in it; and upon the making a mercy-seat with the cherubim over the ark, he would there meet with Moses, and commune with him; all which being done to his mind he fulfils his promise: though it seems that at this time Moses did not go into the most holy place, only into the tabernacle of the congregation, the outward sanctuary, the court of the tabernacle; and there he heard the voice, as Jarchi observes, coming out of the most holy place, and from the mercy-seat there, which was so loud, clear, and distinct, as to be well heard and understood by him; he supposes the voice went out from heaven to between the two cherubim, and from thence to the tabernacle of the congregation: *and he spake unto him*; what he spoke is not said, unless it is what follows in the next chapter.

CH A P. VIII.

IN this chapter orders are given for the lighting the seven lamps of the candlestick, ver. 1—4. and for the consecration of the Levites to their office, by a purification of them, ver. 5—8. by a separation of them from the children of Israel, and the imposition of their hands on them, and of the hands of the Levites on the offerings offered for them, ver. 9—15. and being thus given to the Lord, and claimed as his, instead of the first-born of Israel, they are given to Aaron and his sons to do service in the tabernacle, ver. 16—22. and their age at which they were to enter into service and cease from it is fixed, ver. 23—26.

Ver. 1. *And the Lord spake unto Moses, &c.*] Whether immediately after the offerings of the princes, or at another time, is not certain; Aben Ezra thinks it was in the night God spake unto him, because then the lamps were lighted and burning: *saying*; as follows.

Ver. 2. *Speak unto Aaron, and say unto him, &c.*] It being his work to light the lamps, though, as Ben Gerson observes, it was not incumbent on an high-priest alone to do this, for it also belonged to the sons of Aaron, who were common priests, Exod. xxvii. 21. though it is probable that as this was the first time of lighting them, it might be done by Aaron himself, his sons attending and assisting him; in which he was an eminent type of Christ, the great High-priest, who lights the lamps in all his golden candlesticks, the churches, and from whom they have all their light and all the supplies of it: *when thou lightest the lamps*; which was done at evening, Exod. xxx. 8. pointing at the great light set up by Christ, the light of the world, in the evening of it, in the last days: *the seven lamps shall give light over-against the candlestick*; the Targum of Jonathan is, “at the same time of thy lighting

“the lamps over-against the candlestick, there shall
“be seven lamps giving light: three on the west side
“and three on the east side, and the seventh in the
“middle:” and in the like order Jarchi places them, who observes, that the three eastward looked over-against the middlemost, the wicks that were in them; and so the three westward, the tops of the wicks were over-against the middlemost: and he also observes, that the middlemost lamp was no other than the body of the candlestick, and so all the rest of the lamps were over-against and looked to that; and this is the sense of Maimonides^m, and other Jewish writers; but the truer meaning of the phrase is, that the seven lamps gave light, as they were to do, to that part of the holy place that was opposite to the candlestick, the north part of it, where stood the shew-bread table, the candlestick being in the south, Exod. xl. 22, 24. that the table of the Lord might have light, as it was proper it should; and the priests might see to set on and take off the bread, which otherwise they could not, there being no window in the place; see the note on Exod. xxv. 37.

Ver. 3. *And Aaron did so, he lighted the lamps thereof over-against the candlestick, &c.*] As God had taken up his residence in the most holy place, as appears by the voice speaking from off the mercy-seat, ch. vii. 89. and sacrifices were begun to be offered in the outward court on the altar of burnt-offering, it was proper that the service of God in the holy place should also be set on foot; as placing of the shew-bread on the shew-bread table, and burning incense on the golden altar of incense; which could not well be done until the lamps were lighted, and therefore orders were given for the lighting them, which was accordingly

^m Hilchot Beth Haabchirah, c. 3. sect. 9.

done by Aaron: *as the Lord commanded Moses*; Exod. xxv. 37.

Ver. 4. *And this work of the candlestick was of beaten gold, &c.*] As it is also said to be, Exod. xxv. 31, 36. see the notes there: *unto the shaft thereof, unto the flowers thereof, was beaten work*; of which, see Exod. xxv. 31. *according unto the pattern which the Lord had shewed Moses*; when on Mount Sinai with him: *so he made the candlestick*; that is, ordered it to be made, and took care that it was made exactly to the pattern he had of it; otherwise Bezaleel was the artificer; and so the Targum of Jonathan here expresses him by name.

Ver. 5. *And the Lord spake unto Moses, &c.*] At the same time the order about lighting the lamps was given; and this section is joined to the former, Aben Ezra thinks, to shew that Aaron employed himself in lighting the lamps, but in the rest of the services the Levites helped him, and stood before him to do what he commanded them: they were ordered to be taken and given to Aaron before; and they were numbered, and their services appointed to each division of them; and now they are ordered to be ordained and consecrated to their office: *saying*; as follows.

Ver. 6. *Take the Levites from among the children of Israel, &c.*] Among whom they were mixed, as were all the tribes mixed together, as Aben Ezra says, before they took their journey from Mount Sinai; however, from hence forward, they were distinguished from Israelites, as they are both in Scripture and in Jewish writings; see 1 Chron. ix. 2. though this seems to design no other but their appointment and separation to their work and service, as ministers to the priests of the Lord; and so as Aaron did not assume the honour of priesthood to himself, but was called of God, the Levites did not take the honour of their office to themselves, but had it by the appointment and call of God: *and cleanse them*; with water, by sprinkling the water of purification on them, and by washing their bodies and clothes with water; which outward washing was a sign of moral purity, which was necessary to their employment in the service of the sanctuary; for though there was no particular uncleanness on them, either ceremonial or moral, but what was common to men; yet it was proper, by such outward rites, to put them and others in mind, that they which are employed about holy things should be eminently pure and holy; and as their business was to carry holy things, to bear the sacred vessels of the sanctuary from place to place when needful, they ought of all men to be clean, Isa. lii. 11. and in this they were emblems of the ministers of the word, who ought to be pure, as in heart, so in life and conversation, and be examples of purity to others, 2 Cor. vi. 6. 1. Tim. iv. 12.

Ver. 7. *And thus shalt thou do unto them, to cleanse them, &c.*] Or order Aaron to do unto them; the cleansing of the Levites was the work of Aaron, either by himself or by his order; in which he was a type of Christ, who is the refiner and purifier of the sons of Levi, Mal. iii. 3. *sprinkle water of purifying upon them: or water of sinⁿ*: water which purifies from sin, in a

ceremonial sense; and this was water mixed with the ashes of the red heifer, which was the purification of persons defiled by the dead, as Jarchi observes; and though the law concerning the red heifer, and of making the water of purification, is not made mention of till afterwards, ch. xix. yet it was very probably given before; and the Jews say^o, it was on the second of Nisan, or the first month, which was the day after the tabernacle was erected, that Eleazar the priest burnt the red heifer and sprinkled all Israel; this only *sanctified to the purifying of the flesh*, in a ceremonial sense, but was typical of the blood of Christ, which *purges the conscience from dead works*; that so men may be fitted and qualified, as the Levites were, to *serve the living God*, Heb. ix. 13, 14. *and let them shave all their flesh*; the hair of their bodies, in all parts thereof; even the beard, as Aben Ezra notes, some say; yet not the corners of it; but the whole hair of the body, everywhere, was to be shaved off, to denote the most perfect purity, and a removal of all superfluity of naughtiness and excrescences of the flesh from them: so the Egyptian priests used to shave their whole body every third day, lest there should be any thing filthy in those that served the gods^p: this cleansing of the Levites was after the same manner as lepers were cleansed: and Jarchi observes, from one of their writers, that because the Levites gave an atonement for the first-born, who committed idolatry, which is called the sacrifices of the dead, and the leper is called a dead man, they were obliged to shaving as the lepers; but Ben Gersom gives a better reason for the shaving of them; that it was to put them in mind that they should forsake material (or corporeal) things, and employ themselves in the service of God; see Acts vi. 2, 4. 2 Tim. ii. 4. *and let them wash their clothes*; and much more their bodies, as Chaskuni, after the manner of those who were polluted by touching a dead body; typical of the saints having their bodies washed with pure water, and their garments washed and made white in the blood of the Lamb, Heb. x. 22, Rev. vii. 14. *and so make themselves clean*: the Targum of Jonathan adds, in forty seas of water; and according to the sense of that paraphrase, both the bodies and clothes of the Levites were dipped in water.

Ver. 8. *Then let them take a young bullock, &c.*] Of two years old, as the Jewish writers gather from the other in the next clause, being called the second; though the wise men say one of three years old is fit for such a sacrifice; nay, others say, if four or five years old; but the decision is according to the wise men^q: *with his meat-offering, even fine flour mingled with oil*: which always went along with a burnt-offering, and consisted of three tenth deals of fine flour, and half an hin of oil, ch. xxviii. 12, 14. *and another young bullock shalt thou take for a sin-offering*; which was the offering for the sin of the whole congregation of Israel, through ignorance; and this being for all the Levites, and they being instead of the first-born of Israel, such an offering was required; and though there was no particular sin charged upon them, but it became necessary for their perfect cleansing and expiation.

^o מִטְּהָרָתָם אֲשֶׁר מִי אֲשֶׁר חָטְאוּ, Montanus; aquam peccati, Piscator, Drusus; the sin-water, Ainsworth.

^p Seder Olam Rabba, c. 7. p. 22.

^q Herodot. Enterpe, sive, l. 2. c. 37.

^r Misa. Parah, c. 1. sect. 2. & Bartenora in ib.

Ver. 9. *And thou shalt bring the Levites before the tabernacle of the congregation, &c.*] Not without it, but within it, in the court of the tabernacle, at least at the door of it, where stood the altar of burnt-offering, on which sacrifices for them were now to be offered: *and thou shalt gather the whole assembly of the children of Israel together*; the heads of the tribes, and elders of the people, as Aben Ezra interprets this phrase in Lev. viii. 3. where the whole congregation is said to be assembled at the consecration of the priests, as here at the consecration of the Levites, having a concern therein, as well as to be spectators and witnesses of this solemn affair; and no doubt as many of them as could conveniently assemble at the door of the tabernacle did, though every individual of that large body of people could not possibly do it.

Ver. 10. *And thou shalt bring the Levites before the Lord, &c.*] From the door of the tabernacle, to the altar of burnt-offering, where the Lord was in some sense present to accept the sacrifices offered to him: *and the children of Israel shall put their hands upon the Levites*; as were used to be put upon sacrifices, for the Levites were themselves offered for an offering of the children of Israel, as is expressed in the following verse; by which rite they signified that they voluntarily parted with them, and gave them up to the Lord, and transferred their service to them, in which they were to serve in their room and stead; these, according to some Jewish writers, were the first-born of Israel that laid their hands on the Levites, a type of the general assembly and church of the first-born; or rather the princes and heads of the tribes, who represented the whole body. Some think by this rite is signified the consent of the people in the designation and appointment of the ministers of the word to their work and office; but what in the New Testament seems to answer to this is, the laying of the hands of the presbytery on ministers of the word, 1 Tim. iv. 14.

Ver. 11. *And Aaron shall offer the Levites before the Lord, &c.*] Or *wave* them, as a wave-offering, which was moved to and fro, backwards and forwards; not that they were actually so waved and moved to and fro by Aaron, which could not be done by him; though it is possible he might make such a motion himself, and they might do the like after him, thereby signifying that they belonged unto the Lord of the whole earth; and some think this testified their readiness to serve the Lord; to which may be added their constant employment in his service, being always in motion, doing one piece of service or another continually; as the people of God, and especially the ministers of the word, should be always abounding in the work of the Lord. Ainsworth supposes that the troubles and afflictions of the ministers of God are figured hereby: *for an offering of the children of Israel*; to the Lord, hereby devoting them to his service: *that they may execute the service of the Lord*; for them, in their room and stead, do what otherwise they must have done; see ch. iii. 7, 8. with this compare Isa. lxxvi. 20, 21.

Ver. 12. *And the Levites shall lay their hands on the*

¹ מוֹתֵב וְמוֹתֵב; motabit, Tigurine version; & faciet elevare, Pagninus, Montanus, Vatablus; & agitabit, Drusius; & agitato, Piscator.

heads of the bullocks, &c.] Or *on the head*¹; on the head of every one of them, as Aben Ezra, thereby, as it were, transferring their sins to them, for these were to make atonement for them, as the latter part of the verse shews; and this was a figure of the imputation of sin to Christ, and taught that doctrine, and led the faith of the offerers to the sin-bearing and sin-atonement Saviour: *and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, unto the Lord*; that is, shall order to be offered; for not Moses, but Aaron, offered these offerings, as Aben Ezra observes, of which this is a proof, that Aaron is said to make the atonement for them, ver. 21. for which purpose these sacrifices were offered, particularly the first; and the latter by way of thanksgiving for atonement made by the former: so it follows, *to make an atonement for the Levites*; who could not be admitted to service until their sins were expiated; as no man is worthy to be employed in the work of God, but such for whom reconciliation for their sins is made by the blood and sacrifice of Christ, by which they are purged from dead works to serve the living God.

Ver. 13. *And thou shalt set the Levites before Aaron, and before his sons, &c.*] After atonement was made for them, as Aben Ezra observes; then they were presented to Aaron and his sons, to whom they were given to be their ministers, and assistants to them: *and offer them for an offering unto the Lord*; or, *and wave them, &c.* as before; that is, order them to be waved; for not Moses, but Aaron, did this, and indeed was done already; and therefore should rather be rendered, as by Bishop Patrick, *after thou hast offered, or waved them.*

Ver. 14. *Thus shalt thou separate the Levites from among the children of Israel, &c.*] By sprinkling the water of purification upon them; by offering sacrifices for them; by presenting them before the Lord, with the hands of the people of Israel put upon them; by offering and waving them before the Lord, and by setting them before Aaron and his sons, as their ministers: *and the Levites shall be mine*; in a special and peculiar manner devoted to his service, and by him given to his priests for that purpose; so the Targums of Onkelos and Jonathan, “and the Levites shall minister before me.”

Ver. 15. *And after that shall the Levites go in, &c.*] Not into the sanctuary, where only the priests entered, much less into the most holy place, where only the high-priest went, and that but once a year, in neither of which places the Levites had any thing to do, but into the court of the tabernacle: *to do the service of the tabernacle of the congregation*; to watch there, and to assist the priests at the altar of burnt-offering, to take down the tabernacle and bear the vessels of it, and set it up, as occasion required: *and thou shalt cleanse them, and offer them for an offering*; cleanse them by sprinkling the water of purifying on them, and offer them by waving them as before; and indeed this is no new thing which is here observed, but what was already done, and therefore should be rendered, *when thou shalt have cleansed them, or after thou hast cleansed them, &c.* and so the particle *vau* is sometimes used¹.

¹ מוֹתֵב עַל סָמְךָ super caput, Tigurine version. Pagninus, Montanus, Junius & Tremellius.

² See Noldius, p. 289, 290, 296.

Ver. 16. *For they are wholly given unto me from among the children of Israel, &c.*] All of them, entirely, and most certainly; or *given, given**, which is repeated for the confirmation of it; or because of their being twice given, first to the Lord by the children of Israel, and then by the Lord to Aaron and his sons, as Chaskuni; though Jarchi interprets it of the different parts of their service they were devoted to, *given* for bearing and carrying the vessels of the sanctuary, and *given* for the song, or to be singers in the temple: *instead of such as open every womb, even instead of the first-born of all the children of Israel have I taken them unto me*; see the note on ch. iii. 12, 13.

Ver. 17. *For all the first-born of the children of Israel are mine, both men and beasts, &c.*] Not only in common with other of his creatures, but in a special respect on account of his signal deliverance of them; they were his, as Jarchi expresses it, by the line of judgment, or rule of justice and equity, because he protected them among the first-born of the Egyptians, saved them when he slew theirs, as follows: *in the day that I smote every first-born in the land of Egypt; both of men and beasts: I sanctified them for myself; claimed them as his own, and set them apart for his own use, or ordered them to be set apart*: see Exod. xiii. 2.

Ver. 18. *And I have taken the Levites for all the first-born of the children of Israel.*] Gave up his right in the first-born, and instead of them took the Levites for his use and service: see ch. iii. 12.

Ver. 19. *And I have given the Levites as a gift to Aaron and his sons, from among the children of Israel, &c.*] Or *I have given the Levites that were given*; that is, the Lord gave to Aaron and his sons the Levites, that were first given to him; as they were, when brought before him, and the children of Israel laid hands on them, and they were offered before the Lord, ver. 10, 11: *to do the service of the children of Israel in the tabernacle of the congregation*; to do what otherwise they must have done, watch and guard the tabernacle, carry the sacrifices to the priests, assist them at the altar, take down and set up the tabernacle, and carry it, and the vessels of it, from place to place: *and to make an atonement for the children of Israel*; not by offering sacrifices for them, which was the work of the priests, but by being now offered themselves, ver. 10, 11, 13. that they themselves might be the atonement of their souls, as Aben Ezra expresses it, as well as they were by their service hereafter a means of preserving the Israelites from death; which may be interpreted of making an atonement, which Phinehas is said to do by his deed, though no sacrifice was offered, ch. xxv. 7, 8, 13. which sense seems to be confirmed by what follows: *that there be no plague among the children of Israel, when the children of Israel come nigh to the sanctuary*; by approaching nearer than they should, touching what they ought not, intruding themselves into service they were not called to, or doing it miss, not being instructed in it, or inured to it as the Levites were. The phrase, *the children of Israel*, is five times used in this verse, to denote the love of God to them, as Jarchi observes.

Ver. 20. *And Moses and Aaron, and all the congregation of the children of Israel, &c.*] The several parties concerned in the consecration of the Levites: these *did to the Levites according unto all that the Lord commanded Moses, so did the children of Israel unto them*; which, as Jarchi notes, is said to the praise of them that did it, and of what was done by them; every thing was done that was ordered, and in the manner in which it was prescribed; Moses sprinkled, or ordered to be sprinkled, the water of purification on them, and set them before the tabernacle, and before the Lord; the children of Israel laid their hands on them, and Aaron waved them, offered the sacrifices for them.

Ver. 21. *And the Levites were purified, &c.*] From sin, by the sprinkling of the sin-water, or water of purification on them, ver. 7: *and they washed their clothes*; that they might have no defilement about them, neither in their bodies, nor in their garments; *and Aaron offered them as an offering before the Lord*; a wave-offering, as in ver. 11: *and Aaron made an atonement for them to cleanse them*; by offering the sacrifices for them, ver. 12.

Ver. 22. *And after that went the Levites in, &c.*] Into the court of the tabernacle, being at the door of it when the above rites and ceremonies of their consecration were performed: *to do their service in the tabernacle of the congregation, before Aaron and his sons*; in their presence, and by their order, as they should direct them: *as the Lord had commanded Moses, so did they unto them*; Aaron and his sons did to the then present Levites according to the command of God by Moses; they exactly observed every punctilio of it, and complied with it; and this the sons of Aaron did continually to the sons of the Levites, as Aben Ezra remarks, in all succeeding ages; when the Levites were consecrated to their service, the same things were done unto them that are here ordered.

Ver. 23. *And the Lord spake unto Moses, &c.*] At the same time he gave the instructions about the consecration of the Levites, the time of their entrance on their service, and of leaving it, was fixed: *saying*; as follows.

Ver. 24. *This is it that belongeth unto the Levites, &c.*] The fixed and settled time for their service, as is after related: *from 25 years old and upward, they shall go in to wait upon the service of the tabernacle of the congregation*; in ch. iv. 3. the time for the Levites entering on the work of the tabernacle is fixed to 30 years and upward, which Jarchi reconciles thus; at 25 years old the Levite goes in to learn the rites of service, and he learns five years, and when 30 years of age he serves; the same is observed by others*; but what Aben Ezra proposes seems much better; at 30 years of age a Levite entered into the service of bearing and carrying burdens; and at 25 years of age he entered into the service of the tent or tabernacle, where he was employed in lighter service, such as opening and shutting the doors of the sanctuary, keeping out strangers and unclean persons, and singing the songs of the sanctuary; but was not concerned till 30 years of age in carrying the vessels of the sanctuary on the shoulders, as the Kohathites; or in taking down and setting up

* נתנים נתנים dati, dati, Pagninus, Montanus, Vatablus; so rusius and Ainsworth.

* Ben Gersom in loc. Bartenora in Pirke Abot, c. 5. sect. 21.

the tabernacle, loading and unloading the waggons, as the Gershonites and Merarites; which is the business assigned unto them, and spoken of in ch. iv. where the age of 30 years, and upward, is mentioned, as the time of their entrance on it.

Ver. 25. *And from the age of 50 years they shall cease waiting upon the service thereof, &c.*] The heavy service of it: *and shall serve no more*; by bearing and carrying the vessels of the sanctuary upon their shoulders, as Jarchi interprets it; this, according to the Jewish writers, was only in force whilst the tabernacle was in the wilderness, and was moved from place to place; but when it had a fixed habitation, and that laborious service of bearing and carrying the vessels of it ceased, years made no difference in the Levites, or disqualified them for service; for it is said*, that the Levites were not bound by this law, but in the time of the tabernacle; but when it was at Shiloh, and at Jerusalem, where there was no bearing and carrying

upon the shoulder, the Levites were not rejected on account of years, only for their voice, when they had lost that, and could not sing.

Ver. 26. *But shall minister with their brethren in the tabernacle of the congregation, &c.*] By giving advice, instructing younger Levites, and doing lighter service. Jarchi says, they shall return to shutting of doors, singing, and loading waggons; but the last especially seems too burdensome: the ministry of such is explained by the next clause, *to keep the charge*: of the tabernacle, to watch and observe that no stranger or unclean person enter into it; and this they were capable of when at the age of fifty, and upwards: *and shall do no service*; heavy and laborious: *thus thou shalt do unto the Levites touching their charge*; dismiss them from service when at such an age, or however make their service easier; for this respects ancient men, as Aben Ezra notes; though it may include both their entrance on their work, and their cessation from it.

C H A P. IX.

IN this chapter the command for keeping the passover is repeated, and it was accordingly kept, ver. 1—5. but some persons being defiled and disqualified for observing it, Moses inquires of the Lord, on their solicitation, what should be done in such a case, ver. 6, 7, 8. when it was ordered to be kept by such, and those on journeys, on the 14th day of the 2d month, but not by others, who were to observe it according to its first appointment, ver. 9—14. and an account is given of the appearance of the cloud by day, and fire by night, upon the tabernacle, which directed the children of Israel when to journey, and when to pitch their tents, ver. 15—23.

Ver. 1. *And the Lord spake unto Moses in the wilderness of Sinai, &c.*] Whilst the people of Israel were encamped there, before they took their journey from thence: *in the first month of the second year, after they were come out of the land of Egypt*; the following order was given some time in the first month of the second year of Israel's departure out of Egypt; the precise day is not mentioned, it must be in the beginning of the month before the 14th day of it, in which the passover is ordered to be kept, according to the first institution of it; very probably immediately after the setting up of the tabernacle, and the consecration of Aaron and his sons; and it must be before the numbering of the people, the fixing of their standards, the appointment of the Levites, and the dedication of them; since the order for the numbering of the people was on the first day of the second month, ch. i. 1. but the account of them was postponed to this time, in order to give a relation of an affair which was not finished until the second month, and therefore the whole is laid together here: *saying*, as follows.

Ver. 2. *Let the children of Israel also keep the passover, &c.*] Though this ordinance was enjoined the people of Israel, and observed by them at the time

of their coming out of Egypt, and had been since repeated, Lev. xxiii. 5. yet without a fresh precept, or an explanation of the former, they seemed not to be obliged, or might not be sensible that they were obliged to keep it, until they came into the land of Canaan, Exod. xii. 25. and therefore a new order is given them to observe it: *at his appointed season*; and what that season is is next declared.

Ver. 3. *In the fourteenth day of this month, &c.*] The first month, the month Nisan or Abib, answering to part of our March: *at even ye shall keep it, in his appointed season*: between the two evenings, Exod. xii. 6. and even if it fall on the sabbath-day, as Jarchi; and this was a sabbath-day, according to the Jewish writers: *according to all the rites of it, and according to all the ceremonies thereof*; the former of these, according to Jarchi, respects the lamb, and the requisites of it, that it should be without blemish, a male, and of the first year; and the latter, according to him and others, the removal of the leaven, and the seven days of unleavened bread, and the eating of the lamb with bitter herbs: they take in no doubt all that were prescribed by the original law, except the sprinkling of the blood on the door-posts, and also eating the passover in haste, with their loins girt, and shoes on their feet, and staves in their hands; though some think these latter might be observed at this time, when they were unsettled.

Ver. 4. *And Moses spake unto the children of Israel, that they should keep the passover.*] The time now drawing nigh for the observation of it, it being now almost a year since their coming out of Egypt.

Ver. 5. *And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai, &c.*] No mention is made of keeping the feast of unleavened bread seven days, only of the passover, which indeed was only enjoined at this time, though the feast

* Maimon. & Bartenora in Misn. Cholin, c. 1. sect. 6.

† Seder Olam Rabba. c. 7.

of unleavened bread used to follow it, and did in after-times; but perhaps it would not have been an easy matter to have got the flour to make it of, sufficient for so large a body of people, for seven days together in the wilderness; though they might be able to furnish themselves with what was enough for one meal from the neighbouring countries, and especially from Midian, where Jethro, Moses's father, lived, and which was not very far from Sinai, where the Israelites now were: according to all that the Lord commanded Moses, so did the children of Israel; which is observed to their honour; though Jarchi gives this as a reason why this book does not begin with this account, as the order of things seems to require, because it was to the reproach of the Israelites, that all the forty years they were in the wilderness they kept but this passover only; the reason of which was, because of the omission of circumcision during that time, through the inconveniences of travelling, and the danger of circumcision in it, without which their children could not eat of the passover, Exod. xii. 48.

Ver. 6. *And there were certain men who were defiled by the dead body of a man, &c.*] The Targum of Jonathan adds, "who died by them suddenly," whereby pollution was contracted, see ch. vi. 9. though perhaps this was a whole house or family, one of which was dead, and so all were defiled, being in the place where the dead body was, or had touched it, or been concerned however in the burying of it, and on account of which were unclean seven days, and so might not eat of any holy things, as the passover; and though at the first institution there was no such law, yet since that time there was, which obliged them, see Lev. vii. 20, 21. and it is said², that the section concerning the red heifer, and so of defilement by a dead body, was delivered on the day the tabernacle was erected, even on the first day of the first month; and though recorded in ch. xix. yet was given out before this; and indeed otherwise it is not easy to conceive how these men should know that the dead body of a man was defiling: that they could not keep the passover on that day; as others did, the fourteenth of Nisan, it being, according to the Targum of Jonathan, the seventh day of their defilement: and they came before Moses, and before Aaron, on that day; on the self-same day the passover was kept, and they were sensible of their pollution, which disqualified for it; and therefore it should rather seem to be the first day of their pollution than their last; since otherwise they would doubtless have inquired about this matter before the passover came; unless the time of their pollution was so near out, that they thought they might eat it safely, on which they desired advice.

Ver. 7. *And those men said unto him, &c.*] To Moses, who was the chief magistrate, though Aaron was the high-priest. Jarchi says, they were both sitting together when the men came, and put the question to them, but it was not proper to speak to one after another; for if Moses knew not, how should Aaron know? says he; the more difficult matters were brought to Moses, and he gave answers to them: *we*

are defiled by the dead body of a man; they had touched it, or had been where it was, or at the funeral of it, and so were defiled: this they knew was their case by a law before mentioned, and which they speak of, not as a sin purposely committed by them, but as what had unhappily befallen them, and they could not avoid; and express their concern, that upon this account they should be deprived of the ordinance of the passover; and as this confession shews an ingenuous disposition, so what follows, a pious, religious, and devotional frame of mind: *wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel?* they speak very honourably of the ordinance of the passover, they call it *an offering of the Lord*, the passover-lamb being a slain sacrifice; and this offered to the Lord, by way of thanksgiving, for, and in commemoration of, their wonderful deliverance out of Egypt, and done in faith of Christ the passover, to be sacrificed for them; and it gave them much uneasiness that they were debarred by this occasional and unavoidable uncleanness, that was upon them, from keeping it; and what added to it was, that they could not observe it on the day which the Lord had appointed, and when the whole body of the children of Israel were employed in it; for it is no small pleasure to a good man to observe every ordinance of God in the manner and at the time he directs to, and his people in general are attending to the same; and the rather they were urgent in their expostulations, because it is said³, this was the seventh and last day of their pollution, when they should be clean at evening, and the passover was not to be eaten until the evening, and therefore so earnestly expostulate why they should be kept back from it.

Ver. 8. *And Moses said unto them, stand still, &c.*] Where they were; Aben Ezra says, at the door of the tabernacle of the congregation: and I will hear what the Lord will command concerning you; as it was a singular case, of which there had been no instance before, Moses would not determine any thing about it of himself, but would inquire of the Lord his mind and will concerning it; and for that purpose, very probably, went into the most holy place, where the Lord had promised to meet him and commune with him, from off the mercy seat, about any matter of difficulty he should inquire about, Exod. xxv. 22.

Ver. 9. *And the Lord spake unto Moses, &c.*] From between the cherubim, after he had laid the case before him, and he gave him an answer: saying; as follows.

Ver. 10. *Speak unto the children of Israel, saying, &c.*] Not to the men only that came to Moses for advice, but to the body of the people; for the answer of the Lord concerned them all, and carried in it a rule to be observed in the like case, and others mentioned, in all succeeding ages, as long as the passover was an ordinance of God: *if any man of you; or a man, a man, or any private man*; for, according to the Jewish writers, this law only respects private persons, as those were who were the occasion of its being made: *or of your posterity; or in your generations^b, or ages*; which shews that this law respected future times, and not

² Chaskuni in loc.

³ Maluon, in Misa. Pesachim, c. 7. sect. 6.

^b לְדֹרֹתֵיכֶם generationibus vestris, Paginus, Montanus; in scilicet tibus vestris, Drusius.

the present case only: *shall be unclean by reason of a dead body*; see ver. 6. Maimonides^c says, this only respects uncleanness by a dead body, and not uncleanness by any creeping thing; for such as were unclean by them might sacrifice, though a private person, and eat the passover at evening with purity, when he had been cleansed: yet he says elsewhere^d, that such that had issues, and menstuous women, and those that lay with them, and women in childbed, were unclean, and were put off to the second passover; and so the Targum of Jonathan here adds, "or that has an issue, or "a leprous person;" or *be in a journey afar off*; which, according to Ben Gersom, was 15 miles; so in the Mishnah^e, and the commentators on it: *yet he shall keep the passover of the Lord*; not the first, but second, according to the directions given in the following verses.

Ver. 11. *The fourteenth day of the second month at even they shall keep it, &c.*] The month Ijar, as the Targum of Jonathan, which answers to part of our April and part of May; so that there was a month allowed for those that were defiled to cleanse themselves; and for those on a journey to return home and prepare for the passover, which was not to be totally omitted, nor deferred any longer; and it was to be kept on the same day of the month, and at the same time of the day the first passover was observed; still the more to keep in mind the saving of their first-born; and their deliverance out of Egypt at that time: an instance of keeping such a passover we have in 2 Chron. xxx. 1, 2, &c. and *eat it with unleavened bread and bitter herbs*; in the same manner as the first passover was eaten, Exod. xii. 8. only no mention is made of keeping the feast of unleavened bread seven days, which some think those were not obliged unto at this time, only to keep the feast of the passover.

Ver. 12. *They shall leave none of it unto the morning, &c.*] None of the flesh of the passover-lamb, what was left was to be burnt with fire, Exod. xii. 10. *nor break any bone of it*; the same was enjoined, Exod. xii. 46. see the note there: *according to all the ordinances of the passover they shall keep it*; as when observed in its time, excepting the feast of unleavened bread, which followed the first passover, and those rites which were peculiar to the passover, as kept at their first coming out of Egypt; as the sprinkling the blood of the lamb on the door-posts, eating it in haste, &c.

Ver. 13. *But the man that is clean, &c.*] Free from any pollution by a dead body, or the like: *and is not in a journey*; in a distant country; for if he was on a journey in his own nation, he ought to return and attend the passover, which all the males from the several parts of the land were obliged unto; wherefore the Vulgate Latin version of ver. 10. is a wrong one; or *in a way afar off in your nation*; for at whatsoever distance they were in their own nation, they were bound to appear: *and forbearth to keep the passover*; the first passover in the first month, the month Nisan, wilfully, through negligence, or not caring to be at the expense and trouble of it, or on any pretence

whatsoever: Ben Gersom interprets it of one that will not keep neither the first nor the second passover: *even the same soul shall be cut off from his people*; either be excommunicated from them, or cut off by death by the immediate hand of God: *because he brought not the offering of the Lord in his appointed season*: this is the ground and reason of the resentment; it was a breach of the divine command, which required this offering; ingratitude to God, being a thank-offering for a singular deliverance; and this aggravated by its not being brought at the appointed time, which was the fit time for it: *that man shall bear his sin*; be chargeable with the guilt of it, and bear the punishment of it; he on himself, as Aben Ezra notes, he, and he only; not his wife and family, for he being the head and master of the family, it lay upon him to provide the passover-lamb for himself and his house.

Ver. 14. *And if a stranger shall sojourn among you, and will keep the passover unto the Lord, &c.*] Then he must become a proselyte of righteousness, and be circumcised, or otherwise he might not eat of the passover, Exod. xii. 48. Ben Gersom interprets this of the second passover, and of a proselyte that was not obliged to the first, he not being then a proselyte, but became one between the first and the second; and so Aben Ezra understands it of a second passover, though he observes, that some say the first is meant: *according to the ordinance of the passover, and according to the manner thereof, so shall he do*; according to the several rites and ceremonies, whether of the first or second passover, that an Israelite was obliged to observe, the same a proselyte was to observe, and what they were has been already taken notice of: *ye shall have one ordinance, both for the stranger and for him that was born in the land*: for a proselyte and a native of Israel; see Exod. xii. 49.

Ver. 15. *And on the day that the tabernacle was reared up, &c.*] Which was the first day of the first month in the second year of the people of Israel's coming out of Egypt, Exod. xl. 1, 2, 17: *the cloud covered the tabernacle, namely, the tent of the testimony*; that part of the tabernacle in which the testimony was, that is, where the ark was, in which the law was put, called the testimony; and this was the most holy place; and over the tent, or covering of that was this cloud, which settled upon it, as Ben Gersom thinks, after the seven days of the consecration of Aaron and his sons; on the 8th day, when it was said unto the people of Israel, *to-day will the Lord appear unto you*, Lev. ix. 1, 4. and *the glory of the Lord shall appear unto you*, ver. 6. and here the Targum of Jonathan calls this cloud the cloud of glory, because of the glory of God in it; of which see Exod. xl. 34—38. and *at even there was upon the tabernacle, as it were, the appearance of fire until the morning*; the same phenomenon, which looked like a cloud in the day-time, appeared like fire in the same place in the night-time, throughout the whole of it until morning-light, when it was seen as a cloud again; this was a token of the presence of God with the people of Israel, of his protection of them, and being a guide unto them by night and day, whilst in the

^c In Misn. ut supra, T. Bab. Pesachim, fol. 93. 2.

^d Hilchot Corban Pesach, c. 6. sect. 1.

^e Pesachim, c. 9. sect. 2. Maimon. & Bartenora in ib.

wilderness; and was a figure of his being the same to his church and people, in the present state of things; see Isa. iv. 5.

Ver. 16. *So it was always, &c.*] Night and day, as long as the people of Israel were in the wilderness, see Exod. xiii. 21, 22. Neh. ix. 19. *the cloud covered it by day*: the phrase, *by day*, is not in the text, but is easily and necessarily supplied from Exod. xl. 38. and as it is in the Targum of Jonathan, and in the Septuagint, Vulgate Latin, Syriac, and Arabic versions, and which the following clause requires: *and the appearance of fire by night*; when as a cloud it could not be seen, because of the darkness of the night; as in the daytime it could not be discerned as a body of fire or light, because of the light of the sun; but being seen under these different forms, was serviceable both by day and night, for the following purposes.

Ver. 17. *And when the cloud was taken up from the tabernacle, &c.*] Or went up from it, higher than it was before, yet not out of sight, but hung as it were hovering in the air over the tabernacle, but at some distance from it; this was done by the Lord himself: *then after that the children of Israel journeyed*; as soon as they saw the cloud moving upwards, the Levites took down the tabernacle, and each took their post assigned them in the carriage of it, and the priests blew their trumpets mentioned in the next chapter, and the whole camp moved and marched on in their journey: *and in the place where the cloud abode, there the children of Israel pitched their tents*; when it stopped and remained without any motion, it was a signal to the children of Israel to stop also, and to set up the tabernacle, and pitch their tents about it by their standards, and according to the order of encampment which had been given them.

Ver. 18. *At the commandment of the Lord the children of Israel journeyed, &c.*] Or *mouth of the Lord*; not that there was any command in form given, or any audible voice heard, directing when to march; but the removal of the cloud was interpretatively the order and command of God for them to move also: *and at the commandment of the Lord they pitched*; their tents; when the cloud stopped, they understood that as a signal to them, as a token of the will of God that they should stop likewise; it was to them as an authoritative command, which they obeyed: *as long as the cloud abode upon the tabernacle, they rested in their tents*; whether a longer or a shorter time, as is after expressed.

Ver. 19. *And when the cloud tarried long upon the tabernacle many days, &c.*] Or years, for days are sometimes put for years, and in some places the cloud tarried several years; or however, if it stayed but a month or a year in any place, as in ver. 22. *then the children of Israel kept the charge of the Lord, and journeyed not*; they not only kept watching when it would move, or set sentinels for that purpose to observe it, but they kept the charge, order, or commandment, which the tarrying of the cloud was a token of, and did not attempt to proceed in their journey until they had an intimation so to do by its motion; and all this while, likewise, the tabernacle being up, they observed

all the precepts and ordinances of the Lord in the service of it.

Ver. 20. *And so it was, when the cloud was a few days upon the tabernacle, &c.*] Or *days of number*, which were so few that they might be easily numbered: the Targum of Jonathan interprets them of the seven days of the week, as if the sense was, when the cloud rested a week on the tabernacle: *according to the commandment of the Lord they abode in their tents*: during these few days, be they a week, or more, or less: *and according to the commandment of the Lord they journeyed*; when it removed from the tabernacle.

Ver. 21. *And so it was when the cloud abode from even unto the morning, &c.*] The whole night, during which time they rested in their beds: *and that the cloud was taken up in the morning, then they journeyed*; whether at morning or midnight; for sometimes, as Aben Ezra observes, they travelled in the night; whensoever their sentinels gave notice that the cloud was taken up, even though at midnight, they arose and prepared for their journey; and by this it is evident, that the appearance by day and night was the same body called the cloud, though beheld in a different view, in the day-time as a cloud, in the night-time as fire.

Ver. 22. *Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, &c.*] Sometimes it tarried but half a day, sometimes a whole day, sometimes two days, at other times a whole month, and even a year; a full year, as the Targum of Jonathan and Aben Ezra; or a longer time, as the Vulgate Latin version, for in one place it tarried eighteen years, as Maimonides says^a; some say^b nineteen years, as in Kadesh Barneah: *remaining thereon, the children of Israel abode in their tents, and journeyed not*; so that, as the same writer observes, it was not because the children of Israel lost their way in the wilderness and wandered about, not knowing where they were, or which way they should go; hence the Arabians call the wilderness, the wilderness of wandering, nor that they were so long wandering in it as forty years, but because it was the will of God that they should stay so long at one place, and so long at another, whereby their stay in it was protracted to such a length of time, according to his sovereign will: *but when it was taken up they journeyed*; though they had continued ever so long, and their situation ever so agreeable.

Ver. 23. *At the commandment of the Lord they rested in their tents, &c.*] Though ever so disagreeable: *and at the commandment of the Lord they journeyed*; though the circumstances might be such, that they could have liked a continuance; but whether agreeable or disagreeable, they were obedient to the divine will: this, or what is equivalent to it, is frequently observed in this paragraph, to shew that the Israelites, though they were an obstinate and perverse people, and must in general be desirous of getting as soon as they could into the land of promise, yet in this case, in all their stations and journeys, were submissive and obedient to the divine will, as all good men should be with respect to happiness; and happy are they who have

^a Moreh Nevoch par. 2. c. 50. p. 512.

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^b Seder Olam Rabba, c. 8. p. 24.

God to be their guide through it, even unto death: *they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses; observed the rest or*

motion of the cloud, the order and command of God signified thereby, as it was made known unto them by the ministry and means of Moses.

C H A P. X

THIS chapter gives an account of the directions given for making two silver trumpets, and of the use of them, the ends and purposes for which they were to be made, ver. 1—10. and of the time of taking up of the cloud from the tabernacle, and of the removal of the camp of Israel from the wilderness of Sinai, and of the order of their march, ver. 11—28. when Moses most earnestly pressed Hcbab, his brother-in-law, to continue with him, ver. 29—32. and the chapter is closed with the prayer of Moses at the setting forward of the ark, and the resting of it, ver. 33—36.

Ver. 1. *And the Lord spake unto Moses, &c.*] When the following directions concerning the trumpets were given is not certain; it may be at the time when the order of the camps of Israel was fixed, and is here recorded before the journeying of them, which was one use they were to be put unto, ver. 2. *saying; as follows.*

Ver. 2. *Make thee two trumpets of silver, &c.*] A metal very valuable and precious, durable, and fit for sound; only two are ordered, Aaron having but two sons, Eleazar and Ithamar, who were to blow with them, ver. 8. for though Moses's order is, *make thee, or for thee, yet not for his own use, but for the priests to use when he should order them:* the Targum of Jonathan adds, of what is thine own, as if they were to be made at his own expense; but others say, and which is more probable, that they were to be made at the public expense: Josephus¹ gives a description of them, and says, that they were little less than a cubit long, the pipe of them narrow, but broader about the mouth to receive the breath, and ended like a bell; they seem to be much of the shape of our trumpets: these trumpets were an emblem of the ministry of the Gospel, called the great trumpet, and in the ministration of which, the preachers of it are to lift up their voice like a trumpet, to shew men their perishing condition through sin, and to encourage them, as such who are ready to perish, to come to Christ for salvation, Isa. xxvii. 13. and lviii. 1. the Gospel is comparable to silver, being fetched out of the mines of the sacred Scriptures, pure and free from the dross of errors and human inventions, will bear to be tried by the standard of the word, and is lasting and durable, yea, the everlasting Gospel; as well as valuable and precious, containing the unsearchable riches of Christ, &c. treasures of divine truths, comparable to gold, silver, and precious stones; yea, it is more valuable and precious than silver, not to be obtained by that, more profitable and useful, more satisfying and lasting: the number two may be applicable to the two dispensations, under which the Gospel has been ministered, directing to the same Saviour, and to the same way of salvation, by his grace, his blood, righteousness, and

sacrifice; and to the two Testaments, which agree in the same truths respecting his person, offices, obedience, sufferings, and death; and to the prophets and apostles of both dispensations and testaments, who have united in laying Christ as the foundation; and also to the two witnesses that still prophecy in sackcloth, that is, preach the Gospel and blow the trumpet of it: *of an whole piece shalt thou make them:* of one solid mass of silver, beaten with an hammer, as Jarchi, such a piece as the candlestick was made of in Exod. xxv. 31. where the same word is used as here, and rendered *beaten work:* this may denote the pure and unmixed Gospel of Christ, having no dross, nor bad nor base metal of human corruptions in it; no jar, discord, or contradiction in it, but all in perfect harmony and agreement; and the whole of it, no part of it dropped or concealed; and the ministry of it, laboured by those employed in it, who study to shew themselves workmen that need not be ashamed: *that thou mayest use them for the calling the assembly;* the body of the people of Israel, either on civil or sacred accounts, see Joel ii. 15, 16. the ministry of the Gospel is for the calling and gathering of souls to Christ, and to his churches; even the remnant of Israel, all that are given to Christ and redeemed by his blood, whether Jews or Gentiles; these are gathered out of the world, which is an act of distinguishing grace; it is by means of the Gospel trumpet that they are awakened, and quickened, and directed to Christ: *and for the journeying of the camps;* both of the four camps of the Israelites, and the camp of the Levites, to direct them when they should set forward on a journey: and of like use is the ministry of the Gospel; saints are pilgrims and travellers here; they are passing through a wilderness, their way is attended with many difficulties; Canaan is the place they are travelling to, and the Gospel is of singular use to them by the way, both to refresh them with its joyful sound, and to direct them in the path in which they should go.

Ver. 3. *And when they shall blow with them, &c.*] With both the trumpets, in an even and continued sound, that is, the sons of Aaron: *all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation;* to hear what was to be said unto them: blowing both the trumpets together was a token that the whole congregation was called to meet together at the tabernacle, the door of which was the usual place of assembling, especially on religious accounts, for there also the Lord met them, Exod. xxix. 42, 43.

Ver. 4. *And if they blow but with one trumpet, &c.*] With only one of them, or but once, with one sounding, and that an even one as before: *then the princes, which are the heads of the thousands of Israel, shall*

¹ Antiqu. l. 3. c. 12. sect. 6.

gather themselves unto thee; and they only or alone, as Aben Ezra: by this token, or by this difference of blowing both trumpets, or only one, it was easily known when the whole congregation or when the princes only were to meet Moses at the same place, the door of the tabernacle of the congregation; and all are to attend divine service, and the ministry of the word, even the whole church of God, and all the members of it, high and low, rich and poor, princes and people.

Ver. 5. *When ye blow an alarm, &c.*] Making a broken, uneven, and quavering sound, which is called a *tara-tan-tara*: then the camps that lie on the east parts shall go forward; the camps of Judah, Issachar, and Zebulun, which lay to the east of the tabernacle, at the front of it; see ch. ii. 3, 5, 7. this was to be the token for their march, which was first of all; ver. 14.

Ver. 6. *When ye blow an alarm the second time, &c.*] Another *tara-tan-tara*: then the camps that lie on the south side shall take their journey; the camps of Reuben, Simeon, and Gad, which were encamped on the south side of the tabernacle, ch. ii. 10, 12, 14. and, as Josephus* says, at the third sounding of the alarm, that part of the camp which lay to the west moved, which were the camps of Ephraim, Manasseh, and Benjamin, ch. ii. 18, 20, 22. and at the fourth sounding, as he says, those which were at the north, the camps of Dan, Asher, and Naphtali, ch. ii. 25, 27, 29. which, though not expressed in the Hebrew text, are added in the Septuagint version, as they are to be understood: they shall blow an alarm for their journeys; for the journeys of the said camps, as a signal or token when they should begin to march.

Ver. 7. *But when the congregation is to be gathered together, &c.*] At the door of the tabernacle of the congregation, and not to move in separate camps or bodies one after another: you shall blow, but you shall not sound an alarm; blow with an even and uninterrupted sound, and not with a broken and quavering one; by which the congregation and camps were distinguished from one another, the same certain sound being given to each constantly, whereby they knew which were called to motion: see 1 Cor. xiv. 8. according to Ben Gersom blowing was a voice drawn out, and joined or continued; an alarm, a voice not joined, but broken.

Ver. 8. *And the sons of Aaron the priests shall blow with the trumpets, &c.*] Eleazar and Ithamar, the one with the one and the other with the other, there being at first but two, as there were but two priests; but in Solomon's time there were 120 priests, and as many trumpets, 2 Chron. v. 12. hence Maimonides says¹, there were never fewer than two trumpets, nor more than 120: and they shall be to you for an ordinance for ever throughout your generations: for they were not only for present use, for the journeying of the camps in the wilderness, but for calling together the assembly in after-times, as well as for other uses next mentioned; which would obtain in future ages till the coming of Christ, and even under the Gospel dispensation the mystical use of them continues, the preaching of the everlasting Gospel.

* Ut supra.

Ver. 9. *And when ye go to war in your land against the enemy that oppresseth you, &c.*] That enters in to invade it, to besiege cities, and distress the inhabitants of it: then ye shall blow an alarm with the trumpets: a *tara-tan-tara* with both of them, to call the several tribes together to join against the enemy; or to call them to fasting and humiliation, to repentance and prayer, to seek the Lord in the exercise of these, and cry for help and assistance, for victory and salvation; for, as Ben Gersom observes, by this alarm their hearts would be broken and become contrite, and they would return to the Lord, and he would have mercy on them when they pray unto him; for such a sound makes a man's heart shake and tremble, according to Amos iii. 6. see Jer. iv. 19. this is a third use of the trumpets, and in a mystical sense it may be observed, that saints are in a militant state, and have many enemies that come in to them to oppress them, sin, Satan, and the world; and the Gospel calls and encourages them to fight, furnishes them with armour, and assures them of victory, and directs them where to fight and with whom, and bids them endure hardness as good soldiers of Christ: and ye shall be remembered before the Lord your God; for a book of remembrance is written for them that fear God, humble themselves before him, and pray unto him: and ye shall be saved from your enemies; as Israel from their temporal, so the people of God from their spiritual enemies, being made more than conquerors through him that loved them.

Ver. 10. *Also in the day of your gladness, &c.*] When they should return from the enemy's country conquerors, or have vanquished the enemy that came against them into their own land, and so would fix a day of rejoicing, like the days of Purim, and the seven days when Hezekiah rejoiced, as Aben Ezra observes; and so any time of rejoicing on account of any extraordinary deliverance and salvation: and in your solemn days; or festivals, as the passover, pentecost, and tabernacles, which were proclaimed by sound of trumpet, Lev. xxiii. 2. in the beginnings of your months: their new moons, especially on the first day of the seventh month, which was a feast of blowing of trumpets, Lev. xxiii. 24. ye shall blow with the trumpets over your burnt-offerings, and over your peace-offerings; expressing joy for the acceptance of them, and especially when they had, by faith, a view of the great sacrifice of Christ typified by them: this is a fourth use of the trumpets, and may denote the spiritual joy had by believers, through the ministration of the Gospel, and ordinances of it on the Lord's day, and other seasons, and particularly at the feast of the Lord's supper, in the view of peace and reconciliation, and atonement made by the sacrifice of Christ: that they may be to you for a memorial before your God; as it were, to put him in mind of the promises he has made, and the blessings he has laid up as a covenant-God for his people: I am the Lord your God; who had a right to appoint such things to be observed by them, and by whom, as their covenant-God, they were laid under obligation to regard them.

Ver. 11. *And it came to pass, on the 20th day of the 2d month, in the 2d year, &c.*] Which was the 20th

¹ Hilchot Cele Hamikdash, c. 3. sect. 4.

of the month Ijar, in the 2d year of the coming of the Israelites out of Egypt; who, as it appears from hence, compared with Exod. xix. 1. had been in the wilderness of Sinai 12 months wanting 10 days; so Jarchi and other Jewish writers^m, with whom Aben Ezra agrees, who says it was near a year: *that the cloud was taken up from off the tabernacle of the testimony*; that part of the tabernacle where the ark of the testimony stood, even the most holy place, over which the cloud was, the token of the divine Presence, and which it covered; but now was taken up from it, and went up higher above it, and was a signal for the motion of the camps of Israel to set forward in their journey towards Canaan's land.

Ver. 12. *And the children of Israel took their journeys out of the wilderness of Sinai, &c.*] Each of their camps removed from thence, and so every one took their journey; *and the cloud rested in the wilderness of Paran*; which was a signal for the camps to rest and pitch their tents; this was after they had gone three days' journey, and were come to Taberah, which, it is probable, was in the wilderness of Paran; otherwise we read of their pitching in the wilderness of Paran, after they had been a month at Kibroth-hattaavah, and seven days at Hazereth, ch. xii. 16. so they went from one wilderness to another; of this wilderness see the note on Gen. xxi. 21.

Ver. 13. *And they first took their journey, according to the commandment of the Lord, &c.*] Which was virtually contained in and signified by the taking up of the cloud, see ch. ix. 18. *by the hand of Moses*; by his means and ministry, who had informed them, that it was the will of God, that when they saw the cloud taken up to set forward in their journey, and they were obedient thereunto.

Ver. 14. *In the first place went the standard of the camp of the children of Judah, &c.*] Which tribe had the honour to go foremost and lead the van, the chief ruler, the Messiah being to come of it, as he did; who is King of Israel, and has gone forth at the head of them, fighting their battles for them: *according to their armies*: having, besides the army of the tribe of Judah, the armies of the tribes of Issachar and Zebulun under his standard: *and over his host was Nahshon the son of Amminadab*; he was captain-general of the army of the tribe of Judah, as Nathaneel was over the host of the tribe of Issachar, ver. 15. and Eliab over the host of the tribe of Zebulun, ver. 16. the same commanders as were fixed at the time of settling the order of their encampment, ch. ii. 3, 5, 7.

Ver. 17. *And the tabernacle was taken down, &c.*] By the Levites, as Aben Ezra, and which appears to be their work, from ch. i. 51. this began to be done by them as soon as the cloud was perceived to move upwards, and the camp of Judah was preparing to march; and after Aaron and his sons had taken the holy vessels out of the holy and most holy place, and had packed up and covered them as directed, ch. iv. 5—15. this was an emblem of the taking down of the Jewish church-state, the abolition of the service of the sanctuary, as well as of the changeable condition of the

Gospel church in the wilderness, which is not always in one and the same place, but is moved from place to place, and that by the ministers of the word, signified by the Levites, who are sent and carry the Gospel here and there: *and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle*; the former, the hangings and veil, and the latter, the boards, pillars, sockets, &c. each of them having waggon for their assistance: these followed immediately after the camp of Judah; next proceeded the standard of Reuben, ver. 18, 19, 20. having under it the tribes of Simeon and Gad, over which respective armies were the same captains as in ch. ii. 10, 12, 14. as Reuben signifies, *behold the son*, and he had the tabernacle borne before him and the holy things behind him, which way soever this camp looked, it had in view what was a type of Christ the son of God, the object of faith, the ark.

Ver. 21. *And the Kohathites set forward, &c.*] After the standard of the camps of Reuben, and between that and the standard of the camp of Ephraim, to which there is an allusion in Psal. lxxx. 2. *bearing the sanctuary*, or the holy things, as Jarchi; the ark, as Aben Ezra; though not that only, which indeed might be eminently called so, it standing in the most holy place, over which were the mercy-seat and cherubim, the residence of the divine Majesty; but all the holy things in the holy place, the candlestick, shew-bread table, and the two altars, the altar of incense in the holy place, and the altar of burnt-offerings in the court; these they bore on their shoulders, and had no waggons allowed for their assistance: *and the other did set up the tabernacle against they came*; that is, the sons of Gershon and Merari, who went before between the standard of Judah and the standard of Reuben, carrying the heavier and more cumbersome parts of the tabernacle; which, when Judah pitched their tents, at the signal of the cloud, they immediately put together, and erected, and got it ready, by such time as the Kohathites came up to them, that so the ark and the other holy things might be at once put into it, and set in their proper places: next followed the standard of the camp of Ephraim, under which were Manasseh and Benjamin, ver. 22, 23, 24. over whom were the same captains, as in ch. ii. 18, 20, 22.

Ver. 25. *And the standard of the camp of the children of Dan set forward, &c.*] Next after that of Ephraim, the last of all: which was the *reeward of all the camps throughout their host*; which brought up the rear, and was fittest for that purpose, being the most numerous, next to that of Judah, which led the van; or, *the gatherer up of all the camps*ⁿ, under which were collected and brought on all that belonged to the other tribes; as all under twenty years of age, which were not taken into the camps, and the women and children, and weak and sickly persons, the mixed multitude, and all stragglers; these were all under the care and charge of this camp, and under the standard of which were Asher and Naphtali, ver. 26, 27. over whom were the same captains as in ch. ii. 25, 27, 29.

Ver. 28. *Thus were the journeyings of the children of*

^m Seder Olam Rabba, c. 9. p. 23. Abarinel, &c.

ⁿ תְּקוּמָתָם לְכָל הַמַּחֲנֵה colligens omnia. castra, Montanus, Drusus;

ref collector omnium castrorum, Fagius, Vatablus; colligens omnia: agmina, Tigurine version, Munster.

Israel, &c.] Or this was the order of them, as Jarchi; in this form and manner they marched, and a most wise, beautiful, and regular order it was; first the standard of Judah, a camp consisting of 186,400 able men fit for war, then followed the Gershonites and Merarites with six waggons carrying the heavier parts of the tabernacle; next to them the standard of the camp of Reuben, having in it 151,450 warlike men; next to them were the Kohathites, bearing the holy things of the sanctuary on their shoulders, who were followed by the standard of the camp of Ephraim, which was formed of 108,100 men fit for military service; and last of all the standard of the camp of Dan, which consisted of 157,600 men, able to bear arms, and which had under their care all that were not able which belonged to the other tribes; an emblem of the church of God in its militant state, walking according to the order of the Gospel, and in all the ordinances of it, which is a lovely sight to behold, Cant. vi. 4. Isa. lviii. 8. Col. ii. 5. thus they marched according to their armies; ranged under their several standards: when they set forward: in their journey through the wilderness; as now, so at all other times, this order was carefully observed by them.

Ver. 29. *And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, &c.*] Some think this Hobab was the same with Jethro, whose father's name was Raguel or Reuel; so Jarchi and Ben Gersom; but rather Raguel or Reuel, and Jethro, seem to be the same, and was Moses's father-in-law, and this Hobab was the son of him, and brother of Zipporah, Moses's wife; and the same relation is designed whether the word is rendered his father-in-law or his wife's brother, so Aben Ezra; as it may be either; if the former, then it may be joined to Raguel, if the latter, then to Hobab: Jethro or Raguel, Moses's father-in-law, came to see him as soon as he came to Horeb, and after some short stay with him returned to Midian, and left this his son Hobab, who remained with Moses unto this time; but now, as Israel was about to remove from the wilderness of Sinai, he shewed a disposition to return to his own country, when Moses addressed him in order to persuade him to continue with them: *we are journeying unto the place of which the Lord said, I will give it you*; that is, the land of Canaan, which God had promised to Abraham, Isaac, and Jacob, and to their posterity: Moses puts himself among the children of Israel as journeying towards Canaan, with an expectation to possess it; for as yet the decree, as Jarchi observes, was not made, or made manifest, that he should not enter it; or he said this, as others think, because he would not discourage the Israelites nor Hobab, who might argue from thence, that if he, by whom God had brought Israel out of Egypt, and had done such wonders by him, should not enter into the good land, how should they? but as yet Moses himself knew not that he should not enter into it; however, he speaks of it as a certain thing, that God had promised to give it to Israel, and it might be depended upon; and now they were just going to set forward in their journey, in order to take possession of it, he treats that Hobab would go with them: *come thou with us, and we will do thee good* by giving him a part of the spoils of their enemies, and a settlement in

the land: *for the Lord hath spoken good concerning Israel*; and he is faithful, who has promised and will perform.

Ver. 30. *And he said unto him, I will not go, &c.*] Which was a very peremptory answer, he seemed determined, and at a point about it for the present, though it is probable he afterwards changed his mind, like the young man in the parable, Matt. xxi. 29. *but I will depart to mine own land, and to my kindred*; which were prevailing motives with him, his native country, his relations, and father's house; to this resolution he came, both because of his substance, and because of his family, as Jarchi.

Ver. 31. *And he said, &c.*] That is, Moses, he replied to Hobab, unwilling to take him at his word and go without him: *leave us not, I pray thee*; or *not now*; as the Targums of Onkelos and Jonathan; at this present time, under our present difficulties, whilst we are in the wilderness; though Jarchi says the particle \aleph signifies beseeching or supplication: *forasmuch as thou knowest how we are to encamp in the wilderness*; that this will be our case, that we shall be obliged, before we get to the promised land, to pitch our tents in the wilderness, in our passage through it; and thou knowest which are the best and most convenient places for that purpose, and therefore must entreat thee to go with us: *and thou mayest be to us instead of eyes*; not to shew the way, as Aben Ezra notes, or guide and direct them in the road through the wilderness; for the cloud by day and the fire by night were of that use to them, as well as when it rested, it directed them when and where to pitch their tents; rather to assist with his advice in difficult matters, when they should be in pressing circumstances: the Targum of Jonathan is, "thou hast been dear unto us, as the apple of our eyes, and therefore we cannot part with thee."

Ver. 32. *And it shall be, if thou go with us, yea, it shall be, &c.*] This repetition is for the confirmation of it, more strongly assuring him of what follows: *that what goodness the Lord shall do unto us, the same will we do unto thee*; signifying that whatsoever they enjoyed in the land of Canaan he should have his share with them: the Targum of Jonathan adds, "in the division of the land;" Jarchi says, when the land was divided, the fatness of Jericho was given to the sons of Jethro, to Jonadab the son of Rechab, see Judg. i. 16. from whence, however, as well as from other places, Judg. iv. 11, 17. 1 Sam. xv. 6. it appears that the posterity of this man had a settlement in the land of Canaan, and from his silence it may be thought that he was prevailed upon to go along with Moses; or if he departed into his own country, as he said he would, he returned again; at least some of his children did.

Ver. 33. *And they departed from the mount of the Lord three days' journey, &c.*] From Mount Sinai, so called, because the Lord descended upon it, and gave the law from it; so the Targums of Onkelos and Jonathan, "from the mount on which the glory of the Lord" (or of his Shechinah or divine Majesty) was revealed." This they left, after they had been near twelve months about it, and travelled three days' journey from it before the cloud rested, so as to abide, otherwise is stopped no doubt to give them time to eat their food,

and take sleep and rest. The Targum of Jonathan expressly says, they went 36 miles on that day; but, according to Bunting*, Taberah or Kibroth-hattaavah, to which the children of Israel first came, and where they abode a month, was but eight miles from Sinai; wherefore the three-days' journey were not successively one after another, but the first day's journey was to Taberah, where they continued a month; the second day's journey was to Hazeroth, where they stayed seven days; and the third day's journey was to the wilderness of Paran, and there the cloud rested, ver. 12. and there was their resting-place, for there they continued long, from whence the spies were sent to the good land, and whither they returned after forty days, ch. xiii.: *and the ark of the covenant of the Lord went before them in the three-days' journey, to search out a resting-place for them; the ark being carried by the Kohathites, must proceed in the middle of the camps, after the camps of Judah and Reuben, and before the camps of Ephraim and Dan, according to the order of the marches of the children of Israel, ver. 21. wherefore Aben Ezra thinks, that this three-days' journey was different from all their other journeys; and that in this the ark went before them, which in other journeys was carried in the midst of them; yet others think it may be said to go before, though in the middle; just as a general of an army may be said to go before, and lead his army, though he is not directly in the front of it; so the cloud being always over the ark, directing the march, it may be said to go before and point out a convenient place to rest in; for searching can't be properly ascribed to the ark, nor even to the Lord himself, and can only signify pointing out or discovering a proper place to take up their abode in: this ark of the covenant, so called because the covenant or law was laid up in it, was a type of Christ the end of the law for righteousness, and who is the forerunner of his people, is gone before them to prepare a place for them; and the three-days' journey may have respect to his resurrection from the dead on the third day for their justification, which is the foundation of their rest, peace, and joy.*

Ver. 34. *And the cloud of the Lord was upon them by day, &c.*] Not only upon the tabernacle, and upon the ark particularly, but it spread itself in journeying over the whole body of the people, and therefore said to be a covering to them from the heat of the sun, Psal. cv. 39. as well as it was a guide unto them, and a token of the divine Presence with them, see Isa. iv. 5: *when they went out of the camp; or out of the place of their encampment, when they removed from Sinai; and it appears from hence that it was in the day-time.*

Ver. 35. *And it came to pass, when the ark set forward, &c.*] Carried by the Kohathites, ver. 21. *that Moses said; in prayer, as both the Targums of Jonathan and Jerusalem express it; and it was a prayer of faith, and prophetic of what would be done, and might serve greatly to encourage and animate the children of Israel in their journeys; for the following prayer was put up not only at this time, but at all times when the ark set forward; and so Ben Gersom says, it was the custom of Moses, at whatsoever time the ark was moved, to*

pray as follows: *rise up, Lord, and let thine enemies be scattered; the Jerusalem Targum is, "rise up now, O Word of the Lord;" and the Targum of Jonathan, "be revealed now, O Word of the Lord;" the essential Word of God, the Messiah, to whom these words may be applied; either to his incarnation and manifestation in the flesh, his end in which was to destroy all his and his people's enemies, particularly the devil and his works, Heb. ii. 14, 15. 1 John iii. 8. or to his resurrection from the dead, these words standing at the head of a prophecy of his ascension to heaven, which supposes his resurrection from the dead, Psal. lxxviii. 1, 18. at the death of Christ all the spiritual enemies of his people were defeated, scattered, confounded, and conquered; Satan and his principalities were spoiled, sin was made an end of, death was abolished, and the world overcome; at his resurrection the keepers of the sepulchre fled; and after his ascension wrath came upon the Jewish nation, those enemies of his, that would not have him to rule over them, and they were scattered about on the face of the whole earth, as they are to this day: *and let them that hate thee flee before thee; the same petition expressed in different words, but to the same sense; enemies, and those that hate the Lord, are the same, as their defeat, confusion, and destruction, are signified by their flight and dispersion; and it may be observed, that those who were the enemies and haters of Israel were reckoned the enemies and haters of God himself; as the enemies of Christ's people, and those that hate them, are accounted Christ's enemies, and such that hate him. Perhaps Moses may have a special respect to the Canaanites, whose land was promised unto Israel, and they were going to dispossess them of it, in order to inherit it, and Moses might expect it would be quickly done, at the end of these three days; which brought them to the wilderness of Paran, so near the good land that they sent from thence spies into it, and in all probability they would have then entered the possession of it, had it not been for their complaints and murmurs, and the ill report brought on the good land, on which account they were stopped 38 years in the wilderness.**

Ver. 36. *And when it passed, &c.*] The ark, and the cloud over it: *he said; Moses stood and prayed, as before, according to the above Targums, in the following manner: return, O Lord, unto the many thousands of Israel; who were six hundred thousand footmen, besides women and children, ch. xii. 21. the import of this petition is, that upon the resting of the ark God would take up his abode with them, grant them his presence, and manifest his love, grace, mercy, and goodness unto them; or, as it may be rendered, that he would return the many thousands of Israel; that is, to the land which he had sworn to their fathers, as Ben Gersom interprets it; and who observes that the word return is used, because of the holy fathers who dwelt in the land of Israel; or else, as the same writer further observes, the sense of the petition is, that it might be the will of God to turn the thousands of Israel into myriads, or increase and multiply them ten times more than they were; and so the Targum of Jerusalem is, "bless the myriads, and multiply the thousands of*

“ the children of Israel.” Perhaps Moses, under a spirit of prophecy, might have a further view, even to the conversion of the Jews in the latter day, when they

shall return and seek the true Messiah, and be turned to him, and when all Israel shall be saved.

C H A P. XI.

THIS chapter informs us of the complaints of the people of Israel, which brought the fire of the Lord upon them, and consumed many of them; and which, at the intercession of Moses, was quenched, and the place from thence called Taberah, ver. 1, 2, 3. and of the lusting of the mixed multitude after flesh, to increase which, they called to mind their food in Egypt; and to shew their folly and ingratitude in so doing, the manna is described, ver. 4—9. and of the uneasiness of Moses, and his complaints of the heavy burden of the people upon him, ver. 10—15. and to make him easy, it is promised, that seventy of the elders of Israel should partake of his spirit, and assist in bearing the burden, ver. 16, 17. and that the people should have flesh to serve them a whole month, ver. 18—20. at which last Moses expressed some degree of unbelief, ver. 21—23. however God fulfilled his promise with respect to both. Some of the spirit of Moses was taken and given to seventy elders, who prophesied, and two men are particularly taken notice of, who did so, ver. 24—30. quails in great numbers were brought by a wind to the people; but whilst they were eating them wrath came upon them, and they were smitten with a plague, whence the place was called Kibroth-hattaavah, ver. 31—34. and from thence they removed to Hazeroth, ver. 35.

Ver. 1. *And when the people complained, &c.*] Or *were as complainers*^p; not merely like to such, but were truly and really complainers, the *צ*, *caph*, here being not a note of similitude, but of truth and reality, as in Hos. v. 10. This Hebraism is frequent in the New Testament, Matt. xiv. 5. John i. 14. Phil. ii. 7. What they complained of is not said, it being that for which there was no foundation; it is generally supposed to be of their journey; but if they were come but eight miles, as observed on ch. x. 33. they could not be very weary; and especially as they were marching towards the land of Canaan, it might be thought they would be fond and eager of their journey. Some think it was for want of flesh, being weary of manna, and that this was only the beginning of their complaints on that head, which opened more afterwards; but if that is the case, one would think that the fire, which consumed many of them, would have put a stop to that. Jarchi says, the word signifies taking an occasion, and that the sense is, that these men sought an occasion how to separate from the Lord; they wanted to return to Egypt again, that was what they were meditating and contriving; so the Targum of Jonathan, “ and the ungodly of the people were in distress, and intended “ and meditated evil before the Lord.” *it displeased the Lord*: a murmuring complaining spirit is always

displeasing to him, when a thankful heart for mercies received is an acceptable sacrifice; murmurers and complainers God will judge at the great day, Jude, ver. 14, 15, 16. *and the Lord heard it*: though it was an inward secret complaint, or an evil scheme formed in their minds; at most but a muttering, and what Moses had not heard, or had any knowledge of; but God, that knows the secrets of all hearts, and every word in the tongue before it is well formed or pronounced, he heard what they complained of, and what they whispered and muttered to one another about: *and the fire of the Lord burnt among them*; from the pillar of fire, or from heaven, such as destroyed Nadab and Abihu, the 250 men that had censers in Korah's company, and the captains of fifties that came to take Elijah; and might be lightning from heaven, or a burning wind sent by the Lord, such as is frequent in the eastern countries. Thevenot^q speaks of one in 1658, which destroyed at once 20,000 men: *and consumed them that were in the uttermost parts of the camp*: who very likely were the principal aggressors; or it began to arouse and terrify the body of the people, and bring them to repentance, who might fear it would proceed and go through the whole camp, the hinder part or rereward of which was the camp of Dan; and so the Targum of Jonathan.

Ver. 2. *And the people cried unto Moses, &c.*] And entreated him to pray for them, being frightened at the fire which consumed many of them, lest it should spread and become general among them: *and when Moses prayed unto the Lord*; as he did, in which he was a type of Christ, the mediator between God and man, the advocate of his people, an intercessor for transgressors: *the fire was quenched*: it stopped and proceeded no further; as through Christ's mediation God is pacified with his people for all that they have done, and his wrath, and all the effects of it, are turned away from them, and entirely cease with respect to them; or it *sunk down*^r into its place, as the Targum of Jonathan, as if it rose out of the earth. This may serve to confirm the notion of its being a burning wind, to which the idea of sinking down and subsiding well agrees.

Ver. 3. *And he called the name of the place Taberah, &c.*] That is, *burning*: Moses called it so; or it may be rendered impersonally, *it was called*^s so in after-times by the people: *because the fire of the Lord burnt among them*; to perpetuate the memory of this kind of punishment for their sins, that it might be a terror and warning to others; and this history is indeed recorded for our caution in these last days, that we murmur not as these Israelites did, and were destroyed of the destroyer, 1 Cor. x. 10, 11.

^p כמתאננין ut conquerentur injuste, Montanus, Fagius, Vatablus; ut qui va'a moliantur, Drusius.

^q Travels, par. 1. l. 2. c. 34.

^r חשקע sunk down, so Ainsworth: compressus est, Junius & Tremellius, P scator, Drusius; resedit, Tigurine version.

^s ויקרא & vocatum est, Tigurine version, Fagius, Piscator.

Ver. 4. *And the mixed multitude that was among them fell a lusting, &c.*] These came out of Egypt with them, Exod. xii. 38. having either contracted affinity with them, or such intimacy of conversation, that they could not part, or being proselyted to the Jewish religion, at least in pretence; these were not only Egyptians, but a mixture of divers people, who having heard or seen the wonderful things done for Israel, joined them in hopes of sharing the blessings of divine goodness with them; so the Targum of Jonathan calls them proselytes, that were gathered among them: these *lusted a lusting*¹, as the words may be rendered; not after women, as some Jewish writers² think, even after such that were near akin to them, with whom they were forbidden to marry, and therefore desired to have those laws dissolved; but they lusted after eating flesh taken in a proper sense, as the latter part of the verse and the whole context shew: *and the children of Israel also wept again*; they lusted after flesh likewise, following the example of the mixed multitude; thus evil communication corrupts good manners, and a little leaven leavens the whole lump; wicked men prove great snares to, and do much mischief among good men, when they get into their societies: and because the Israelites could not have what they would to gratify their lusts, they wept as children do, when they can't have what they are desirous of; and they wept *again*, for it seems they had wept before, either when they complained, ver. 1. or at Rephidim, where they wanted water, as here flesh, or before that when they wanted bread, Exod. xvi. and xvii: *and said, who shall give us flesh to eat?* shall Moses, or even the Lord himself? from lusting they fell to unbelief and distrust of the power and providence of God; for so the Psalmist interprets this saying of theirs, Psal. lxxviii. 19, 20.

Ver. 5. *We remember the fish which we did eat in Egypt freely, &c.*] Fish was food the Egyptians much lived upon; for though Herodotus says the priests might not taste of fish, the common people ate much; yea, he himself says, that some lived upon nothing else but fish gutted and dried in the sun; and he observes, that the kings of Egypt had a great revenue from hence³; the river Nile, as Diodorus Siculus⁴ says, abounded with all kind of fish, and with an incredible number, so that there was a plenty of them, and to be bought cheap; and so Aben Ezra and Ben Gersom interpret the word *freely*, of a small price, as if they had them for nothing almost; but surely they forgot how dear they paid for their fish, by their hard toil, labour, and service. Now this, with what follows, they call to mind, to increase their lust, and aggravate their present condition and circumstances: *the cucumbers, and the melons, and the leeks, and the onions, and the garlic*; in the Hebrew language, the word for *cucumbers* has the signification of hardness, because they are hard of digestion. In the Talmud⁵ they are so called, because

they are as hurtful to the body as swords; though it is said in the same, that Antoninus always had them at his table; and Suetonius⁶ and Pliny⁷ say, that they were in great esteem with the emperors Augustus and Tiberius; though some think what they call cucumbers were melons. We are told⁸, that the Egyptian cucumbers are very different from our European ones, which in the eastern countries serve only to feed hogs with, and not men; but the Egyptian cucumber, called *chate*, differs from the common one in bigness, colour, and softness; and not only its leaves, but its fruit, are different from ours, being sweeter to the taste, and of more easy digestion, and reckoned to be very wholesome to the bodies of men: and so their *melons* are different from ours, which they call *abdellavi*, to distinguish them from others called *chajar*, which are of little use for food, and not pleasant, and more insipid, and of a softer pulp⁹: as for the *leeks, onions, and garlic*, that these were commonly and in great plenty ate of by the Egyptians appears from the vast sums of money spent upon the men that worked in building one of the pyramids, in radishes, onions, and garlic only, which Herodotus⁴, Diodorus Siculus⁴, and Pliny⁷ make mention of. Indeed, in after-times these were worshipped as gods, and not suffered to be eaten, as Pliny⁷ and Juvenal¹⁰ inform us; but there is little reason to believe that this kind of idolatry obtained so early as the time of Israel's being in Egypt; though some have thought that these were cheaper because of that, and so the Israelites could more easily come at them; but if that had been the case, it is more reasonable to believe that the Egyptians would not have allowed them to have eat of them at all: however, these are still in great plenty, and much used in Egypt to this day, as Vansleb¹¹ relates, who says, for desserts they have fruits, as onions, dried dates, rotten olives, melons, or cucumbers, or pompions, or such-like fruits as are in season: thus carnal men prefer their sensual lusts and pleasures, and self-righteous men their righteousness, to Christ, the heavenly manna, his grace and righteousness.

Ver. 6. *But now our soul is dried away, &c.*] Meaning their bodies, which, for want of flesh-food, they pretended had no moisture in them, or they were half-starved, and in wasting and consuming circumstances: there is *nothing at all besides this manna before our eyes*; which in itself was a truth and matter of fact; they had nothing to look to, and live upon but the manna, and that was enough, and with which, no doubt, many of them were contented, and satisfied and thankful for it, though the greater part were not; and therefore this, though a truth, was foolishly and wickedly spoken, being said in disdain and contempt of the manna: so Christ, the heavenly manna, the antitype of this, of which see the notes on Exod. xvi. is indeed the only food that is set before us in the Gospel

¹ חָמַדוּ חֲמָדוֹן concupiverunt concupiscentiam, Pagninus, Montanus, Drusius.

² Bemidbar Rabba, sect. 15. fol. 219. 1.

³ Euterpe, sive, l. 9. c. 37, 92, 149.

⁴ Bibliothec. l. 1. p. 32.

⁵ T. Bab. Avodah Zarah, fol. 11. 1.

⁶ In Vit. August. c. 77.

⁷ Nat. Hist. l. 19. c. 5.

⁸ Alpinus de Plant. Egypt. l. 1. p. 114. apud Scheuchzer. Physic. Sacr. vol. 3. p. 369.

⁹ Alpinus ib.

¹⁰ Ut supra, c. 125.

¹¹ Ut supra, p. 58.

¹² Nat. Hist. l. 36. c. 19.

¹³ Ib. l. 19. c. 6.

¹⁴ Porrum & carpe nefas violare, &c. Satyr. 13.

¹⁵ Relation of a Voyage to Egypt, p. 186.

to feed and live upon; nor is there any thing at all besides him, nor do true believers in him desire any other, but pray that evermore this bread may be given them; but carnal men and carnal professors slight the Gospel feast, of which Christ is the sum and substance; and at least would have something besides him, something along with him, something of their own in justification for him, or to give them a right unto him, or to trust in along with him; they cannot bear to have nothing at all but Christ; or that he, and he alone, should be exalted, and be all in all, as he is justification and salvation, and in the Gospel provision, in which nothing is set before us but him.

Ver. 7. *And the manna was as coriander-seed, &c.*] Not in colour, for that is black or darkish, whereas the manna was white, as is generally observed; of which see more in the note on Exod. xvi. 31. however it might be like the coriander, because of its form and figure, being round, and because of its quantity, being small, Exod. xvi. 14. Some think the mustard-seed is meant, as Aben Ezra observes, which is the least of all seeds; it seems that the manna fell in small round grains, like to such seed. This, with what follows, is observed, to expose the folly and ingratitude of the Israelites, that having such bread from heaven, angels' food, that they should slight it, and hanker after other food: *and the colour thereof as the colour of bdellium*; not an aromatic gum, which Pliny^k speaks of, which is clear as wax, for that is black or blackish, and not white as the manna; besides, this should be read, not *bdellium*, but *bdeloah*, and is a precious stone, and, according to Bochart, the pearl; so Ben Melech observes, that it is a precious stone; some say the diamond, and others a round white stone, which they bore and join stones together, and make a chain of, he doubtless means a pearl necklace; though Jarchi says it is the crystal, and so the Jewish writers commonly; see the note on Gen. ii. 12. hence it appears the manna was very pleasant to look at, being of a round form, and of a pearl or crystal colour.

Ver. 8. *And the people went about and gathered it, &c.*] Went about the camp on all sides, where it fell in plenty; this they did every morning, and this was all the trouble they were at; they had it for gathering, without any expense to them: *and ground it in mills*: in hand-mills, as Aben Ezra; for though it melted through the heat of the sun, and became a liquid, yet, when gathered in the morning, it was hard like grains of corn, or other seeds, and required to be ground in mills: *or beat it in a mortar*; with a pestle, as spices are beaten and bruised: *and baked it in pans*; or rather boiled it in a pot, as the Targums of Jonathan and Jerusalem, since it follows: *and made cakes of it*; which were baked on the hearth; all which may denote the sufferings of Christ, who was beaten, and bruised, and broken, that he might become fit food for faith, Isa. liiii. 4, 5, 10: *and the taste of it was as the taste of fresh oil*; which is very grateful and pleasant, as well as very fattening and nourishing; so that the Israelites had no reason to complain of their being dried away

by continual eating of it; see the note on Exod. xvi. 31.

Ver. 9. *And when the dew fell upon the camp in the night, &c.*] As it usually, and even constantly did: *the manna fell upon it*; as constantly, and had thereby a clean place to fall on; and then another dew fell upon that, which kept it the cleaner still, and from any vermin creeping upon it; see Exod. xvi. 14. so careful was the Lord of this their provision, and so constantly every morning were they supplied with it: and which fell in the night when they were asleep, and at rest, and without any labour of theirs; and was ready prepared to their hands when they arose, and had nothing to do but gather it; and yet were so ungrateful as to make light of it, and despise it.

Ver. 10. *Then Moses heard the people weep throughout their families, &c.*] So general was their lusting after flesh, and their discontent for want of it; and so great their distress and uneasiness about it, that they wept and cried for it, and so loud and clamorous, that Moses heard the noise and outcry they made: *every man in the door of his tent*; openly and publicly, were not ashamed of their evil and unbecoming behaviour, and in order to excite and encourage the like temper and disposition in others; though it may have respect, as some have observed, to the door of the tent of Moses, about which they gathered and mutinied; and which better accounts for his hearing the general cry they made; and so in an ancient writing of the Jews it is said^l, they were waiting for Moses until he came out at the door of the school; and they were sitting and murmuring: *and the anger of the Lord was kindled greatly*; because of their ingratitude to him, their contempt of the manna he had provided for them, and their hankering after their poor fare in Egypt, and for which they had endured so much hardship and ill usage, and for the noise and clamour they now made: *Moses also was displeased*; with the people on the same account, and with the Lord also for laying and continuing so great a burden upon him, as the care of this people, which appears by what follows.

Ver. 11. *And Moses said unto the Lord, wherefore hast thou afflicted thy servant? &c.*] Or *done evil*^m to him, that which was distressing to him, and gave him trouble; namely, setting him at the head of the people of Israel, and laying the government of them on his shoulders; which surely was doing him honour, though that is not to be expected without care and trouble; Moses does not seem to be in a good frame of spirit throughout the whole of this discourse with the Lord: the best of men are not always alike in their frames, and sometimes act contrary to that for which they are the most eminent, as Moses was for his meekness and humility: *and wherefore have I not found favour in thy sight*; he had found much favour in the sight of God, to have so many wonderful things done by him in Egypt, to be the instrument of the deliverance of Israel from thence, to be the leader of them through the Red sea, to be taken up to the mount with God, and receive the law from him to give

^k L. 19. c. 9.

^l Siphri apud Yalkut in loc.

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^m הרעת malefecisti, Pagninus, Montanus, Drusius.

to that people; but the favour he complains of that was denied him, is, his not being excused, when he desired it, from taking on him the office he was called unto, of being the deliverer and ruler of the people, Exod. iv. 10, 11, 12, 13. *that thou layest the burden of all this people upon me?* with respect to matters heavier and more difficult; for as to lighter and lesser things, he was assisted and relieved by the officers placed over the several divisions of the people at the advice of Jethro, Exod. xviii. government is a burdensome thing, and especially when a people are prone to mutiny and rebellion, as the people of Israel were.

Ver. 12. *Have I conceived all this people? have I begotten them? &c.*] Conceived them as a mother, or begotten them as a father? am I a parent of either sort to them, in a literal sense, that I should have the like care of them as parents of their children? but though this was not the case, yet, in a civil and political sense, he was their parent, as every king and governor of a country is, or should be, the father of it, and should have a paternal affection for his subjects, and a tender care of them, and a hearty concern for their good and welfare: this, in a spiritual sense, may denote the weakness of the law of Moses, as Ainsworth observes, which has no concern in the regeneration of the spiritual Israel of God; who are born not of blood, nor of the will of men, nor of the will of the flesh, but of God; he only does and can regenerate men by his spirit and grace; and though ministers of the word are instruments, yet it is not through the law, but through the Gospel that they beget souls to Christ, even by the word of truth, the Gospel of salvation, by that word which lives and abides for ever; it is not through the doctrine of the law, but through the doctrine of faith, that the spirit, as a spirit of regeneration and sanctification, is received; faith, hope, and love, and every other grace, come the same way; see 1 Cor. iv. 15. 1 Pet. i. 23. Jam. i. 18. Gal. iii. 2. *that thou shouldst say unto me; as in Exod. xxxii. 34. go, lead the people unto the place, &c.* which words, Jarchi thinks, are here referred to: *carry them in thy bosom as a nursing father beareth the sucking child, unto the land which thou swearst to their fathers?* the land of Canaan: kings should be nursing-fathers; civil governors should rule with gentleness and mildness; such are most beloved, and most cheerfully obeyed by their people: the Targums of Jonathan and Jerusalem interpret the word for *nursing father, by pedagogue*, which is the same word the apostle uses of the law, Gal. iii. 24. that indeed was a severe schoolmaster, that menaced, whipped, and scourged for every fault, and not a tender nursing father; there is not one kind tender word in the law; it accuses of sin, pronounces guilty of it, curses and condemns for it; but the Gospel ministry, and ministers of it, use men gently; the apostles of Christ were gentle, as a nurse cherisheth her children, 1 Thess. ii. 7. S. fed men as they were able to bear it; and when they delivered out their charges, it was in a kind manner, and even their reproofs were in love; and especially Christ himself was so, by whose meekness and gentleness the Apostle Paul beseeches men, 2 Cor.

x. 1. who gathers the lambs in his arms, carries them in his bosom, and gently leads those that are with young; and supplies them with food, and brings them all safely to Canaan's land, the heavenly glory, where the law and the deeds of it will never bring men, Isa. xl. 11.

Ver. 13. *Whence should I have flesh to give unto all this people? &c.*] This seems to countenance the Israelites in their lusting after flesh, as if it was no evil in them, and as if it was but right they should have what they desired, though it was out of his power to give it them: *for they weep unto me, saying, give us flesh, that we may eat;* he seems to pity them, whereas he ought to have reproved them for their murmurings and ingratitude, and put them in mind of the manna which was provided for them every day, and with which they ought to have been content.

Ver. 14. *I am not able to bear all this people alone, &c.*] The burden of government of them, to take care of them and provide sustenance for them; but he was not alone, for, not to take notice of the rulers and officers in the several divisions of the people that assisted and eased him in lighter matters, advised to by Jethro, the Lord himself was with him in all matters of moment and difficulty; to whom he could apply at any time for advice, and who had promised to supply and did supply the people with suitable and proper provisions every day: *because it is too heavy for me;* to answer the requests, redress the grievances, and supply the necessities of this people.

Ver. 15. *And if thou deal thus with me, &c.*] Let the whole weight of government lie upon me, and leave me alone to bear it: *kill me, I pray thee, out of hand;* take me out of the world at once, or *kill me now, in killing;* dispatch me immediately, and make a thorough end of me directly: *If I have found favour in thy sight;* if thou hast any love for me, or art willing to shew me a kindness, to remove me by death, I shall take as one: *and let me not see my wretchedness;* or live to be the unhappy man I shall be; pressed with such a weight of government, affected and afflicted with the wants of a people I cannot relieve, or seeing them bore down with judgments and punishments inflicted on them for their sins and transgressions I am not able to prevail upon them to abstain from: so the Targum of Jerusalem, "that I may not see their evil, who are thy people;" so Abendana, and in the margin of some Hebrew copies, it is read, "this is one of the eighteen words, the correction of the scribes;" who, instead of *my wretchedness* or evil, corrected it, *their wretchedness* or evil; but Aben Ezra says there is no need of this correction.

Ver. 16. *And the Lord said unto Moses, &c.*] Without making any reflection upon him, or upbraiding him with his unbecoming speeches to him, but in a kind and tender manner directs for his assistance and ease: *gather unto me 70 men of the elders of Israel;* out from among them, such as were not only men in years, but men of gravity, prudence, and wisdom; *elders* there were among the people in Egypt, Exod. iii. 16, 18. and it was from among such as those the 70 men were to be taken; we read of 70 elders before this time, that

א הרה נא הרה נא הרה נא occide me nunc occidendo, Drusius ; occide me jam, occide, Junius & Tremellius, Piscator.

went up to the mount with Moses, Exod. xxiv. 1, 9. but they are supposed only to be selected for that purpose at that time, and did not continue as a separate body, or in any office: according to this number 70, the great sanhedrim, or court of judicature that sat at Jerusalem in after-times, consisted of 70 persons, with a prince or president at the head of them, as Moses was at the head of those: and so our Lord, besides his 12 apostles, sent out 70 disciples to be assisting in his work and service, Luke x. 1. *whom thou knowest to be elders of the people*; either in age, or in some sort of office and authority among them, or, however, to be good and just men, and had a considerable share of knowledge, understanding, and wisdom: *and officers over them*; such as Jethro advised to constitute, Exod. xviii. and it is not improbable that these 70 were chosen out of them: *and bring them unto the tabernacle of the congregation, that they may stand there with thee*; and be seen by all the people what honour was done them, what authority was conferred upon them, and what gifts were bestowed on them, qualifying them for their office, in which they were to be treated with respect by them.

Ver. 17. *And I will come down and talk with thee there, &c.*] Descend from heaven, by some visible token of his power and presence, and in a friendly manner converse with him face to face; which was an instance of great condescension and grace, and especially when Moses had shewed a very froward and peevish spirit; yet all is overlooked, and the Lord vouchsafes the most intimate communion with him, and does him honour before the people: *and I will take of the spirit which is upon thee*; the spirit of government, and the spirit of prophecy, the gifts of the spirit qualifying for these things, of which Moses had a large measure: *and will put it upon them*; that is, gifts of the same kind with his; not that his gifts were diminished, or that properly speaking any thing was taken from Moses and given to the 70 elders; but from the same fountain and fulness of the spirit Moses partook of, they were furnished with like gifts and qualifications, he having not at all the less for what was communicated to them; see 1 Cor. xii. 4—11. 2 Kings ii. 9, 15. several of the Jewish writers, and particularly Jarchi, illustrate it by the lamp in the golden candlestick in the sanctuary, which was always burning, and at which all the rest were lighted, without any diminution of its light at all: *and they shall bear the burden of the people with thee, that thou bear it not thyself alone*; assist in the government of them, take part in all weighty and difficult matters, hear the complaints of the people, and bear a share of the blame and reproach they at any time should cast upon their rulers.

Ver. 18. *And say thou unto the people, &c.*] For what follows respects them, as what goes before regarded himself: *sanctify yourselves against to-morrow*; or prepare yourselves, as the Targums of Onkelos and Jonathan, either to receive mercies, or to meet the Lord in the way of his judgments; so Jarchi interprets it, “prepare for punishments,” for what is said should be, and what they had, was

not as a blessing, but in a way of punishment: *and ye shall eat flesh*; which they lusted after, wept for, and could not be easy without: *for ye have wept in the ears of the Lord*; complaining of him, and which he has taken notice of: *saying, who shall give us flesh to eat?* for though they so earnestly desired it, they despaired of it, and even called in question the power of God to give it: *for it was well with us in Egypt*; where they had their flesh-pots, as well as their cucumbers, melons, leeks, onions, and garlic, Exod. xvi. 3. but they forgot how ill it went with them by reason of their hard bondage, when their lives were made bitter by it, notwithstanding their flesh-pots, and of which there is not much reason to believe any great share came to them: like to them were their posterity in after-times, Jer. xlv. 17, 18. therefore *the Lord will give you flesh*; to shew his power: *and ye shall eat*; to your shame and confusion, not for pleasure or profit.

Ver. 19. *Ye shall not eat one day, &c.*] Only, as in Exod. xvi. 12 *nor two days, nor five days, neither ten days, nor twenty days*; but even 30 days, a whole month, as in the following verse.

Ver. 20. *But even a whole month, &c.*] So long the Israelites continued at Taberah or Kibroth-hattaavah, as the Jews^a conclude from this clause: *until it come out at your nostrils*; being vomited up, through a nausea of it, the stomach being overfilled and glutted with it, in which case, it will make its way through the nostrils, as well as out of the mouth: *and it be loathsome unto you*; being surfeited with it; or it shall be for dispersion^b, scattered about from the mouth and nostrils: *because that ye have despised the Lord which is among you*; who dwelt in the tabernacle that was in the midst of them, whom they despised by treating the manna with contempt he so plentifully spread about their camp, and by distrusting his power to give them flesh, and by murmuring and complaining against him on the account of their having none: the Targums of Onkelos and Jonathan are, “because ye have loathed the Word of the Lord, whose Shechinah (or the glory of whose Shechinah, as Jonathan) dwelleth among you;” the essential Word, and who was figured by the manna they tasted and despised: *and have wept before him*; complaining of him, and murmuring against him: *saying, why came we forth out of Egypt*; suggesting it would have been better for them if they had stayed there; thus reflecting on the wisdom, power, and goodness of God, displayed in the deliverance of them, and for which they had the utmost reason to be thankful.

Ver. 21. *And Moses said, &c.*] By way of objection to what God had promised, distrusting his power to perform: *the people amongst whom I am*; among whom he dwelt, of whom he was a part, and over whom he was a ruler: *are 600,000 footmen*: that were able to travel on foot, and were fit for war: this was the number of them when they came out of Egypt, Exod. xii. 37. they amounted in their last numbering to 3,550 more, which lesser number is here omitted, as Aben Ezra and Jarchi observe, and only the round

^a Seder Olam Rabba, c. 8. p. 24.

^b פִּרְסוּיָהּ in dispersionem, Munster, Fagius, Montanus: so R. Joseph Kimchi, apud Kimchi Sep. et Shorash. ad 777 et Aben dana.

stuff when he was about to be chosen king, so did they, or something like it: the Targum of Jonathan is express for it, which adds, because they hid themselves to flee from government; but the spirit of God found them out, and filled them with his gifts, and constrained them to prophesy, whereby they were discovered: *and they prophesied in the camp*: perhaps in a private manner, it may be in their own houses; which, how it came to be known is after related: what they prophesied of cannot be said; according to the Targums of Jonathan and Jerusalem, and other Jewish writers, they prophesied of the quails, and of the death of Moses, and the succession of Joshua, of Gog and Magog, and their armies, and of their destruction by the Messiah, and of the resurrection of the dead; but these are things not to be depended on.

Ver. 27. *And there ran a young man, &c.*] From the camp to the tabernacle, who had heard Eldad and Medad prophesy; which he thought was not right, being done without the knowledge and approbation of Moses, and in a private tent in the tabernacle, not among the elders, but the common people: who this young man was is not material to know; some of the Rabbins, as Jarchi says, affirm he was Gershon the son of Moses; whoever he was, no doubt, it was with a good design, consulting the glory of God and the honour of Moses, and therefore in great haste ran to him with the information: *and told Moses, and said, Eldad and Medad do prophesy in the camp*; who seem by this, to be persons well known, and of some note and figure; since not only the young man could call them by their names, but there needed no other description of them to Moses and those with him.

Ver. 28. *And Joshua the son of Nun, the servant of Moses, &c.*] That waited upon him, and ministered to him, and executed his orders, especially in civil things, and was to be his successor: one of his *young men*; not that Joshua was a young man in age, for he must be now between 50 and 60 years of age, see the note on Exod. xxxiii. 11. nor does the word necessarily suppose that those men were young among whom Joshua was; but choice excellent persons, the principal servants of Moses, at the head of whom Joshua was being his prime minister: the Targum of Onkelos and the Syriac version render it, *from his youth*, joining it with the word *servant*, as if he was the servant of Moses from his youth, or ever since he was a young man; but Moses had not been out of Midian but about two years, where he had kept his father's sheep; however, he *answered and said, my lord Moses, forbid them*: prophesying, restrain them from it, suffer them not to go on in it; he would have him exert his authority as the chief magistrate, which he thought was affected by their prophesying without his knowledge and consent; and because a word from the root here used signifies a prison, some here interpret it, "put them in prison," which is a sense Jarchi mentions; but it can hardly be thought that Joshua meant that such rigorous measures should be taken, only that they should be rebuked for what they had done, and be charged for the future to be silent.

Ver. 29. *Moses said unto him, enviest thou for my*

sake? &c.] Lest his authority should be weakened, and his honour lessened, because they began not to prophesy in his presence, and at the tabernacle, and among the rest of the elders, and so seemed not to have received of the spirit that was upon him, and to be independent of him: *would God that all the Lord's people were prophets*; this is not to be understood in the most absolute sense, as if Moses wished that every individual person among the people of Israel were prophets, as the word may signify a set and order of men, and an office in the church or state, as ministers of the word extraordinary or ordinary; for then there would be none to prophesy to, or to teach and instruct; and so likewise not rulers, or helps and assistants in government, for then there would be none to be governed; but it is to be taken comparatively, and is designed to shew how far Moses was from an envious spirit at the gifts of others, that he could wish, if it was the will of God, and consistent with the order of things, that every man had as great or greater gifts than he had, qualifying them for public service and usefulness; such was the modesty and meekness of Moses: there is a sense indeed, in which all the Lord's people, all good men, are and should be prophets, and for which by the grace of the spirit of God they are qualified; and should act as such, by praying and singing praises, which are sometimes meant by prophesying, and by spiritual conferences in private with one another, building up each other on their most holy faith, and by teaching and instructing all under their care in their families: *and that the Lord would put his spirit upon them*: the gifts of it, which are necessary to fit men for public service in church or state, or for private usefulness, 1 Cor. xii. 7.

Ver. 30. *And Moses got him into the camp, &c.*] From the door of the tabernacle, where he had been settling the elders in their office, and now betook himself to the camp of Israel, perhaps to look more particularly into the affair of Eldad and Medad, and settle that, and put them among the elders; for they were of them that were written, whose names were put down for elders in the paper Moses had written for that purpose, and in the summons that were given; or more generally to do public business, to exercise rule and government, with this new assistance granted him, as follows: *he and the elders of Israel*; he went in company with them, to impart to them the honour and glory they were to share with him in the government, as Aben Ezra observes; or they went together, to observe what would be done for the people, according to the promise of the Lord, to give them flesh; who had made good his word to Moses, by taking of his spirit and putting it on seventy men for his assistance; the other remained to be done, and was done as follows.

Ver. 31. *And there went forth a wind from the Lord, &c.*] Both an east wind and a south wind, according to Psal. lxxviii. 26. either first one wind, and then another; one to bring the quails, or whatever are meant, to a certain point, and then the other to bring them to the camp of Israel; or a south-east wind, as the Jewish writers interpret it: however, it was not

* Vid. T. Bab. Saahedrin, fol. 17. 1. Abendana in Miclol Yophi in loc.

a common wind, but what was immediately raised by the Lord for the following purpose: *and brought quails from the sea*; the Red sea, from the coasts of it, not out of it. Josephus^a says, there were great numbers of this sort of fowl about the gulf of Arabia; and Diodorus Siculus^b says, near Rhinocalura, a place not far from those parts, quails in flocks were brought from the sea, which the people caught and lived upon. After Job Ludolphus, who has wrote a learned dissertation on locusts, many are of opinion with him, that locusts are intended here, and think that what is hereafter related best agrees with them; it is pretty difficult to determine which is rightest; there are learned advocates, and much to be said, for both^c: *and let them fall by the camp*; the camp of Israel, and round about it on all sides, as follows; which agrees well enough with locusts, which are usually brought by a wind, as the locusts of Egypt were by an east wind, which fall, rest, and settle on the earth, and sometimes in heaps, one upon another; and these, whatever they were, fell as thick as rain, and were as dust, and as the sand of the sea. The Jewish writers, who understand them of quails, interpret this not of their falling to the ground, but of their flying low, two cubits from the earth, about the breast of a man, so that they had no trouble in taking them; so the Targum of Jonathan, Jarchi, Ben Gersom, and Abendana; but this seems to be without any foundation: *as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp*; on the north side, and on the south side, as the Targum of Jonathan explains it; but it doubtless means on all sides, since they fell round about the camp; and from thence they lay thick upon the ground, a day's journey every way; which some compute at 16, others at 20 miles on which space there must be a prodigious number of quails or locusts; and it is certain the latter do come in great numbers, so as to darken the air, and to cover a country, as they did Egypt; and the quails also, in some countries, have been taken in great numbers; in Italy, on the coast of Antium, within a month, in the space of five miles, 100,000 quails were taken every day^d: *and as it were two cubits high upon the face of the earth*: as they fell they lay one upon another, the height of two cubits; which it is thought better agrees with locusts than with quails, since the quails, by lying one upon another such a depth, must be suffocated; whereas the locusts, through the length of their feet, and the thinness of their wings, would not.

Ver. 32. *And the people stood up all that day, &c.]* The day on which they fell in the morning: *and all that night*; the night following: *and all the next day*; after that, even the space of 36 hours: *and they gathered the quails*; not took them flying, as the Jewish writers suggest, before observed, but from the earth where they fell, in order to lay them up as a provision for time to come; or otherwise, had they taken them

only for present use, they would not have been so long in gathering them; but they seemed greedy of them, and therefore took up all they could, or knew what to do with: *he that gathered least gathered ten homers*; or so many ass-loads, as some interpret it; the words for an ass and an homer being near the same: an homer in measure is the same with the cor, and held ten ephahs; and, according to Bishop Cumberland^e, contained 75 wine-gallons, 7 pints, and somewhat more, which must hold a vast quantity of quails; though not the measure, but the tale of fowls, is commonly given. Some render the word *heaps*, as in Exod. viii. 14. and is supposed better to agree with locusts; but then it will be difficult to assign a reason why the number of them should be given, since heaps might be greater or lesser: *and they spread them all abroad for themselves round about the camp*; according to some, they were taken alive, and put into cages, which were hung round the camp, so that all places were full of them, in which they were kept, and used as they wanted them; but they seem rather, be they what they will, to be dead, and to be spread about to be dried in the sun, being salted; and so the Vulgate Latin version renders the word, *and they dried them*^f; and agrees both with quails, which, according to some writers^g, used to be salted for food for time to come; and with locusts, on which the inhabitants of some parts of Ethiopia always lived, as Pliny^h says, being hardened in smoke, and with salt, and was their food for the year round. And this custom was used in Arabia; for Leo Africanusⁱ relates, that the people of Arabia Deserta, and of Lybia, reckon the coming of the locusts an happy omen; for either boiled, or dried with the sun, they beat them into meal (or powder) and eat them: and of the Nasamones, a people in Africa, it is said^j, that they hunt locusts, and dry them in the sun, and grind them, and then, sprinkling milk upon them, sup them up.

Ver. 33. *And while the flesh was yet between their teeth, &c.]* When they had just got it into their mouths, and were about to bite it: *ere it was chewed*; or *cut off*; or cut into pieces by the *incisors*, or fore teeth, and then ground by the *molars*, or grinders, and so became fit to be swallowed. Both quails and locusts were eaten as food; the former is a fat and delicious fowl, and the latter, some sorts of them, at least, were allowed clean food for the Jews, and were fed on by many people: *the wrath of the Lord was kindled against the people*; for their lusting after flesh, and despising the manna: *and the Lord smote the people with a very great plague*; the pestilence, as Aben Ezra; or with fire, as Bochart^k, who gives the following reasons why the people were so severely punished now, and not before, when they murmured on a like account; because their sins were greater, and more aggravated, they falling again into the same sin which had been forgiven them; and besides, they were before pressed with famine, now they

^a Antiqu. l. 3. c. 1. sect. 5.

^b Bibliothec. l. 1. p. 55.

^c Vid. Calmet's Dictionary in the word *Quails*, & Scheuchzer. Physica Sacra. in loc. Bishop of Clogher's Chronology, p. 375, 376. Shaw's Travels, p. 189.

^d Blond. Ital. Illustrat. p. 314. apud Huet. Alnetan. Quæst. l. 2. c. 12. sect. 17.

^e Of Scripture Weights, &c. p. 86.

^f So the word is used in Misa. Sabbat, c. 22. sect. 4. for spreading things in the sun to dry them.

^g Atheneus, Hipparchus, & Hesychius apud Bochart. Hierozoic. par. 3. l. 1. c. 15. col. 107.

^h Nat. Hist. l. 6. c. 30.

ⁱ Descriptio Africae, l. 9. p. 769.

^j Herodot. Melpomene, sive, l. 4. c. 173.

^k Ut supra, col. 109.

had a plenty of manna every day; and also were better instructed, having received the law, which was not yet given when they were just come out of Egypt. Sulpitius^f the historian says, 23,000 perished at this time.

Ver. 34. *And he called the name of that place Kibroth-hattaavah, &c.*] That is, Moses called it so, or it was called by the children of Israel, and by others in after-times, by this name, which signifies *the graves of lust*; dug by lust, or which lust was the cause and occasion of, and where those that indulged it were buried, as follows: *because there they buried the people that lusted*; not all that lusted, for the lusting was

pretty general; but all that died through their gluttony and intemperance, and the judgment of God on them; or who were the most inordinate in their lust, and encouraged others in it, and were the ringleaders in the murmur and mutiny.

Ver. 35. *And the people journeyed from Kibroth-hattaavah unto Hazeroth, &c.*] After having stayed there a month or more, as is gathered from ver. 20. *and abode at Hazeroth*; at least seven days, as appears from the following chapter; which, according to Bunting^g, was eight miles from Kibroth-hattaavah, or Taberah, which were the same place.

C H A P. XII.

IN this chapter we have an account of Aaron and Miriam speaking against Moses, and for what reason, whose amiable character is given, ver. 1—3. and of the Lord's calling them to him, and rebuking them for it, giving an excellent testimony to Moses, and then departing in anger, ver. 4—9. and of Miriam's being smitten with leprosy, and Aaron's entreating Moses on his and her account, who prayed to the Lord to heal her, ver. 10—13. and of her being ordered to be shut out of the camp seven days, during which time the Israelites stayed at Hazeroth, and then removed to the wilderness of Paran, ver. 14—16.

Ver. 1. *And Miriam and Aaron spoke against Moses, &c.*] Miriam is first mentioned, because she was first in the transgression, and so was only punished; Aaron was drawn into the sin by her, and he acknowledged his fault, and was forgiven: it must be a great trial to Moses, not only to be spoken against by the people, as he often was, but by his near relations, and these gracious persons, and concerned with him in leading and guiding the people through the wilderness, Mic. vi. 4: *because of the Ethiopian woman, whom he had married, for he had married an Ethiopian woman*; not a queen of Ethiopia, as the Targum of Jonathan; nor Tharbis, a daughter of a king of Ethiopia, whom Josephus^h says he married, when he was sent upon an expedition against the Ethiopians, whilst he was in Pharaoh's court; nor the widow of an Ethiopian king whom he married after his death, when he fled from Pharaoh into Ethiopia, and was made a king there, as say some Jewish writersⁱ: for there is no reason to believe he was married before he went to Midian; nor was this some Ethiopian woman he had married since, and but lately, Zipporah being dead or divorced, as some have fancied; but it was Zipporah herself, as Aben Ezra, Ben Melech, and so the Jerusalem Targum, which represents her not as truly an Ethiopian, but so called, because she was like to one; indeed she was really one; not a native of Ethiopia, the country of the Abyssines, but she was a Cushite, a native of Arabia Chusea, in which country

Midian was, from whence she came; hence the tents of Cushan, and the curtains of Midian, are spoken of together, Hab. iii. 7. Now it was not on account of Moses's marriage with her that they spoke against him, for that was an affair transacted in Midian some years ago, which at first sight may seem to be the case; nor because he now had divorced her, as Jarchi, which perhaps would have given them no uneasiness; and for the same reason, not because he abstained from conversation with her, that he might give up himself to the service of God in his house, and perform it in a more holy and faithful manner, which is the common sentiment of the Jewish writers: but rather, as it is thought by others, because of a suspicion they had entertained, that she had interested herself in the affair of the choice of the seventy elders, and had prevailed upon Moses to put in such and such persons into the list she had a mind to serve; at least this seems to be the case, for the displeasure was against Moses himself; they were angry with him, because he transacted that affair without them, and chose whom he pleased, without consulting them; and therefore, though they cared not to ascribe it entirely to him, and his neglect of them, they imputed it to his wife, as if she had over-persuaded him, or her brother through her means, to take such a step as he did.

Ver. 2. *And they said, hath the Lord indeed spoken only by Moses? &c.*] They own he had spoken by him; this was so notorious that it could not be denied: *hath he not spoken also by us?* are we not prophets as well as he? the Lord spake to Aaron whilst he was in Egypt, and had made him a good spokesman in his name, and bore this testimony of him, that he could speak well, and Miriam is expressly called a prophetess, Exod. iv. 14, 27. and xv. 20. and this being the case, they stomachied it that they should have no concern in the choice and appointment of the seventy elders: *and the Lord heard it*; for perhaps this was said secretly between themselves; but God, that sees, and hears, and knows all things, took notice of what was spoken by them, and resented it; for it was ultimately

^f Hist. Sacr. l. 1.

^g Travels, p. 82.

^h Antiqu. l. 2. c. 10. sect. 2.

ⁱ Dibre Hayamim, fol. 7. 2. Shalshalet Hakabala, fol. 5. 2. so some in Aben Ezra in loc.

against himself, who had ordered Moses to do what he did.

Ver. 3. *Now the man Moses was very meek, &c.*] So that they might say any thing against him, and he not be affronted, nor resent any injury; and this therefore is introduced as a reason why the Lord undertook the cause, and vindicated him, resenting the obloquies of Miriam and Aaron against him; because he knew he was so exceeding meek, that he himself would pass it by without taking notice of it, though he might hear it: hence the Targum of Jonathan "and he cared not for their words;" they gave him no concern or uneasiness, so meek, mild, and gentle was he: and this is to be considered, not as a self-commendation of Moses, but as a testimony of his character by God himself, by whom he was inspired in writing it; though it is possible this might be added by another hand, Joshua or Ezra, under the same direction and inspiration of the spirit of God; who chose that such a character of Moses should stand here, in opposition to the calumnies cast upon him, and as giving a reason why not he himself, but the Lord, appeared in his vindication, he being so meek and lowly, as is said of his antitype, and by himself, Matt. xi. 29. *above all the men which were upon the face of the earth*; being seldom angry, and when he was, it was generally, if not always, when the honour of God was concerned, and not on account of his own person and character; though it must not be said of him that he was perfect in this respect, or free from passion, or from blame at any time on account of it, but, when compared with with others, he was the meekest man that ever lived; whereby he became the fittest person to have to do with such a peevish, perverse, and rebellious people as the Israelites were, whom no other man could well have bore with.

Ver. 4. *And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, &c.*] As one greatly provoked, and highly displeased, and which was shewn at once; and in order to prevent the complaint getting among the people, and spreading, which might have been of bad consequence, as they were pretty much disposed to murmur and mutiny; as also to shew that it was not through any solicitation of Moses that the Lord took this matter in hand, time not being allowed to him to make any application to him; for, as soon as ever Miriam and Aaron had uttered their speech against him, the Lord spake to them: *come out ye three unto the tabernacle of the congregation*; every one out of his tent, as Aben Ezra; though it is not improbable that they were all together in the tent of Moses, whither Aaron and Miriam were come to contend with him; the words seem to be spoken quick, and in haste, as being angry: *and they three came out*; of the place where they were, to the tabernacle of the congregation, that so the people might not hear what was said unto them, and what was the occasion of it.

Ver. 5. *The Lord came down in the pillar of the cloud, &c.*] Which was over the most holy place of the tabernacle, and which was a symbol of the presence of the Lord; and who is said to come down, because that was above the tabernacle; whereas he came, as is next expressed, *and stood in the door of the taber-*

naacle; where he set up his tribunal, and called them to his bar, courts of judicature being usually held in the gate; not suffering them to go into the tabernacle as they were wont to do, being delinquents: *and called Aaron and Miriam*; to come nearer to him, and hear what he had to say to them; Moses keeping at a greater distance, it not being so proper that he should be within hearing of those commendations which were about to be given of him; *and they both came forth*; Aaron and Miriam, and stood before the Lord.

Ver. 6. *And he said, hear now my words, &c.*] The Targum of Jonathan reads, *I beseech you*; and Jarchi says, this particle always so signifies; but it is not so agreeable to the language of the divine Being: *if there be a prophet among you*; not as making a doubt of it, but rather allowing that there was, and that there were others besides Moses, as even they themselves, Aaron and Miriam, and the seventy elders, and perhaps others; or at least there had been, and would be again, as there were in after-times: *I the Lord will make myself known to him*; that is, declare my mind and will concerning things present, or things to come: *in a vision*; when awake, either by day or by night, representing objects to the bodily sight; as the almond-tree rod, and the boiling-pot, to Jeremiah; the visions of the chariots, and dry bones, to Ezekiel, and such as were shewn to Amos: or to the mind by night, as if really discerned by the senses; as the visions of the man riding on a red horse, and of the four horns, and four carpenters, with several others shewn to Zechariah: *and will speak unto him in a dream*; as he had done to Jacob, and as he did afterwards to Daniel, and many others.

Ver. 7. *My servant Moses is not so, &c.*] Or such a prophet; he is not so used; it was not in such a manner the Lord spake to him; not in visions and dreams, as he had to Abraham and Jacob, and did to others in after-times: *who is faithful in all mine house*; in the house of Israel, or among that people which were the Lord's family, where Moses was a servant and steward, and did all things according to the will of the Lord, the master of the family; he faithfully delivered to them all the laws, statutes, and ordinances, which he appointed to be observed by them: unless this is to be understood of the tabernacle, which was the house of God, in which he dwelt, and which was made, and all things in it, exactly according to the pattern given by the Lord to Moses: see Heb. iii. 2, 5. and viii. 5.

Ver. 8. *With him will I speak mouth to mouth, &c.*] And face to face, as he had done, Exod. xxxiii. 11. in a free, friendly, and familiar manner, as one friend speaks to another, without injecting any fear or dread, and consternation of mind, which was sometimes the case of the prophets; or without a middle person, a mediator, as Aben Ezra, not by means of an angel, as in some cases, but the Lord himself spake to him: *even apparently, and not in dark speeches*; the word *apparently*, or *vision*, being opposed to *dark speeches*, shews that this is not to be understood of the appearance or vision of an object presented to the sight, or to the mind, which is denied of Moses, though usual with other prophets; but of the vision, or plain sense and meaning of words, which are so plainly expressed, that the sense is easily seen and understood; it was

not under figures and allegories, and parables and dark representations of things, that the law of the decalogue, and other laws, statutes, and ordinances, and the proclamation the Lord made of himself, as the Lord gracious, merciful, &c. were delivered unto Moses, but in plain words and clear expressions; not in such enigmatical, parabolical, and allegorical terms as many of the visions and prophecies of Jeremiah, Ezekiel, Daniel, Amos, and Zechariah, were exhibited to them: *and the similitude of the Lord shall he behold*: as he had at the burning bush, and at Mount Sinai, with the elders of Israel, and when the Lord proclaimed his name before him; at which several times it is highly probable he beheld the Lord, even the Lord Christ, in a human form, as a presage of his future incarnation, and as he might also after this: the Targum of Jonathan is, "the similitude which is "after my Shechinah (or divine Majesty) he saw;" that is, his back parts, as Jarchi, and other Jewish writers, interpret it; but Bishop Patrick thinks the word *not* should be repeated from the preceding clause, and that the sense is, that he did not behold him in similitudes, nor did the Lord speak to him by them, as to other prophets, see Hos. xii. 10: *wherefore then were ye not afraid to speak against my servant Moses? or against my servant, against Moses*: against any servant of mine, but especially against Moses, so faithful in my house, so much approved of and honoured by me, and so superior to all other prophets.

Ver. 9. *And the anger of the Lord was kindled against them, &c.*] Which might be visible by some outward token, as by lightning from the cloud, or, however, what follows was sufficient to shew it: *and he departed*: from the door of the tabernacle of the congregation, where he had stood in the pillar of cloud for some time; but as soon as he had given his testimony of Moses, and expressed his displeasure at Aaron and Miriam, he went away directly from them; not staying to hear what they had to say for themselves, which was a plain indication of his anger against them.

Ver. 10. *And the cloud departed from off the tabernacle, &c.*] Not from off the door of the tabernacle, as Aben Ezra, for that is implied in the last clause of the preceding verse, but from off that part of the tabernacle, the most holy place, where it had used to abide; but now it went up higher in the air, or removed at some distance from thence, which was a further indication of the sore displeasure of God: that as he would not stay with Aaron and Miriam at the door of the tabernacle, so neither would he suffer the cloud to continue over it, as it was wont to do, so long as they were there: *and, behold*, Miriam became leprous, *white as snow*: was smote immediately with a leprosy by the Lord, as the hand of Moses was in a miraculous way, Exod. iv. 6. and as Gehazi was, who was smitten of God in like manner, 2 Kings v. 27. in an ordinary and gradual leprosy, when it was all white, the man was clean, Lev. xiii. 13. but in an extraordinary one, and which was immediately from God, and at once, in this case it was a sign it was incurable. Miriam only, and not Aaron, was smitten with a leprosy; though Chaskuni says, that some of their Rabbins were

of opinion, that Aaron was; but this does not appear, nor is it likely that he should be thus defiled and dishonoured, being the priest of the Lord, and since he was not so deep in the transgression as Miriam, and was drawn into it by her, and also repented of it: *and Aaron looked upon Miriam, and, behold*, she was leprous; he not only cast his eye upon her, as it were accidentally, and saw what was her case; but, as the priest of the Lord, looked upon her, as it was the business of his office to do, and perceived she was leprous, and was obliged to pronounce her so; and perhaps she was the first, after the law of the leprosy, that he was called to look upon, and pronounced her unclean, which must be a great mortification to him.

Ver. 11. *And Aaron said unto Moses, alas, my lord!* &c.] The word for *alas* is generally interpreted by the Jewish writers as a note of beseeching and entreating, as it is here by the Targums of Onkelos and Jonathan, "I beseech thee, my lord," or *upon me, my lord**, be all the blame; such was his tenderness to his sister, and the compassion he had on her; and such reverence and respect did he shew to Moses his brother, though younger than he, because of his superior dignity as a prophet, and chief magistrate, and prime minister, and servant of the Lord, calling him *my lord*: *I beseech thee, lay not the sin upon us*; the punishment of it, bear not hard upon us, or suffer us to be punished in a rigorous manner, without interceding to the Lord for us, for the abatement or removal of it; such a powerful and prevailing interest he knew he had with God, that by his prayers their punishment would be mitigated, or not laid, or, if laid, removed: *wherein we have done foolishly, and wherein we have sinned*; he owns they had sinned, but suggests, and so he would have it understood, that it was not through malice, and purposely and presumptuously, but through folly and ignorance, inadvertency and weakness, and therefore hoped it would be forgiven.

Ver. 12. *Let her not be as one dead, &c.*] As she was in a ceremonial sense, being to be shut up and excluded from the society of people, and as defiling by touching as a dead carcass; and, in a natural sense, her flesh, by the disease upon her, was become as dead flesh, putrid and rotten, and unless miraculously cured it would issue in her death: *of whom the flesh is half consumed, when he cometh out of his mother's womb*: like an abortive, or one still-born, that has been dead some time in its mother's womb; and therefore when brought forth its flesh is almost wasted away, or at least half consumed: and in such a plight and condition was Miriam already, or quickly would be, through the force of her disease.

Ver. 13. *And Moses cried unto the Lord, &c.*] With a loud voice, and with great earnestness and importunity, being heartily affected with the miserable condition Miriam was in: *saying, heal her now, O God, I beseech thee*; in the original text it is, *O God now, heal her now*; for the same particle is used at the close as at the beginning of the petition; and the repetition of it shews his earnestness and importunity that she might be healed directly, immediately, without any delay; and Moses uses the word *El*, which signifies

the strong and mighty God, as expressive of his faith in the power of God, that he was able to heal her; and at the same time suggests that none but he could do it; and so Aben Ezra interprets it, "thou that hast power in thine hand, now heal her;" this prayer is a proof of his being of a meek, humble, and forgiving spirit.

Ver. 14. *And the Lord said unto Moses, &c.*] By a voice out of the cloud, though at a distance; unless it was by a secret impulse upon his spirit, darting such words into his mind as if he heard an audible voice: *if her father had but spit in her face; or, in spitting spitted*¹; spit much, and continued spitting till he had covered her face with spittle; which, as it would have been a token of anger and displeasure in him, an earthly father, who is meant, and of shame and disgrace to her; so there is some likeness in spittle to leprosy, both being white, and in such a case to the abundance of it, her face being covered with leprosy; and which came as it were from the mouth of the Lord, by his order and appointment, immediately, as spittle from a man, and like that, in a way of detestation and contempt, and to make abhorred and despised: *should she not be ashamed seven days?* hide herself, and never appear in the family, and especially in her father's presence, because of the shame she was put unto, for the space of seven days; how much more ashamed then should she be, now her heavenly Father did spit in her face, and covered it with a white leprosy, and for as long a time at least, or indeed longer? fourteen days, say the Targum of Jonathan, and Jarchi, but no more than seven are required, when more might have justly been, for her separation and shutting up from company and conversation: *let her be shut out from the camp seven days;* for so long the leper was to be shut up at the trial of his leprosy, and so long he was to be out of his tent at the cleansing of

him, Lev. xiii. 5, 6. and xiv. 8. *and after that let her be received again;* into the camp and into society with her relations and friends.

Ver. 15. *And Miriam was shut out of the camp seven days, &c.*] And so in after-times lepers dwelt alone, and in a separate house, as long as the leprosy was upon them, see 2 Chron. xxv. 21. Miriam no doubt was healed at once, but, as a punishment for her sin, she was obliged to keep out of the camp of Israel for such a space of time: *and the people journeyed not till Miriam was brought in again;* partly out of respect unto her, she being a prophetess, and one that went before them, and led them with Moses and Aaron, Mic. vi. 4. and partly for want of the cloud to direct them, which had departed at a distance from them.

Ver. 16. *And afterwards the people removed from Hazeroth, &c.*] After seven days, where they had been so long at least; the cloud being returned to the tabernacle, and having been taken up, which was the signal for motion, the camps of Israel, in their order, removed and marched forward: *and pitched in the wilderness of Paran;* at a place in it called Rithmah, ch. xxxii. 18. which, according to Bunting², was eight miles from Hazeroth, near to which was another place called Kadesh, or else this was another name of Rithmah, see ch. xiii. 3, 26. and now the Israelites were very near the land of promise, and from hence they sent spies to make their observations on it, and bring a report of it; and had it not been for their ill conduct in that affair, in all probability would have been quickly in it, but on that account were kept out 38 years longer: it was on the 28th or 29th of the month Sivan the Israelites came to this place, according to the Jewish writers³, which month answers to part of our May and part of June.

C H A P. XIII.

IN this chapter an order is given by the Lord, to send twelve men into the land of Canaan, to search and spy it, and which was accordingly executed, ver. 1, 2, 3. and the names of the twelve persons are given, ver. 4—16. the instructions they received from Moses, what part of the land they should enter into first, and what observations they should make on it, ver. 17—20. which they attended to, and on their return brought some of the fruit of the land with them, ver. 21—26. and gave an account of it, that it was a very fruitful land, but the inhabitants mighty, and their cities walled, ver. 27, 28, 29. which threw the people into confusion, but that they were stilled by Caleb, one of the spies, who encouraged them, ver. 30. but all the rest, excepting Joshua, brought an ill report of it, as not to be subdued and conquered by them, ver. 31, 32, 33.

Ver. 1. *And the Lord spake unto Moses, &c.*] When in the wilderness of Paran, either at Rithmah or Ka-

desh; this was on the 29th day of the month Sivan, on which day, the Jews say⁴, the spies were sent to search the land, which was a scheme of the Israelites' own devising, and which they first proposed to Moses, who approved of it as prudential and political, at least he gave his assent unto it to please the people, and carried the affair to the Lord, and consulted him about it; who, rather permitting than approving, gave the following order; for the motion carried in it a good deal of unbelief, calling in question whether the land was so good as had been represented unto them, fearing it was not accessible, and that it would be difficult to get into it, and were desirous of knowing the best way of getting into it before they proceeded any further; all which were unnecessary, if they would have fully trusted in the Lord, in his word, promise, power, providence, and guidance; who had told them it was a land flowing with milk and honey; that he

¹ ירק ירק spuendo spuisset, Pagninus, Montanus, Fagius, Drusius.

² Travels, &c. p. 82.

³ Seder Olam Rabba, c. 8. p. 24. & Meyer. Annotat. in ib. p. 338.

⁴ Ib. ut supra. Pesikta, Chaskuni.

would shew them the way to it, by going before them in a pillar of cloud and fire; that he would assuredly bring them into it, having espied it for them, and promised it unto them; so that there was no need on any account for them to send spies before them; however, to gratify them in this point, he assented to it: *saying*; as follows.

Ver. 2. *Send thou men, &c.*] Which is rather a permission than a command; so Jarchi interprets it, "send men according to thy mind, I do not command thee, but if thou pleasest send;" this he observed was agreeable to Moses, and to the Israelites, and therefore granted it, or allowed them to take their own way, and which issued badly, as it always does, when men are left to their own counsel: *that they may search the land of Canaan, which I give unto the children of Israel*; called the land of Canaan, though it consisted of seven nations, from the principal of them; this God had given in promise to the children of Israel, and had now brought them to the borders of it; nay, had given them orders to go up and possess it; but they were for searching it first, to know what sort of a land it was, and which was the best way of entering into it, which is here permitted them, see Deut. i. 21, 22. *of every tribe of their fathers shall ye send a man*: excepting the tribe of Levi; the reason of which was because they were to have no inheritance in the land, Deut. x. 9. and xviii. 1, 2. but then, to make up the number twelve, the two sons of Joseph, Ephraim and Manasseh, are reckoned as two tribes: *every one a ruler among them*: a prince in his tribe; so were men of honour and credit, of power and authority, of prudence and probity, and who might be trusted with such an affair, and their report believed: they were not indeed princes of the highest rank, not the same that assisted in taking the numbers of the people, who were captains over their several tribes, as in ch. i. 4—16. and ii. 2, 3, &c. but were inferior princes and rulers, perhaps rulers of thousands.

Ver. 3. *And Moses, by the commandment of the Lord, &c.*] By his power, permission, and leave, as Jarchi, that there might be no delay through his means: *sent them from the wilderness of Paran*; from Rithmah or Kadesh Barnea, which seem to be one and the same place in that wilderness: this, as before observed, was on the 29th day of Sivan: *all those were heads of the children of Israel*; were not mean and vulgar men, but persons of rule, who bore some office of magistracy and government among the people in their respective tribes.

Ver. 4. *And these were their names, &c.*] From hence to the end of the 15th verse there is nothing but the names of the said persons, whose sons they were, and of what tribe; and the several tribes are mentioned, not according to the order of the birth of the patriarchs, nor according to the dignity of their mothers that bore them, but, very likely, according to the order in which they were sent, two by two, to search the land; for had they went all twelve in a body, they would have been liable to suspicion: the

signification of their names is of no importance to know, and will give us no light into their characters or the reason of their choice, nor are their parents elsewhere taken notice of, nor any of them but Joshua and Caleb, of whom we shall hear more hereafter.

Ver. 16. *These are the names of the men which Moses sent to spy out the land, &c.*] Which is observed after the catalogue is given of them, and this is repeated that their names may be taken notice of, which stand on record to the disgrace of the greater number of them, and to the honour of two only, Joshua and Caleb; and on the former the following remark is made; *and Moses called Oshea the son of Nun, Jehoshua*; whether it was at this time that Moses gave him this name is not certain; if it was, then he is called so before by anticipation, for he is several times called so before this, and even the first time we hear of him, Exod. xvii. 9. wherefore Chaskuni reads it, *Moses had called*; but Jarchi thinks it was now given him, and that Moses prayed for him יְהוֹשֻׁעַ בֶּן נֹחַ, *Jah or Jehovah save thee from the counsel of the spies*: the name is the same with Jesus, as appears from Heb. iv. 8. and a type he was of Christ the Saviour, whose name is so called, because he saves his people from their sins, Matt. i. 21. and brings them to heaven, as Joshua was the instrument of saving the Israelites and bringing them into the land of Canaan.

Ver. 17. *And Moses sent them to spy out the land of Canaan, &c.*] He sent them from Kadesh Barnea, as Caleb affirms, Josh. xiv. 7. *and said unto them, go ye up this way southward*; pointing as it were with his finger which way they should go, even up such a hill southward; and which, as Aben Ezra observes, was not the south of the camp, but the south of the land of Canaan; and who further observes, that it is well known that Egypt, from whence the Israelites now came, was to the south of the land of Israel, of which this is a demonstration; the latitude of Egypt is less than thirty degrees, and the latitude of Jerusalem is thirty-three, and the wilderness of Paran was in the south of the land of Egypt: it should be rendered *the south*, as in ver. 22. or from the *south*¹, since the Israelites must go northward, as a learned man¹ observes, to enter into the land of Canaan: now this south part of Canaan afterwards belonged to the tribe of Judah, and lying southward, and mountainous, was dry and barren, Josh. xv. 1, 19. and was, as Jarchi says, the dregs of the land of Israel; and here, as he observes, the same method was taken as merchants do, who, when they shew their goods, shew the worst first, and then the best: *and go up into the mountain*; which was inhabited by the Amorites, Deut. i. 44. and was afterwards called the mountainous or hill country of Judea, Luke i. 39, 65.

Ver. 18. *And see the land what it is, and the people that dwelleth therein, &c.*] The situation and condition of the country, and the nature, temper, disposition, and constitution of the inhabitants, by which it might be judged whether it was a desirable thing to possess it, and whether it was practicable to subdue and take it: *whether they be strong or weak, few or*

¹ פּוּגַב per meridianam plagam, V. L. hac meridiana plaga, Junius & Tremellius, Piscator.

¹ Bishop Clayton's Chronology of the Hebrew Bible, p. 392.

many; whether able-bodied men fit for war, and of spirit, strength, and courage, or feeble and pusillanimous, weak and timorous; and whether their number was small or great, by which they would be capable of judging whether they were in a state and condition to defend themselves or not, and whether a conquest of them was easy or no; the last of the two things in the preceding clause is first particularly explained and enlarged upon, as is usual in the Hebrew language.

Ver. 19. *And what the land is that they dwell in, whether it be good or bad, &c.*] Whether the air is good, the climate temperate, and the earth well watered, and has good convenience of springs, fountains, and rivers, and so wholesome or healthful; or otherwise, which is the first thing they were directed to observe, though here put in the second place: *and what cities they be they dwell in, whether in tents or strong holds*; whether in tents, as the Israelites now lived, and as the Kedarenes, as *Aben Ezra* notes, and other Arabians, who encamped in tents, or who dwelt in villages, and un-walled towns, unfortified cities, according to the Targums of *Onkelos* and *Jonathan*; or whether in fortified cities, towns, and garrisons; by which it would appear whether it would be easy to come at them, and fall upon them, or difficult to subdue and conquer them; for if their cities were fortified, it would not be so easy to take them, and would require time. *Jarchi* thinks, that by this it might be known whether they were men of strength and courage, or whether weak and fearful persons; seeing if they dwelt in villages they were strong men, and depended on their own strength, but if they dwelt in fortified cities, they were weak.

Ver. 20. *And what the land is, whether it be fat or lean, &c.*] That is, what the soil of it is, whether it be rich and fertile, or whether it be poor and barren, which would be seen by the fruits it produced, this being now the fruitful season of the year; and so the Targum of *Jonathan*, "and what is the praise of the land, whether its fruits are fat or lean;" plump and full, rich and juicy, or otherwise, as their grapes, olives, &c. whether it was a land flowing with milk and honey, abounding with all good things, and those of the best sort, or no: *whether there be wood thereon or not*; timber for building, and other manual operations, or wood for fuel, which are great conveniences in a country; though the Targum of *Jonathan* interprets it of fruit-bearing trees, which bear fruits fit for eating, or not, as apples, pears, figs, pomegranates, &c. *and be ye of good courage*; and not be afraid of being taken up for spies, suggesting, that the power and providence of God would protect and preserve them, in which they should put their trust, and be of good heart: *and bring of the fruit of the land*; as a sample and specimen of what it brought forth, which would serve to encourage and animate the people in general, to go up and possess it: *now the time was the time of the first ripe grapes*; when they and the other summer-fruits were coming to their perfection; and which was a proper season to see them in, and bring a sample of

them; though *Chaskuni* suggests, that it was a more dangerous time to bring off fruit, because the keepers of the vineyards were then there; and hence they needed strengthening, and are bid to be of good courage; the Targum of *Jonathan* is, "the day on which they went was the 29th of the month Sivan, the time of the first ripe grapes;" and as this month answers to part of our May and part of June, and it being at the latter end of that month, it must be about the middle of June; by which we may observe the forwardness of grapes in the land of Canaan, the time of vintage now drawing nigh.

Ver. 21. *So they went up and searched the land, &c.*] Went up the mountains as they were directed, and passed through the whole land; diligently inquired into every thing material belonging to it, according to their instructions, and made their observations on it, and on the inhabitants, and their observations: *from the wilderness of Zin unto Rehob, as men come to Hamath*; this wilderness, from whence they went, seems to be the same with the wilderness of Paran, called Zin; perhaps from the multitude of thorns in it; but different from the wilderness of Sin, *Exod. xvi. 1.* which was nearer Egypt; but this was on the south quarter of the land of Canaan, along by the coast of Edom, *ch. xxxiv. 3.* *Josh. xv. 1.* Rehob, they are said to come to first from thence, was in the tribe of Asher in after-times, *Josh. xix. 28.* and lay to the north or north-west of the land of Canaan. *Jerom* says¹, that in his times there was a village called Rooba, four miles from Scythopolis. Hamath was the northern boundary of the land of Israel, and was in the tribe of Naphtali, when it came into the hands of the Israelites, and lay to the north-east, as the former place to the north-west, *ch. xxxiv. 7, 8.* *Josh. xix. 35.* so that their direction, as they went, was south and north, and west and east: their journey is described by *Jarchi* thus; they went on the borders of it, length and breadth, in the form of the letter *Γ, gamma*; they went on the south border from the east corner to the west corner, as *Moses* commanded them: *get you up this way southward*; the way of the south-east border unto the sea, which is the western border; and from thence they returned, and went on all the western border by the sea-shore, until they came to Hamath, which is by Mount Hor, at the north-west corner; but Hamath was on the north-east; nor did they go thither, it was too far off for them, but they went as far as Rehob, which was *as men go to Hamath*, as it should be rendered, that is, it lay in the way to Hamath.

Ver. 22. *And they ascended by the south, &c.*] When they returned, after they had searched the land, then they came into the south country again, which was in their way to Kadesh, where the camp of Israel remained; they are said to ascend, because of the hill-country they again came to; for their coming to Hebron, and carrying a cluster of grapes from that place, not far from thence, was upon their return: *and came unto Hebron*; which was in the hill-country of Judea, in the tribe of Judah afterwards, which before was called Kirjath Arba; in the original text it is, *he came*²,

¹ De loc. Heb. fol. 94. A.

² וַיָּבֵא & venit, *Montanus*, *Tigurine* version, *Drusius*, so *Onkelos*; & venit *Caleb*, *Junius* & *Tremellius*.

Caleb, and he only, according to Jarchi and the Rabbin in Abendana; and certain it is that he was there, and he had this place on which his feet trod given him for an inheritance, Josh. xiv. 9, 13, 14, 15. and it is very probable that the spies did not go together, but perhaps singly, and at most but two together, which seems to be the case here by what follows: *where Ahiman, Sheshai, and Talmai, the children of Anak, were; where Anak, and these his three sons, dwelt, who were giants; and perhaps from thence Hebron before this was called Kirjath Arbah, the city of the four; or from Arba, the father of Anak: now Hebron was built seven years before Zoan in Egypt; or Tanais, as the Targum of Jonathan, whence one of the nomes of Egypt was called the 'Anitic nome: it was the metropolis of that country, and may be observed, to abate the pride and vanity of that kingdom, which boasted of its antiquity. Josephus says, that the inhabitants of Hebron not only reckoned it more ancient than any of the cities of the land, but than Memphis in Egypt, accounting it (then in his time) 2300 years old; but who it was built by is not certain; Jarchi thinks it is possible that Ham built Hebron for Canaan his younger son, before he built Zoan for Mizraim his eldest son; which does not seem likely.*

Ver. 23. *And they came unto the brook of Eshcol, &c.] Or valley of Eshcol, which is here so called by anticipation from the following circumstance; and perhaps had not this name given it, until the children of Israel were possessed of the land, and then they called it so, in memory of what was done here at this time; it was not far from Hebron, as may be concluded from hence; and so Jerom, relating the travels of Paula in those parts, says, she came from Betzur to Eshcol, where having seen the little cells of Sarah, the cradle of Isaac, and the traces of the oak of Abraham, under which he saw the day of Christ, and was glad, rising up from thence, she went up to Hebron; which shews this Eshcol to be near Hebron, and to lie low, and was a valley; see Deut. i. 24: and cut down from thence a branch, with one cluster of grapes; in this valley was a vineyard, or at least a vine-tree, on which they observed one cluster, which perhaps was of an uncommon bigness, as it seems by what follows, and they cut down the branch, and that with it: and they bare it between two upon a staff; it was so big; and which was not done only for the ease of carrying it, but that it might not have any of its grapes squeezed, bruised, and broken off, but that they might carry it entire and whole for the Israelites to behold: these two men were probably Caleb and Joshua; though Jarchi says they carried nothing, which is more than he could say with certainty. Some historians report very surprising things of the bigness of vines, and the largeness of their clusters, which, when observed, this account will not at all seem incredible. Strabo says, it is reported, that in Hyrcania, a vine produced a firkin of wine,*

metreta, a measure of 12 gallons; and that in Margiana, the trunk of a vine was so large, that it was as much as two men could grasp with both arms, and bore clusters of two cubits long; the same he says of the bigness of vines in Mauritania, and of their clusters being a cubit long; and of others in Carmania being two cubits long, as before: it is reported of the Indian fig-tree, that it sometimes has 100 figs more or less on a branch, and all in a cluster like grapes; and some of the clusters are sometimes so large as to be carried by two men on a staff, as here; and some have thought, that it is the fruit here meant; but this is expressly called a cluster of grapes. About half a mile from Eshcol, as Adrichomius says, was the brook or valley of Sorek, which was famous for vines; and it is affirmed by many writers and travellers, that to this day there are vines in that place, which produce clusters of 25 pounds weight and more; and that in Lebanon, and other parts of Syria, the kernels of grapes are as big as a man's thumb. Leo Africanus speaks of grapes in some parts of Africa somewhat red, which, from their bigness, are called hens' eggs: and the Talmudists are extravagant, and beyond all belief, in the account they give of the vines in the land of Canaan, and of the clusters of them, and the quantity of wine they had from them; and of this cluster they suppose, that the two spoken of are not to be understood of men, but of bars or staves; and that this cluster was carried by eight, four at the four ends of the two staves, and that there were, besides, two staves or bars that went across, at the ends of which were four more men, who carried the cluster hanging in the middle; a figure of which Wagenseil has given us: but Philo the Jew has given a better account of it, and more agreeable to the Scripture, as that it was put upon a staff, and hung at the middle of it, the ends of which were laid on the shoulders of two young men, who carried it; though he adds, that such was the weight of it, that these were relieved by others in succession: they brought of the pomegranates, and of the figs; that is, others of them did; which seems to favour the notion that they were in a body, and that there were more than two together at this place; but even these two might be able to bring some of this sort of fruit along with them, as well as bear the cluster of grapes; besides, the text does not oblige us to understand it of the same persons in the same place.

Ver. 24. *The place was called the brook of Eshcol, &c.] That is, in after-times: because of the cluster of grapes which the children of Israel cut down from thence; the word Eshcol signifying a cluster; and this cluster was typical of Christ, who may be compared to this, as he is to a cluster of camphire, Cant. i. 14. there being in him a cluster of all perfections, of all the perfections of deity, the whole fullness of the Godhead dwelling bodily in him; and of all human perfections, he being in all things like unto his people, excepting*

¹ De Bello Jud. l. 5. c. 9. sect. 7.

² 771] vallem, Pagninus, Junius & Tremellius, Piscator, Drusius.

³ Epitaph. Paula, fol. 59. G. H.

⁴ Geograph. l. 9. p. 50.

⁵ Ibid.

⁶ Ibid. l. 17. p. 569.

⁷ Ibid. l. 15. p. 500.

⁸ Salmuth, in Paucrol. rer. memorab. par. 2. p. 55.

^c Theatrum Terræ Sacr. p. 24.

^d Huet. Anectan. Quæst. l. 2. c. 12. sect. 23.

^e Descript. Africæ, l. 2. p. 204.

^f T. Bab. Cetubot, fol. 111. 2.

^g T. Bah. Sotah, fol. 34. 1.

^h Sotah, p. 707, 708.

ⁱ De Vita Mosis, l. 1. p. 638.

sin; and there being also a cluster of all the graces and gifts of the spirit without measure in him, as man; and of all the blessings of grace for his people, as Mediator; and of all the exceeding great and precious promises of the covenant of grace. The *staff*, on which this was carried, may denote the ministration of the Gospel, which may seem mean and despicable in itself, but is the means of carrying the name of Christ, and the things of Christ, about in the world; see Acts ix. 15. and the *two* men which bore it, may signify the prophets of the Old Testament, and the ministers of the New, who both agree and join together in setting forth the person, offices, and grace of Christ. Moreover, this cluster may be an emblem of the spirit of God, and his grace, and of the rich experience the people of God have of it in this present life, whilst travellers in the wilderness, as a taste and earnest of the future glory and happiness in the heavenly Canaan.

Ver. 25. *And they returned from searching the land after forty days.*] The Targum of Jonathan adds, on the eighth day of the month Ab, which answers to part of July and part of August; so that this must be towards the latter end of July: some Jewish writers^k say it was the ninth of Ab; hence the tradition, that it was decreed on the ninth of Ab concerning their fathers, that they should not enter into the land^l.

Ver. 26. *And they went, and came to Moses, and to Aaron, &c.*] They proceeded on their journey from Eshcol, till they came to the camp of Israel; and as soon as they came there, went directly to Moses and to Aaron, before they went into their own tents, as A ben Ezra observes: *and to all the congregation of Israel, unto the wilderness of Paran, to Kadesh*; that is, Kadesh Barnea, as appears from Josh. xiv. 7. called for brevity sake Kadesh; but is by some thought to be different from the Kadesh in ch. xx. 1. to which the Israelites came not until 38 years after this time: this Kadesh was in the wilderness of Paran, and the same with Rithmah, or was near it, where the Israelites were now encamped, and had remained all the time the spies were gone: the Targums of Onkelos and Jonathan call this place Rekem, as they do in Gen. xvi. 14. *and brought back word unto them, and to all the congregation*; to Moses and Aaron, and the principal heads of the body of the people assembled together: to these they related an account of their tour through the land of Canaan, what they had met with, and what observations they had made, agreeably to the instructions that had been given them when they set out: *and shewed them the fruit of the land*: which they had brought with them, the bunch of grapes, pomegranates, and figs.

Ver. 27. *And they told him, &c.*] Moses, who was the chief ruler whom they addressed, and to whom they directed their speech: *and said, we came unto the land whither thou sentest us*: the land of Canaan, which they were sent by Moses to spy; this was said by ten of them or by one of them as their mouth; for Caleb and Joshua did not join with them in the following account, as appears from ver. 30. *and surely it floweth with milk and honey*; they own that the land answered to the description which the Lord had given of it when it

was promised them by him, Exod. iii. 8. *and this is the fruit of it*: pointing to the bunch of grapes, the pomegranates and figs; not that these were a proof of its flowing with milk and honey, at least in a literal sense, but of the goodness and fruitfulness of the land: though the luxury of Bacchus, the god of wine, is by the poet^m described, not only by a fountain of wine, but by rivers of milk and flows of honey.

Ver. 28. *Nevertheless the people be strong that dwell in the land, &c.*] Though so plentiful and fruitful and desirable to enjoy, yet this objection lay against all hopes and even attempts to possess it, as they thought; the strength of the people, its present inhabitants, both in body and mind, being persons of a large, and some of a prodigious stature, and to all appearance men of valour and courage: *and the cities are walled and very great*; and so inaccessible, and able to hold out a long siege, and repel what force may be brought against them; so that to attack them would be to little purpose: *and moreover we saw the children of Anak there*: whom they had heard of before, and so had the congregation of Israel, and many terrible and frightful stories were told of them, and these they now saw with their eyes, and very formidable they appeared to them; this seems to prove that others beside Caleb and Joshua were at Hebron, where the sons of Anak lived, ver. 22. and so they might, and yet not be together with them.

Ver. 29. *The Amalekites dwell in the land of the south, &c.*] On the southern side of the land of Canaan: not in it, for they were not Canaanites, but neighbours to them, and lay nearest to the camp of Israel, and at the entrance into the land of Canaan; and as they were enemies of Israel, as appears from an attack upon them quickly after they came from the Red sea, in Rephidim, Exod. xvii. 8. and friends to the Canaanites, they would no doubt oppose their passage into their land, as they did, ch. xiv. 43, 45. this is one difficulty in the way of possessing the land hinted at, others follow: *and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains*; and guard the passes there; so that should they escape the Amalekites, or get the better of them, they would not be able to pass the mountains, being so well inhabited and defended; the Hittites seem to dwell about Mount Lebanon, Josh. i. 4. the Jebusites inhabited the mountains about Jerusalem, and that itself, which was called by them Jebus, and from which they were not dispossessed until the times of David, 1 Chron. xi. 4, 5. and the Amorites were possessed of the mountain which was on the borders of the land, next to the place where Israel now were, Deut. i. 20. *and the Canaanites dwell by the sea*; these dwelt both on the east and on the west of the land, Josh. xi. 3. so that the western Canaanites dwelt on the shore of the Mediterranean sea, which is often put for the west in Scripture; and the eastern Canaanites dwelt by the Dead sea, or by the sea of Tiberias, called sometimes the lake of Gennesaret, and seems the rather to be meant here by what follows: *and by the coast of Jordan*: so that this river was unpassable by them; for by all this they would suggest that all

^k Seder Olam Rabba, c. 8. p. 24.

^l Misn. Taanith, c. 4. sect. 7.

^m Viniqve fontem, &c. Horat. Carmin. l. 2. Ode 19.

avenues and passes were stopped up, so that it was a vain thing to attempt entrance into the land, or to expect ever to possess it.

Ver. 30. *And Caleb stilled the people before Moses, &c.*] In his presence, they standing before him; or unto Moses^a, as they were coming to him with open mouth against him; for upon the above report of the spies they began to murmur and mutiny, and to speak against Moses for bringing them out of Egypt into a wilderness, feeding them with vain hopes of a country which they were never likely to enjoy; and in their wrath they might be making up to him, threatening to pull him to pieces, but were restrained by Caleb, who signified he had something to say to them, to which they attended, he being one of the spies, and for their principal tribe, the tribe of Judah, that went foremost; the Targum of Jonathan is, "Caleb silenced the people," and they attended to Moses;" or hearkened to him, to what he said, which though not here related, is in Deut. i. 29, 30. which yet they did not give credit to, though they heard what he had to say: *and said, let us go up at once and possess it; without any delay, for there is nothing more to be done than to enter and take possession; this he said, trusting to the promise of God, who is faithful, and to his power who is able to perform: for we are well able to overcome it; especially having God on their side, who had promised to bring them into it, and put them in the possession of it; and indeed, humanly speaking, they seemed quite sufficient for such an undertaking, being upwards of 600,000 men fit for war, marshalled under their proper standards, with captains over each tribe, and having such brave, wise, and courageous commanders and generals, Moses and Joshua, who had given signal instances of their prudence and bravery already. What is it such an army, under proper directions, might not undertake? One would think, in all human probability, they were able to conquer a much greater country than the land of Canaan.*

Ver. 31. *But the men that went up with him, &c.*] With Caleb, all but Joshua: the other ten said, *we be not able to go up against the people; this they had not said before, though they plainly suggested it, and, to make the people believe this, had represented the inhabitants of the land of Canaan in the light they did; but now, in direct opposition to Caleb, fully expressed it, giving this reason for it: for they are stronger than we; being both of a larger size and more numerous.*

Ver. 32. *And they brought up an evil report of the land which they had searched unto the children of Israel, &c.*] Before, they gave a good report of the land itself, as a very fruitful one, answering to their expectations and wishes; but now they change their language, and give a different account of it; which shews their want of integrity, and to what length an opposition carried them, to say things contrary to their real sentiments, and to what they themselves had said before: *saying, the land through which we have gone to search it, is a land that eateth up the inhabitants thereof; the meaning seems to be, that it was so barren and unfruitful that*

it did not produce food sufficient for the inhabitants of it, who were ready to starve, and many did starve through want, and so was the reverse of what they had before said; for which reason, Gussetius^b thinks the sense is, that the land was the food and nourishment of its inhabitants, and that there was such plenty in it that it wanted not any foreign assistance in any respect whatever. Some think that it was continually embroiled in intestine wars, in which they destroyed one another; but then this was no argument against, but for their going up against them, since through the divisions among themselves they might reasonably hope the better to succeed; or it ate them up with diseases, as the Targum of Jonathan adds, and so they would represent it, though a fruitful land, yet a very unhealthful one, in which the natives could not live, and much less strangers; and so Aben Ezra and Ben Gersom interpret it of the badness of the air of the country, as being very unwholesome and pernicious. Jarchi represents them as saying, that wherever they came they saw them burying their dead, as if there was a plague among them; and be it so that there was, which is not unlikely, since the Lord promised to send *hornets* before them, which some interpret of diseases sent, Exod. xxiii. 28. and which was in their favour, since hereby the number of their enemies would be lessened, and they would be weakened, and in a bad condition to oppose them: *and all the people that we saw in it are men of a great stature; or men of measures^c, of a large measure, above the common measure of men; but it may be justly questioned whether they spoke truth; for though they might see some that exceeded in height men in common, yet it is not credible that all they saw were of such a size; since they were not only at Hebron and saw the giants there who were such, but they went through the land, as in the preceding clause, and all they met with cannot be supposed to be of such a measure.*

Ver. 33. *And there we saw the giants, &c.*] Not throughout the land, and yet it is so expressed, and in such connexion with what goes before, that it might be so understood, and as they might choose it should; that as there were men everywhere of an uncommon bigness, and were generally so, there were some larger than they in all places, of a prodigious size, of a gigantic stature; and yet this was only in Hebron where they saw them: *the sons of Anak; whose names are given, ver. 22. and there were but three of them: which came of the giants; they were of the race of giants; for not only Anak their father, but Arba their grandfather was one; Josh. xiv. 15. and xv. 13. and we were in our own sight as grasshoppers; little diminutive creatures in comparison of them; an hyperbolical exaggeration of the greatness of the giants, and of their own littleness: and so we were in their sight; but this they could not be so certain of, and could only make conjectures by their neglect or supercilious treatment of them. Jarchi makes them to speak of them more diminutively still, as that they heard those giants saying one to another, "there are ants in the vineyards like men."*

^a מֹשֶׁה ad Moseh, Montanus; venientem ad Mosem. Junius & Tremellius, Drusius.

^b Ebr. Comment. p. 40.

^c מִסֻּרֵי מִדָּה, viri mensurarum, Montanus, Vatablus, Drusius.

C H A P. XIV.

THIS chapter treats of the murmurings of the children of Israel upon the evil report of the spies, which greatly distressed Moses and Aaron, ver. 1—5. and of the endeavours of Joshua and Caleb to quiet the minds of the people with a good account of the land, and of the easy conquest of it, but to no purpose, ver. 6—10. and of the Lord's threatening to destroy the people with the pestilence, ver. 11, 12. and of the intercession of Moses for them, which so far succeeded as to prevent their immediate destruction, ver. 13—20. nevertheless they are assured again and again, in the strongest terms, that none of them but Joshua and Caleb should enter into the land, but their carcasses should fall in the wilderness, even all the murmurers of twenty years old and upwards, ver. 21—35. and the ten men that brought the evil report of the good land died of a plague immediately, but the other two lived, ver. 36, 37, 38. and the body of the people that attempted to go up the mountain and enter the land were smitten and discomfited by their enemies, after they had with concern heard what the Lord threatened them with, ver. 39—45.

Ver. 1. *And all the congregation lifted up their voice and cried, &c.*] This is not to be understood of every individual in the congregation of Israel, but of the princes, heads, and elders of the people that were with Moses and Aaron when the report of the spies was made; though indeed the report might quickly spread throughout the body of the people, and occasion a general outcry, which was very loud and clamorous, and attended with all the signs of distress imaginable, in shrieks and tears and lamentations: *and the people wept that night*: perhaps throughout the night; could get no sleep nor rest all the night, but spent it in weeping and crying, at the thought of their condition and circumstances, and the disappointments they had met with, as they conceived, of entering into and possessing the land.

Ver. 2. *And all the children of Israel murmured against Moses, and against Aaron, &c.*] They being the instruments of bringing them out of Egypt, and conducting them hither: *and the whole congregation said unto them*: some of them, the rest assenting to it by their cries and tears and gestures; *would God we had died in the land of Egypt*: and then what they left behind they thought might have come into the hands of their children or relations; but now they concluded it would become a prey to the Canaanites: *or would God we had died in this wilderness*; the wilderness of Paran, at Taberah, where many of them had been destroyed by fire, and now they wish they had perished with them.

Ver. 3. *Wherefore hath the Lord brought us unto this land, &c.*] Unto the borders of it: their murmuring did not cease at Moses and Aaron, the instruments, but proceeded against God himself, who had done such wonderful things for them, not only in bringing them out of Egypt, but since they had been in the wilderness; and yet so ungrateful to complain of him and argue with him about favours bestowed on them,

as if they were injuries done to them; and particularly as if God had no other intention in bringing them out of Egypt to the place where they were, but to *fall by the sword*: the sword of the Canaanites, as the Targum of Jonathan adds: *that our wives and our children shall be a prey?* to the same people; they supposed they should be killed, their wives abused, and their children made slaves of: *were it not better for us to return into Egypt?* and so escape the hands of the inhabitants of Canaan, of whom they had terrible apprehensions from the report made of them.

Ver. 4. *And they said one to another, let us make a captain, &c.*] An head over them instead of Moses, who they knew would never take the government and care of them, should they resolve to return to Egypt as they proposed, and besides were now so disaffected to him, that they might not care he should. Captains they had over their several tribes, but they chose to have one chief commander and general over them all; Nehemiah says they did appoint one; which they either actually did, or this proposal was interpreted as if really put in execution, they being so desirous of it, and bent upon it; wherefore their will is taken for the deed, and so understood; see Neh. ix. 17. *and let us return into Egypt*: which was downright madness, as some interpreters have justly observed; they must not only expect to be deserted by Moses, through whose means so many miracles had been wrought for them, and who was so wise and faithful a governor of them; and by Aaron their priest, who offered their sacrifices, and prayed for them, and blessed them; and by such a valiant general as Joshua, who had fought for them against their enemies; but by the Lord himself, so that they could not expect the manna to be continued as food for them, nor the pillar of cloud and fire as a guide unto them, nor to be protected from their enemies, on the borders of whose countries they must pass; so that their destruction in the wilderness seemed inevitable; and if they could have surmounted these and other difficulties, what manner of reception could they expect to find in Egypt, on whose account all the first-born of man and beast among them were slain, whom they had spoiled of their riches, and whose king and his army, and in it perhaps the flower of the nation, were drowned in the Red sea, for their sakes? What therefore could they think of, if they had any sober thought at all, but utter ruin, should they return there again?

Ver. 5. *Then Moses and Aaron fell on their faces; &c.*] Through shame and confusion of face for them, at hearing so shocking a proposal made, and such wretched ingratitude expressed; they blushed at it, and were in the utmost distress on account of it, and therefore threw themselves into this posture; or it may be this was done either to beg of them that they would lay aside all thoughts of this kind, or to supplicate the divine Majesty that he would convince them of their sin and folly, and give them repentance for it and forgiveness of it; and this they did *before all the*

congregation of the children of Israel; to affect them the more with a sense of their sin and danger.

Ver. 6. *And Joshua the son of Nun, and Caleb the son of Jephunneh, &c.*] Rose up and interposed in this affair, looking upon themselves under a special obligation so to do, as they were capable of confronting the other spies, and contradicting what they had said: which were of them that searched the land: they were two of that number, and were the more concerned to hear such a false account given, and distressed to observe the mutiny of the people, and therefore judged themselves in duty bound to do all they could to stop it: *rent their clothes*: in token of sorrow for the sins of the people; and at their blasphemy and ingratitude against God, and in dread of his wrath and fury breaking forth upon them.

Ver. 7. *And they spake unto all the company of the children of Israel, &c.*] To as many as could hear them, to the heads of them: *saying, the land which we passed through to search it, is an exceeding good land*; they observe that they were of the number of the spies that were appointed and sent to search the land of Canaan, and they had searched it, and therefore could give an account of it from their own knowledge; and they had not only entered into it, or just looked at a part of it, but they had gone through it, and taken a general survey of it; and they could not but in truth and justice say of it, that it was a good land, delightful, healthful, and fruitful; yea, *very, very good*^s, exceeding, exceeding good, superlatively good, good beyond expression; they were not able with words to set forth the goodness of it; this they averred, in opposition to the ill report the other spies had given of it.

Ver. 8. *If the Lord delight in us, &c.*] Continue to delight in them as he had, and as appears by what he had done for them in Egypt, at the Red sea, and in the wilderness; see Deut. x. 15. *he will bring us into this land, and give it us*, as he has promised, *a land which floweth with milk and honey*; as the Lord himself hath described it, and as the unbelieving spies themselves had owned it; ch. xiii. 27.

Ver. 9. *Only rebel not ye against the Lord, &c.*] Nothing, it is suggested, could hinder them from the possession of it but their rebellion against the Lord; which might provoke him to cut them off by his immediate hand, or to deliver them into the hands of their enemies; for rebellion is a dreadful sin, and highly provoking, 1 Sam. xv. 23. *neither fear ye the people of the land*; on account of their number, strength, and the walled cities they dwell in; they had nothing to fear from them, so be it they feared the Lord, and were not disobedient to him: *for they are bread for us*; as easy to be cut to pieces, and to be devoured, consumed, and destroyed as thoroughly, as bread is when eaten; and their fields, vineyards, all they have without and within, even all their substance, will be a prey to us, and furnish out sufficient provision for us, on which we may pleasantly and plentifully live, as on bread; see Psal. xiv. 4. *their defence is departed from them*; they had no heart nor spirit left in them; no

courage to defend themselves, and therefore the strength of their bodies and their walled towns would be of no avail unto them; see Josh. ii. 9, 10, 11. or *their shadow*^s, which covered and protected them, the providence of God which was over them, and continued them in the land, and quiet possession of it, until the measure of their iniquity was filled up, and the time come for his people Israel to inhabit it; but now it was departed: *and the Lord is with us*; as was evident by the cloud upon the tabernacle, and by the manna being spread around their camp every morning: the Targums of Onkelos and Jonathan are, "the Word of the Lord is "for our help:" *fear them not*; the Canaanites, notwithstanding the strength of their bodies, or of their cities, the Lord is mightier than they.

Ver. 10. *But all the congregation bade stone them with stones, &c.*] Namely, Joshua and Caleb, who had made such a faithful report of the good land, and had delivered such an animating and encouraging speech to the people. This is not to be understood of the body of the people, and of all the individuals thereof, for who then should they bid to stone Joshua and Caleb? unless the sense is, that they stirred up and animated one another to it; but rather it means the princes and heads of the congregation, who commanded the common people to rise up and stone them; for notwithstanding the affecting behaviour of Moses and Aaron, and the arguments of Joshua and Caleb, they still persisted in their mutiny and rebellion, until the Lord himself appeared as he did: *and the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel*; the Shechinah, or divine Majesty, which dwelt between the cherubim in the most holy place, came into the court of the tabernacle; for neither in the holy nor in the most holy place could the people see it, or the token of it: in Deut. xxxi. 15. it is said, *the pillar of cloud stood over the door of the tabernacle*; and Noldius^s renders it here, *and the glory of the Lord appeared above the tabernacle of the congregation*; with which agree the Targum of Jonathan and the Vulgate Latin and Septuagint versions; and so Jarchi says, the cloud descended there, and from thence very probably some coruscations, or flashes of lightning came forth, which plainly shewed the Lord was there; and this was done to terrify the people, and restrain them from their evil purposes; and to encourage the servants of the Lord, who hereby might expect the divine protection.

Ver. 11. *And the Lord said unto Moses, &c.*] Out of the cloud upon the tabernacle: *how long will this people provoke me?* which suggests that they had often provoked him, and had done it long ago, and still continued to do so; and he had long bore their provocations; but it was not reasonable, nor could it be expected by Moses or any other, that he would bear them much longer, *and how long will it be ere they believe me*; unbelief was a sin they had often and long been guilty of, and which greatly prevailed among them, and was the root of all their murmurings, mutiny, and rebellion; and what was highly provoking to the Lord, since they ought to have believed

^s אֲרָצָהּ הַזֶּה בְּרֵאשִׁית וְעַתָּה בְּרֵאשִׁית בּוֹנָה תְּרַבֵּהּ bona terra, valde valde, Montanus, Vatablus.

^s אֲרָצָהּ הַזֶּה בְּרֵאשִׁית וְעַתָּה בְּרֵאשִׁית בּוֹנָה תְּרַבֵּהּ umbra eorum, Montanus, Tigurine version, Fagius, Vatablus; so Junius & Tremellius, Piscator.

^s Concord. Ebr. Part. p. 164. No. 737.

him, and that he was able to make good, and would make good his promises to them: *for all the signs which I have shewed among them*; the wonders and miracles he had wrought in Egypt, at the Red sea, and in the wilderness, and in their sight; on account of which they should have given credit to his word, and which were strong aggravations of their unbelief; and is the true reason why they entered not into the good land; Heb. iii. 18, 19.

Ver. 12. *I will smite them with the pestilence, and disinherit them, &c.*] Deprive them of inhabiting the land; so as many as died of the pestilence were even all the spies who brought an evil report of the good land, ver. 37. with respect to the body of the people, this is to be considered not as a peremptory decree or a determined point; but is delivered partly by way of proposal to Moses, to draw out from him what he would say to it; and partly by way of threatening to the people, to bring them to a sense of their sin and repentance for it: *and will make of thee a greater nation, and mightier than they*; this anticipates an objection that might be made, should the people of Israel be cut off by the plague, and so disinherited of the land of Canaan, what will become of the oath of God made to their fathers? to which the answer is, it would be fulfilled in making the posterity of Moses as great or a greater and more powerful nation than Israel now was, and by introducing them into the land of Canaan, who would be of the seed of the fathers of Israel, as Jarchi observes, as those people were; and this was said to prove Moses, and try his affection to the people of Israel; and give him an opportunity of shewing his public and disinterested spirit.

Ver. 13. *And Moses said unto the Lord, &c.*] In an abrupt manner, as the following words shew, his mind being greatly disturbed and distressed by the above threatening: *then the Egyptians shall hear it*; that the Lord had smitten the Israelites with the pestilence; the Targum of Jonathan interprets it of the children of the Egyptians who were suffocated in the sea: *for thou broughtest up this people in thy might from among them*; they were once sojourners among them, and slaves unto them, and they were delivered from them by the mighty hand of the Lord upon the Egyptians, destroying their first-born; and therefore when they shall hear that the Israelites were all destroyed at once by a pestilence in the wilderness, it will be a pleasure to them, as follows.

Ver. 14. *And they will tell it to the inhabitants of this land, &c.*] The land of Canaan, between which and Egypt there was an intercourse, though not by the way of the wilderness, being neighbours, and their original ancestors brethren, as Mizraim and Canaan were; or *they will say*, and that with joy, as the Targum of Jonathan adds; but what they would say does not appear so plain; either it was that the Israelites were killed in the wilderness, a tale they would tell with pleasure; but that the Canaanites would hear of doubtless before them, and not need their information, since the Israelites were upon their borders; or that the Lord had brought them out of Egypt indeed, but could carry them no further, could not introduce them

into the land he had promised them; or rather they would say to them what follows, for the participle *for* is not in the text, and may be omitted; and so the sense is, they will tell them, *they have heard that thou Lord art among this people*; in the tabernacle that was in the midst of them, in the most holy place of it: *that thou Lord art seen face to face*; as he was by Moses, who was at the head of them: *and that thy cloud standeth over them*; and sheltered and protected them from the heat of the sun in the day-time, when it rested upon them in their encampment: *and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night*; in their journeys; they'll tell of those favours thou hast shown Israel; and yet, after all, will observe that thou hast destroyed them, which will not redound to thine honour and glory.

Ver. 15. *Now if thou shalt kill all this people, as one man, &c.*] Suddenly, and at once, as might be done by a pestilence; and as 185,000 were smitten at once, and as thought by the same disease, by the Angel of the Lord in the camp of the Assyrians, in after-times, 2 Kings xix. 35: *then the nations which have heard the fame of thee*; the Egyptians, Canaanites, and others, as Aben Ezra observes; who had heard the report of the wonderful things done by him for Israel, and of the great favours he had bestowed upon them, and so of his power, and goodness, and other perfections displayed therein, which made him appear to be preferable to all the gods of the Gentiles: *will speak, saying*; as follows.

Ver. 16. *Because the Lord was not able to bring this people into the land which he swore unto them, &c.*] That though he brought them out of Egypt, he was not able to bring them through the wilderness into Canaan; and that though he had wrought many signs and wonders for them, he could work no more, his power failed him, he had exhausted all his might, and could not perform the promise and oath he had made: *therefore he hath slain them in the wilderness*; because he could not fulfil his word, and so made short work of it, destroying them all together, which Moses suggests would greatly reflect dishonour on him; and in this he shews, that he was more concerned for the glory of God than for his own.

Ver. 17. *And now, I beseech thee, let the power of my Lord be great, &c.*] That is, appear to be great; the power of God is great, not only mighty, but almighty; it knows no bounds, nothing is impossible with him, he can do whatever he pleases, Psal. cxlvii. 5. his power, and the greatness of it, had been seen in bringing the children of Israel out of Egypt, and through the Red sea, and in providing for them, protecting and defending them in the wilderness; and the request of Moses is, that it might appear greater and greater in bringing them into the land of promise; or else he means an exceeding great display of the grace and mercy of God in the forgiveness of the sins of the people; for as the power of God is seen in his forbearance and long-suffering with the wicked, Rom. ix. 22. much more in the forgiveness of the sins of men, there being more power and virtue in grace to pardon, than there

is in sin to damn; and as it is an indication of strength in men, and of their power over themselves, when they can rule their own spirits, keep under their passions, and restrain their wrath, and shew a forgiving temper, Prov. xvi. 32. so it is an instance of the power of God to overcome his wrath and anger stirred up by the sins of men; and, notwithstanding their provocations, freely to forgive: pardon of sin is an act of power, as well as of grace and mercy, see Matt. ix. 6. and this sense agrees with what follows. The first letter in the word for *great* is larger than usual, that it might be taken notice of; and to signify the exceeding greatness of the power of God, Moses desired might be displayed in this case: and the letter numerically signifies ten, and has been thought to respect the ten times that Israel tempted the Lord, ver. 22: and to suggest, that though they had so done, yet the grace and mercy of God should ten times exceed the ingratitude of the people": *according as thou hast spoken, saying; as in Exod. xxxiv. 6, 7. and is as follows.*

Ver. 18. *The Lord is long-suffering, &c.*] Towards all men, and especially towards his own people: *and of great mercy*, being abundant in goodness, and keeping mercy for thousands: *forgiving iniquity and transgression*, all sorts of sin: *and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation*; which may seem to make against the plea of Moses for mercy and forgiveness; but the reason of these words being expressed seems to be, because they go along with the others in the passage referred to, and are no contradiction to the forgiving mercy of God in a way of justice; nor did Moses request to have the guilty cleared from punishment altogether, but that God would shew mercy, at least to such a degree as not to cut off the whole nation, and leave no posterity to inherit the land; which is supposed in visiting the sin of the fathers to the third or fourth generation.

Ver. 19. *Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, &c.*] Intimating, that though the sin of this people was great, the mercy of God to pardon was greater; and therefore he entreats that God would deal with them, not according to the greatness of their sins, and the strictness of justice, but according to the greatness of his mercy, who would, and does, abundantly pardon; *and as thou hast forgiven this people from Egypt even until now*; which shews both that these people had been continually sinning against the Lord, ever since they came out of Egypt, notwithstanding the great goodness of God unto them, and that he had as constantly pardoned; and therefore it was hoped and entreated that he would still continue to pardon them, he being the same he ever was, and whose mercy and goodness endure for ever: he had pardoned already sins of the like kind since their coming out of Egypt, as their murmurings for bread in the wilderness of Sin, and for water at Rephidim, Exod. xvi. and xvii. and even a greater sin than these, idolatry, or the worship of the calf.

Ver. 20. *And the Lord said, I have pardoned, according to thy word.*] So as not to kill them utterly as one

man: which is an instance of his being plentiful in mercy, and ready to forgive; and of the virtue and efficacy of the effectual fervent prayer of a righteous man, and of the great regard the Lord has to the prayers of a good man for others. The Jerusalem Targum is, "and the Word of the Lord said, lo, I have remitted and forgiven according to thy word;" which must be understood of Christ, the essential Word, and shews, according to the sense of the Targumist, that he has a power to forgive sin, and must be a divine Person, for none can forgive sin but God; see Mark ii. 7, 10.

Ver. 21. *But as truly as I live, &c.*] Which is the form of an oath, as the Targum; the Lord swears by his life, or by himself, because he could swear by no greater: *all the earth shall be filled with the glory of the Lord*; this is not the thing sworn unto or confirmed, but that by which the oath is made and confirmed; and the sense is, that as sure as the earth had been filled with the glory of the Lord, as it may be rendered, as it had been with the fame of what he had done in Egypt, and at the Red sea; or as it *should be* filled with it in after-times, especially in the kingdom of the Messiah in the latter day; see Isa. vi. 3. Hab. ii. 14. so sure the men that had provoked him should not see the land of Canaan.

Ver. 22. *Because all those men which have seen my glory, &c.*] His glorious Majesty, or the emblem of it in the cloud, on the tabernacle, which had often appeared to them, and the glorious things done by him; the glory of his power, wisdom, goodness, faithfulness, and truth, displayed in bringing them out of Egypt, through the Red sea, and thus far in the wilderness, even to the borders of the land of Canaan; it should be rendered, not *because*, but *that*, for this is the thing sworn to, or the matter of the oath: *and my miracles which I did in Egypt*: by the hand of Moses, both before them, when he was sent to them, as a proof of his divine mission, and before Pharaoh and all his court, inflicting plagues upon him and his people: *and in the wilderness*; in raining manna from heaven about their tents, sending them quails, and giving them water out of the rock: *and have tempted me now these ten times*; which the Jews understand precisely and exactly of such a number, and which they reckon thus*; twice at the sea, twice concerning water, twice about manna, twice about quails, once by the calf, and once in the wilderness of Paran, which last and tenth was the present temptation: these are reckoned a little otherwise elsewhere²; but perhaps it may be better, with Aben Ezra, to interpret it of many times, a certain number being put for an uncertain, they having frequently tempted the Lord: *and have not hearkened to my voice*; neither to his word of promise, nor to his word of command, and particularly his late order to go up and possess the land, Deut. i. 21, 26.

Ver. 23. *Surely they shall not see the land which I swear unto their fathers, &c.*] Not possess and enjoy the land of Canaan, which the Lord by an oath had promised their fathers, Abraham, Isaac, and Jacob, to give it to their seed; and now he swears that these

* Baal Hatturim in loc. & Buxtorf. Tiberias, c. 14. p. 29.

² T. Bab. Eracin, fol. 15. 1. Barteuora in Pirke Abot, c. 5. sect. 4. Jarchi in loc.

* Maimon. in Pirke Abot, c. 5. sect. 4.

men, who had so often tempted him, and been disobedient to him, should not inherit it; so the Targums of Jonathan and Jerusalem take it for an oath; see Heb. iii. 11, 18. *neither shall any of them that provoked me see it*; that provoked him by the ill report they had brought of the land, by their unbelief, by their murmurings, and mutiny.

Ver. 24. *But my servant Caleb, &c.*] Who was one of the spies, and brought a good and true report of the land; and so in that, as well as in other things, approved himself to be a faithful servant of the Lord, and who had stilled the people at the beginning of their murmur, and with Joshua had attempted to quiet them afterwards; and though Joshua is not here mentioned, because, as some say, he had no children, and therefore it could not be said of him that his seed should possess the land, as is said of Caleb; or rather, because he was to be the general and commander of the people, who was to introduce them into the land of Canaan, and therefore there was no necessity of expressing him by name, yet he is afterwards mentioned, ver. 30, 38. *because he had another spirit with him*; different from that of the rest of the spies, excepting Joshua; a spirit of faith, and of the fear of the Lord, of might and courage, of truth and faithfulness; believing in the promise of God, which the spies distrusted, being persuaded the land might easily be conquered, which they feared; and bringing a true report of the land, the reverse of the ill and false one they brought. For this is to be understood not of the Holy Spirit of God, nor of his work upon the hearts of good men, which is different from the spirit of the world, though Caleb was possessed of that also: *and hath followed me fully*; with full purpose of heart whithersoever he led him, or directed him, in every path of duty, and in the exercise of every grace; or *hath fulfilled after me*; obeyed his word of command, fulfilled his mind and will, by going after him, and acting according to the rules and directions he gave him: *him will I bring into the land whereinto he went*; the land of Canaan he went into to spy and search: *and his seed shall possess it*; not the whole land, but Hebron, and the parts about it, where he particularly went, and which he and his posterity afterwards enjoyed, see ch. xiii. 22. Josh. xiv. 13, 14, 15. The Targum of Onkelos is, *shall expel it*; the inhabitants of it; for the word signifies both to inherit and disinherit; and so Jarchi interprets it, shall disinherit the Anakim, and the people that are in it, that is, drive them out of it, as Caleb did, Josh. xv. 13, 14.

Ver. 25. *And now the Amalekites and the Canaanites dwell in the valley, &c.*] By the Canaanites are meant the Amorites, as Aben Ezra, which were a principal people of the land of Canaan, and which may be confirmed by Deut. i. 19, 20. this may seem contrary to what is said ch. xiii. 29. where they are said to dwell in the mountain; but it may be reconciled by observing, that indeed their proper settled habitation was in the mountain; but now they went down from thence, and sat ² in the valley, as it may be rendered, in ambush, there lying in wait for the children of Israel, as

in Psal. x. 8. and so Aben Ezra interprets it of their sitting there, to lie in wait for them: and now, though these people had so sadly provoked the Lord, yet such was his goodness to them, as to warn them of the design of their enemies, and of the danger by them, to provide for their safety, by giving them the following instruction: *to-morrow turn you*; don't go forward, lest ye fall into their ambushment, but turn about, and go the contrary way; return in the way, or towards the parts from whence ye came: this they are bid to do to-morrow, but did not till some time after; for, contrary to the command of God, they went up the mount, where they were defeated by the Amalekites and Canaanites, after which they stayed in Kadesh some days, Deut. i. 44, 45, 46. *and get you into the wilderness by the way of the Red sea*; or in the way towards it; and so they would be in the way to Egypt, where the people were desirous of returning again; but as they were always a rebellious and disobedient people, and acted contrary to God, so in this case; for when he bid them go back towards the Red sea again, then they were for going forward, and entering into the land of Canaan; though when he bid them go up, and possess it, then they were for returning to Egypt.

Ver. 26. *And the Lord spake unto Moses and unto Aaron, &c.*] Before he had been only speaking to Moses, who had interceded with him to pardon the people, which he had granted; but at the same time assured him they should not enter into and possess the land of Canaan, and the same he repeats to him and Aaron together: *saying*; as follows.

Ver. 27. *How long shall I bear with this evil congregation, which murmur against me? &c.*] Bear with their murmurings, spare them, and not cut them off? how long must sparing mercy be extended to them? the Lord speaks as one weary of forbearing, so frequent and aggravated were their murmurings. The Jews understand this not of the whole congregation of Israel, but of the ten spies, from whence they gather, that *teu* make a congregation; and they interpret the phrase, *which murmur against me*, transitively, *which cause to murmur against me*; made the children of Israel murmur against him, so Jarchi; but rather all the people are meant, as appears from the next verse, and from the following clause: *I have heard the murmurings of the children of Israel, which they murmur against me*; for their murmurings were not only against Moses and Aaron, but against the Lord himself, ver. 2, 3.

Ver. 28. *Say unto them, as truly as I live, saith the Lord, &c.*] The form of an oath, as in ver. 21: *as ye have spoken in mine ears, so will I do to you*; what they had wished for, and expressed in the hearing of the Lord, he threatens them should be their case.

Ver. 29. *Your carcasses shall fall in this wilderness, &c.*] They had wished they had died in it, ver. 2. and the Lord here declares they should, which is signified by the falling of their carcasses in it, or their bodies, which when dead fall to the ground, having no strength to support themselves: *and all that were numbered of you*: but a few months before this time, when their number was 603,550, ch. ii. 46: *according to your*

ו ימלא אחרי & implevit post me, Montanus, Tigurine version, Fagius, Drusius.

² sedet, Drusius, Piscator.

number, from twenty years old and upward : which is observed, as Jarchi thinks, to except the Levites, for they were not numbered with the other tribes; and when they were numbered by themselves, their number was taken from a month old and upwards; wherefore it need not be wondered at, if we find that there were of them who did not fall in the wilderness, but entered into the land of Canaan, as it is certain Eleazar the priest, the son of Aaron, did, ch. xxxiv. 17. Josh. xiv. 1 : *which have murmured against me* ; which shews, that not the spies only, who caused the people to murmur, but the people themselves who murmured, and had been numbered, from 20 years old and upward, are the evil congregation the Lord thus threatened with death.

Ver. 30. *Doubtless ye shall not come into the land, &c.*] The land of Canaan; or *if ye shall come* ; that is, I swear ye shall not, so the Targum of Jonathan : *concerning which I swear to make you dwell therein* ; not them personally, but the people and nation of which they were, and to which they belonged, the seed and posterity of Abraham, Isaac, and Jacob, to whom the oath was made : *save Caleb the son of Jephunneh, and Joshua the son of Nun* ; who brought a good report of the land. Caleb is mentioned first, as Aben Ezra thinks, because he first appeased and quieted the people; but in ver. 33 Joshua stands first, so that nothing is to be inferred from hence; these were the only two of the spies that went into the land of Canaan, and the only two of the Israelites that were numbered, from twenty years old and upwards; those of the tribe of Levi, not being in that account, must be remembered to be excepted also.

Ver. 31. *But your little ones, which ye said should be a prey, &c.*] To the Canaanites, ver. 3. *them will I bring in* : into the land of Canaan, and so fulfil the promise made to Abraham, Isaac, and Jacob : for the unbelief of this congregation did not make the faith, or faithfulness of God, of none effect : *and they shall know the land which ye have despised* : shall know what a good land it is by experience, and shall possess and enjoy it with approbation, delight, and pleasure, which they, believing the spies, rejected with loathing and disdain.

Ver. 32. *But as for you, your carcasses, &c.*] Which way of speaking seems to be used to distinguish them from their children; *they shall fall in this wilderness* : which is repeated for the confirmation and certainty of it, and an emphasis is laid on the words, *this wilderness*, which are pronounced with an accent, to put them in mind of their wish, ver. 2.

Ver. 33. *And your children shall wander in the wilderness forty years, &c.*] Or *feed* , as shepherds, who go from place to place, and seek fresh pasture for their sheep; it being the custom of a shepherd, as Aben Ezra observes, not to stand or rest in a place; and so like sheep grazing in a wilderness, where they have short commons, and wander about in search of better. These forty years are to be reckoned from their coming out of Egypt, from whence they had now been come about a year and a half : *and bear your whoredoms* ; the punishment of their idolatries, which are frequently signified by this phrase, and particularly of the idola-

try of the calf, which God threatened to punish whenever he visited for sin, Exod. xxxii. 34. and of other sins, as their murmurings, &c. for it was on account of them their children wandered so long in the wilderness, and were kept out of the possession of the land of Canaan : *until your carcasses be wasted in the wilderness* ; every one of them be consumed by death, save those before excepted.

Ver. 34. *After the number of days in which ye searched the land, even forty days, &c.*] For so long they were searching it, ch. xiii. 25 : *each day for a year* ; reckoning each day for a year, 40 days for 40 years, as in Ezek. iv. 6 : *shall ye bear your iniquities, even forty years* ; which number is given, being a round one, otherwise it was but 38 years and a half ere they were all cut off, and their children entered the land : *and ye shall know my breach of promise* ; God never makes any breach of promise; his covenant he will not break, nor alter what is gone out of his lips; men break their promises, and transgress the covenant they have made with him, but he never breaks his, Psal. lxxxix. 34. this should rather be rendered only, *ye shall know my breach* : experience a breach made upon them by him, upon their persons and families by consuming them in the wilderness : the Targum of Jonathan is, “ and ye shall know what ye have murmured against me;” this same word is used in the plural in Job, xxxiii. 10. and is by the Targum rendered murmurings or complaints; and so the sense is, ye shall know by sad experience the evil of complaining and murmuring against me. The Vulgate Latin version is, “ ye shall know my vengeance;” and so the Septuagint, “ ye shall know the fury of my anger;” which give the sense, though not a literal version of the words.

Ver. 35. *I the Lord have said, &c.*] Determined, resolved on doing what I have declared, and again repeat it; the decree is absolute and peremptory, and will never be revoked : *I will surely do it to all this evil congregation, that are gathered together against me* : against his ministers, Moses the chief magistrate, and Aaron the high-priest; and this is interpreted gathering, conspiring, and rebelling against the Lord himself, on account of which they might be truly called an evil congregation, and therefore it was a determined point with him to destroy them : *in this wilderness they shall be consumed* ; by wasting diseases : *and there they shall die* ; as they wished they might, ver. 2. with respect to which this is so often repeated; and which the Jews interpret not only of a corporeal death, but of an eternal one; for they say, “ the generation of the wilderness (of those that died there) have no part in the world to come, nor shall stand in judgment, as it is said, *in this wilderness, &c.* Numb. xiv. 35.”

Ver. 36. *And the men which Moses sent to search the land, &c.*] Ten of them, who returned : as they all did, who were sent to search it : *and made all the congregation to murmur against him* ; against Moses that sent them; they murmured themselves, and made others murmur : *by bringing up a slander upon the land* ; that it ate up its inhabitants, and that the inhabitants of it were of such a stature, and so gi-

^a אִם אִתְּכֶם תִּבְּרָאוּ si vos ingressi fueritis, Pagninus, Montanus.

^b עֹרְבֵי רֵעֵי עֲרִיבֵי עֲרִיבֵי erunt pascentes, Pagninus, Montanus, Drusius, Junius & Tremellius; pascent, Tigurine version, Piscator.

^c Misu. Saahedrin, c. 11. sect. 3

gant and strong, and dwelt in such walled cities, that there was no probability of subduing them.

Ver. 37. *Even those men that did bring up the evil report upon the land, &c.*] They, and they only at this time: *died by the plague before the Lord*; either by the pestilence immediately sent upon them by the Lord, or by a flash of lightning from him, or in some other way; however, by the immediate hand of God, and in his presence, being in the tabernacle of the congregation, ver. 10. though the Jews differently relate the manner of their death; some say worms came out of their navels, and up to their jaws, and ate them and their tongues; and others that they came out of their tongues, and entered their navels, which they take to be a just retaliation for sinning with their tongues; and the time of their death they differ about; some say, as the Targum of Jonathan, that it was upon the 7th, and others that it was on the 17th of Elul or August they died^a.

Ver. 38. *But Joshua the son of Nun, and Caleb the son of Jephunneh, &c.*] Here Joshua is set first, as Caleb is in ver. 30. which shews that they were equal in dignity, and therefore are indifferently put, sometimes the one first, and sometimes the other: *which were of the men that went to search the land*; were two of the spies, and were for the tribes of Judah and Ephraim, ch. xiii. 6, 8. *lived still*; were not stricken with death, when the other spies were; though perhaps upon the very spot, and in the same place, and among them, when they were struck dead; but these remained alive, and continued many years after, and entered the good land, and possessed it.

Ver. 39. *And Moses told these sayings unto all the children of Israel, &c.*] That all that had murmured, who were of twenty years old and upwards, should die in the wilderness, and never see nor enter into the land of Canaan, on the borders of which they now were: *and the people mourned greatly*; because of their unhappy case, that they should be cut off by death in the wilderness, and be deprived of the enjoyment of the good land; their sorrow seems to have been not a godly sorrow, or true repentance for sin committed, but a worldly sorrow that works death; it was not on account of the evil of sin, the pardon of which they did not seem to seek after, but on account of the evil that was likely to come to them by it.

Ver. 40. *And they rose up early in the morning, &c.*] The next morning after they had heard the bad news of their consumption in the wilderness; not being able, perhaps, to sleep that night with the thoughts of it, and being now in a great haste to go up and possess the land of Canaan, as they were before to return to Egypt: *and gat them up into the top of the mountain*; which was the way the spies went into the land of Canaan, ch. xiii. 17. this they did not actually ascend, as appears from ver. 44, 45. but they determined upon it, and got themselves ready for it: *lo, we be here*; this they said either to one another, animating each other to engage in the enterprise; or to Moses and Joshua, signifying that they were ready to go up and possess the land, if they would put themselves at the head of them, and take the command and direction of them:

and will go up into the place which the Lord hath promised: the land of Canaan: *for we have sinned*; in not going up to possess it, when they were bid to go, and in listening to the spies that brought an ill report of it, and by murmuring against Moses and Aaron, and the Lord himself, and proposing to make them a captain and return to Egypt: but this acknowledgment and repentance were not very sincere, by what follows.

Ver. 41. *And Moses said, Wherefore now do ye transgress the commandment of the Lord? &c.*] Which was to turn back into the wilderness, and go the way that leads to the Red sea, ver. 25. instead of which now they were for going forward into the land of Canaan, though averse to it just before: *but it shall not prosper*; their attempt to enter into it.

Ver. 42. *Go not up, for the Lord is not among you, &c.*] And therefore could not expect success, for victory is of the Lord; the Targum of Jonathan adds, "the ark, and the tabernacle, and the cloud of glory" "move not," which were a plain indication that the Lord would not go with them, and therefore could not hope to prevail over their enemies and enter the land, but on the contrary might expect to be defeated by them, as follows: *that ye be not smitten before your enemies*; of which they would be in great danger should they attempt to go up the hill, and the Lord not with them.

Ver. 43. *For the Amalekites and the Canaanites are there before you, &c.*] Having removed from the valley, ver. 25. or else had detached a party to defend the pass on the top of the mountain, and where perhaps they designed to feign a retreat if they found it proper, and draw them into a combat in the valley: *and ye shall fall by the sword*; by the sword of the Amalekites and Canaanites: *because ye are turned away from the Lord*: from the word of the Lord, from hearkening to and obeying his command: *therefore the Lord will not be with you*; the consequence of which must be bad for them.

Ver. 44. *But they presumed to go up unto the hill-top, &c.*] In a bold, audacious, and presumptuous manner; they attempted to go up to the top of the hill, notwithstanding the remonstrances of Moses against it, and the danger they would be exposed unto; but withdrawing themselves from God and his ministers, and lifted up in themselves, and confident of their own strength, ventured on this rash enterprise: the Vulgate Latin version is, *being darkened they went up*; either having their understandings darkened, and being given up to a judicial blindness and hardness of heart; or else they went up in the morning while it was dark, before day-light; which latter sense is favoured by the Targum of Jonathan, "and they girded (or armed) themselves in the dark, before the morning light;" and the former by an ancient exposition, called Tanchuma, mentioned by Jarchi, "they went obscure" (as it were in the dark) because without leave:" *nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp*: the cloud not being taken up, but abiding on the tabernacle, which was the signal for resting, both for the ark, and for the camp, the Kohathites did not move with the ark: the

^a Schulchan Aruch, par. 1. c. 560. sect. 2. Shalshalet Hakabala, fol. 7. 2.

^c T. Hieros. Sotah, fol. 22. 2.

Jews * have a notion, that there were two arks which went with Israel in the wilderness, one in which the law was put, and another in which the broken pieces of the tables were left; that in which the law was, was placed in the tabernacle of the congregation, and of this it is written, *the ark of the covenant of the Lord, and Moses, departed not, &c.* but that in which the broken pieces of the tables were, went in and out with them: but this does not clearly appear; and it is highly probable no ark went with them at this time; nor did Moses, the leader and commander of the people, stir from the camp of the Levites; wherefore it was a bold and hazardous undertaking the other camps engaged in without God going with them, and their general before them, or Joshua his minister; for if one did not go, the same may be concluded of the other.

Ver. 45. *Then the Amalekites came down, &c.*] The hill; met the Israelites as they ascended: *and the Canaanites which dwell in that hill;* the same with the

Amorites, one of the seven nations of Canaan, ch. xiii. 29. *and smote them;* with the sword, having the advantage of them in coming down the hill upon them: *and discomfited them even unto Hormah;* the name of a place, so called from what happened there; as Jarchi says; either from this destruction of the Israelites at this time by these their enemies, or from the destruction of the Canaanites by Israel, ch. xxi. 4. and so here has its name by anticipation; or it may be from both these events, and seems to be confirmed by a third of the like kind, having been in former times called Zephah, Judg. i. 17. see Josh. xv. 30. though some take it to be an appellative here, and not the proper name of a place, and render it *even unto destruction*, as the Targum of Jonathan, denoting the very great destruction and havoc that were made among them: how many were destroyed is not certain; the judgment threatened them of God soon began to take place, that their carcases should fall in that wilderness.

C H A P. XV.

IN this chapter the children of Israel are instructed about the meat-offerings and drink-offerings, and the quantities of them, which were always to go along with their burnt-offerings and peace-offerings they should offer when they came into the land of Canaan, ver. 1—12. and they are told that the same laws and ordinances would be binding equally on them that were of the country, and on the strangers in it, ver. 13—16. and an order is given them to offer a cake of the first dough for an heave-offering, ver. 17—21. and they are directed what sacrifices to offer for sins of ignorance, both of the congregation and particular persons, ver. 22—29. but as for presumptuous sinners, they were to be cut off, ver. 30, 31. and an instance is recorded of stoning a sabbath-breaker, ver. 32—36. and the chapter is concluded with a law for wearing fringes on the borders of their garments, the use of which is expressed, ver. 35—41.

Ver. 1. *The Lord spake unto Moses, &c.*] After the murmurings of the Israelites by reason of the spies, and their being threatened with a consumption of them in the wilderness on that account, and their defeat at Hormah: and lest their posterity should be discouraged, and despair of ever enjoying the good land: *saying;* as follows.

Ver. 2. *Speak unto the children of Israel, and say unto them, &c.*] The younger sort of them, such as were under twenty years of age; for those of that age and upwards, who had murmured against the Lord, had been assured by him with an oath that they should die in the wilderness, and not see the land of Canaan; whereas those Moses is here bid to speak to were such that should possess it: *when ye come into the land of your habitations, which I give unto you;* the land of Canaan, the grant of which is here renewed to them, and an assurance given of their coming into it and settlement in it; and that they should have dwelling-places there for their several tribes and families.

Ver. 3. *And will make an offering by fire unto the Lord, a burnt-offering, &c.*] The first of these respects such offerings by fire, which were not wholly burnt, but part of them were eaten by the priests, Deut. xviii. 1. and the latter such as were wholly burnt, unless the latter can be thought to be only an explanation of the former: *or a sacrifice in performing a vow, or in a free-will offering;* these were peace-offerings, some of which were for thanksgiving, and others were either a vow or a free-will offering, as here: see Lev. vii. 11, 12, 16. *or in your solemn feasts;* as the passover, pentecost, &c. of which, and the offerings in them, see Lev. xxiii. 4—37. Numb. ch. xxviii. and xxix. *to make a sweet savour unto the Lord;* for acceptance with him: *of the herd or of the flock;* a bullock of the one, a lamb or kid of the goats of the other; fowls are not mentioned, because burnt-offerings of them required no drink-offerings^f.

Ver. 4. *Then shall he that offereth his offering unto the Lord, &c.*] Be it of either kind before mentioned: *bring a meat-offering of a tenth-deal of flour, mingled with the fourth part of an hin of oil;* this was made of the tenth part of an ephah, or of an omer of fine wheat flour, which was the quantity of about three quarts; and which was mixed and macerated with the fourth part of an hin, or with a quart and more than half a pint of oil: see Exod. xxix. 40. rather this should be called a bread-offering.

Ver. 5. *And the fourth part of an hin of wine, &c.*] The same measure with the oil, and this was wine of the grapes, as the Targum of Jonathan; other sorts of wine might not be used for the purpose mentioned: *for a drink-offering shalt thou prepare;* with the meat-offering, to go along with every burnt-offering and peace-offering; which, as they were the food of God and the provision of his house, it was proper there should be of every kind fit for an entertainment, as flesh, bread, and wine. These were to go with the

^f Maimon. Maaseh Hakorbanot, c. 2. sect. 9.

burnt-offering or sacrifice, for one lamb: if there were more than one, then a greater quantity in proportion was required.

Ver. 6. *Or for a ram, &c.*] Whether for a burnt-offering or a peace-offering; or rather *and for a ram*, as many versions: *thou shalt prepare for a meat-offering two tenth-deals of flour mingled with the third part of an hin of oil*: which was the quantity of six quarts of fine flour, and about three pints and a quarter of a pint of oil.

Ver. 7. *And for a drink-offering thou shalt offer a third part of an hin of wine, &c.*] The same quantity of wine was to be used in the drink-offering as of oil in the meat-offering: *for a sweet savour unto the Lord*, that it might be acceptable to him.

Ver. 8. *And when thou preparest a bullock for a burnt-offering, &c.*] Which was a large offering, and required a larger meat-offering and drink-offering, as the following verses shew: *or for a sacrifice in performing a vow or peace-offerings unto the Lord*; by which latter are meant free-will offerings; for though both sorts here mentioned were peace-offerings, yet these were more particularly called so.

Ver. 9. *Then shall he bring with a bullock a meat-offering, &c.*] Much larger than either for a lamb or ram, even one consisting of three tenth-deals of flour; or nine quarts of it: *mingled with half an hin of oil*; two quarts and a pint, and somewhat more.

Ver. 10. *And thou shalt bring for a drink-offering half an hin of wine, &c.*] The same quantity as of oil, and a little more: *for an offering made by fire of a sweet savour unto the Lord*; this, according to Jarchi, refers only to the meat-offering and the oil: for the wine was not a fire-offering, not being put upon the fire.

Ver. 11. *Thus shall it be done for one bullock, &c.*] Such a quantity of flour and oil for the meat-offering, and such a quantity of wine for the drink-offering as before expressed; making no difference between one young or old: *or for a ram*: which, Jarchi says, was 13 months and one day old: *or for a lamb, or a kid*; for a young one of the flock, whether of the sheep or goat, whether a lamb or a kid of the goats; which, according to Jarchi, were within a year, not a year old.

Ver. 12. *According to the number that ye shall prepare, so shall ye do to every one, according to their number.*] That is, in proportion to the number of the cattle, be they of which sort they would, should be the quantity of the meat and drink offerings.

Ver. 13. *All that are born of the country shall do these things after this manner, &c.*] Meaning that all Israelites should with their sacrifices bring their meat and drink offerings of the quantity directed to as above: *in offering an offering made by fire of a sweet savour unto the Lord*; when they offered any burnt-offerings or peace-offerings: the Jews say, that all sacrifices, whether of the congregation or of a private person, require drink-offerings, excepting the first-born, the tithes, the passover, the sin-offering, and the trespass-offering; but the sin-offering of the leper, and his trespass-offering, require them¹: the Targum of Jonathan is, "all that are born in Israel, and not among the people,

"shall make these drink-offerings thus;" for though an uncircumcised Gentile might bring burnt-offerings and peace-offerings, yet not meat-offerings and drink-offerings with them; see the note on Lev. xxii. 18. only such as were proselytes of righteousness, as in the next verse.

Ver. 14. *And if a stranger sojourn with you, &c.*] A stranger, or proselyte, not of the gate, but of righteousness, as Ben Gersom and the Jewish writers in general interpret it; or *whatsoever be among you in your generations*; whether such a proselyte settled and continued among them, or only stayed with them awhile: *and will offer an offering made by fire of a sweet savour unto the Lord*: is desirous of offering a burnt-offering or a peace-offering to the Lord in an acceptable manner: *as ye do, so shall he do*; bring the same meat-offering and drink-offering, according to the nature and number of the cattle he brings for sacrifice.

Ver. 15. *One ordinance shall be both for you of the congregation, &c.*] Or *O congregation*², as Ben Melech, and so the Targum of Jonathan, *O whole congregation*; though Aben Ezra denies it to be vocative: *and also for the stranger that sojourneth with you*; the same ordinance, statute, or appointment, respecting the above things, were equally binding on one side as on the other, an home-born Israelite and a proselyte of righteousness: *an ordinance for ever in your generations*: to be observed by them, one and the other, in all ages, until the Messiah came and abolished the law of commandments contained in ordinances: *as ye are, so shall the stranger be before the Lord*; not in things civil, but religious, and particularly with respect to the above sacrifices and offerings: Ben Gersom and Aben Ezra say this respects the burnt-offering only, which was before the Lord.

Ver. 16. *One law, and one manner, &c.*] One law respecting these sacrifices, and one manner of offering them; one and the same precept to be observed, and one and the same judgment or punishment inflicted in case of non-observance: *shall be for you, and the stranger that sojourneth with you*: for Israelites and proselytes; which is said to invite and encourage the latter, and may have a distant view to the calling of the Gentiles in Gospel times, when there should be no difference between Jews and Gentiles called by grace in matters of religion, but would be one in Christ, Gal. iii. 28.

Ver. 17. *And the Lord spake unto Moses, &c.*] Or continued to speak to him; for the following law was given at the same time as those before: *saying*; as follows.

Ver. 18. *Speak unto the children of Israel, and say unto them, &c.*] Who only were bound to observe the following law concerning the cake of the first dough, and not Gentiles; so the Jews say³, the dough of a Gentile is free from the cake, though an Israelite kneads it: *when ye come into the land whither I bring you*; the land of Canaan: this is another assurance of their possession of the land of Canaan, notwithstanding what had been threatened; in ver. 2 it is only said, *which I give unto*

¹ Vid. Nold. Concord. Ebr. part. p. 4. No. 24. so R. Jonah in Ben Melech in loc.

² Misa. Menachot, c. 9. 6.

³ חוקי O Congregatio, Noldius, p. 237. No. 1077.

⁴ Schulchan Aruch, par. 2. c. 330. sect. 1.

you, but here, *whither I bring you*: assuring them, that as he had given it unto them, he would certainly introduce them into it. The Jews from hence gather, that they are not bound to observe this precept concerning the cake by the law, but in the land of Israel only, and when all Israel are there; wherefore at this time, and even in the days of Ezra, it is separated only by the words of the Scribes; and the reason of it is, that this law might not be forgotten by the Israelites¹: there were three countries that were bound to bring the cake, according to the Misnah².

Ver. 19. *Then it shall be, that when ye eat of the bread of the land, &c.*] Of the land of Canaan; when they were about to eat of it, before they actually did; when they were preparing for it, had ground their corn into flour, and had mixed it with water and kneaded it into dough, in order to bake it and make it fit for food; by bread is meant bread-corn, such as was the old corn of the land the Israelites first ate of when they entered into it, Josh. v. 11, 12. the Targum of Jonathan adds, "not of rice, or millet, or pulse," but what was made of corn used for bread; and the Jews say³, there were five things only they were obliged to make the cake of, wheat, barley, *cusmin* or rye, fox-ear (barley), and oats; and this is to be understood only of dough made for men's bread, and not for dogs or any other beast: *ye shall offer up an heave-offering unto the Lord*; and what that is, is expressed in the next verse.

Ver. 20. *Ye shall offer up a cake of the first of your dough for an heave-offering, &c.*] Of the first dough made of the first corn that was threshed, winnowed, and ground, they were to make a cake, and offer it an heave-offering unto the Lord; the quantity of it is not expressed, but was left to the people's generosity; no stinted measure was fixed by the law; but according to the Scribes, or the traditions of the elders, the quantity of the cake was the 24th part of the first dough that was kneaded; not the 44th, as Buxtorf⁴ through mistake says; so the Targum of Jonathan, "of the first of your dough, one out of 24 (*i. e.* the 24th part of it), ye shall separate a separation for the priests," with which agrees the Misnah⁵, though according to that, if made to sell publicly it was the 48th part of it. Some, because the next verse begins and ends with *mem*, which numerically signifies 40, think this is an instruction to a bountiful person to give the 40th part: *as ye do the heave-offering of the threshing-floor, so shall ye heave it*; as the two wave-loaves and first-fruits of their harvest, Lev. xxiii. 16, 17.

Ver. 21. *Of the first of your dough shall ye give unto the Lord, &c.*] As an acknowledgment of his being the sovereign Lord and possessor of heaven and earth, and of his being the owner and proprietor of the land of Canaan; and by way of thankfulness to him for the plenty of bread-corn he had given them; and therefore this cake was to be heaved or lifted up towards him in heaven, as follows: *an heave-offering in your generations*: for this respected not only the first time of

their entrance into the land of Canaan, but was to be observed every year when they made their first dough, and was to continue as long as the ceremonial law lasted: this cake was anciently given to the priest, which is meant by giving it to the Lord, but now the Jews take it and cast it into the fire and burn it: the apostle seems to allude to this cake of the first dough in Rom. xi. 16.

Ver. 22. *And if ye have erred, &c.*] Gone astray from the law of God, and any of its precepts; every sin is an error, a missing of the mark, a wandering from the way of God's commandments. Jarchi, and the Jews in general, interpret this of idolatry, but it rather respects any deviation from the law, moral or ceremonial, especially the latter: *and not observed all these commandments which the Lord hath spoken unto Moses*; in this chapter, more particularly concerning the meat-offerings and drink-offerings, and the quantity of them, to be brought along with their burnt-offerings and peace-offerings, and concerning the cake of the first dough to be heaved before the Lord and given to the priest.

Ver. 23. *Even all that the Lord hath commanded you by the hand of Moses, &c.*] Recorded in this book and the two preceding, whether of a moral, ceremonial, or judicial kind; the whole body of laws given to the people of Israel from the Lord by Moses: *from the day that the Lord commanded Moses, and henceforward among your generations*; all that he had commanded, or should hereafter command.

Ver. 24. *Then it shall be, if ought be committed by ignorance, &c.*] Of the law of God, not clearly understanding the meaning of it, or not adverting to the several precepts of it, and the circumstances of each, and the manner of performing obedience thereunto: *without the knowledge of the congregation*; or they being ignorant of the true intent of the law and form of obeying it; for this is to be understood not of the sin of a private person through ignorance, but of the body of the people; or of a congregation of them in some particular place, ignorantly and unawares falling into idolatry, or rather into a breach of any of the laws of God, moral or ceremonial: *that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the Lord*; as an acceptable sacrifice to him; by which it appears that this law is different from that in Lev. iv. 13—21. since the bullock there was for a sin-offering, this for a burnt-offering; and besides another creature was to be for a sin-offering, as after expressed: *with his meat-offering and his drink-offering, according to the manner*; a meat-offering, consisting of such a quantity of flour and oil, and a drink-offering of such a quantity of wine as directed to, ver. 9, 10. and *one kid of the goats for a sin-offering*; which though mentioned last was offered first, as an expiatory sacrifice for sin, typical of Christ, who was made an offering for sin, and then the burnt-offering by way of thankfulness for the acceptance of the other.

Ver. 25. *And the priest shall make an atonement for*

¹ Schulchan Aruch, par. 2. c. 322. sect. 2, 3.

² Misn. Challah, c. 4. sect. 8. 10.

³ Misn. ut supra, c. 1. sect. 1.

⁴ Schulchan Aruch, ut supra, c. 330. sect. 8, 9.

⁵ Synagog. Jud. c. 34. p. 602.

¹ Challah, c. 2. sect. 7. so Schnitchan Aruch, ib. c. 322. so Jarchi & Ben Gerson in loc.

² Ead. Hatturim in loc.

³ Buxtorf, ut supra, & Leo Modena, History of the present Jews, par. 2. c. 9.

all the congregation of the children of Israel; &c.] By offering a sin-offering for them, a type of Christ, the propitiation not only for the sins of the people among the Jews, but throughout the whole world, 1 John ii. 2. and it shall be forgiven them; as the sins of the Lord's people are forgiven them through the blood of Christ, and on account of his atoning sacrifice and satisfaction made for them: for it is ignorance; a sin of ignorance, for which reason Christ pleads for pardon on the foot of his sacrifice, and his people receive it, Luke xxiii. 34. 1 Tim. i. 13, for that this sin was forgiven on the score of a sacrifice appears by what follows: and they shall bring their offering, a sacrifice made by fire unto the Lord: the bullock for the burnt-offering: and their sin-offering before the Lord, for their ignorance; a kid of the goats.

Ver. 26. And it shall be forgiven all the congregation of the children of Israel, &c.] Which is repeated for the certainty of it, and for the sake of what follows: and the stranger that sojourneth among them; the proselyte of righteousness; so the blessing of pardon, through the propitiatory sacrifice of Christ, comes upon believing Gentiles as well as Jews, Rom. iv. 9. 1 John ii. 2. seeing all the people were in ignorance; both the congregation of Israel and the stranger; see the note on the preceding verse.

Ver. 27. And if any soul sin through ignorance, &c.] Any private or particular person, by breaking any of the above commands, or any other, not rightly understanding them, or not adverting to the circumstances required in the manner of performing them: then he shall bring a she-goat of the first year for a sin-offering: which differed in this from the sin-offering of a congregation that sinned through ignorance; that was a kid of the goats, whether male or female, but this was to be a female goat and of a year old.

Ver. 28. And the priest shall make atonement for the soul that sinneth ignorantly, &c.] By offering his sin-offering for him: when he sinneth by ignorance before the Lord: to whom it is known to be such, before whom all things are naked, open, and well known: to make an atonement for him, and it shall be forgiven him: upon that atonement made by sacrifice; so the forgiveness of the sins of all the Lord's people proceeds upon an atonement made by the blood and sacrifice of Christ: full atonement of sin and free forgiveness are not contrary to each other.

Ver. 29. You shall have one law for him that sinneth through ignorance, &c.] Which enjoins a she-goat for a sin-offering for such: both for him that is born amongst the children of Israel, and for the stranger that sojourneth among them; both sinning through ignorance, the same sacrifice was offered for them, by which atonement was made, and through which their sin was forgiven; by whom are meant home-born Israelites and proselytes of righteousness, who were under the same laws, and enjoyed the same privileges, as do now believing Jews and Gentiles.

Ver. 30. But the soul that doeth ought presumptuously, &c.] Or with an high hand¹, or through pride, as the Targum of Jonathan; in an haughty, insolent, bold

and daring manner; in an obstinate, stubborn, self-willed way, with purpose and design, openly and publicly, neither fearing God nor regarding man: whether he be born in the land, or a stranger; here a stranger as well signifies a proselyte of the gate as a proselyte of righteousness; seeing this presumptuous sinning may respect idolatry and blasphemy, which sins were punishable in proselytes of the gate by the magistrates of Israel as well as by the immediate hand of God: the same reproacheth the Lord; by denying him to be the true Jehovah, by worshipping other gods, and by speaking in a blaspheming manner of him the true God; and indeed every presumptuous sin, which is committed in a bold and audacious manner, in contempt of God and defiance of his law, is a reproaching him the lawgiver, and a trampling upon his legislative power and authority: and that soul shall be cut off from among his people, either by the hand of the civil magistrate, upon conviction of him, or by the immediate hand of God; no sacrifice was to be offered for such, no atonement to be made or forgiveness to be had; see Matt. xii. 31, 32.

Ver. 31. Because he hath despised the word of the Lord, and hath broken his commandment, &c.] That is, has broken it through contempt of it, despising it as a command of God, paying no regard to it as a law of his; otherwise such who sin ignorantly break the commandment of God: that soul shall be utterly cut off; or in cutting off shall be cut off²; most certainly cut off and entirely ruined and destroyed in this world and in that to come, as the Targum of Jonathan; and Maimonides³ understands it of such a cutting off, that the soul itself perishes and is no more; but such annihilation the Scripture nowhere gives us any reason to believe: his iniquity shall be upon him; the punishment of it, no atonement being made for it by sacrifice; it shall be upon him and him only, or be in him⁴, unrepented of and not forgiven.

Ver. 32. And while the children of Israel were in the wilderness, &c.] According to Aben Ezra, in the wilderness of Sinai; for it is a common notion of the Jews, that though this fact is recorded here, yet was committed the first year the Israelites came out of Egypt, quickly after the giving the law of the sabbath: hence Jarchi remarks, that the Scripture speaks of this to the reproach of the Israelites, that they kept only the first sabbath, and on the second this man came and profaned it; but it seems rather to be in the wilderness of Paran where this fact was committed, after the business of the spies and the discomfiture of Israel, and the above laws were given; and stands here in its proper place as an instance of a presumptuous sinner, cut off from his people, according to the above law, which it immediately follows: they found a man that gathered sticks on the sabbath-day; plucking them up by the roots, as the Targum of Jonathan, as stubble and the like; for the word signifies gathering straw or stubble, or such-like light things, as Ben Melech observes, and binding them in bundles for fuel; and this was done on the sabbath-day, by which it appears that that was to be kept in the wilderness, though the laws

¹ בור רמה in maau excelsa, Pagninus, Montanus, Vatablus.
² חכרת חכרת excidendo excidetur, Pagninus, Montanus, Drusius.
³ In Mish. Sanhedrin, c. 11. sect. 1.

⁴ * In ea, Montanus, Junius & Tremellius, Drusius; in ipso, Piscator.

before mentioned concerning sacrifices, and the cake of the first dough, were not to be put in execution until Israel came into the land of Canaan; and according to the Targum of Jonathan this man was of the house of Joseph, and in the Talmud⁷ it is expressly said that he was Zelophehad, who was a descendant of Joseph.

Ver. 33. *And they that found him gathering sticks, &c.*] Admonished him, as say the Targum of Jonathan and Jarchi, but he would not desist; wherefore they brought him unto Moses and Aaron, and unto all the congregation; to Moses and Aaron, and to the seventy elders, who might be at this time met together, to hear, try, and judge causes; for it cannot be thought that the whole body of the people are meant; and it is most likely that it was not on the sabbath-day, but the day following, that they brought the man to them, who were then sitting in the court; though Aben Ezra observes, that some say they brought him to them the first night.

Ver. 34. *And they put him in ward, &c.*] In a certain prison in the camp; perhaps the same in which the blasphemer was put, Lev. xxiv. 12. and for much the same reason: because it was not declared what should be done to him; that is, what kind of death he should die, as Jarchi and Aben Ezra; it had been before declared that the sabbath-breaker should die, but not what death he should die, Exod. xxxi. 15. and xxxv. 2. though some think it was a matter of doubt whether gathering of sticks was a breach of the sabbath, or at least such a breach of it as required death; and the answer of the Lord seems to confirm this sense, as follows.

Ver. 35. *And the Lord said unto Moses, &c.*] Who consulted the Lord upon this affair, in the tabernacle, even at the most holy place, from above the mercy-seat, where he promised to meet him, and commune with him about whatsoever he should consult him, Exod. xxv. 22. *the man shall surely be put to death; for as no fire was to be made throughout their habitations on a sabbath-day, gathering sticks for such a purpose was a work that was a violation of the sabbath, punishable with death, Exod. xxxv. 2, 3. and the kind of death follows: all the congregation shall stone him with stones without the camp; as afterwards without the city: of the place and manner of stoning, see the note on Acts vii. 58.*

Ver. 36. *And all the congregation brought him without the camp, &c.*] What was done by the order of Moses and the seventy elders is said to be done by the whole congregation, though it was by a few persons only the man was actually brought out, who were the proper officers to do such business: *and stoned him with stones, and he died; stoned him to death: as the Lord commanded Moses; at the time he consulted him in the sanctuary, which he acquainted the court with, and they immediately ordered the execution, which was accordingly done.*

Ver. 37. *And the Lord spake unto Moses, &c.*] After the giving of the above laws, and the order for stoning the sabbath-breaker; and the rather what fol-

lows is connected with them, because it was to put them in mind of these and all other commands; and of so much importance is the precept directed to, that the Jews say, and Jarchi particularly, that it is equivalent to all the commands, and which he makes to be the reason of its being placed here: *saying; as follows.*

Ver. 38. *Speak unto the children of Israel, &c.*] Whom it only concerned, and all of them, except women and children; for priests, Levites, Israelites, proselytes, and freed servants, were bound to wear the fringes, but not Gentiles; nor might the Gentiles make them, what were made by them were not to be used⁸, since it follows: *and bid them that they make them fringes in the borders of their garments, throughout their generations; the garments on which these fringes were put were such that were made either of linen or of woollen; no other were obliged to them by the law; but according to the Rabbins other garments were also, yet only square garments, which they call the Talith; and if that had not four skirts to it, it was free from them⁹: on this square garment, and the four corners or skirts of it, were the fringes put; which were a sort of pendants or tassels, which hung down from it, which consisted of eight white woollen threads, sometimes four, sometimes eight or twelve fingers broad¹⁰; there were four of them, one at each skirt or corner of the garment: they were, as another writer says¹¹, made of eight threads broad, each of them being knit to the middle with five knots, and of wool spun on purpose for this use; and these were to be wore by them throughout their generations until the Messiah came, and they seem to have been wore by him, Matt. ix. 20. however, it is certain they were wore by the Pharisees in his time, Matt. xxiii. 5. at present this four-cornered garment is not any where in common use among the Jews, instead of which they wear, under their other garments, a kind of square frock, with the fringes or tassels fastened to it, and this they call Arbah Canfot; and in their schools, and at certain times of prayer, they put on a certain square woollen vestment, with the said pendants fastened at each corner, and this they call Talith¹²: *and that they put upon the fringe of the borders a riband of blue; or a blue lace, a piece of blue tape, which bound and kept the fringe tight and close, and being of a different colour, the fringe being white, made it the more conspicuous: the reason why this colour was used, the Jews say¹³, was, because it was like the sea, and the sea is like the sky, and the sky like the throne of glory: this blue, hyacinth, or purple colour, as the Jews generally take it to be, was of a peculiar die; the manner of making which is now unknown to them, and therefore they use only the white¹⁴.**

Ver. 39. *And it shall be unto you for a fringe, &c.*] The blue riband or lace shall be in or upon the fringe to fasten it: *that ye may look upon it; the blue lace making the whole the more conspicuous: from hence the Jews gather, that the night is not the time for wearing the fringe, which lessens the sight, and it is not so*

⁷ T. Bab. Sabbat, fol. 96. 2.

⁸ Sopher Alphabet, par. 1. fol. 439. 2. & 442. 1. Schulchan Aruch, par. 1. c. 14. sect. 1.

⁹ Schulchan ib. c. 9. sect. 1. & c. 10. sect. 1. & c. 24. 1.

¹⁰ Buxtorf. Synagog. Jud. c. 9. p. 160.

¹¹ Leo Modena, History of the present Jews, par. 1. c. 5. sect. 7.

¹² Ib. sect. 9.

¹³ T. Bab. Sotah, fol. 17. 1.

¹⁴ Maimon. in Misn. Menachot, c. 4. sect. 1.

easily seen; and that night-garments are not obliged to have the fringe on them; and yet, they say, a blind man is bound to wear it, because, though he cannot see it, others can^a: and remember all the commandments of the Lord, and do them; this is the general use, end, and design of the fringes, that upon sight of them they might be put in mind of the commandments, and put upon the practice of them; these being at the four corners of their vestments, let them look which way they would downwards, before or behind, or on either side, they could not but see them: and the many threads in them might put them in mind of the many precepts they were to observe; and the white colour, the purity and holiness of them; and the blue or sky-coloured lace might lead them to observe the heavenly original of them; or being of a purple colour rather, might direct them to the blood of Christ, for the remission of the transgressions of them: the Jews have many fanciful things about the use and virtue of these fringes, not worthy of notice; and they say, that such who are careful to observe this law of the fringe, are worthy to see the face of the divine Majesty, and will be preserved from evil spirits^b: that ye seek not after your own heart and your own eyes; to have and enjoy, and do those things, in matters of worship, which were of their own devising, and pleasing in their sight, as well as in moral things, what were agreeable to their carnal hearts, and make for the gratification of their senses: after which ye use to go a whoring; which seems to restrain the sense pretty

much to idolatry, to false and superstitious worship, which are often in Scripture expressed by fornication and whoredom; though other sins and lusts also are sometimes signified by the same words.

Ver. 40. *That ye may remember and do all my commandments, &c.*] Which is repeated, that the end and use of these fringes might be particularly taken notice of, and attended to; that so they might not satisfy themselves with and rest in this ceremony of wearing the fringes, but be found in the observance of every moral precept, and of every religious ordinance and duty: and be holy unto your God; as in his presence, according to his will, and for his honour and glory, by keeping his holy commands, and living an holy life and conversation, well-pleasing in his sight.

Ver. 41. *I am the Lord your God, &c.*] Their Creator, Preserver, and Benefactor, their Lord and Sovereign, their covenant-God and Father: which brought you out of the land of Egypt, to be your God; to make it appear that he was their God in a special relation, and that he took the special care and government of them; and which was manifest by the system of laws he gave them to observe, as well as by his provision for them on all accounts, and by his protection of them: *I am the Lord your God*: who had a right to enact laws, and enjoin the observance of them, as he was the Lord Jehovah; and they were under obligation to regard them, as he was not only their Creator but their covenant-God and Father, who had bestowed his favours liberally on them.

C H A P. XVI.

THIS chapter gives an account of a sedition of Korah and others against Moses and Aaron, ver. 1, 2, 3, 4. with whom Moses expostulates, and shews the unreasonableness of their clamour against Aaron, ver. 5—11. sends for Dathan and Abiram, who were in the confederacy, but refused to come, which greatly angered Moses, ver. 12—15. orders Korah and his company to appear before the Lord the next day, with Aaron, to have the controversy decided, ver. 16, 17, 18. when all the congregation gathered together would have been consumed had it not been for the intercession of Moses and Aaron, ver. 19—22. and who, being separated from the rebels by the command of the Lord, some of the rebels were swallowed up in the earth, and others destroyed by fire from heaven, ver. 23—35. and their censers were made a covering for the altar, as a memorial of their sin, ver. 36—40. on which there was a new insurrection of the people, which brought a plague upon them, and destroyed 14,700 persons, and which was stopped at the intercession of Aaron, ver. 41—50.

Ver. 1. *Now Korah, the son of Izhar, the son of Kohath, the son of Levi, &c.*] A great grandson of Levi's, and own cousin to Moses and Aaron, being brothers' children; for Amram the father of Moses and Aaron, and Izhar the father of Korah, were own brothers, both of them the sons of Kohath, and Amram

the eldest, and Izhar the next, Exod. vi. 16, 18, 21. this man is mentioned first, being the contriver, and plotter, and ringleader of the following sedition, and which is called the gainsaying of Core, Jude v. 11. when this was made is not certain; Aben Ezra thinks this affair happened in the wilderness of Sinai, when the first-born were changed, and the Levites were separated for holy service, ch. iii. 1, 6, 12, 14. but, according to the Targum of Jonathan, it was after the law concerning the fringes was given, which it here follows, and was on that account; for it says, that Korah took his coat, which was all blue, and that the men with him rose up, and in the face of Moses taught the rite concerning the blue riband; when Moses declared he had it from God, that the fringe should be of white, and one thread of blue should be in it; but Korah and his company made their coats and fringes all of blue, which the Lord commanded not: but what Korah is said to take is either himself, or men, or both, and not clothes, as follows: *and Dathan and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben, took men*; which men are described in the next verse, even princes of the assembly, &c. or he, Korah, took himself, as Ben Melech, or divided himself, as Onkelos, separated himself from the congregation, and set himself at the head of a party he

^a Maimon. in *Misn. Ediot*, c. 4. sect. 10. & *Hilchot Tzitrit*, c. 3. sect. 7. *Schulchan Aruch*, p. 1. c. 17. 1. & 18. 1.

^b *Beal Hatturim* in loc. *Schulchan Aruch*, p. 1. c. 24. sect. 1, 6.

gathered together; and the *vau* or *and* before Dathan may be additional or superfluous, as Chaskuni observes, and so Abendana; and then the sense is, that Korah took Dathan, Abiram and On, apart by themselves, and entered into a consultation and confederacy with them against Moses and Aaron, with whom he was offended on account of the priesthood being bestowed on the latter by the former; and these men he associated to him, being the sons of Reuben, who would the rather listen to him, and join with him, because the primogeniture was taken from them, and the camp of Judah was placed before them; and with these men he could more easily commune, because the camp of Reuben and the Kohathites lay on the same side of the tabernacle, ch. ii. 10. and iii. 29. Eliab, the father of Dathan and Abiram, was the son of Pallu, the second son of Reuben, ch. xxvi. 5, 8. but as for On, no mention is made of him elsewhere, nor any more in this place; it is thought he separated from his company after he had heard what Moses said to them; and the Rabbins say, his wife delivered him out of their hands, as Abendana observes.

Ver. 2. *And they rose up before Moses, &c.*] To his face, openly and publicly, in a bold and audacious manner; with impudence, as the Targum of Jonathan: *with certain of the children of Israel*; some out of the several tribes, but perhaps chiefly of the tribe of Reuben, as Jarchi: *two hundred and fifty princes of the assembly*; or *congregation*¹, who were princes in the several tribes to which they belonged, heads of houses and families of their fathers, rulers of thousands, hundreds, &c. *famous in the congregation*; or *called*² to the tabernacle of the congregation; who, when the great men among the people were gathered together to consult about any affair, were called, as Ben Melech observes: *men of renown*, or *of name*³; in high esteem among the people for their birth and rank, their wealth and riches, wisdom and prudence; and were so before they came out of Egypt, as Aben Ezra remarks; so that the persons concerned in this rebellion were not the mob and dregs of the people, but men of the greatest figure and fame, and therefore was likely to be of bad consequence.

Ver. 3. *And they gathered themselves together against Moses, and against Aaron, &c.*] They met together by appointment, and went up in a body to Moses and Aaron: *and said unto them, ye take too much upon you*; the one to be king, and the other to be priest; for they imagined that Moses took the civil government into his hands, and Aaron the priesthood, of themselves, without any call of God to either; but the contrary is most certain, Heb. iii. 2. and v. 4. the Israelites, those of the other tribes besides Levi and Reuben, thought that Moses took too much upon him of his own head, to take the Levites instead of the first-born, and confer a dignity on his own brethren, the sons of Kohath, who were near akin to him, and on all the sons of Levi, as Aben Ezra observes; and the Levites they conspired against him, because they were given to Aaron and his sons; and Dathan and Abiram entered into a

conspiracy, as the same writer thinks, because he had removed the birth-right from Reuben their father, and had given it to Joseph; for it is probable they suspected him, because of Joshua his minister; and Jarchi conjectures that Korah was angry because Moses had conferred the government of the Kohathites on Elizaphan, the son of Uzziel, the youngest son of Kohath, when he himself, Korah, was the eldest son of an elder son of Kohath: or *it is*, or *let it be enough for you*^m; or more than enough, as Jarchi; it is sufficient that you have had the government, both in things civil and religious, so long as you have; it is time to give it up to others, who are as well qualified as yourselves. The time past may suffice for the exercise of your despotic and arbitrary power; though it seems to be chiefly levelled against Aaron, and his priesthood, which they thought Moses had conferred on his brother of himself, without any instruction from God: *seeing all the congregation are holy, every one of them*; having all heard the words of the Lord on Sinai, as Jarchi notes; and were all fit to be priests, and to offer sacrifice in and for their families, as they had used to do, before the separation of Aaron and his sons to the priesthood: *and the Lord is among them*; in the tabernacle, to whom they could approach and offer their offerings without a priest to do it for them: *wherefore then lift ye up yourselves above the congregation of the Lord?* since they were all upon a level, every one holy to the Lord, and might draw nigh unto him, and officiate as priests; wherefore they represent it as great pride and vanity in them; in Moses to take upon him to dispose of the priesthood at his pleasure, and make Aaron the high-priest of the people; and in Aaron to take this office upon him, and to be an high-priest, and not only over all the sons of Levi, but over all the children of Israel.

Ver. 4. *And when Moses heard it, &c.*] What they said, their complaint against him, for setting up Aaron for an high-priest, and against Aaron for taking this honour to himself: *he fell upon his face*; through shame, as the Targum of Jonathan, blushing at their sin, in opposing the ordinance of God; and through fear of the divine displeasure, and of the wrath of God coming upon them for such wickedness; and in order to pray to God for them to make them sensible of their sin, and give them repentance for it, and pardon of it, and avert his judgments from them such a conduct called aloud for.

Ver. 5. *And he spake unto Korah, and unto all his company, &c.*] The 250 princes that were with him; what follows was said to them apart from Dathan and Abiram, who seem not to be present at this time; and this was after Moses had finished his prayer to God, and had received instructions from him, by an impulse on his mind, what he should say unto them, and was now risen up from the earth he fell upon: *saying, even to-morrow the Lord will shew who are his*; his priests, whom he had chosen, and put into that office; this he would make known so clearly and plainly, that there would be no room left to doubt of it, and which was

¹ קהל congregationis, Pagninus.

² קראי vocati, Montanus, Drusius.

³ קראי viri nomiat, Montanus, Drusius.

^m רב est vel satis sit, Pagninus, Vatablus, Drusius, Junius & Tremellius, Piscator; so Aben Ezra.

revealed to Moses whilst upon his face in prayer to God: *and who is holy*; or whom he has separated to such an holy office and service: *and will cause him to come near unto him*; and do his work as a priest, without fear of danger, and without any hurt, which is suggested would befall others; and they may expect it, who intrude themselves into such an office, and engage their hearts in a bold audacious manner, to draw nigh to God in it: *even him whom he hath chosen will he cause to come near unto him*; meaning Aaron with his sons, whom the Lord would make to appear that he had chosen, and put into the office of priesthood, and that it was not what Moses did of himself.

Ver. 6. *This do, take you censers, &c.*] Vessels to put incense in to offer, which was the business of the priests: *Korah, and all his company*; the 250 princes that were with him, for so many we read took censers, and offered incense, ver. 18, 35.

Ver. 7. *And put fire therein, &c.*] Into the censers: *and put incense in them*; on the coals of fire in the censers: *before the Lord*; not at the altar of incense in the holy place, into which none but Aaron and his sons might come, but at the door of the tabernacle of the congregation, where the glory of the Lord appeared, ver. 18, 19. and this they were to do *to-morrow*; the day following that on which the insurrection was made, and in the morning of that day, which was the usual time of judgment; this was delayed until the morning, that they might have opportunity to reflect upon what they had done, and repent of their sin, and consider what they were to do, and the danger which might attend it; as in the case of Nadab and Abihu, who, though sons of the high-priest, yet offering strange fire, were consumed by fire; and so might they for assuming the priesthood, and officiating in any part of it, which did not belong to them: *and it shall be, that the man whom the Lord doth choose, he shall be holy*; meaning Aaron, with his sons; for though the Lord had already chosen him, and ordered him and his family to be separated from the rest of the Israelites, to exercise the priestly office, and he was actually invested with it, and had entered upon it; yet he would at this time, in a visible way and manner, make it manifest that he had done it, and therefore should be as it were afresh set apart for holy service, and be continued in it: *ye take too much upon you, ye sons of Levi*; of which tribe Korah was; and it looks as if those with him were chiefly of that tribe; however, these here addressed certainly were, and Moses retorts their own language upon them; they had said, that he and Aaron had taken too much upon them, though no more than what God had called them to; and now he says that they had taken too much upon them, to resist the ordinance of God, and to endeavour to remove from their office whom God had put into it, in order to substitute themselves: *or it is enough for you, or let it suffice you*; be content with the honour put upon you, the dignity you are raised to, to be next to the priests, and assistants to them; be not ambitious of more; let what you have satisfy you.

Ver. 8. *And Moses said unto Korah, &c.*] Continued his discourse to him, as the head of the conspiracy, and the ringleader of it: *hear, I pray you, ye*

sons of Levi; to whom also he had been before speaking; though Aben Ezra thinks the first speech was made to Korah and his company, and what follows to the Levites.

Ver. 9. *Seemeth it but a small thing unto you, &c.*] It should not; for it was a great thing which the Lord had done for them, and with which they should have been satisfied, and for it thankful: *that the God of Israel hath separated you from the congregation of Israel*; this was a special favour, and ought to have been esteemed such, that God, who was the God of the whole people of Israel in common, should separate the tribe of Levi from all the rest of the tribes of Israel: *to bring you near to himself*; next to the priests their brethren of the same tribe, to be joined to them, and assist them in their service, and officiate in the court of the tabernacle, where the divine Majesty dwelt: *to do the service of the congregation of the Lord*: to watch it, and guard it, and keep out persons unfit to enter into it; to take it down and set it up, as occasion required, and bear and carry the holy things in it, and take care of them: *and to stand before the congregation to minister unto them*? which Jarchi interprets of their singing in the desk songs of praise before them; but Aben Ezra, better, of the service they did for them, when they brought their offerings and sacrifices, which they took of them, and carried to the priests to offer for them.

Ver. 10. *And he hath brought thee near to him, &c.*] To be in his courts, to watch in his house, and wait on his priests, for which an ample provision was made by tithes. Korah is here personally addressed: *and all thy brethren, the sons of Levi, with thee*: the whole tribe of them, excepting Aaron and his family, who were advanced to be priests: *and seek ye the priesthood also*? the high-priesthood, as the Targums of Onkelos and Jonathan; this opens the true cause of their discontent and rebellion; they could not be satisfied with being the ministers of the priests, but wanted to be priests themselves, and Korah perhaps to be high-priest.

Ver. 11. *For which cause, both thou and all thy company are gathered together against the Lord, &c.*] For gathering together against his ministers, whom he had put into office to act under him, and endeavouring to overturn a constitution of his erecting, and resisting and not submitting to an ordinance of his, is interpreted gathering against him, and acting in opposition to him; see Rom. xiii. 1, 2: *and what is Aaron, that ye murmur against him*? what is his transgression? what has he done? as Aben Ezra paraphrases it; he is not chargeable with any fault, he did not take upon him the office of high-priest of himself, God called him to it, and put him in it; he is only his minister, and by no means to be blamed, and therefore it is unreasonable to envy him, or murmur against him; and, indeed, murmuring against him is murmuring against the Lord.

Ver. 12. *And Moses sent to call Dathan and Abiram, the sons of Eliab, &c.*] He sent messengers to call them to the house of judgment, as the Targum of Jonathan, to the court of judicature, where the Jews suppose Moses, with the 70 elders, were now sitting: it seems these two men departed either before Moses rose up from prayer, or however before he had finished

his speech to Korah and the Levites; which being particularly directed to them, these men might think they had no concern in it, and went away to their own tents: *which said, we will not come up*; this answer they returned to the messengers, and by them to Moses, declaring that they denied his power, despised his authority, and would not obey his orders, and therefore refused to come up to the tabernacle, or to the tent of Moses, or to the court of judicature, wherever it was; perhaps the first is best. Aben Ezra thinks, that as the tabernacle was in the midst of the camp, it was on an eminence, wherefore those that came to it might be said to come up to it.

Ver. 13. *Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey? &c.* Meaning Egypt, as the Targum of Jonathan expresses it; which, though a plentiful country, never had, nor deserved to have this epithet given it, which is peculiar to the land of Canaan, and is here given, in opposition to the description of that land, which the Lord himself had so described; and argues great impudence and want of reverence of the divine Being, as well as great ingratitude to Moses, the instrument of their being brought out of Egypt, where they laboured under bondage and servitude intolerable; and yet here represent it as an injury done to them, and as if the intent and design of it was purely to destroy them: for they add, *to fill us in the wilderness*; with want of food, of which they had plenty in Egypt, they suggest; referring, it may be, to what the Lord by Moses had said to them, that their carcasses should fall in the wilderness; but that would not be for want of provisions, but because of their sins. It was bad enough, they intimate, to be brought out of such a plentiful country, into a barren wilderness; but what was still worse, the despotic and tyrannical government of Moses, as they represent it, they were brought under: *except thou make thyself altogether a prince over us?* ruling in an arbitrary way, making laws, and setting up offices and officers at pleasure, so that it is more eligible to be in bondage in Egypt than under thy government. Aben Ezra takes their meaning to be, as if the end of bringing them out of Egypt was to assume and exercise such rule and authority over them. His words are, "hast thou brought us up out of Egypt, that thou mayest exercise dominion over us as a prince, yea, many dominions, thou and thy brother?" and who also observes, that Egypt lay to the south of the land of Israel, so that one that came from Egypt to the land of Canaan may be truly said to come up, that part of Canaan lying higher than Egypt.

Ver. 14. *Moreover, thou hast not brought us into a land that floweth with milk and honey, &c.* Meaning the land of Canaan; but this was no fault of Moses, he had brought them to the borders of it, he had bid them go up and possess it; but they refused, and chose to have spies first sent into it, who brought an ill report of it, which they listened to, and had so provoked the Lord thereby, that he ordered them to turn back, and threatened them with a consumption of them in the wilderness; or *certainly*^b, verily thou hast

not brought us, &c. though the Septuagint version renders it affirmatively, *thou hast brought us*; and the Vulgate Latin version, *indeed thou hast brought*, directly contrary to the text; unless it is to be understood ironically, as it is by some: *or given us inheritance of fields and vineyards*; that is, in the land of Canaan, as were promised them; they suggest, had this been the case, they could have been content that he should have been their prince, and they would have submitted to his government; but having received no advantage from him, but a great deal of hurt and damage, they could not but consider him not only as a tyrant, but as an impostor and deceiver: *wilt thou put out the eyes of these men?* or *dig them out*^c; either in a literal sense, wilt thou be so cruel and merciless as to put out the eyes of these men, Korah and his company, and us for our opposition to thy government? or though thou shouldst do so, *we will not come up*; we are determined not to obey thee, but to shake off the yoke, let our punishment be what it will; or figuratively, dost thou take us for blind persons, whose eyes thou hast put out, and think to lead us at thy pleasure? or dost thou cast a mist before the eyes of this whole congregation, that they are not able to see through thy designs? are the people so bewitched by them, as not to see thy deceits and impostures? pretending to bring them into a land flowing with milk and honey, which thou art not able to do, and now sayest that thou hast a message from God to return again towards the Red sea, and talkest of our posterity inheriting the land 40 years hence; who is it that can't see through all this? Aben Ezra thinks, by *these men* are meant the elders that were with Moses, whom he led as he pleased, and so blinded them with his delusions, as these pretended, that they could not see through them.

Ver. 15. *And Moses was very wrath, &c.* Or *it heated Moses exceedingly*^d; made him very angry, caused him to burn with wrath against them; even the speech they made, the words they uttered, not so much on account of their ill usage of him, as for the dishonour cast upon the Lord: *and said unto the Lord, respect not thou their offering*; their Minchah, the word is commonly used for the meat or bread offering. Aben Ezra observes, that Dathan and Abiram were great men, and had offered such kind of offerings before this fact; and therefore Moses desires that the Lord would have no respect to any they had offered, but have respect to him, who had never injured any of them. Jarchi gives it as the sense of some, that whereas these men had a part in the daily sacrifices of the congregation (with which a meat-offering always went), the request is, that it might not be received with acceptance by the Lord; but he himself thinks it is to be understood of the offering of incense they were to offer on the morrow; and Moses desires that God would shew his disapprobation of it, and which is the common interpretation. The Targums of Jonathan and Jerusalem render it, *their gift: I have not taken one ass from them*; either by force, or as a bribe, or by way of gratuity for any service done them; the sense is, that he had not taken from them the least thing in the world,

^b מל ערתי, Noldius, p. 97. No. 468. so Onkelos.
^c מל ערתי, Pagninus, Piscator; vis effodere, Fagius; fodice, Janius & Tremellius, Drusius.

^d פירי למשה מאד & excaudit Mosi valde, Drusius.

any thing of the meanest worth and value, on any consideration. Aben Ezra interprets the word *take*, of taking and laying any burden upon an ass of theirs; so far was he from laying any burdens on them, and using them in a cruel and tyrannical manner, as they suggested, that he never laid the least burden on any ass of theirs, and much less on them: *neither have I hurt any of them*; never did any injury to the person or property of any one of them, but, on the contrary, had done them many good offices.

Ver. 16. *And Moses said unto Korah, &c.*] Who was still with him, when the messenger returned from Dathan and Abiram, and who heard what Moses said in his own defence; *be thou and all thy company before the Lord*; at the tabernacle, at the door of it; the Targum of Jonathan is, at the house of judgment, the court of judicature, where this affair was to be tried, and that was at the tabernacle, as appears by what follows: *thou, and they, and Aaron, to-morrow*; the day after Moses had sent to Dathan and Abiram, on the morning of the next day; which as it was the time of sitting in judgment, so of offering incense; meaning Korah and his company, the 250 men with him, and not Dathan and Abiram; and Aaron also, he was ordered to appear, whom they opposed, and with whom the trial was to be made.

Ver. 17. *And take every man his censer, and put incense therein, &c.*] Which they were to bring with them the next day from their own tents; and these might be censers which they had in their several families, and which they had used in them before the order of priesthood was set up in Aaron's family, and limited to that; or they might be a sort of chafing-dishes, or vessels like censers, and would serve the present purpose; they were ordered to put fire into them, that was to be taken from the altar of burnt-offering; for strange fire might not be used; *and bring ye before the Lord every man his censer, 250 censers*: according to the number of the men that were gathered with Korah: *thou also, and Aaron, each of you his censer*; Korah and Aaron were to bring each their censers, between whom lay the contest concerning the high-priesthood; which was to be determined by their offering incense before the Lord, and by his approbation or disapprobation of it.

Ver. 18. *And they took every man his censer, and put fire in them, &c.*] That is, they came the next morning, according to order, prepared with their censers and incense; and they took fire from off the altar of burnt-offering, which stood in the court of the tabernacle: *and laid incense thereon*: upon the fire in their censers, and so burned it: *and stood in the door of the tabernacle of the congregation*; not in the holy place, where the altar of incense was, for that would not hold them; nor indeed in the court of the tabernacle, but at the door of it, or the outside of it, that so they might be seen by all the people who came to be spectators and witnesses of this affair: and they stood *with Moses and Aaron*; in a bold and presumptuous manner, as if they were their equals, disputing their authority, and putting themselves upon their trial before the Lord about it: the Targum of Jonathan says, these men stood on one side (of the door of the tabernacle), and Moses and Aaron stood on the other side of it.

Ver. 19. *And Korah gathered all the congregation against them, &c.*] Not his own company only, but as many of the whole congregation of Israel as he could get together, and especially the principal men; so that it seems there was a general prevailing inclination in the people to take part with him against Moses and Aaron, who wished him success in his undertaking, and readily came together to animate and encourage him in it, and to see the issue of it. Jarchi suggests, that all night he was going to the several tribes, persuading them that it was not for his own private interest, but for the public good, that he acted against two men, who had taken to themselves, the one the kingdom, and the other the priesthood, and by this means got a great multitude together: *unto the door of the tabernacle of the congregation*; that is, before it, where Korah and his company stood, whose part they took, and had like to have suffered severely for it, had it not been for the interposition of Moses and Aaron: *and the glory of the Lord appeared unto all the congregation*; the Shechinah, or divine Majesty, which dwelt between the cherubim in the most holy place, removed and came to the door of the tabernacle, where the people were assembled, in the sight of them, shewing some visible token of his presence, though no similitude of himself was seen; or, however, he appeared in the cloud that was over the tabernacle, in which was seen a glory, a brightness and splendour, or such coruscations and flashes of lightning as were very unusual and amazing, and plainly shewed the Lord was there; so Jarchi says, that he came in the pillar of cloud.

Ver. 20. *And the Lord spake unto Moses, and unto Aaron, &c.*] Out of the cloud: *saying*; as follows.

Ver. 21. *Separate yourselves from among this congregation, &c.*] Not only from Korah's company, but from the congregation of the children of Israel, whom Korah had got together, besides the 250 men that were at first with him; who by their words and behaviour, and particularly by their association and standing along with him, shewed them to be on his side, which greatly provoked the Lord: *that I may consume them in a moment*; by fire from him, as the 250 men were afterwards consumed, ver. 35.

Ver. 22. *And they fell upon their faces, &c.*] That is, Moses and Aaron, in order to deprecate the wrath of God, and beseech him to avert the threatened judgment; and so the Targum of Jonathan has it, "they bowed themselves in prayer upon their faces;" *and said, O God, the God of the spirits of all flesh*; the Maker of all men, as of their bodies, which are flesh, so of their souls or spirits, which are immaterial and immortal; hence he is called the Father of spirits, Heb. xii. 9. who, as the Targum, puts the spirit in the bodies of men; or, as others, who knows the spirits of men; their thoughts, as Jarchi, the inward frames and dispositions of their minds; who knows who have sinned, and who not; and whether their sins proceed from weakness, and being misled, or whether from a malevolent disposition, presumption, and self-will: *shall one man sin*; meaning Korah, who was the ring-leader: *and wilt thou be wroth with all the congregation*? who, through ignorance and weakness, and by artifice and imposition, are drawn in to join with him;

the plea is much the same with that of Abraham, Gen. xviii. 25.

Ver. 23. *And the Lord spake unto Moses, &c.*] When on his face in prayer, and bid him rise up, and told him he had granted his request, and then spake to him: *saying*; as follows.

Ver. 24. *Speak unto the congregation, &c.*] Not to Korah's company, but to the people of Israel, of the several tribes that were assembled together: *saying, get ye up from about the tabernacle of Korah, and Dathan, and Abiram*; which was either the same with their tents, as in ver. 26, though, as they were of different tribes, Korah of the tribe of Levi, and Dathan and Abiram of the tribe of Reuben, their tents must be in distinct and different places, though both encamped on the same side of the tabernacle, and pretty near to each other; the camp of Levi was nearest the tabernacle, and the camp of Reuben next to it. It may be, there was a single tabernacle erected on this occasion, for all these men to meet at when they judged it necessary. Aben Ezra is of opinion, Korah had a tent for his men and substance, at a distance from the camp of the Levites, and to his tent joined the tents of Dathan and Abiram.

Ver. 25. *And Moses rose up, &c.*] Either from the ground, upon which he fell on his face, or from the seat on which he sat at the door of the tabernacle; though he seems to have stood there; it may be, it only signifies that he obeyed the divine order, and went about it directly, as often in Scripture persons are said to arise, when they go about any thing they are directed, or choose to do: *and went unto Dathan and Abiram*; to endeavour to convince them of their evil, and bring them to repentance for it, and to reclaim them from their folly: *and the elders of Israel followed him*; either some principal persons of the tribes, called elders, both from their age and prudence; or the 70 elders lately chosen to assist Moses in the affairs of government, as Aben Ezra thinks these followed him to shew their respect unto him, and their approbation of his conduct, and for vindication of his character, which had been aspersed by those men, and to give the more weight to what should be said unto them, for their conviction and reformation.

Ver. 26. *And he spake unto the congregation, &c.*] To the people of Israel assembled together on this occasion: some, out of ill will to Moses and Aaron, inclining to the side of Korah and his accomplices, and some out of curiosity to see the issue of this affair: *saying, depart, I pray you, from the tents of these wicked men*; these turbulent, seditious, and ill-designing men, disturbers of the commonwealth and church of Israel, enemies to the peace of its civil and ecclesiastical state: and when Moses desires the people to depart from their tents, he means not only that they would remove in person, and stand at a distance, but such who had their tents, and families, and substance near them, would take care to remove, lest they should be destroyed with them: *and touch nothing of theirs*;

not carry off any thing belonging to them along with their own, being all devoted to destruction: *lest ye be consumed in all their sins*; lest partaking of their sins they should of their plagues, and die in their sins, as they would, or for them.

Ver. 27. *So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side, &c.*] The place where they met together and made their general rendezvous; this it seems was encompassed on all sides by people out of the several tribes, who either wished them well in their undertaking, or were curious to know how it would issue; *and Dathan and Abiram came out*; out of the tabernacle of Korah, and went to their own tents; and came out of them, *and stood in the door of their tents, and their wives, and their sons, and their little children*; in an audacious manner, as not fearing God nor man; they carried their heads high, and were not in the least daunted at what they were threatened with; and by their looks and gestures bid defiance to Moses and the elders with him.

Ver. 28. *And Moses said, hereby ye shall know that the Lord hath sent me to do all these works, &c.*] To bring the people of Israel out of Egypt, to exchange the first-born for the Levites, to make Aaron and his sons priests, to give the Levites to them, and to set Elizaphan over the Kohathites, things which these men found fault with, and questioned his authority for doing them: *for I have not done them of my own mind*; or *not out of my heart*; he had not devised them himself, and done them of his own head, and in any arbitrary way, without the will of God or any authority from him, as these men suggested.

Ver. 29. *If these men die the common death of all men, &c.*] Or *as every man dies*, or the generality of men, who for the most part die of one disease or another, as a fever, and the like, or through old age: *or if they be visited after the visitation of all men*; with such visitations as men in all ages for their sins are visited with, meaning public calamities, such as pestilence, famine, and sword: *then the Lord hath not sent me*; it may be concluded that I had no mission nor commission from the Lord to do what I have done, but may be reckoned a deceiver and an impostor; and I am content to be accounted so, should either of the above things be the case of these men.

Ver. 30. *But if the Lord make a new thing, &c.*] Or *create a creation, or creature*, what never was before, or put those persons to a death that none ever in the world died of yet; what that is he means is next expressed: *and the earth open her mouth and swallow them up, with all that appertain unto them*; their persons, their wives, children and substance: *and they go down quick into the pit*; alive into the grave the opening earth makes for them; this is the new thing created; though the Rabbins say¹, the mouth of the earth, or the opening of the earth, was created from the days of the creation, that is, it was determined or decreed so early that it should be: *then ye shall understand that these men have provoked the Lord*; by rising up against Moses and Aaron, and so against the Lord; by falsely ac-

¹ כִּי לֹא מִלְבִּי quod non de corde meo, Pagninus, Montanus.

² כָּמוֹת כָּל הָאָדָם ut moriantur omnes homines, Pagninus; reliqui homines, Junius & Tremellius; alii hominū, Piscator.

³ בְּרִיאָה בְּרִיאָה creationem, creaverit, Pagninus, Montanus, Munster, Fagius; creaturam, Vatablus, Drusius.

⁴ Pirke Abot, c. 5. sect. 6. Pirke Eliezer, c. 19.

cusing his servants, and endeavouring to set the people against them, and so alter the constitution of things in church and state.

Ver. 31. *And it came to pass, as he had made an end of speaking all these things, &c.*] As soon as he had finished his discourse, which was addressed to the congregation, and, according to Josephus^u, after a long prayer to God, which that writer gives at large; immediately so it was, *that the ground clave asunder that was under them*; on which they stood, not from any natural cause, as by subterraneous winds, forcibly making their way and bursting the earth, and so getting vent, which has been thought to be the cause of earthquakes; but this was by the immediate hand and almighty power of God, and came to pass just as Moses suggested it would, and as soon as he had uttered his words, which made it the more observable.

Ver. 32. *And the earth opened her mouth and swallowed them up, &c.*] Dathan and Abiram, their wives, sons, and little ones, that stood at the door of their tents with them, and all their goods, as follows: the earth, as if it was a living creature or a beast of prey, opened its mouth and swallowed them up, as such a creature does its prey: *and their houses*; which may be meant both of their families or households, and of the tents they dwelt in, which were their houses; see Deut. i. 6. *and all the men* that appertained unto Korah: not Korah himself, for he was with the 250 men that had censurers, and with Aaron at the door of the tabernacle of the congregation offering incense, and thereby making trial to whom the priesthood belonged; and who, it is highly probable, perished by fire with the 250 men, as Josephus, Aben Ezra, and others are of opinion; but the family of Korah, and not all of them, for his sons died not at that time, ch. xxvi. 11. and there were of his posterity in the times of David, to whom several of the psalms are inscribed; these were either out of the way upon business, the providence of God so ordering it for their safety; or they disliked the proceedings of their father, and joined not with him; or if they did at first, repented of it and forsook him, as it is probable. On of the tribe of Reuben also did, since no mention is made of him in the destruction: *and all their goods*; their household goods, their substance and riches, their gold, silver, cattle, and whatever they were possessed of: a very extraordinary case this! and which perhaps gave rise to some fabulous things among the Heathens; however, if they can be credited, this ought not to be thought incredible; as Amphiaras, who with his chariot and its rider are said to be swallowed up in the earth, struck by a thunder-bolt from Jupiter, and were never seen more^v; and other stories are told of persons praying to their deities for secrecy and shelter, and the earth has opened and hid them; as Althemenes, when he had slain his father^w; and the nymph Thalia, pregnant by Jupiter, who, for fear of Juno, wished the earth might open and take her in, and it accordingly did, as is reported^x.

Ver. 33. *They, and all that appertained unto them, went down alive into the pit, &c.*] The grave which

the opening earth made for them, they and their families: *and the earth closed upon them*; and covered them over; this it did of itself, as Aben Ezra remarks: this was a wonderful instance of almighty power, that it should open in such large fissures as to swallow up such a number of men, with their tents, goods, and cattle, and then close again so firmly, as not to have the least appearance upon it of what had happened, as Josephus observes^y, *and they perished from among the congregation*; and had a name and a place no more with them.

Ver. 34. *And all Israel that were round about them fled at the cry of them, &c.*] Or because of it, as Aben Ezra; their cry was so loud, their shrieks so dreadful and piercing, that the Israelites about them fled to get out of the sound of them, as well as for their own safety. The Targum of Jonathan not only represents their cry as terrible, but gives the words they expressed at it; "and all Israel that were round about them fled, because of the terror of their voice, when they cried" and said, the Lord is righteous and his judgments "truth, and truth are the words of Moses his servant," "but we are wicked who have rebelled against him:" *for they said, lest the earth swallow us up also*; which they might fear, since they had provoked the Lord, by associating with these men, and countenancing them by their presence, as they had done; who would have consumed them in a moment at first, had it not been for the intercession of Moses and Aaron.

Ver. 35. *And there came out a fire from the Lord, &c.*] Flashes of lightning from the cloud in which he was: *and consumed the 250 men that offered incense*; not that it reduced them to ashes, but took away their lives, struck them dead at once, in like manner as Nadab and Abihu were, who though said to be devoured by the fire, yet their bodies remained, Lev. x. 2, 4, 5. and is often the case of persons killed by lightning; though Josephus^a thinks they were so consumed as that their bodies were no more seen, and who is express for it that Korah perished with them in this manner; which is not improbable, since he took his censers and offered incense with them, and was the ringleader of them, and the person that contended with Aaron for the priesthood, which was to be determined in this way; and though he is not mentioned it may be concluded, as Aben Ezra observes, by an argument from the lesser to the greater, that if the men he drew in perished, much more he himself; and the same writer observes, that in the song of the Red sea, no mention is made of the drowning of Pharaoh in it, only of his chariots and his host, and yet he himself was certainly drowned: now these men burning incense which belonged only to the priests of the Lord, were by just retaliation consumed by fire, and which made it plainly appear they were not the priests of the Lord; and the judgment on them was the more remarkable, that Moses and Aaron, who stood by them, remained unhurt. This was an emblem of the vengeance of eternal fire, of everlasting burnings, Jude, ver. 11.

^u Antiqu. l. 4. c. 3. sect. 2.

^v Apollodorus de Deorum Origine, l. 3. p. 157.

^w Ib. p. 134.

^y Macrob. Saturnal. l. 5. c. 19.

^a Antiqu. ut supra, sect. 3.

^x Ib. sect. 4.

Ver. 36. *And the Lord spake unto Moses, &c.*] Immediately after these men were consumed by fire from him; out of the same cloud from whence that proceeded, he spoke: *saying*: as follows.

Ver. 37. *Speak unto Eleazar the son of Aaron the priest, &c.*] His eldest son, that was to succeed him as high-priest, and who perhaps was upon the spot to see the issue of things; and who, rather than Aaron, is bid to do what follows, partly because Aaron was now officiating, burning incense, and that he might not be defiled with the dead bodies; and partly because it was more proper and decent for the son to do it than the father; and it may be also because it was for the further confirmation of the priesthood in the posterity of Aaron: *that he take up the censers out of the burning*; either out from among the dead bodies burnt with fire from the Lord, or out of the burning of the incense in them; these were the censers of Korah and the 250 men with him: *and scatter thou the fire yonder*; the fire that was in the censers; the incense burning in them was to be cast out and scattered here and there, or carried to some unclean place at a distance, as a token of the rejection of the services of these men: and thus the Lord answered the prayer of Moses, that he would not have respect to their offering, ver. 15. if incense is intended there; though that seems to refer only to Dathan and Abiram, and not to these 250 men: *for they are hallowed*, incense being offered in them before the Lord, and therefore were not to be made use of in common service.

Ver. 38. *The censers of these sinners against their own souls, &c.*] Who by burning incense in them sinned, and by sinning hurt and ruined their souls: *let them make them broad plates for a covering of the altar*; the altar of burnt-offering, which, though it had a covering of brass, another made of these were to be put over it, for the further security of it, being of wood, from the fire continually burning on it; these censers were to be beaten into broad plates, by the workmen who understood how to do it: *for they offered them before the Lord, therefore they are hallowed*; they offered them in his presence, they burned incense in them, and to him, though it was not their business, but the business of the priests; yet these being done, and by his orders, for an open trial who were his priests and who not, they were not to be put to common use: *and they shall be a sign unto the children of Israel*; a memorial sign, a sign bringing this affair to remembrance, as it is explained in ver. 40. this was a sign to the priests, that they only were to offer every kind of offerings, and to the Levites, who attended the priests at the altar continually, and so had every day a sight of it and of those plates upon it, which would remind them of this fact, and teach them not to usurp the priest's office; and to all the children of Israel, to learn from hence that none were to burn incense but the priests of the Lord, for doing which Uzziah, though a king, was punished, 2 Chron. xxvi. 18—23.

Ver. 39. *And Eleazar the priest took the brazen censers, &c.*] The metal of which these censers were made is particularly observed, to shew that they were fit for the use they were ordered to be put unto, namely,

for a covering of the altar of burnt-offering, which was covered with brass, that being very suitable, since fire was continually burning on it; and by this it appears that these censers were different from those of Aaron and his sons, for theirs were silver ones; the high-priest on the day of atonement indeed made use of a golden one, but at all other times he used a silver one^b; and so did the common priests every day, morning and night, when they offered incense: *wherewith they that were burnt had offered*; the 250 men burnt with fire from the Lord, having offered incense to him: with the brazen censers: *and they were made broad plates for a covering of the altar*; not by Eleazar, but by workmen skilled in the art of drawing or beating any kind of metal into thin plates, by the direction and order of Eleazar.

Ver. 40. *To be a memorial unto the children of Israel, &c.*] The whole body of them; this explains what is meant by *sign*, ver. 38. that it was to put or keep in mind what follows: *that no stranger which is not of the seed of Aaron come near to offer incense before the Lord*; not only any Gentile but any Israelite, and not any Israelite only, but any Levite; none but those of the family of Aaron might offer incense before the Lord: *that he be not as Korah and as his company*. this makes it clear that Korah perished at this time, though it is nowhere expressed; and it seems pretty plain from hence that he perished by fire, as his company, the 250 men with censers, did: *as the Lord said unto him by the hand of Moses*; either to Korah, who is the immediate antecedent, and who perished as the Lord had told him by Moses he should; so some understand it, mentioned by Aben Ezra and Jarchi; or else to Aaron, as they interpret it; and then the sense is, that none but those of Aaron's seed should offer incense, as the Lord had declared to him by Moses; see ch. iii. 10. or it may be rather to Eleazar, as Aben-dana, who did as the Lord spake to him by Moses, took up the censers of the men that were burnt, and got them beaten into broad plates, and covered the altar of burnt-offering with them.

Ver. 41. *But on the morrow, &c.*] The day following the dreadful catastrophe, the earth swallowing up Dathan and Abiram, and all that belonged to them, the burning of Korah and the 250 men of his company: *all the congregation of the children of Israel murmured against Moses, and against Aaron*: not the princes and heads of the people only, but the whole body of them; though the above persons that murmured against them had but the day before been made such dreadful examples of divine vengeance. This is a most surprising instance of the corruption and depravity of human nature, of the blindness, hardness, and stupidity of the hearts of men, which nothing but the grace of God can remove; the images of the awful sights many of them had seen must be strong in their minds; the shrieks of the wretched creatures perishing must be as yet as it were in their ears; and the smell of the fire was scarce out of their nostrils; and yet, notwithstanding this shocking scene of things, they fell into the same evil, and murmur against the men, whose authority, being called in ques-

^b Misn. Yoma, c. 4. sect. 4.

^c Misn. Tamid, c. 5. sect. 5.

tion, had been confirmed by the above awful instances : *saying, ye have killed the people of the Lord* ; so they called the rebels, and hereby justified them in all the wickedness they had been guilty of ; and though their death was so manifestly by the immediate hand of God, yet they lay it to the charge of Moses and Aaron, because it was in vindication of them that it was done, and because they did not intercede by prayer for them ; though it is certain they did all they could to reclaim them from their sin, and prevent their ruin ; yet the people insist on it that they were the cause or occasion of their death, as the Targums of Onkelos and Jonathan express it.

Ver. 42. *And it came to pass, when the congregation was gathered against Moses and against Aaron, &c.*] To kill them, as the Targum of Jonathan adds ; who, perhaps, upon uttering their murmurs, made up to them, and by their gestures shewed an intention to murder them : *that they looked toward the tabernacle of the congregation* ; either the people did, to see whether they could observe any appearance of the displeasure of God against them ; or rather Moses and Aaron looked that way for help and deliverance in this extreme danger, knowing there was no salvation for them but of the Lord, Jer. ii. 23. *and, behold, the cloud covered it* ; as when it was first erected, and which was a token of the divine Presence, ch. ix. 15, 16. perhaps it had dispersed immediately upon the death of the rebels, and now returned again in favour of the servants of the Lord : *and the glory of the Lord appeared* ; in the cloud, as in ver. 19. to encourage Moses and Aaron, and to deliver them out of the hands of the people, and to the terror of them.

Ver. 43. *And Moses and Aaron came before the tabernacle of the congregation.*] Whose tent was not far from it, about which the people of Israel were gathered ; and from whence they came to the tabernacle, both for shelter and safety, and for advice and instruction how to behave in this crisis ; they did not go into it, but stood before it ; the Lord being in the cloud over it, they stood in the door of it, ver. 50. so the Targum of Jonathan, “ and Moses and Aaron “ came from the congregation to the door of the “ tabernacle.”

Ver. 44. *And the Lord spake unto Moses, &c.*] Out of the cloud : *saying* ; as follows.

Ver. 45. *Get you up from among this congregation, &c.*] That is, withdraw from them, and be separate, that they might not be involved in the same destruction with them, as well as that they might have no concern for them, or plead with the Lord in prayer on their account, but let him alone to destroy them, as follows : *that I may consume them in a moment* ; as he was able to do, and had proposed to do it before, but they entreated him that he would not, ver. 21, 22. as they again do : *and they fell upon their faces* ; in prayer, as the Targums of Jonathan and Jerusalem ; and so Aben Ezra observes, it was to pray to deprecate the wrath of God, and to implore his pardoning mercy for this sinful people ; which shews what an excellent temper and disposition these men were of, to pray for them that had so despitely used them as to charge them with murder, and were about to commit it on them ; see Matt. v. 44. Luke xxiii. 34.

Ver. 46. *And Moses said unto Aaron, take a censer, &c.*] Which lay in the tabernacle : *and put fire therein from off the altar* ; the altar of burnt-offering, from whence fire only was to be taken for burning incense ; and lest Aaron in his hurry should forget to take it from thence, but elsewhere, and offer strange fire as his sons had done, Moses expresses the place from whence he should take it : *and put on incense* ; upon the fire, in the censer, which he was to do when he came into the camp, and not as soon as he took the fire from the altar : the censer with fire in it he carried in one hand, and the incense in the other ; and when he was in the midst of the congregation, he put the incense on the fire, and burnt it, as appears from the following verse : this was an emblem of prayer, and a figure of the intercession and mediation of Christ, Psal. cxli. 2. Rev. viii. 3, 4. *and go quickly unto the congregation* ; the case required haste : *and make an atonement for them* ; which was usually done by the sacrifice of a sin or trespass offering, but now there was no time for that, and therefore incense, which was of quicker dispatch, was used for that purpose instead of it : *for there is wrath gone out from the Lord* ; some token of it, some disease was inflicted, which Moses had information of from the Lord, and therefore expressly says, *the plague is begun* ; a pestilence was sent among the people.

Ver. 47. *And Aaron took as Moses commanded, &c.*] A censer with fire in it from the altar, and also incense : *and ran into the midst of the congregation* ; though a man in years and in so high an office, and had been so ill used by the people ; yet was not only so ready to obey the divine command, but so eager to serve this ungrateful people, and save them from utter destruction, that he ran from the tabernacle into the midst of them : *and, behold, the plague was begun among the people* ; he saw them fall down dead instantly in great numbers : *and he put on incense* ; upon the fire in the censer, which though it was not in common lawful to burn but in the holy place on the altar of incense, yet, upon this extraordinary occasion, it was dispensed with by the Lord, as it had been the day before when he offered it at the door of the tabernacle with the 250 men of Korah's company ; and perhaps the reason of it now was, that the people might see Aaron perform this kind office for them, and give them a fresh convincing proof of his being invested with the office of priesthood from the Lord, or otherwise he could have done this in its proper place, the sanctuary : *and made an atonement for the people* ; by offering incense, which God smelt a sweet savour in, and accepted of, and his wrath was appeased and the plague stayed : in this Aaron was a type of our Lord Jesus Christ, and of his mediation, atonement, and intercession ; wrath is gone forth from God for the sins of men, which is revealed in the law ; and death, the effect of it, has taken place on many in every sense of it, corporeal, spiritual, and eternal : Christ, as Mediator, in pursuance of his suretyship-engagements, has made atonement for the sins of his people by the sacrifice of himself ; and now ever lives to make intercession for them, which is founded upon his sacrifice and satisfaction, his sufferings and death, signified by the fire in which the incense was put.

Ver. 48. *And he stood between the dead and the living, &c.]* The plague beginning at one end of the camp, and so proceeded on, Aaron placed himself between that part of it wherein it had made havoc, and that wherein yet it was not come; the Targum of Jonathan is, "he stood in prayer in the middle, and made a partition, with his censer, between the dead and "living;" in this he was a type of Christ, the Mediator between God and man, the living God and dead sinners; for though his atonement and intercession are not made for the dead in a corporeal sense, nor for those who have sinned, and sin unto death, the unpardonable sin, nor for men appointed unto death, but for the living in Jerusalem, or for those who are written in the Lamb's book of life; yet for those who are dead in sin, and as deserving of eternal death as others, whereby they are saved from everlasting ruin: *and the plague was stayed*; it proceeded no further than where Aaron stood and offered his incense, and made atonement: so the consequence of the atonement and intercession of Christ is, that the wrath of God sin deserves comes not upon those that have a share therein, the

second death shall not seize upon them, nor they be hurt with it; for, being justified by the blood of Christ, and atonement for their sins being made by his sacrifice, they are saved from wrath to come.

Ver. 49. *Now they that died in the plague were 14,700, &c.]* Thus what they were threatened with, that their carcasses should fall in the wilderness, was more and more fulfilled: *beside them that died about the matter of Korah*: these are not taken into the number here, even the 250 men of Korah's company, and the families of Dathan and Abiram; how many they were is not certain, but they were but few in comparison of these.

Ver. 50. *And Aaron returned unto Moses, &c.]* After he had by his atonement and intercession put a stop to the wrath of God broken forth upon the people: *unto the door of the tabernacle of the congregation*; where Moses was waiting for his return, and to know the issue of this affair: *and the plague was stayed*; even before Aaron left the camp, and is here repeated for the certainty of it, and to intimate that it continued to cease, and broke not out again.

C H A P. XVII.

IN this chapter the priesthood of Aaron is further confirmed and established by the budding and blossom of his rod, as it lay among the princes of the several tribes, when theirs did not, ver. 1—9. which rod of Aaron was ordered to be laid up before the ark, as a token against the rebels, and to put an end to all murmurings against Aaron for the future; which was accordingly done, ver. 10, 11. upon which the people expressed their fear of perishing because of their sins, ver. 12, 13.

Ver. 1. *And the Lord spake unto Moses, &c.]* After the plague ceased, for the further confirmation of the priesthood in Aaron's family, another method is directed to by the Lord: *saying*: as follows.

Ver. 2. *Speak unto the children of Israel, &c.]* The principal men among them of the several tribes: *and take of every one of them*; not of every individual of the people of Israel, but of their princes, as afterwards explained: *a rod, according to the house of their fathers*; or *father*, of whom their house or tribe was called, as Reuben, Simeon, &c. this rod was either a common walking-staff, as some think, or rather the ensign of their princely office and dignity, peculiar to each tribe; though some think it was now fresh cut off from an almond-tree, and that all the rods were of one and the same tree; but supposing they were all of the almond-kind, as Josephus^a thinks, yet being dry rods, and of long use, served to make the miracle appear the greater: *of all their princes, according to the house of their fathers, twelve rods*; this explains who they were to be taken of, the princes of the several tribes, whose names are given, ch. i. 5—15. and the number of them twelve, according to the number of the twelve tribes: *write thou every man's name upon his rod*; the name of each

prince, or head of a tribe, either by cutting it into the rod, or fastening a writing to it, after the manner of those times; as, for instance, the name of Elizur for the tribe of Reuben; by which it was to be made, and was made to appear, that to none of these tribes belonged the priesthood, but to the tribe of Levi, and to none of that tribe but the family of Aaron; whereby it should seem that some of all the tribes made pretensions to it, as being all holy, and especially the chief first-born of every tribe, as such their princes were.

Ver. 3. *And thou shalt write Aaron's name upon the rod of Levi, &c.]* Or upon the rod that was for the tribe of Levi; the name of Aaron was to be written, not the word *Levi*, or a *Levite*, as Josephus^a; for that would not have decided the controversy about the priesthood, which chiefly lay between the Levites and the family of Aaron, who were of the same tribe: *for one rod shall be for the head of the house of their fathers*; one rod for the head or prince of every tribe, every prince representing his own tribe he was the head of, and the rod the prince; and though the tribe of Levi was divided into two families, the family of the priests, and the family of the Levites; yet, as Jarchi observes, they were but one tribe, and so one rod for them, as for the other tribes.

Ver. 4. *And thou shalt lay them up in the tabernacle of the congregation, &c.]* In the most holy place: *before the testimony*; that is, the ark in which the testimony or the law was; here they were laid as in the presence of God, who was in a miraculous way to decide the controversy by them, and put an end to it; for upon the ark was the mercy-seat, over which were the cherubim, the seat of the divine Majesty, and

^a Antiqu. l. 4. c. 4. sect. 2.^a Antiqu. l. 4. c. 4. sect. 2.

where none could come at them, and where no fraud could be supposed to be committed: *where I will meet with you* not with the people in person, who might not go at any time into the most holy place; nor with Aaron, who only might go into it on the day of atonement; but with Moses, the chief ruler and representative of the whole body of the people, and who might go in there at any time, to consult with God about matters of moment and difficulty, and where the Lord had said he would meet him, Exod. xxv. 22. and now would, in a miraculous way, clearly shew him, and the people of Israel by him, who was the priest he had chosen of all the tribes.

Ver. 5. *And it shall come to pass, that the man's rod whom I shall choose, &c.*] Or make it manifest that he had chosen him, and so confirm the choice he had made of him and his family, for the priesthood to be and continue in: *shall blossom*: bud and blossom, and yield fruit, as it afterwards did, which is here declared before-hand, that the miracle might appear the greater, exactly answering to a prediction delivered out before of it: *and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you*: against Moses for setting up his brother as an high-priest, and establishing the priesthood in his family; and against Aaron for accepting of it, and officiating in it; but by this method now taken, God would for ever silence their murmurings, so that they should never be able, with any face, to object any more to the authority of the Aaronical priesthood, which should appear by the predicted miracle beyond all dispute and contradiction.

Ver. 6. *And Moses spake unto the children of Israel, &c.*] What the Lord had bid him say unto them concerning the rods, which they hearkened unto and observed: *and every one of their princes gave him a rod apiece, for each prince one*; every prince of the several tribes, and so a rod for every tribe, as well as for each prince: *according to their father's houses, even twelve rods*; there being twelve tribes named after their fathers, or the patriarchs, the 12 sons of Jacob; and Joseph having two tribes which sprung from him, called after his two sons Ephraim and Manasseh, there were 12 rods besides that of Aaron; and so the Vulgate Latin version renders the words with the next clause, "and there were 12 rods besides the rod of Aaron;" in all 13: though the Jews say there were but 12 with it, allowing but one rod for Joseph, under whom were comprehended Ephraim and Manasseh, and reckoning the tribe of Levi one of the 12: so Aben Ezra observes, that the rod of Levi was among the 12, and Joseph had but one rod: *and the rod of Aaron was among their rods*: in the middle of them, and was so placed, as Jarchi thinks, that it might not be said, because it was put on the side of the Shechinah or divine Majesty, therefore it budded; but being in the middle of them there could be no difference in that respect.

Ver. 7. *And Moses laid up the rods before the Lord, in the tabernacle of witness.*] In that part of the tabernacle where the testimony or witness was, that is, the law, which was in the ark, over which was the mercy-seat, with the cherubim between which Jehovah dwelt,

and this was the most holy place; and the rods being laid here, might be said to be laid before the Lord, who, by making a difference in one of those rods from the rest, would decide the controversy about the priesthood, which was the end of their being laid before him.

Ver. 8. *And it came to pass, that on the morrow Moses went into the tabernacle of witness, &c.*] Where none but he could go at any time; this was the day after the rods had been placed there: *and, behold, the rod of Aaron, for the house of Levi*; the rod that had Aaron's name upon it, which was to represent the tribe of Levi, of which he was: *was budded, and brought forth buds*; knobs of blossom, such that are seen on trees before they open; for the almond-tree puts forth its blossoms before its leaves; though the Targum of Jonathan renders it *branches*, as do some versions; and some think this is to be understood of its putting out its leaves first, contrary to the nature of the almond-tree, and so makes the miracle the greater; thus Ben Melech: *and blossomed blossoms*; open flowers or blossoms, such as appear on the almond-tree in the spring, and look very beautiful: *and yielded almonds*; ripe almonds, in their full perfection, as the Targums of Jerusalem and Jonathan; the latter of which is, "in the same night it perfected "and brought forth almonds:" the word used has the signification of weaning, and alludes to children grown up to some ripeness and maturity, Gen. xxi. 8. the case seems to be this, that in one part of the rod were buds, swelling and just putting out, in another part open flowers quite blown, and in others full ripe fruit: now this clearly shewed it to be supernatural, since the almond-tree, though quick and early in its production of buds and flowers, yet never has those and ripe fruit on it at the same time; to which may be added, that this was not the time of year the almond-tree blossoms; not the spring, but rather autumn, as it should seem, since it was after the affair of the spies and the murmurs of the people on their report; now it was the time of the first ripe grapes, when they went into the land, and they were forty days searching it, and it was after their return the insurrections before recorded were: the design of this was to confirm the priesthood in Aaron's family, and shew that it would continue there, in a flourishing condition, and that there would be a succession of priests from him to the time of the Messiah, as there were; and the almond-tree having its name in Hebrew from watchfulness and haste, see Jer. l. 11, 12. may denote the vigilance of the priests in their office, and the haste punishment makes to come upon such that should oppose them, or usurp the priesthood, as in the case of Uzziah; so Jarchi remarks: this rod of Aaron's may be an emblem of the Gospel ministry, of that rod that should come out of Zion, Psal. cx. 2. which in the eyes of men is mean and despicable, like a dry stick, but becomes a fruitful one through the power of divine grace; and an almond-tree rod may denote the vigilance and watchfulness of Gospel ministers over themselves and others, and their doctrine; and oftentimes whom God puts into the ministry, he early calls them by his grace, and frequently makes the first part of their ministry most

useful, and fruit is brought forth which remains : moreover, this rod may be considered as a type of Christ ; it being a dry rod or stick, may denote the meanness of his descent and appearance in the world, and the unpromising aspect of his being the King, Messiah, and Saviour of men ; and being an almond-tree rod, may signify his speedy incarnation in the fullness of time, which the Lord hastened ; his being the first-born, and his right to the priesthood, and his vigilance in it ; its lying among other rods, and budding, and blossoming, and bringing forth fruit, may point at Christ's assuming the common nature of man, his being cut off by death, his resurrection from the dead, and the fruits arising from thence, justification, peace, pardon, and eternal life ; and as Aaron's priesthood was confirmed by the budding, &c. of this rod, so the deity and Messiahship of Christ are, by his resurrection from the dead ; see the note on Heb. ix. 4.

Ver. 9. *And Moses brought out all the rods from before the Lord, unto all the children of Israel, &c.*] He brought them out of the holy place, and shewed them to the princes of the several tribes : *and they looked, and took every man his rod* : which they knew by their names upon them ; by their own hand-writing, as Aben Ezra ; for though Moses is bid to write their names on them, ver. 2, 3. yet no more may be meant by that than that he should order them to be written, and take care that they were.

Ver. 10. *And the Lord said unto Moses, &c.*] After the rods had been viewed, and every prince took his rod, and full satisfaction was given that the priesthood belonged to Aaron, by the budding and blossoming of his rod, when the rest remained as they were : *bring Aaron's rod again before the testimony* ; before the ark, in which the testimony or law was ; here it was placed and continued, but how long cannot be said with certainty ; no doubt for many ages ; which increases the wonder, that it should, as it probably did, continue with its buds, blossoms, and fruit on it : the apostle speaks of it, as in the holy of holies, with the ark, the pot of manna, and the tables of the covenant, Heb. ix. 4. the Jews say ^f, that when Josiah the king ordered the ark to be laid up in that place which Solomon had built, that it might not be carried with the captives into captivity, as it is said, 2 Chron. xxxv. 3. *put the holy ark, &c. they hid with the ark the rod of Aaron, and the pot of manna, and the anointing oil, and which were not in the second temple ; and they say ^g, particularly of Aaron's rod, that at the time it was laid up by Josiah it had its buds and almonds : now this was ordered to be put in the most holy place before the ark : to be kept for a token against the rebels ; to be a token of their sin and wickedness in rebelling against*

God, his ordinance and ministers ; which occasioned this miracle to be wrought, for the confirmation of the priesthood in Aaron's family, which they opposed, and to be a caution to others not to attempt any thing against it for the future ; so Christ and the Gospel ministry will be swift witnesses against the opposers of him and that ; see Mal. iii. 5. John iii. 19. *and thou shalt quite take away their murmurings from me, that they die not* ; quite silence all the murmurings of the people with respect to the priesthood, being so fully convinced by this miracle of the divine authority Aaron and his family had to exercise the priestly office, and they only, and so such destruction of the people be prevented as had been lately made.

Ver. 11. *And Moses did so ; as the Lord commanded him, even so did he.*] Took Aaron's rod, and laid it up before the ark for the purpose mentioned, being a faithful servant to God in all his house.

Ver. 12. *And the children of Israel spake unto Moses, &c.*] The princes of the tribes, who had seen the miracle of the rod, and knew that it was laid up in the most holy place, and for what purpose, which gave them a sensible concern : these, and as many as were acquainted with it, addressed Moses upon it, as follows : *saying, behold, we die, we perish, we all perish* ; which being expressed without the copulative, and in different words, shew that they were spoken quick and in haste, and discover the passion of mind and distress they were in, and the sense they had of their sin and danger, fearing they should all die and perish, as many had already ; it has respect, as some think, to punishments past and future, so the Targum of Jonathan, " some of us have been consumed by flaming fire, " and others of us have been swallowed up in the " earth and are lost, and, lo, we are accounted as if all " of us would perish."

Ver. 13. *Whosoever cometh any thing near unto the tabernacle of the Lord shall die, &c.*] They who before were so bold and daring as to think the priesthood was common to them with Aaron, or they had as good a right to it, and might go into the sanctuary of the Lord where he did, are now so frightened at the rod being laid up as a token against them, that they thought they must not come near the tabernacle at all, and, if they did, would be in the utmost danger of death : *shall we be consumed with dying ?* such violent deaths, until there are none left of us ? but the Syriac and Arabic versions render the words affirmatively ; we are near or about to be consumed ; and so the Targum of Onkelos, lo, we are to be consumed ; which agrees best with the preceding clause, for they would scarcely make a question of what they had affirmed.

^f Kimchi in 2 Chron. xxxv. 3. Maimon. Hilchot. Beth Habechirah, c. 4. sect. 1.

^g T. Hieros. Shekalim, c. 6. fol. 49. a.

C H A P. XVIII.

THIS chapter gives an account of the distinct work and service of the priests and Levites, ver. 1—7. and of several things given to the priests for their maintenance, ver. 8—19. and of the tithes the Levites should have to live upon, since they were to have no inheritance in the land of Israel, ver. 20—24. and of the tenth out of those tithes they were to give to the high-priest, ver. 25—32.

Ver. 1. *And the Lord spake unto Aaron, &c.*] As the things spoken were such as concerned Aaron, he might be only and immediately spoken unto: *thou, and thy sons, and thy father's house with thee*; meaning both priests and Levites, the priests by him and his sons, and the Levites by his father's house: *shall bear the iniquity of the sanctuary*; the blame of any evil committed there, the punishment of it; the priests, Aaron and his sons, if they did not perform the duty of their office aright, he in the most holy place, and they in the holy place, and at the altar of burnt-offering in the court; and the Levites, if they did not take care to watch in the tabernacle, and keep out strangers and polluted persons: *and thou, and thy sons with thee, shall bear the iniquity of your priesthood*; be answerable for any sins, errors, and mistakes that should be committed by them in the discharge of their office, through their own remissness, or not taking care that the Levites did their duty; this shews that the office of priesthood, though honourable, was burdensome, and not to be envied; and that the people needed not to be under such terrible apprehensions as they were, lest they should come too near the sanctuary, as to be in danger of death, since it lay upon the priests and Levites especially to take care thereof, and who, if negligent, would suffer.

Ver. 2. *And to thy brethren also of the tribe of Levi, the tribe of thy father, &c.*] For his father Amram was of that tribe, and so the Levites were his brethren, as he is directed to consider them; which might serve to conciliate their minds, and make them easy with respect to his enjoyment of the priesthood: *bring them with thee*; into the court of the tabernacle, for further they might not go: *that they may be joined unto thee*; as their name of Levites signifies, persons joined and united to others, as they were to the priests: see the reason of their patriarch's name Levi in Gen. xxix. 34: *and minister unto thee*; be assisting to the priests in killing the sacrifices, receiving the blood, and slaying the beasts, and in other things about the sanctuary, ch. iii. 6: *but thou, and thy sons with thee, shall minister before the tabernacle of witness*; which was the most holy place, where were the ark of the testimony or witness, and the tables of the covenant; and they might be said to minister before that, when they ministered in the holy place, which was before it, when they burned incense upon the altar of incense, ordered the shew-bread, and trimmed the lamps of the candle-

stick, which none but the priests the sons of Aaron might do.

Ver. 3. *And they shall keep thy charge, and the charge of all the tabernacle, &c.*] That is, the Levites, whatever Aaron and his sons, the priests, should charge them to do, or commit to their care and charge, that they should observe; as to watch and keep out all unfit persons, to take down and set up the tabernacle when needful, &c. *only they shall not come nigh the vessels of the sanctuary*; as the ark and mercy-seat in the holy of holies, the shew-bread table, and candlestick in the holy place; wherefore when these were removed from place to place in journeying, they were covered, that they might not touch them as they carried them: *and the altar*; both of incense and burnt-offering, on neither of which might they offer: *that neither they nor you also die*; the priests for suffering them to meddle with things that did not belong to them, and the Levites for intruding themselves.

Ver. 4. *And they shall be joined unto thee, &c.*] As assistants in the sacred service: *and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle*; see the note on ch. iii. 7, 8: *and a stranger shall not come nigh unto you*; not any of the other tribes, only such as were of the tribe of Levi; they only were to be brought with them, and joined unto them, and assist them, and minister to them, as in ver. 2. though the Jews^b understand by a stranger any one that was not a priest.

Ver. 5. *And ye shall keep the charge of the sanctuary, &c.*] That is, the priests, Aaron and his sons; the high-priest was to keep the charge of the most holy place particularly, and do what was to be done in that on the day of atonement; and the common priests to keep the charge of the holy place, and do every thing relating to the altar of incense, the shew-bread table, and candlestick: *and the charge of the altar*; of burnt-offering, which stood in the court of the tabernacle: *that there be no wrath any more upon the children of Israel*; as had been upon Korah and his company, and as afterwards came on Uzziah.

Ver. 6. *And I, behold, I have taken your brethren the Levites from among the children of Israel, &c.*] See the note on ch. iii. 12. where the same is said, only they are here called the brethren of the priests for the reason given, ver. 2: *to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation*; see the notes on ch. iii. 7, 8, 9.

Ver. 7. *Therefore thou and thy sons with thee shall keep your priest's office, &c.*] Observe all the duties of it, and keep out others from intruding into it: *for every thing of the altar*: both of incense and of burnt-offering; with respect to burning incense on the one, and offering sacrifices on the other; both were to be done by priests, and by no other: *and within the veil*; in the most holy place, where the high-priest entered but

^b Maimon. in Misn. Zebachim, c. 2. sect. 1.

once a year, and he only with incense, and the blood of sacrifices, see Heb. ix. 7: *and ye shall serve*; do all the business that is to be done at either altar, whether in the court, or in the holy place, and whatsoever is to be done in the most holy place within the veil: *I have given your priest's office unto you as a service of gift*; it was not what they had taken to themselves of their own will, or had thrust themselves into, but what the Lord had called them to, and had freely invested them with, see Heb. v. 4: *and the stranger that cometh nigh shall be put to death*; any common person, as the Targums of Onkelos and Jonathan; any Israelite, one that is a stranger from the priests, though a Levite, as Aben Ezra; such an one might not come either to the altar of burnt-offering to offer any sacrifice upon it, or the altar of incense, to burn incense on that, or trim the lamps, or put the shew-bread in order, or to do any thing peculiar to the priest's office.

Ver. 8. *And the Lord spake unto Aaron, &c.*] Having pointed out to him the duty of his office, he now informs him of the perquisites of it; or having told him what was his work, now what his wages, or what was his service, and now his maintenance: *behold, I also have given thee the charge of my heave-offerings, of all the hallowed things of the children of Israel*: such as the heave-shoulder and wave-breast, and first-fruits, and all other holy things in general, such as were the most holy things, as in ver. 9. and the lighter holy things, as the Jews call them, ver. 11. the charge of these was given to keep for themselves, and for their families: *unto thee have I given them by reason of the anointing*: because of his office as a priest, to which he was consecrated by anointing: *and to thy sons by an ordinance for ever*; see Lev. vii. 34, 35, 36.

Ver. 9. *This shall be thine of the most holy things, &c.*] For, as observed, there were some lighter and lesser holy things or sacrifices, and others superlatively so: and those are begun with, such as were reserved from the fire; those parts of sacrifices which were not burnt with fire on the altar of burnt-offerings: *every oblation of theirs*; which is a general word, including various offerings, the particulars follow; *every meat-offering of theirs*; or bread-offering, for they were made of fine flour and oil, and burnt on the altar, the remainder of which was eaten by Aaron and his sons, Lev. vi. 14—18: *every sin-offering of theirs*; which was offered to make atonement for sin, which also belonged to the priests and their sons, excepting such whose blood was carried into the most holy place, Lev. vi. 25—30: *and every trespass-offering of theirs, which they shall render unto me*; which was offered for a trespass committed; what remained of this also, when burnt on the altar, was eaten by the priest and his sons, Lev. vii. 5, 6. and this sacrifice was a ram, when a trespass was committed, either in the holy things of the Lord, or in wrongs done to men, Lev. v. 15. and vi. 6. Jarchi interprets it of an offering for a trespass committed by rapine or violence to a stranger: these, all of them, it is added, shall be *most holy for thee and for thy sons*; for their use, and for theirs only.

Ver. 10. *In the most holy place shalt thou eat it, &c.*] Not in the holy of holies, eminently so called, nor in

the holy place, for they were neither of them places to eat in; but in the tent of the congregation, as Aben Ezra, or court, as Jarchi; called most holy, in distinction from and in comparison of the camp of Israel, and their tents, as afterwards of Jerusalem, and their houses there, where they might not eat the most holy things: *every male shall eat it*; the sons of priests, and they only, not their wives, nor their daughters, and therefore not to be eaten at home, or in their own houses: *it shall be holy unto thee*; separated only for the use of him and his sons.

Ver. 11. *And this is thine, &c.*] What follow, which appertained to the priests, are the less or lighter holy things: *the heave-offering of their gift*; the right shoulder, given to the priest for an heave-offering of the sacrifices of peace-offerings, Lev. vii. 32. according to Jarchi, it was what was lifted up or heaved from the thank-offering, the peace-offerings, and the ram of the Nazarites, see Lev. vii. 14, 32. Numb. vi. 19, 20. *with all the wave-offerings of the children of Israel*; which were waved to and fro before the Lord, as the breast of the peace-offerings, called therefore the wave-breast, Lev. vii. 30, 34. *I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever*; for these were to be eaten in their own houses, and by their families, wives, children, and servants bought with their money, or born in their houses; but not hired servants, nor sojourners, nor strangers; nor their daughters married to strangers; though, if widows, or divorced, and without children, and returned to their father's house, they might eat of them, Lev. xxii. 10—13. thus a provision was made for the maintenance of the priests of the Lord and their families, until the Messiah should come; who has also appointed that they that preach the Gospel should live of it, 1 Cor. ix. 13, 14. *every one that is clean in thy house shall eat of it*: that was clean in a ceremonial sense; had not touched a dead body, &c. Jarchi says, this is said to comprehend his wife; but that might be concluded from what is said before, for if his children, much more might his wife eat of it.

Ver. 12. *All the best of the oil, and all the best of the wine, and of the wheat, &c.*] Or the *fat* of them; the fat of any thing being the best, see Deut. xxxii. 14. *the first-fruits of them*: the oil, and wine, and wheat: *which they shall offer unto the Lord, them have I given thee*: this Jarchi calls the great heave-offering, the first-fruits of their harvest and vintage, which being offered to the Lord, was given to the priests: the quantity is not fixed, but left to the generosity of the people, and was a free gift; liberal men would give a 40th part, those of a meaner spirit a 50th, and niggardly ones a 60th, and less than that was not given; see the note on Exod. xxii. 29. compare with this Ezek. xlv. 13.

Ver. 13. *And whatsoever is first ripe in the land, &c.*] Of any other sort of fruit, figs, pomegranates, apples, plums, pears, &c. besides olives and vines; *which they shall bring unto the Lord, shall be thine*; which they shall bring in a basket to the tabernacle, where it was, or to the temple, when built: this the priests were to have, see Deut. xxvi. 2, 3, 4. *every one that is*

clean in thine house shall eat of it; see the note on ver. 11.

Ver. 14. *Every thing devoted in Israel shall be thine.*] Fields, houses, cattle, &c. if absolutely devoted to the Lord, they were the priest's; but if devoted to certain uses, they were appropriated to those uses, as the repairs of the temple, &c. see Lev. 27.

Ver. 15. *Every thing that openeth the matrix in all flesh, &c.*] The first-born of every creature: which they bring unto the Lord; as they were obliged, he claiming it as his own, Exod. xiii. 2. *whether it be of men or beasts, shall be thine;* every first-born of either, being the Lord's, became the priest's by his gift: *nevertheless, the first-born of man shalt thou surely redeem:* that is, take the redemption-price for it, which was five shekels, as in the following verse; for the original proprietor was, strictly speaking, the redeemer, and paid the money, and the priest was the receiver, to whom it was paid; see Exod. xiii. 13. *and the firstlings of unclean beasts shalt thou redeem;* with lambs, as an ass, which is put for unclean beasts, is ordered to be redeemed with a lamb, or its neck to be broken, Exod. xiii. 13. The Africans, the shepherds among them, as Herodotus relates ^k, of their firstlings they cut off the ear of the beast and throw it over a house, and then turn its neck back, for they worship only the sun and moon; which seems to be an imitation of this law.

Ver. 16. *And those that are to be redeemed, &c.*] Which is to be understood not of unclean beasts last mentioned, for they were redeemed with lambs and not with money; and after they were eight days and not a month old, as follows, Exod. xiii. 13. and xxii. 30. but of the first-born of men: *from a month old shalt thou redeem, according to thine estimation:* that is, take the redemption-money next mentioned; and though both time and price are fixed, yet said to be according to the estimation of the priest; see Lev. xxvii. 5, 6. *for the money of five shekels;* which was about 11 or 12 shillings of our money, and is the price given for the redemption of the first-born, when the Levites were taken in their stead, ch. iii. 47. *after the shekel of the sanctuary, which is twenty gerahs,* as in ch. iii. 47. see the note there; of the manner of redeeming the first-born, see the note on Exod. xiii. 15.

Ver. 17. *But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, &c.*] That is, shalt not take the redemption-price for them, but the creatures themselves; which they, the priests, were to take for their own use: *they are holy;* separated to the Lord, and therefore not to be used in common by men, but were sacred to the Lord, or became the property of his priests; see Deut. xv. 19. how they were to be made use of follows: *thou shalt sprinkle their blood upon the altar:* for they were to be sacrificed, and their blood used as in other sacrifices: *and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord;* as the fat of other sacrifices was, and particularly of the peace-offerings, which were wholly eaten otherwise, Lev. vii. 31.

Ver. 18. *And the flesh of them shall be thine, &c.*] For him and his family to eat of, whether blemished or

perfect the Jews say ^l: *as the wave-breast and as the right shoulder are thine:* which were his part of the peace-offerings, for him and his sons to eat of, Lev. vii. 34. and the Jews observe ^m, that as the wave-breast and heave-shoulder of the peace-offerings might be eaten in two days and one night, so might those of the firstlings.

Ver. 19. *All the heave-offerings of the holy things, &c.*] All before mentioned, and whatsoever comes under that name: *which the children of Israel offer unto the Lord;* either by his commandment, or of their own free will; *have I given thee, and thy sons, and thy daughters with thee, by a statute for ever:* so providing for their maintenance by an irrevocable law as long as their priesthood lasted, even until the Messiah should come: *it is a covenant of salt for ever before the Lord unto thee, and thy seed with thee;* an incorruptible, inviolable, durable covenant, which should last for ever, even until the Gospel dispensation or world to come should take place; and it would remain ever before the Lord in his sight, who would take care it should never be made void, but stand fast with Aaron and his posterity as long as his priesthood endured.

Ver. 20. *And the Lord spake unto Aaron, &c.*] What is said, being what concerned the tribe of Levi, at the head of which Aaron was, even concerning the maintenance of the Levites: *thou shalt have no inheritance in their land;* in the land of Israel when they come to possess it, as the rest of the tribes had: *neither shalt thou have any part among them;* any part of the land when it is divided by lot, as it was in the times of Joshua, when taken from the Canaanites; no tract of land was peculiarly assigned to them as were to the other tribes, as fields, nor vineyards; they had cities appointed them, and they had houses and fields devoted to the Lord which fell to them, and others they had by gift or legacy, or by purchase, as had Jeremiah the priest and Barnabas the Levite, Jer. xxxii. 9. and Acts vi. 36, 37. but they had no share in the distribution of the land of Canaan at the time of the division of it among the tribes; no, not even in the spoil of the cities of the land of Canaan, when they were conquered; this Maimonides ⁿ says they were warned not to take; and a son of Levi that took any part of the spoil was to be beaten; but the spoil of other lands, subdued by the kings of Israel, they might take, as other Israelites did: the reason of all this was, because they had a sufficient provision made for them in another way, and that they might not be entangled in worldly affairs, or spend their time in the culture of fields and vineyards, but wholly give themselves to the service of God in his house: *I am thy part and thine inheritance among the children of Israel;* in things temporal, the offerings, tithes, first-fruits, &c. which were given to the Lord, being bestowed upon them; and in things spiritual, they being employed in the work and service of God, and having a peculiar nearness to him, and communion with him: so all that are made priests unto God, as all believers in Christ are, have God for their portion and inheritance; God, in his persons and in all his perfections, and under every character, as the God of nature, providence, and grace, is the portion of

^k Melpomene, sive, l. 4. c. 188.

^l Maimon. & Bartenora in Misn. Beroorot, c. 4. sect. 2. & 5. 2.

^m Maimon. & Bartenora in Misn. Zebachim, c. 5. sect. 8.

ⁿ Hilchot Shemittah Veyobel, c. 13. sect. 10, 11.

his people; and a rich, large, and satisfying portion he is, and which is inexhaustible, and will endure for ever; he is their portion in life and at death, in time and for all eternity; see Psal. lxxiii. 26. and cxlii. 5. Lev. iii. 14.

Ver. 21. *And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, &c.*] The tenth part of the produce of the land; of the wheat, barley, oil, and wine; the tenth part of their harvest and vintage; so that though they were the least of the tribes, they had the greatest share of the increase of the land, and that without any labour or expense; the other having but nine parts among them all, and at the charge and labour of manuring, cultivating, &c. and this they were to have for their service which they serve, even the service of the tabernacle of the congregation, see ver. 3, 4, 5, 6.

Ver. 22. *Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, &c.*] To do any part of the priest's office, as to burn incense, as Korah and his company had done; or to do any part of the work of the Levites, by watching in the tabernacle, by taking it down and setting it up, and bearing the vessels of it; otherwise they might come to it, to bring their sacrifices, to pay their vows, and for their purification when necessary, and such-like things: lest they bear sin and die; lest sin be charged upon them, and punishment be inflicted, even the punishment of death; for it was death to intrude into the priest's office.

Ver. 23. *But the Levites shall do the service of the tabernacle of the congregation, &c.*] In guarding the tabernacle, that no unclean persons enter into it, or any others take any thing out of it, and in assisting the priests in their service, and carrying the vessels of the sanctuary when required: and they shall bear their iniquity; that is, when they fail in the duty of their office, are not careful in their service and work, and business appointed them; if either they did not do their business themselves, or suffered others to do it, or such to come to the tabernacle who should not, they would be blameworthy and suffer for it: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance; having such a plentiful provision made for them, by a statute as durable as this.

Ver. 24. *But the tithe of the children of Israel, &c.*] The tenth of the produce of their land, as before: which they offer as an heave-offering unto the Lord: by way of gratitude to him for giving them the land, and for making it so fruitful to them, and as an acknowledgment of his being the sovereign Lord and proprietor of it: I have given to the Levites to inherit; so that the Levites had the tithe not immediately from the Israelites, nor were they dependent on them for them; but they were first given to the Lord, and then by him to the Levites, who held them of him, and not of the Israelites; and were a portion and an inheritance, settled upon them by the Lord himself, which they had as good a right and title unto as the rest of the tribes had to their several inheritances: therefore have I said unto them, among the children of Israel they shall have no inheritance: as in the preceding verse.

Ver. 25. *And the Lord spake unto Moses, &c.*] And not unto Aaron, because a title out of the tithe was to be given to Aaron, as Aben Ezra observes, and it was not so proper that he should have this order to deliver to the Levites, in which he and his sons were so much concerned, and therefore it was given to Moses to acquaint them of it: saying; as follows.

Ver. 26. *Thus speak unto the Levites, and say unto them, &c.*] Aaron was to tell them what a provision would be made for them on account of their service, but Moses was to inform them what part Aaron was to have out of it: when ye take of the children of Israel the tithes which I have given you from them for your inheritance; which was done at the time of their harvest, and of the in-gathering of the fruits of the earth: then ye shall offer up an heave-offering of it for the Lord: in token of gratitude for the liberal provision he had made for the maintenance of them: even a tenth part of the tithe; a tenth part out of the tenth of the produce of the land of Israel.

Ver. 27. *And this your heave-offering, &c.*] The tithe of the tithe, which though not properly heaved or lifted up, as the heave-offerings, strictly so called, were, any more than the tithe itself, ver. 24. yet is so called, because separated to the use and service of the Lord, as they were: shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press; that is, it should be as acceptable to God as if they had fields and vineyards, threshing-floors, and wine-presses of their own, from whence corn and wine were taken, as the Israelites when they received their tithes from them; and what remained they had as good a right unto, and might make use of as their own, as well as they; see ver. 30.

Ver. 28. *Thus you also shall offer an heave-offering unto the Lord, &c.*] As the Israelites did when they paid tithes to them, ver. 24: of all your tithes which ye receive of the children of Israel; which heave-offering was a tenth part of them: and ye shall give thereof the Lord's heave-offering to Aaron the priest; that is, the said tenth part of the tithe was to be given not to Aaron only, as the high-priest, as some have thought, and so to his successors in the high-priesthood; but to him and his sons, even to all the priests in common, the high-priest having his share of it; and Josephus^{*} is clear for it, that the tithe of the annual fruits was paid to the Levites, and to the priests. Hecatæus, an Heathen writer, who lived in the times of Alexander the great, says[†], that all the priests of the Jews received the tenth of whatsoever was produced, and ministered things in common, and were 1,500 in number.

Ver. 29. *Out of all your gifts ye shall offer every heave-offering of the Lord, &c.*] Not only out of their tithes, but out of whatsoever gifts were given by the Israelites to them, and out of the produce of the fields which belonged to their cities, Numb. xxxv. 4. the Levites were to take a tenth, and bring it to the Lord as an heave-offering; that is, they were to give it to the priests, to testify their gratitude for every thing they had, and to sanctify the rest unto them, and confirm their right and title to it, and give them the free use of

^{*} Antiqu. l. 4. c. 4. sect. 3.

[†] Apud Joseph. contr. Apion. l. 1. sect. 22.

it: of all the best thereof, even the hallowed part thereof, out of it; which was the tenth part, for that was holy, as Aben Ezra says, and that was to be the best of it, which was always to be given to the Lord.

Ver. 30. *Therefore thou shalt say unto them, &c.*] The Targum of Jonathan is, "thou shalt say to them 'the priests;' but the words seem manifestly spoken to the Levites: *when ye have heaved the best thereof from it*; taken out the tenth part of it, and that the best: *then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press*; then what remains shall be reckoned as much their own, and may be as lawfully enjoyed, as the corn of the threshing-floor, and the wine of the wine-fat, of any Israelite whatever.

Ver. 31. *And ye shall eat it in every place, &c.*] In any of their tents or dwelling-houses, not being obliged to eat it in the tabernacle, where the priests were obliged to eat many of their holy things, and second tithes were only to be eaten at Jerusalem, Deut. xiv. 22, 23, but the Levites might eat theirs any where, in any place, clean or unclean, according to Jarchi; for, he says, it might be eaten even in a grave-yard; but Aben Ezra much better, in a clean place, be that where it would: *ye, and your households*; they and their

wives, their sons and daughters, their servants, whether bought or hired; and they might sell it to strangers, to purchase other necessaries with. The Targum of Jonathan interprets this of the priests; but the Levites only are plainly spoken of: *for it is your reward for your service in the tabernacle of the congregation*; which is said to encourage them in their work, and animate them to it, as well as to clear their right to such a maintenance against all objections; for the labourer is worthy of his reward, as those that labour in the word and doctrine are of theirs, 1 Tim. v. 17, 18.

Ver. 32. *And ye shall bear no sin by reason of it, &c.*] Shall have no blame laid upon them, or guilt imputed to them, or punishment inflicted on them, on account of their having and enjoying their tithes and gifts: *when ye have heaved from it the best*; took out the tenth, and that the best, and given it to the priests; or otherwise they would be blameworthy, guilty, and liable to punishment: *neither shall ye pollute the holy things of the children of Israel*; the gifts they have given for holy uses, and so are holy; which would be the case if they ate of them, or enjoyed them, without giving the priests the tenth part of them: *lest ye die* for it seems such a neglect was punishable with death.

CH A P. XIX.

THIS chapter contains a law for making a water for purification for sin, the ingredients of which are the ashes of a red heifer burnt, about which many things are observed, ver. 1—10. the use of the water made of them, to purify such as were unclean by the touch of a dead body, ver. 11, 12, 13. some rules are given, by which it might be known who were unclean on account of a dead body, ver. 14, 15, 16. the manner of purifying such persons, ver. 17, 18, 19. and the punishment of those that should neglect purification, ver. 20, 21, 22.

Ver. 1. *And the Lord spake unto Moses, and unto Aaron, &c.*] Not at this time, after the business of the spies, and the affair of Korah, but before the children of Israel departed from Sinai; and so Aben Ezra observes, that this was spoken in the wilderness of Sinai, when the Lord commanded to put unclean persons out of the camp, and when some were defiled with a dead body, and unfit for the passover, ch. v. 2. and ix. 6. and mention is made of the water of purifying, ch. viii. 5. *saying*; as follows:

Ver. 2. *This is the ordinance of the law which the Lord hath commanded, &c.*] By which it appears, that this law was not of the moral, but of the ceremonial kind, being called an ordinance, a statute, a decree of God, the King of kings; and which was founded not on any clear plain reason in the thing itself, but in the will of God, who intended it as a type and shadow of the blood and sacrifice of Christ, and of the efficacy of that to cleanse from sin; and it also appears by this, that it was not a new law now made, but which had been

made already: *which the Lord hath commanded*; as is plain from what has been observed on ver. 1. and the Jews⁹ say, that the red heifer was slain by Eleazar the day after the tabernacle was erected, even on the second day of the first month of Israel's coming out of Egypt; and it was now repeated both on account of the priests and people, because of the priest to whom it belonged, as Aben Ezra observes, Aaron being now established in the priesthood; and because of the people, who were afraid they should die if they came near the tabernacle; now hereby they are put in mind of a provision made for the purification of them, when under any uncleanness, which made them unfit for coming to it: *saying, speak unto the children of Israel*; whom this law concerned, and for whose purification it was designed; and it was at the expense not of a private person, but of the whole congregation, that the water of purifying was made; and that, as the Jews say¹, that the priests might have no personal profit from it: *that they bring thee a red heifer; or young cow*, for so the word properly signifies; one of two years old, as the Targum of Jonathan, and so says the Misnah²; though some of the Rabbins say one of three years, or of four years, or even one of five years old, would do. This instance, with others, where females are ordered to be slain, see Lev. iii. 1. confutes the notion of such, who think the laws of Moses were made in conformity to the customs of the Egyptians, this being directly contrary to them; if they were the same in the times of Moses, they were in the times of Herodotus, who expressly says³, male oxen the Egyptians sacrifice; but it is not lawful for

⁹ Seder Olam Rabba, c. 7. p. 22.

¹ Mien. Shekalim, c. 7. sect. 7. & Maimon, in ib.

² Misn. Parah, c. 1. sect. 1.

³ Euterpe, site, l. 2. c. 41.

them to sacrifice females, for they are sacred to Isis. Indeed, according to Plutarch^a and Diodorus Siculus^b, the Egyptians in their times sacrificed red bullocks to Typhon, who they supposed was of the same colour, and to whom they had an aversion, accounting him the god of evil; and because red oxen were odious to them, they offered them to him; as red-haired men also were slain by them for the same reason, at the tomb of Osiris, who they say was murdered by the red-haired Typhon; but these were superstitions that obtained among them after the times of Moses, and could not be referred to him; a better reason is to be given why this heifer or cow was to be of a red colour: *without spot, wherein is no blemish*; the first of these, *without spot*, the Jews understand of colour, that it should have no spots in it of any other colour, black or white, nor indeed so much as a hair, at least not two of another colour; and so the Targum of Jonathan, in which there is no spot or mark of a white hair; and Jarchi more particularly, "which is perfect in redness; " for if there were in it (he says) two black hairs, it was "unfit;" and so Ben Gersom, with which agrees the Mishnah^c; if there were in it two hairs, black or white, in one part, it was rejected; if there was one in the head, and another in the tail, it was rejected; if there were two hairs in it, the root or bottom of which were black, and the head or top red, and so on the contrary; all depended on the sight: and it must be owned, the like niceness was observed in the red oxen sacrificed by the Egyptians, as Plutarch relates^d; for if the ox had but one hair black or white, they reckoned it was not fit to be sacrificed; in which perhaps they imitated the Jews: it being without *blemish* was what was common to all sacrifices, such as are described in Lev. xxii: 22, 23, 24. and upon which never came yoke; and so among the Heathens in after-times, very probably in imitation of this, they used to offer to their deities oxen that never had bore any yoke; as appears from Homer, Horace, Virgil, Ovid, and Seneca, out of whom instances are produced by Bochart^e. Now, though this red cow was not properly a sacrifice for sin, yet it was analogous to one, and was a type of our Lord Jesus Christ, in whom all these characters meet, and are significant. It being a female may denote the infirmities of Christ's human nature, to which it was subject, though sinless ones; he was encompassed with, and took on him, our infirmities; and may have some respect to the woman, by whom the transgression came, which brought impurity on all human nature, which made a purification for sin necessary; and the red colour of it may point at the flesh and blood of Christ he partook of, and the sins of his people, which were laid upon him, and were as crimson and as scarlet, and the bloody sufferings he endured to make satisfaction for them; and its being without spot and blemish may denote the perfection of Christ in his person, obedience, and sufferings, and the purity and holiness of his nature; and having never had any yoke upon it may signify, that though he was made under the law, and had com-

mands enjoined him by his father as man, yet was free from the yoke of human traditions, and from the servitude of sin, and most willingly engaged, and not by force and compulsion, in the business of our redemption and salvation.

Ver. 3. *And ye shall give her unto Eleazar the priest, &c.*] The son of Aaron; the Sagan of the priests, as the Targum of Jonathan calls him, the second or deputy priest; it was not to be given to Aaron, that he might not be defiled, though but for a small time, that so he might not be hindered in his office at all; but to Eleazar, to inure him to his office, and to confirm him in it: *that he may bring her forth without the camp*; without the camp of Israel; Jarchi says, without the three camps, as afterwards without Jerusalem; it used in after-times to be burnt on the mount of Olives; it was brought forth as impure, and was a type of Christ, having the sins of his people on him, and who in conformity to this type suffered without the gates of Jerusalem, see Heb. xiii. 11, 12, 13: *and one shall slay her before his face*; the Targum of Jonathan says, another priest; but it was not necessary that it should be slain by a priest, any man might do it. Jarchi says, a stranger slew, and Eleazar looked on; though it was not slain by him, yet it was slain before him, that it might look like a sacrifice, though not offered on the altar; and slaying of it denotes the putting of Christ to death, which was done in the presence, and with the approbation, of the priests and elders of the people.

Ver. 4. *And Eleazar the priest shall take of her blood with his finger, &c.*] He took the blood in his left hand, and sprinkled it with the finger of his right hand, as Maimonides says^a; and so the Targum of Jonathan, which says, he did not receive it into a vessel, but into the palm of his hand, and from thence sprinkled it with his finger^b: which Ainsworth thinks signified the spirit of Christ, our high-priest, called the finger of God, Luke xi. 20. who takes the blood of Christ, and sprinkles it on the hearts of his people, whereby they are freed from an evil conscience: *and sprinkle of her blood directly before the tabernacle of the congregation seven times*; or towards the tabernacle, so Noldius^c; as sprinkling of the blood was the principal action in sacrifices, this was to be done directly before the tabernacle, from whence its purifying virtue was expected, though it was not shed in it, that it might have all the appearance of a sacrifice it could have; and being done seven times, denotes the perfection of it: the priest, when he sprinkled, stood on the east side, with his face to the west. When the temple was built at Jerusalem, this affair was transacted on the mount of Olives, which was east of Jerusalem. Jarchi says, the priest stood in the east of Jerusalem, and placed himself so that he might see the door of the temple at the time of sprinkling the blood. Now it appears, as Maimonides says^d, that the floor of the temple was higher than the floor of the eastern gate of the mountain of the house 22 cubits, and the height of the gate of the mountain of the house was 20 cubits; wherefore

^a De Iside.

^b Bibliothec. l. 1. p. 79.

^c Parah, c. 2. sect. 5.

^d Ut supra.

^e Hierozoic. par. 1. l. 2. c. 33. col. 322.

^a Hilchot Parah Adumah, c. 3. sect. 2.

^b Vid. Misn. Parah, c. 3. sect. 7.

^c P. 81. No. 379.

^d Hilchot Beth Habehirah, c. 6. sect. 2.

one that stood over-against the eastern gate could not see the door of the temple, therefore they made the wall, which was over the top of this gate (the battlement of it), low, so that he (the priest), that stood on the mount of Olives, might see the door of the temple, at the time he sprinkled the blood of the cow over-against the temple; otherwise he could only have seen the eighth step of the porch of the temple, as the same writer observes^e, with which agrees the Misnah^f, that all the walls there (about the mountain of the house) were high, except the eastern wall, that so the priest that burnt the cow might stand on the top of the mount of Olives, and look and behold the door of the temple, when he sprinkled the blood.

Ver. 5. *And one shall burn the heifer in his sight, &c.*] Another priest, as the Targum of Jonathan, Eleazar looking on, as that expresses it; the Jews say^g, that when the priest came to the mount of Olives, accompanied by the elders of Israel, before he burnt the cow, he dipped himself in a dipping-place there; and the wood being laid there in order, wood of cedar, ash, fir, and fig-trees, made in the form of a tower, with holes opened in it (to put in the fire, and that it might burn the quicker), and its aspect being to the west, he bound the cow, and laid her upon the pile, with her head to the south, and her face to the west; and then having slain it, and sprinkled its blood, as before related, he set fire to it by the help of some small wood: the burning of it may signify the dolorous sufferings of Christ, when the wrath of God was poured forth like fire upon him; the same was signified by roasting the passover-lamb: *her skin, and her flesh, and her blood, with her dung, shall he burn*; which may denote the extent of Christ's sufferings, reaching to all parts of his body, skin, flesh, and blood, and the shame and reproach that attended them, signified by dung; as well as how impure and accursed he was accounted when he was made sin for his people, bore their sins and suffered for them, even not in body only, but in his soul also; for his soul as well as his body were made an offering for sin.

Ver. 6. *And the priest shall take cedar-wood, and hyssop, and scarlet, &c.*] Another priest, according to the Targum of Jonathan; but it seems to design Eleazar the priest, and so, in after-times, the same priest that burnt the cow took these things; the Jews say^h, when he took them he said, is this cedar wood? is this hyssop? is this scarlet? so he said three times for every one of them, and he was answered, yes, three times to each of them: these were the same that were used at the cleansing of the leper, Lev. xiv. 4. *and cast it into the midst of the burning of the heifer*: these were rolled or bound up together, as the Jews sayⁱ, and made one bundle of, that they might the more easily be cast into the fire; the hyssop was wrapped about the cedar-wood with the scarlet wool: the true reason of the use of these, Maimonides says^k, was never clear to him; but the cedar-wood, being durable, may denote the continued efficacy of Christ's sufferings; the hyssop, being purgative and of a good smell, the purging nature

of Christ's sacrifice, who by himself purged away our sins, and the sweet odour thereof ascended to the Lord; and the scarlet, the sins of his people destroyed thereby.

Ver. 7. *Then the priest shall wash his clothes, &c.*] The Targum of Jonathan has it, "he that slew the cow," and Aben Ezra, the priest that burnt it; but it seems to mean Eleazar, the priest that sprinkled the blood, and by touching that was defiled and needed washing; and so the Jews^l say, all that were employed about it, from the beginning to the end, were defiled in their garments; not only he that slew it, and burnt it, and sprinkled its blood, but he that took and cast in the cedar-wood, &c. as we find also he that gathered the ashes of it as well as burnt it: this creature was reckoned so impure, though its ashes were for purifying, that whoever had any thing to do with it was unclean, as the scape-goat, which had the sins of all Israel on it; and this as that was typical of Christ, made sin for his people, that he might cleanse them from sin: it may point at the sin of the priests and people of Israel, in putting Christ to death, and yet there was cleansing from that sin, in the precious blood of Christ, as well as from all others: *and bathe his flesh in water*; in forty seas of water, as the Targum of Jonathan; not his clothes only, but his body was to be dipped in water: *and afterward he shall come into the camp*; when his clothes and flesh are washed, but not before: *and the priest shall be unclean until the even*; though washed, and therefore, though he is said to go into the camp upon washing, this is to be understood, after the evening is come: so Jarchi directs to interpret the passage, transpose it, says he, and so explain it; and he shall be unclean until the evening, and after that he may come into the camp, not only the camp of Israel, but the camp of the Shechinah, as the same writer.

Ver. 8. *And he that burneth her shall wash his clothes in water, &c.*] In forty seas of water, as the Targum of Jonathan: this shews that one different from this is designed in the preceding verse, and that this is one distinct from him that sprinkled the blood, ver. 4, 5. *and bathe his flesh in water*: in a like quantity, as the above Targum: *and shall be unclean until the even*; and, though washed, might not go into the camp until that time: this may signify, as before, that though the crucifixion of Christ was a very great sin, and done by wicked hands, yet was pardonable through the very blood that was shed by them, Acts ii. 23, 36, 38, 41.

Ver. 9. *And a man that is clean shall gather up the ashes of the heifer, &c.*] A man, a clean priest, as the Targum of Jonathan; in after-times great care was taken that the priest concerned in the burning of the red cow should be pure; he was separated from his own house seven days before the time, and every day he was sprinkled with the blood of all sin-offerings then offered, that it might be sure he was free from any pollution by a grave, or a dead body; and for the same reason they made a causeway on double arches from the temple to the mount of Olives, over the valley of Kedron, lest any unseen grave should be in the way;

^e In Misn. Middot, c. 2. sect. 4.

^f Misn. ib.

^g Misn. Parah, c. 3. sect. 7, §. 9.

^h Ib. sect. 10.

ⁱ Misn. Parah, c. 3. sect. 11. & Maimon. & Bartenora in ib.

^k Moreh Nevochim, par. 3. c. 47.

^l Misn. Parah, c. 4. sect. 4.

and when he came thither he was obliged to wash or dip himself, as before observed ^m; and so he that gathered up the ashes was to be clean from all ceremonial pollution: the Jews say ⁿ, that they pounded the ashes; if there were any black coal in them or bone, they did not leave it in them, but sifted them in stone sieves; and not the ashes of the heifer only they took, but the ashes of the cedar-wood, &c. mixed with them; and these they put, as the Targum of Jonathan says, into an earthen vessel enclosed in a covering of clay: *and lay them up without the camp in a clean place*; they were divided into three parts, according to the Targum of Jonathan, one part was put in the Chel (or the enclosure of the court of the tabernacle), another in the mount of Olives, and the third part was divided among all the wards of the Levites, with which the Misnah ^o agrees; Jarchi makes mention of the same division, and of the use of each; that the wards had was without the court, that the citizens might take of it, and all that needed to be purified; that in the mount of Olives was for the priests, to sanctify other heifers with it; and that in the Chel was for a reserve: *and it shall be kept for a reserve for the congregation of Israel* as ashes may be kept a long time, if well taken care of, because they are not subject to any corruption or putrefaction; and so was, as Bishop Patrick observes from Dr. Jackson, a figure of the everlasting efficacy of Christ's blood: and, according to the Jews, these ashes of the first heifer must last more than 1000 years; for they say ^p the second that was burnt was in the time of Ezra, though they reckon seven more afterwards before the destruction of the second temple, in all nine; and the tenth they expect in the days of the Messiah, which are past; he, being come, has put an end to this type by fulfilling it in himself: and the use of them was *for a water of separation*; being put into water, and mixed with it, was for the cleansing of such as were separated from others for their uncleanness, and was a purification of them for it, as follows: *it is a purification for sin*: or it is *sin* ^q, not an offering for sin, properly speaking; the heifer, whose ashes they were, not being sacrificed in the tabernacle, nor on the altar, and wanted other rites; yet it answered the purposes of a sin-offering, and its ashes in water were typical of the blood of Christ, which purges the conscience from dead works, when this only purified to the sanctifying of the flesh, Heb. ix. 13, 14. and is the fountain set open for sin and uncleanness, Zech. xiii. 1. where both the words are used which are here, and in the preceding clause: ashes are known to be of a cleansing nature, and so a fit emblem of spiritual purification by Christ; and the duration of them of the perpetuity of it.

Ver. 10. *And he that gathereth the ashes of the heifer shall wash his clothes, &c.*] Whom the Targum of Jonathan calls a priest, though it does not seem necessary he should be one: *and be unclean until the even*; see the note on ver. 7. *and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever*; until the Messiah came, whose

sufferings and death are for the expiation of, and purification for the sins of Jews and Gentiles, of all the people of God throughout the world, signified by the burning of this heifer; see 1 John ii. 2.

Ver. 11. *He that toucheth the dead body of any man, &c.*] A man and not a beast, as Aben Ezra observes; for he that touched the dead body of a beast was unclean only until evening, Lev. xi. 24. any man, Jew or Gentile, as the same writer notes: this is instanced in, as being the principal pollution, though not the only one, yet so some think, for which the water of purification made of the ashes of the burnt heifer was appointed: *shall be unclean seven days*; the reason of which is, because death is the fruit of sin, which is of a defiling nature, and to shew that all that are dead in sins are defiled and defiling, and are not to be touched, or to have communion and fellowship held with them but to be abstained from.

Ver. 12. *He shall purify himself with it, &c.*] That is, with the ashes of the water of purification made of them: and this was to be done first on the third day; from the time of his touching the dead body. Aben Ezra intimates, that there is a secret or mystery in this and the following number seven; it may respect the third day of Christ's resurrection, who, as he shed his blood for the expiation and purification of sinners, so he rose again the third day for the justification of them: *and on the seventh day he shall be clean*; which may denote the perfect state, or sabbath of rest, which remains for the people of God, when all Christ's purified and justified ones shall be clear of all sin, and be the spirits of just men made perfect: *but if he purify not himself the third day, then the seventh day he shall not be clean*; whoever is not cleansed from his sins by the blood of Christ, shed for the remission of them, and is not justified from them by him that rose from the dead the third day, will never be cleansed in the world to come, or in the eternal sabbath; but it will then be said, *let him that is filthy be filthy still*, Rev. xxii. 11.

Ver. 13. *Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, &c.*] With the ashes of the heifer, or water of purification, and so neglects the means which God has appointed for his cleansing: *defileth the tabernacle of the Lord*; that is, if he goes into it in his uncleanness, which it was not lawful for him to do: from the Jews the Assyrians seem to have borrowed some customs of theirs, as related by Lucian ^r, who upon burying a dead cock reckoned seven days, see ver. 11. and then went into the temple, for before they might not go in, nor perform holy service; such laws they use, that if any one sees a dead carcass, he may not go that day into the temple; but he goes in the day following, after he has purified himself: *and that soul shall be cut off from Israel*; either be excommunicated from the church, or die by the hand of the civil magistrate, or by the immediate hand of God; that is, if he knew he had touched a dead body, and wilfully neglected the means of his purification, and so sinned presumptuously;

^m Misn. Parah, c. 3. sect. 1. 6. 7.

ⁿ Ib. sect. 11.

^o Ibid.

^p Ib. sect. 5.

^q כִּי הָיָה חַטָּאת peccatum ipsa, Montanus; peccatum enim est, Tigurine version.

^r De Dea Syria.

otherwise, if all this was done ignorantly, an atonement was made for it, Lev. v. 3—6. *because the water of separation was not sprinkled upon him, he shall be unclean*; as all are who are not sprinkled with the blood of Christ: *his uncleanness is yet upon him*; and will remain, nothing can remove it; as nothing can remove the stain and blot of sin but the blood of Christ; and where that is not applied it will remain marked before God, and will lie upon the sinner to his utter condemnation and ruin; see Jer. ii. 22.

Ver. 14. *This is the law when a man dieth in a tent, &c.*] A tent is only mentioned, because the Israelites now dwelt in tents, as Aben Ezra remarks; otherwise the law holds equally good of an house as of a tent: *all that come into the tent, and all that is in the tent, shall be unclean seven days*; the meaning of which is, that all persons that come into a tent or house where a dead body is are equally unclean as those that were in it when it died; and the same is to be supposed of all vessels brought into it, as well as those that are in it, that is, open ones, as appears by what follows.

Ver. 15. *And every open vessel, &c.*] An earthen one, as the Targum of Jonathan; and so Jarchi interprets it; and Maimonides¹ observes, that this is only to be understood of an earthen vessel: *which hath no covering bound upon it*; a linen or a woollen cloth wrapped and tied about it: is *unclean*; the air of the house getting into it by its being uncovered.

Ver. 16. *And whosoever toucheth one that is slain with a sword in the open fields, &c.*] That is killed by another, that dies a violent death, either by the sword or other means; one that touched such an one was unclean, or that touched the sword with which he was slain, as the Targum of Jonathan adds: *or a dead body*; that dies a natural death, or suddenly, or in any way: *or a bone of a man*; dug out of a grave, and lying by itself: *or a grave*; the Targum adds, either the covering or side of a grave: *shall be unclean seven days*; all which has respect to the defiling nature of sin, which is the cause of death and the grave.

Ver. 17. *And for an unclean person, &c.*] Defiled by any of the above means: *they shall take of the ashes of the burnt heifer of purification for sin*; from the place where they were laid up for this use; see the note on ver. 9. and some have thought that they were laid up in various cities and places in the country, as well as at Jerusalem, that they might be come at easily upon occasion; otherwise they could not be had without great trouble and expense, and in some places not so soon as the law required for their purification, namely, on the third day after their defilement: *and running water shall be put thereto in a vessel*; the Targum of Jonathan is, "fountain-water in the midst of an "earthen vessel;" for no water but fountain, spring, or river water, was made use of; and it should seem by what is said that ashes were first put into the vessel, and then the running water was put to them; and yet the Jewish writers say², that if the ashes were put in first, and then the water, it was not right; and the meaning of what is said here is, that the water and ashes should be mixed together; for it is urged from

the words: *running water in a vessel*, that it is plain, that the water is put in the vessel and not to the ashes; and therefore that which is said, *shall be put thereto*, is to caution the person, that after he has put the ashes upon the water, that he mixes them well with his finger, and cause the water below to rise above³.

Ver. 18. *And a clean person shall take hyssop, and dip it in the water, &c.*] Three stalks of hyssop bound together, as the Targum of Jonarhan, and this man was to be a clean priest, according to the same; but it does not seem necessary that he should be a priest, but that any one free from ceremonial pollution might do it: *and sprinkle it upon the tent*; where there was a dead body: but this, we are told, is to be understood not of a tent made of wood, or stone, or clay, but made of any thing woven, as linen: or of skins⁴: *and upon all the vessels*; in such a tent, that is, open ones, as before observed: *and upon the persons that were there*; when the man died in it, or came into it since, and whilst the dead body was in it; *and upon him that touched a bone*; of a dead man, or, as the Targum of Jonathan, the bone of a living man that is separated from him: *or one slain, or one dead*; slain with a sword, or dead of the pestilence, as the same Targum, or of any other disease, or in any other way: *or a grave*; or the covering or side of one, as the same Targum adds.

Ver. 19. *And the clean person shall sprinkle upon the unclean, &c.*] The clean priest shall sprinkle upon the unclean man, as the Targum of Jonathan; that is, he shall sprinkle the water of purification upon him that is unclean in any of the above ways: *on the third day, and on the seventh day*; see the note on ver. 12. *and on the seventh day he shall purify himself*; either the unclean person, who shall perfect his purification, as Jarchi interprets it, that is, by doing what follows; or else the clean person, who becomes in some measure unclean, by sprinkling and touching the water of separation, as appears from ver. 21. as the priest that sprinkled the blood of the heifer, and the man that burnt it and gathered its ashes, ver. 7, 8, 9. *and wash his clothes, and bathe himself in water, and shall be clean at even*; in like manner as the man that let go the goat into the wilderness, Lev. xvi. 26.

Ver. 20. *But the man that shall be unclean, &c.*] By touching any dead body, bone, or grave: *and shall not purify himself*; with the water of purification: *that soul shall be cut off from among the congregation*: see the note on ver. 13. *because he hath defiled the sanctuary of the Lord*: by going into it in his uncleanness: *the water of separation hath not been sprinkled upon him, he is unclean*; and will remain so, for nothing else could purify him, see ver. 13.

Ver. 21. *And it shall be a perpetual statute unto them, &c.*] To the children of Israel, throughout their generations, unto the coming of the Messiah, when the ceremonial law, which stood in divers washings and purifications, was abolished: *that he that sprinkleth the water of separation shall wash his clothes*; the priest that sprinkled, according to the Targum of Jonathan,

¹ In Misa. Cholin, c. 1. sect. 6.

² Maimon. Hilchot, Parah Adumah, c. 9. sect. 1.

³ Bartenora in Misa. Temurah, c. 1. sect. 5.

⁴ Maimon. in Misa. Sabbat, c. 2. sect. 3.

or any other person that did it; so that the same purifying water, which made an unclean person clean, defiled a clean one; for though it was purifying, it had uncleanness in it; having the ashes not only of the cow itself, but of its skin, blood, and dung; and so a lie made of ashes is impure in itself, and yet serves to scour cloth: Ainsworth thinks this signifies the imperfection and insufficiency of legal rites, which, in their greatest virtue, only sanctified to the purifying of the flesh, and left the purifier himself in uncleanness he had not before; by consideration of which, the people might be led to Christ, and his spirit, for cleansing, Heb. ix. 13, 14, and vii. 25. but it rather signifies, that the blood of Christ, which cleanses from all sin, and answers to this purifying water, that its cleansing virtue is owing to Christ being made sin for his people; and that some may be instruments of directing souls to the blood of Christ for cleansing, and yet be defiled themselves: it does not appear that this man, thus unclean, was to have the water of purification sprinkled on him, but was only to wash his clothes; see Rev. vii. 14. *and he that toucheth the water of separation shall be unclean until even*; but was not clean until he had washed, as Aben Ezra observes,

though not expressed; for if one that only sprinkled it had need to be washed, much more one that touched it, and which was unavoidable, if, when he mixed the water and ashes together, he stirred them with his finger, see the note on ver. 17. though Maimonides' understands this of sprinkling and touching the water when there was no necessity for it, when a person was not employed in doing the duty of this law.

Ver. 22. *And whatsoever the unclean person toucheth shall be unclean, &c.*] Not the person unclean by sprinkling, or touching the water of purification, but the unclean person spoken of throughout the chapter, that was unclean by touching a dead body, bone, or grave; whatever that man touched, any vessel or thing, that was unclean also; or *whomsoever*, any person, man or woman, for it respects both persons and things: *and the soul that toucheth it*; that which the unclean person hath touched; or *him*, the unclean person, whether the unclean person touched him, or he the unclean person, or touched any thing he had touched, he was unclean; denoting the spreading and infectious nature of sin, and how much sin and sinners are to be avoided; see Lev. xv. 4, 5, 6, 7, 8, 9, 10, 11, 12, 19, 20.

C H A P. XX.

IN this chapter is an account of the children of Israel coming to the wilderness of Zin, where Miriam died, and where wanting water they murmured, ver. 1—5. upon which Moses and Aaron applied to the Lord, who ordered Moses to speak to a rock, which should give forth water, and which being smitten by him, accordingly did, ver. 6—11. but Moses and Aaron, in their conduct of this affair, displeased the Lord, ver. 12, 13. after this, Moses sent to the king of Edom to desire a passage through his country, which request was refused, ver. 14—21. upon Israel's coming to Mount Hor, Aaron, by order, went up to the mount, and, when stripped of his clothes, which were put on his son Eleazar, he died, lamented by all the people, ver. 22—29.

Ver. 1. *Then came the children of Israel, even the whole congregation, &c.*] Not immediately after the transaction of the above things, recorded in the preceding chapters; as the sending of the spies into the land of Canaan, and their report of it; the business of Korah, and the giving of several laws respecting the priesthood, and the purification of the people; but eight-and-thirty years after: nor was this the congregation that came out of Egypt; their carcasses, by this time, had fallen in the wilderness, as had been threatened, excepting some few, so that this was a new generation: what passed during this time we have very little account of, excepting their journeyings from place to place, in ch. xxxiii. by which it appears, there were eighteen stations between the place they encamped at when the spies were sent, and this they

now came to; and that the place from whence they came hither was Ezion Geber; from hence they journeyed, *and came into the desert of Zin*: which is different from the wilderness of Sin, Exod. xvi. 1. as appears by their names, which are different, and by the stations of the Israelites, ch. xxxiii. 11, 36. hither they came *in the first month*; the month of Nisan, on the 10th day of it, according to the Targum of Jonathan, which was the first month of the 40th year of their coming out of Egypt, so Aben Ezra; with which agrees the Jewish chronologer¹, which says, this was the 40th year, and the beginning of the month Nisan: *and the people abode in Kadesh*: which is by some thought to be different from Kadesh-barnea, from whence the spies were sent, and lay to the south of the land of Canaan, whereas this was upon the borders of Edom; but Doctor Lightfoot² shews them to be the same: it is supposed to be eight hours north or north-north-west of Mount Sinai, which may be computed to be about 20 miles³; here the Israelites abode about four months, see ch. xxxiii. 38. the above Jewish chronologer says three months, wrongly: *and Miriam died there, and was buried there*; the Jews say⁴ she died there the 10th day of the month Nisan, which was 10 days after the Israelites came to this place; though, according to the Targum of Jonathan, it was the same day they came thither: Patricides, an Arabian writer, says⁵ she died on the 7th day of Nisan, aged 127; no mention is made of the people mourning for her as for Aaron, ver. 29. and for Moses, Deut. xxxiv. 8. perhaps because of their distress for want of water, as follows.

¹ Hilchot Parah Adumah, c. 15. sect. 1.

² Seder Olam Rabba, c. 9. p. 25.

³ Chorograph. Cent. in Mat. c. 7. p. 8, 9.

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⁴ Pococke's Travels, p. 157.

⁵ Shulshalet Hakabala, fol. 7. 3. Schulchan Aruch, par. 1. c. 580. sect. 2.

⁶ Apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 477.

Ver. 2. *And there was no water for the congregation, &c.*] Which was so ordered, for the trial of this new generation, to see whether they would behave any better than their fathers had done in a like circumstance, the first year they came out of Egypt, Exod. xvii. *and they gathered themselves together against Moses and against Aaron*: just as their fathers had done before them, being of the like temper and disposition.

Ver. 3. *And the people chode with Moses, &c.*] Contended with him in a wrangling and litigious manner, shewing no reverence nor respect unto his person on account of the dignity of his office, and the many favours they had received from him; and this at a time, when, instead of quarrelling with him, they should have condoled him on the loss of his sister, and bewailed their own loss also of one who had been a prophetess to them, and a leader of them, Mic. vi. 4: *and spake, saying, would God that we had died when our brethren died before the Lord*; either at Taberah by fire, or as Korah and his company in like manner, or as the 14,700 by a pestilence, see ch. xi. and ch. xvi. which they thought a much easier death, either of them, than to die of thirst: they might well call them brethren, not only because of the same nation, and nearly related to them, but because they were of the same temper and disposition, and indeed brethren in iniquity; and they seem to use this appellation, as being of the same sentiments with them, and in vindication of them, and adopt almost their very language; see ch. xiv. 2.

Ver. 4. *And why have ye brought up the congregation of the Lord into this wilderness, &c.*] The wilderness of Zin, whither by various marches and journeys, and through different stations, they were at length come: *that we and our cattle should die there?* with thirst; they seem to represent it, as if this was the end, design, and intention of Moses and Aaron in bringing them thither; their language is much the same with their fathers on a like occasion; which shews the bad influence of example, and how careful parents should be of their words and actions, that their posterity be not hurt by them; see Exod. xvii. 3.

Ver. 5. *And wherefore have ye made us to come up out of Egypt, &c.*] They represent that affair in such a light, as if they were forced out of Egypt by Moses and Aaron against their wills; or at least were overpersuaded by them to do what they had no inclination to, namely, to come out of Egypt; though they were in the utmost bondage and slavery, and their lives were made bitter by it, and they cried by reason of their oppression, and the hardships they endured; but this was all forgot. Aben Ezra says, it is a strange word which is here used, which shews the confusion they were in: *to bring us unto this evil place*; dry and barren, where there were neither food nor drink, as follows: *it is no place of seed*; or fit for sowing, as the Targum of Jonathan, any sort of seed, as wheat, barley, rye, rice, &c. or of figs, or vines, or pomegranates; it is not a soil fit to plant such trees in, nor would they grow were they planted: *neither is there any water to drink*; for them and their cattle, and therefore must be a miserable place for so large a body of people to subsist in.

Ver. 6. *And Moses and Aaron went from the presence of the assembly, &c.*] Like fugitives, as Aben Ezra;

they fled from them through fear, lest they should rise and fall upon them, and stone them, as their fathers were ready to do in a like case, Exod. xvii. 4. It is very likely this assembly gathered about the tents of Moses and Aaron, who went from thence *unto the door of the tabernacle of the congregation*; where the Lord had promised to meet Moses, and speak unto him, Exod. xxix. 42: *and they fell upon their faces*; to pray, as Aben Ezra, that God would forgive the sin of the people, and not break forth in his wrath against them, as he sometimes had done, and as their sin deserved, and that he would grant them what was needful for them. In the Vulgate Latin version the following words are added as their prayer, "and they cried unto the Lord, and said, Lord God, hear the cry of this people, and open to them thy treasure, the fountain of living water, that they being satiated, their murmuring may cease." But they are not neither in the Hebrew text, nor in the Greek version, nor in the Chaldee paraphrases: *and the glory of the Lord appeared unto them*; either to Moses and Aaron, to encourage them to expect their prayers would be answered; or to the people, to terrify them, and silence their murmurings; see ch. xvi. 19.

Ver. 7. *And the Lord spake unto Moses, &c.*] Out of what was the token of his glory, which perhaps was the cloud, with an uncommon lustre and brightness in it: *saying*: as follows.

Ver. 8. *Take thy rod, &c.*] The rod of miracles, as the Targum of Jonathan; not the rod of Aaron, miraculous for its blossom and fruit, as some Jewish writers think; but the rod of Moses, with which he had done many wonders in Egypt, and at the Red sea, and in the wilderness, and particularly by smiting the rock at Horeb, when the Israelites wanted water, as they did now: *and gather thou the assembly together, thou, and Aaron thy brother*: not only the heads of the people, but the body of them, as many as could be got together to see the miracle, and to receive the benefit of it: *and speak ye unto the rock before their eyes*; which was near, but a little way off, within sight, and might be pointed to: it was not the same rock that was smote before; that was in Horeb, this in the extremity of the land of Edom, as Aben Ezra observes; this was to be spoken to, and by a word speaking it would give out water; which was a trial of the faith of Moses and Aaron, as well as of the people, before whom, in a public manner, the rock was to be addressed, as if it was intelligent and all-sufficient: *and it shall give forth his water*; not as though there was a fountain of water in it, but that water should flow from it, or God by it give water: *and thou shalt bring forth to them water out of the rock*; by speaking to it: *so thou shalt give the congregation and their beasts drink*; sufficient for them both.

Ver. 9. *And Moses took the rod from before the Lord, &c.*] Which was laid up somewhere in the sanctuary, as well as the rod of Aaron, ch. xvii. 7, 10: *as he commanded him*; being always faithful and obedient to him that appointed him.

Ver. 10. *And Moses and Aaron gathered the congregation together before the rock, &c.*] To which they were directed, and were to speak unto; before this they gathered not only the elders of the people, but as

many of the congregation as could be well assembled together: *and he said unto them*: Moses, who was bid to take the rod, and was the principal person concerned in this affair: *hear now, ye rebels*; such their fathers had been, and such they now were, a rebellious generation ever since they were known by him; not only rebellious against him their chief magistrate, but against the Lord himself, murmuring against him, being discontented and disobedient, see Deut. ix. 23, 24: *must we fetch you water out of this rock?* not only signifying their unworthiness of having such a miracle wrought for them, and as shewing some degree of reluctance to attempt it, but as expressing diffidence about it; not of the power of God to bring water out of the rock, but of his will to do it for such a rebellious people; or else their unreasonableness to expect any such thing should be done for them; when they were so wicked, how could they think that such a miracle should be wrought for them? so the Targum of Jonathan, "out of this rock is it possible for us to fetch out water for you?" so Aben Ezra, have we power to bring out water to you from it? this was said in a passion, as the manner of speaking shews; see Psal. cvi. 32, 33.

Ver. 11. *And Moses lifted up his hand, and with his rod he smote the rock twice, &c.*] At first it only brought out some drops, as Jarchi conjectures, and therefore Moses smote again, when it brought forth water plentifully: the Targum of Jonathan says, "at the first time it dropped blood, at the second time came out much water." Could this be credited, it would make the agreement between this rock and Christ appear very manifest, from whom, when his side was pierced with a spear, there came out blood and water, John xix. 34. for justification and sanctification. In what respect this rock was a type of Christ, as the other at Horeb, and the smiting of it an emblem of Christ being smitten with the rod of justice, according to the law of God, and of the abundance of water flowing from it, as typical of the abundance of grace, and the blessings of it, as coming through a smitten wounded Saviour, see the note on Exod. xvii. 6. where the same things are said of another rock as of this, and both types of Christ; *and the water came out abundantly, and the congregation drank, and their beasts* also; there was enough for them and their cattle; for it came out in great quantities, in large streams, so that it ran down like a river, and which gave them drink as out of the great depths, Psal. lxxviii. 15, 16. where the Psalmist makes mention of *rocks* in the plural number, for there were two that were smitten in two different places, and at two different times; the one was at Rephidim, the other, as here, in Kadesh; the one was in the first year of Israel's coming out of Egypt, this in the fortieth year of it; that was struck but once, this twice; of this second stone no mention is made by any traveller but one^a, who coming from Mount Sinai, says, "we passed by a large rock on our left hand, in which, as in the other rock which Moses struck with his rod, appear, from the bottom to the top, openings where water hath gushed out."

Ver. 12. *And the Lord spake unto Moses and Aaron,*

&c.] Out of the cloud, where his glory appeared, and still continued: *because ye believed me not, to sanctify me in the eyes of the children of Israel*; that Moses and Aaron committed an evil which was displeasing to the Lord is certain, but what that was is variously represented. Some say their sin was, that the order was to speak to the rock, whereas it was smitten, and not spoken to; but why then was Moses bid to take the rod with him, if it was not to smite with it, as he had done before at Horeb? and besides, this would only have been the sin of Moses, and not of Aaron; others think, that what provoked the Lord was, that the Israelites were called *rebels*; but this is a name the Lord himself gave them, ch. xvii. 10. and was what they justly deserved; and what after this Moses says of them, which, had this been the case, he would have been careful to have abstained from, Deut. ix. 23, 24. Others are of opinion, that what was displeasing to the Lord was, that the bringing the water out of the rock was ascribed to themselves, and not to him; *must we fetch you water, &c.* Others suppose the sin was in smiting the rock twice, and in anger; but this could only be the fault of Moses at most. Dr. Lightfoot^b thinks the particular fault was this, that Moses expressed his displeasure and resentment to the Israelites, that on their murmuring a new rock was opening, which portended a new and long stay in the wilderness, as the opening of the first rock at Horeb did; when he and Aaron were in expectation of being soon out of the wilderness, and now they feared they were beginning anew their abode in it; but it is certain from the text that unbelief was their sin; they were diffident about the will of God to bring water out of the rock for such a rebellious people, and they did not put them in mind of the miracles God had wrought in former time, to encourage their faith; and so the Lord was not sanctified by them before the people, as he ought to have been: *therefore ye shall not bring this congregation into the land which I have given them*; the land of Canaan, a grant of which was made to their fathers, and particularly to this generation, and into which they would certainly be brought; but not by Moses and Aaron, who were excluded because of their unbelief, and accordingly both died before the entrance of the people into the land. This, according to the Targum of Jonathan, and Jarchi, was said with an oath; see Heb. iii. 18, 19.

Ver. 13. *This is the water of Meribah, &c.*] Or *strife*; this is the name by which the water had in this place, and from this rock, was called; and which is the same name given to the place at Horeb, where a rock had been smitten, and water had flowed, as now, the first year they came out of Egypt; and to distinguish this from that, this is sometimes called Meribah-kadesh, Deut. xxxii. 51. this being at Kadesh, as that was at Rephidim: *because the children of Israel strove with the Lord*; for their chiding and striving with Moses was interpretatively striving with the Lord himself, whose ministers and servants they were: *and he was sanctified in them*; that is, the glory of his divine perfections was displayed in them; either in the waters fetched out of the rock, which was a proof of the almighty

^a See a Journal from Cairo to Mount Sinai, 1722. p. 42, 43. Ed. 2.

^b See his Works, vol. 1. p. 36.

power of God, and of his truth and faithfulness to his promises; or in the children of Israel, in whose sight, and for whose sake this miracle was wrought: the Targum of Jonathan expressly says, in Moses and Aaron, in not sparing these his saints, but expressing severity towards them for their sin; so Jarchi and Aben Ezra interpret it.

Ver. 14. *And Moses sent messengers from Kadesh unto the king of Edom, &c.*] This country was sometimes governed by kings, and sometimes by dukes, see Gen. xxxvi. At the time of the passage of the Israelites through the Red sea, we read of the dukes of Edom, Exod. xv. 15. and here, 39 years after, of a king of Edom, but who he was is not certain. Bishop Usher takes him to be the same with Hadar, the last of the race of kings mentioned in Gen. xxxvi. 39. to him Moses sent messengers with a request, which follows after a preamble to it; who were the messengers is not said; the place from whence they were sent is Kadesh, a city on the borders of the land of Edom; but not Kadesh-barnea, Aben Ezra says, though some are of opinion it is the same, see ver. 1: *thus saith thy brother Israel*; the Israelites and Edomites springing from two men, Jacob and Esau, who were twin-brothers, and is observed to ingratiate themselves to the Edomites, and gain their request, pleading relation to them: *thou knowest all the travail that hath befallen us*; what an uncomfortable condition they had been in for many years, which was well known to Edom, a neighbouring country, as is reasonable to suppose; since the fame of the children of Israel coming out of Egypt, passing through the Red sea, and being so long in the wilderness, was spread everywhere; this was said to move their pity.

Ver. 15. *How our fathers went down into Egypt, &c.*] Jacob and his twelve sons, with their children: *and we have dwelt in Egypt a long time*; even the space of 430 years, Exod. xii. 40, 41: *and the Egyptians vexed us and our fathers*; used them ill, brought them into bondage, and made their lives bitter, laid heavy tasks and burdens upon them, as well as slew their male children, see Exod. i.

Ver. 16. *And when we cried unto the Lord, &c.*] By reason of their bondage, and to be delivered from it, Exod. ii. 23: *he heard our voice*; their prayer to him, as the Targum of Jonathan, for help and deliverance, Exod. ii. 24. and iii. 7: *and sent an angel, and hath brought us forth out of Egypt*; one of the ministering angels, as the same Targum, and so Aben Ezra; though he observes that some interpret it of Moses, as do Jarchi, Ben Gerson, and Ben Melech, which is not likely; since Moses is the person that sent this message to the king of Edom, who would not easily understand it of him, if so he meant; nor would the mention of it be of any consequence and avail with him; whereas to understand it of some divine and heavenly agent, sent by the Lord on so important an affair, might make it the more remarkable, and to be regarded by him: and indeed no other is meant than the Angel of God's presence, who appeared to Moses in the bush, and sent him to Pharaoh to demand the dismissal of the children of Israel; and who, by him,

wrought the wonders in Egypt, and brought Israel from thence, and went before them in a pillar of cloud and fire: *and, behold, we are in Kadesh, a city in the uttermost of thy border*; not that they were properly in the city, but near it, for they dwelt in tents in the wilderness; nor would that, or any one city, hold so large a number as they consisted of.

Ver. 17. *Let us pass, I pray thee, through thy country, &c.*] That being the nearest and shortest way to the land of Canaan, from the place where they now were: *we will not pass through the fields, or through the vineyards*; to hurt them, and injure any man in his private property, by gathering the fruit of them, if the season of the year for it, or by trampling them down: *neither will we drink of the water of the wells*; which private persons had dug, for the watering of their fields and vineyards, and for other uses, at least without paying for it; or only of the waters of the rivers, common to all passengers; from hence it appears, that the country of Edom was not then such a barren country as in after-times, and as travellers now report it is; see the note on Mal. i. 3: *we will go by the king's highway*; not the way in which the king used to walk, or which he should order them to walk in, as Aben Ezra; but the public roads, common to all his subjects, and travellers to walk in by his allowance; and such roads are now called by us the king's highway: *we will not turn to the right hand, or to the left*; to do any injury to any person's property, but go straight forward: *until we have passed thy borders*; from one to another, and got quite through the country.

Ver. 18. *And Edom said unto him, &c.*] The king of Edom replied to Israel, represented by the messengers sent in their name: *thou shalt not pass by me*; through my country: *lest I come out against thee with the sword*; or with those that use the sword, as the Targums of Onkelos and Jonathan; that is, with an army of soldiers with their drawn swords in their hands, to slay them as enemies.

Ver. 19. *And the children of Israel said unto him, &c.*] The messengers sent by the children of Israel made answer to the king of Edom: *we will go by the highway*; we desire no other favour but that of the public road; we propose not to go through any part of the country that is enclosed and cultivated, to do any damage to it: *if I and my cattle drink of thy water, then I will pay for it*; as it was usual, and still is, to buy water in those countries near the Red sea, where it is scarce. We are told^a, that at Sues, a city on the extremity of the Red sea, there is no water nearer than 6 or 7 hours' journey towards the north-east, which is brought from thence on camels; and a small vessel of it is sold for 3 or 4 medinas, and a larger vessel for 8 or 10, according to the demand for it; a medina is an Egyptian piece of money, worth about three halfpence of our English money: *I will only (without doing any thing else) go through on my feet*: as fast as I can, without saying any thing to the inhabitants to terrify and distress them, and without doing them any injury. Some render it, I will only go with my footmen^c; foot-soldiers, an army on foot, as Israel were.

Ver. 20. *And he said, thou shalt not go through, &c.*]

^a See Shaw's Travels, 4 438. Ed. 2.

^b See a Journal from Cairo to Mount Sinai, p. 10, 11. Ed. 2.

^c רגלי cum meo exercitu pedestri; so some in Fagius & Vatablus.

Which is an absolute and peremptory denial: *and Edom came out against him with much people, and with a strong hand*; the king raised the militia of his country, and came at the head of a powerful army to hinder their passing into it; being fearful and jealous, lest such a large body as they were should seize on his country, or spoil it, not relying on their promises; and this might arise also from the old grudge of Esau against Jacob, and which continued in his posterity, and might now be revived upon their going to Canaan to possess the earthly blessing conferred on Jacob and his seed: however, it seems, though the Edomites would not let Israel pass through their country, yet they furnished them with food and drink for their money, Deut. ii. 28, 29.

Ver. 21. *Thus Edom refused to give Israel passage through his country, &c.*] Notwithstanding their near relation to each other, and the fair promises Israel made: *wherefore Israel turned away from him*: patiently bearing the refusal, and not resenting it; being ordered, as the Targum of Jonathan expresses it, by the Word of heaven, not to make war with them, because the time was not yet come to take vengeance on Edom by their hands; and to the same purpose the Targum of Jerusalem.

Ver. 22. *And the children of Israel, even the whole congregation, journeyed from Kadesh, &c.*] Not directly, but after they had continued there some time, and had furnished themselves with provisions for their journey, which they bought of the Edomites, see Judg. xi. 17. *the whole congregation* is observed to journey from hence, not one of them being lost by the king of Edom's coming out against them; these went out complete and perfect, safe and sound: *and came unto Mount Hor*; which, according to Bunting^f, was 48 miles from Kadesh; this had not its name from the Horim or Horites, nor they from that, their name being written with a different letter, but from Harar, a mountain, for the word itself signifies a mountain; wherefore it may be rendered, *a mountain of the mountain*, which Jarchi interprets a mountain on the top of a mountain. Josephus^g says, that here stood a city, formerly called Arce, since Petra, surrounded with an high mountain, where Aaron went and died; and Pliny says^h of Petra, that it is encompassed with inaccessible mountains.

Ver. 23. *And the Lord spake unto Moses and Aaron in Mount Hor, &c.*] When they were at the foot of that mountain, in the valley adjoining to it: *by the coast of the land of Idom*; which they were still upon the borders of, and were going round it, not being permitted to go through it: *saying*; as follows.

Ver. 24. *Aaron shall be gathered unto his people, &c.*] That is, shall die, for this phrase is a periphrasis of death, and is used in common both of good and bad men, and designs death in general, without regard to persons and places men go to at death: *for he shall not enter into the land which I have given unto the children of Israel*; the land of Canaan; and Aaron the priest, and so Moses the lawgiver, not being suffered to enter into that land, shew the weakness and imperfection of

the law, and of the Levitical priesthood, and the insufficiency of them, and of obedience to them to bring men to, and give them an entrance into the heavenly glory; that is done by another person, the antitype of Joshua, even Jesus: *because ye rebelled against my word at the water of Meribah*; that is, you Moses and Aaron; their unbelief is called a rebelling against the word of the Lord, for which it was threatened them, that they should not bring the people of Israel into the land of Canaan, and now the threatening begins to take place, see ver. 12.

Ver. 25. *Take Aaron and Eleazar his son, &c.*] His eldest son, who was to succeed him in the priesthood, and did: *and bring them up unto Mount Hor*; to the top of it, they being now at the foot of it, where the people of Israel lay encamped.

Ver. 26. *And strip Aaron of his garments, &c.*] His priestly garments, as the Targum of Jonathan, and so Jarchi: *and put them upon Eleazar his son*; thereby declaring him to be high-priest in his father's stead: *and Aaron shall be gathered unto his people, and shall die there*; the phrase of gathering to his people is here explained of his dying.

Ver. 27. *And Moses did as the Lord commanded, &c.*] Though it must be very cutting, distressing, and afflicting to him, to part with a brother so dear to him, and who had been so many years a companion of him, and a partner with him in the care and government of the people of Israel; but it being the Lord's will, he submits unto it, and faithfully and readily obeyed his orders, as he always did: *and they went up into Mount Hor, in the sight of all the congregation*; that is, Moses, Aaron, and Eleazar, and perhaps there might be some others that went with them as servants, to attend them and assist them in some things to be done, particularly in the burial of Aaron; they all saw Aaron go up, but he came down no more, and so it was ordered in this public manner, that they might be witnesses of the translation of the priesthood from Aaron to Eleazar, who, after this affair was over, came down with Moses.

Ver. 28. *And Moses stripped Aaron of his garments, &c.*] His priestly garments, which, very probably, were put on at the foot of the mountain, on purpose for the transaction of this affair, since they were not in common worn, but only when in service; the same hands that clothed Aaron with them at first, stripped him of them, and both were done at the command of God; as the stripping of those garments was a divesting Aaron of his office, so it was a figure of the disannulling of his priesthood, when the Messiah should come, a priest after another order: *and put them upon Eleazar his son*; which was an investing him with the office of high-priest in his father's room; and which, as it must give Aaron pleasure and satisfaction to see his son put into his office before he died, so it signified the continuance of it in succession in his posterity, and was a confirmation of it; and it must be pleasing to Moses and the people of Israel to observe the care and faithfulness of God in providing for the succession of the priesthood: *and Aaron died there in the top of the*

^f Travels of the Patriarchs, &c. p. 83.

^g Antiqu. l. 4. c. 4. sect. 7.

^h Nat. Hist. l. 6. c. 28.

mount; quietly, comfortably, and contentedly, without the least murmuring or repining: this was on the first day of the fifth month, as appears from ch. xxxiii. 38. that is, of the month Ab, as the Targum of Jonathan here says; and in this the Jewish writers² agree in general, which month answers to part of July and part of August; and in this same place where he died he was buried, as is evident from Deut. x. 6. wherefore no credit is to be given to the Arabs, who shew a stone not far from Mount Sinai, about two feet high from the ground, on which are seen some unknown characters, which, they say, were engraven by Jeremiah the prophet, in honour of Moses and Aaron, who were buried there¹: *and Moses and Eleazar came down from the mount*; after Aaron was dead and buried.

Ver. 29. *And when all the congregation saw that Aaron was dead, &c.*] Not that they saw his dead body, but they perceived by the relation of Moses, and by various circumstances, as not seeing Aaron

come down, whom they saw go up, and seeing Eleazar with Aaron's garments on him, and perhaps by tokens of mourning in Moses and Eleazar; so the Targums of Jonathan and Jerusalem say, they saw them come down from the top of the mountain, with their garments rent, and ashes on their heads, weeping and lamenting: *they mourned for Aaron thirty days*; the whole month out; so long public mourning with the Jews lasted, as Josephus³ relates: *even all the house of Israel*; men and women, as the Targum of Jonathan, and so Jarchi: no doubt it was for the amiable virtues and abundant grace that were in him, and the many services he had done for them, both before and since he was invested with the priestly office; and oftentimes the memory of such things is revived after the death of a good man, which are not so much taken notice of in his life, nor he be thanked for them, or have honour and respect shewn him on account of them; but when dead, he, and what he has done, are spoken well of, and his loss lamented.

C H A P. XXI.

THIS chapter gives an account of the defeat of King Arad, the Canaanite, ver. 1, 2, 3. of the murmurings of the children of Israel, because of difficulties in travelling round the land of Edom, for which they were punished with fiery serpents, ver. 4, 5, 6. and how that upon their repentance a brazen serpent was ordered to be made, and to be erected on a pole, that whoever looked to it might live, ver. 7, 8, 9. and of the several journeys and stations of the children of Israel, until they came to the land of the Amorites, ver. 10—20. when they sent a message to Sihon their king, to desire him to grant them a passage through his country; but he refusing, they fought with him, smote him, and possessed his land, concerning which many proverbial sayings were used, ver. 21—32. and the chapter is concluded with the defeat of Og, king of Bashan, ver. 33, 34, 35.

Ver. 1. *And when King Arad the Canaanite, which dwelt in the south, &c.*] Arad seems rather to be the name of a place, city, or country, of which the Canaanite was king, than the name of a man, since we read of the king of Arad, Josh. xii. 14. see also Judg. i. 16. and so the Targums of Onkelos and Jerusalem here render it, the king of Arad; and the Targum of Jonathan says, he changed his seat and reigned in Arad, which might have its name from Arvad, a son of Canaan, Gen. x. 18. and Jerom says⁴, that Arath, the same with Arad, is a city of the Amorites, near the wilderness of Kadesh, and that to this day it is shewn, a village four miles from Malatis and 90 from Hebron, in the tribe of Judah; and so Aben Ezra observes, that the ancients say, this is Sihon (the king of the Amorites), and he is called a Cananite, because all the Amorites are Canaanites; but, according to Jarchi, the Amalekites are meant, as it is said, *the*

Amalekites dwell in the land of the south; ch. xiii. 29. and so the Targum of Jonathan here, "and when "Amalek heard; that dwelt in the land of the south;" what he heard is particularly expressed in the following clause: *heard tell that Israel came by the way of the spies*: either after the manner of spies, or rather by the way in which the spies went 38 years ago, which was the way of the south, where this Canaanitish king dwelt, see ch. xiii. 17, 22, 29. the Septuagint version leaves the word untranslated, taking it for the name of a place, and reads, *by the way of Atharim*, so the Samaritan Pentateuch and Arabic version; and did such a place appear to have been hereabout, it would be the most likely sense of the passage; for as the spies were never discovered by the Canaanites, the way they went could not be known by them; nor is it very probable that, if it had been known, it should be so called, since nothing of any consequence to them as yet followed upon it: *then he fought against Israel*; raised his forces and marched out against them, to oppose their passage, and engaged in a battle with them: *and took some of them prisoners*: according to the Targums of Jonathan and Jerusalem, great numbers of them; but Jarchi says, only one single maid-servant.

Ver. 2. *And Israel vowed a vow unto the Lord, &c.*] The Israelites made supplication to the Lord for help against their enemies, and that he would give them victory over them, and made promises to him: *and said, if thou wilt indeed deliver this people into my hand*; certainly and entirely deliver them, so as that a complete victory shall be obtained over them: *then will I utterly destroy their cities*; or *anathematize*, or devote them to utter destruction⁵; slay man and beast, burn their houses and take their goods, not for a spoil, for

¹ Seder Olam Rabba, c. 10. p. 29. Shalshet Hakabala, fol. 7. 2. Schuchan Arach, par. 1. c. 580. sect. 2.

² Journal from Cairo to Mount Sinai, p. 40. Ed. 2.

³ De Bello Jud. l. 3. c. 8. sect. 5.

⁴ De locis Heb. fol. 87. K.

⁵ אָנָתְמַטִּיב and anathematizabo, Montanus; devorebo, Tigurine version.

their own private use, but reserve them for the service of God; all which is implied in the vow made, as was done to Jericho, Josh. vi. 21, 24. and so it is a vow, as Abendana observes, of what they would do when they came to the land of Canaan.

Ver. 3. *And the Lord hearkened to the voice of Israel, &c.*] In their prayers and vows; with acceptance heard, and answered them according to their wish: *and delivered up the Canaanites*: into their hands, gave them victory over them: *and they utterly destroyed them and their cities*: that is, *anathematized* them, and devoted them to destruction; for as yet they did not actually destroy them, since we read of Arad afterwards, Josh. xii. 14. but this they did in Joshua's time, when the whole land of Canaan came into their hands; for had they entered the land now, and took and destroyed the cities belonging to Arad, they would doubtless have proceeded, and pursued their conquests, and not have returned into the wilderness again to go round about Edom, in order to enter another way; many think, as Aben Ezra observes on ver. 1. that this section was written by Joshua, after the land was subdued: *and he called the name of the place Hormah*; which before was called Zephath, and it seems to have its name from various disasters which happened at this place; as the defeat of the Israelites by the Amalekites, ch. xiv. 45. and here of the Canaanites by the Israelites, and afterwards of the inhabitants of this place by Judah and Simeon, Judg. i. 17. it had its name from *Cherem*, the anathema or destruction it was devoted to.

Ver. 4. *And they journeyed from Mount Hor, &c.*] After the battle with the king of Arad, and the defeat of him: *by the way of the Red sea, to compass the land of Edom*; which lay by it, and from whence it had the name of the Red sea, Edom signifying red; and by the way of that the Israelites must needs go, to go round that country: *and the soul of the people was much discouraged because of the way*; because it was going back instead of going forward to Canaan's land, and because of the length of the way; it was a round-about way they were going; when, could they have been admitted to have passed through the country of Edom, the way would have been short; or had they pursued their victory over the Canaanite, they would have gone directly into the land; and this perhaps was what fretted, vexed, and discouraged them, that they were obliged to go back, and take such a circuit, when they had such an opportunity of entering; and they might be distressed also with the badness and the roughness of the way, the borders of Edom being rocky and craggy: it is in the original text, their *soul or breath was short*⁷; they fetched their breath short, being weary and faint with travelling, or through anger, as angry persons do, when in a great passion: so the people of God travelling through the wilderness of this world are often discouraged, because of the difficulties, trials, and troubles they meet with in the way, from sin, Satan, and the world, and are fretful and impatient; but though they are led about and walk in a round-about way, and in

a rough way, yet in a right way to the city of their habitation, Psal. cvii. 7.

Ver. 5. *And the people spake against God, &c.*] Who went before them in the pillar of cloud and fire, for leading them in such a way; that is, against Christ, as the apostle has taught us to interpret it, 1 Cor. x. 9. and is no inconsiderable proof of the deity of Christ; and so the Targum of Jonathan paraphrases it, "and the people thought in their heart, and spake against the Word of the Lord," the essential Word and Son of God: *and against Moses*; his servant, for obeying the orders of the Lord, and leading and guiding the people as he directed him: *wherefore have ye brought us up out of Egypt to die in the wilderness?* ascribing this equally to God and to Moses; using a strange word, as Aben Ezra calls it, being in a great passion, and not considering well what they said; shewing great ingratitude for such a mercy, and representing it in a wrong light, as if the intent of bringing them from thence was to slay them in the wilderness *for there is no bread*; no bread-corn, nothing in the wilderness to make bread of; nothing that they called and accounted bread, otherwise they had manna, as is presently owned: *neither is there any water*; any fresh water fit to drink, otherwise they were near the sea; what they had from the rock, lately, perhaps was now spent, and it did not follow them as the other rock had: *and our soul loatheth this light bread*; the manna; this very light, this exceeding light bread, the radicals of the word⁸ used being doubled, which increases the signification: if to be understood of light and easy digestion, it was the more to be valued; but perhaps they meant, it had but little substance and virtue in it, and was not filling and satisfying; or rather that it was exceeding vile, mean, and despicable; so they called the bread of heaven, angels' food, this wonderful gift of Providence; in like manner is Christ, the hidden manna, treated, and his Gospel, and the precious truths of it, by unregenerate men and carnal professors, 1 Cor. 1. 23.

Ver. 6. *And the Lord sent fiery serpents among the people, &c.*] Of which there were great numbers in the deserts of Arabia, and about the Red sea; but hitherto the Israelites were protected from them by the cloud about them, but sinning, the Lord suffered them to come among them, to punish them; these are called fiery, either from their colour, for in Arabia, as there were serpents of a golden colour, as Ælianus⁹ relates, to which the brazen serpent, after made, bore some likeness, so there were others in the same parts of Arabia of a red or scarlet colour, as Diodorus Siculus says¹⁰, of a span long, and their bite entirely incurable; or else they are so called from the effect of them, exciting heat and thirst in those they bit; so Jarchi says, they are so called because they burn with the poison of their teeth: these, very probably, were flying ones, as may seem from Isa. xiv. 29. and being sent of God, might come flying among the people and bite them; and such there were in the fenny and marshy parts of Arabia, of which many writers speak¹¹, as flying from

⁷ נפש ורוח קצר & abbreviata est anima, Montanus, Munster, Fagius, Vatinius; decurtata, Piscator.
⁸ קרקקל levisimo, V. L. Pagninus, Montanus, Fagius, Vatinius; vilissimi, Junius & Tremellius, Piscator.

⁹ De Animal. l. 10. c. 13.

¹⁰ Bibliothec. l. 3. p. 180.

¹¹ Herodot. Euterpe, sive, l. 2. c. 15. Ælian. de Animal. l. 4. c. 22. Mela, l. 3. c. 9. Solin. Polyhistor, c. 45. & alii.

those parts into Egypt, where they used to be met by a bird called Ibis, which killed them, and for that reason was had in great veneration by the Egyptians; and Herodotus ^u says they are nowhere but in Arabia, and also ^w that they of that kind of serpents, which are called Hydri, their wings are not feathered, but like the wings of bats, and this Bochart ^x takes to be here meant: *and they bit the people, and much people of Israel died*; for, as before related from Diodorus Siculus, their bites were altogether incurable; and Solinus ^y says, of the same Arabian flying serpents, that their poison is so quick, that death follows before the pain can be felt; and of that kind of serpent, the Hydrus, it is said by Leo Africanus ^z, that their poison is most pernicious, and that there is no other remedy against the bite of them, but to cut off that part of the member bitten, before the poison can penetrate into the other parts of the body: the Dipsas, another kind of serpent, which others are of opinion is designed, by biting, brings immediately a thirst on persons, intolerable and almost unextinguishable, and a deadly one, unless help is most speedily had; and if this was the case here it was very bad indeed, since there was no water: Solinus ^a says, this kind of serpent kills with thirst; Aristotle ^b speaks of a serpent some call the sacred one, and that whatsoever it bites putrefies immediately all around it: these serpents, and their bites, may be emblems of the old serpent the devil, and of his fiery darts, and of sin brought in by him, and which he tempts unto, the effects of which are terrible and deadly, unless prevented by the grace of God.

Ver. 7. *Therefore the people came to Moses, and said, we have sinned, &c.*] Being bitten with serpents, and some having died, the rest were frightened, and came and made an humble acknowledgment of their sins to Moses: *for we have spoken against the Lord, and against thee*; murmuring at their being brought out of Egypt, and because they had no better provision in the wilderness; concluding they should die there for want, and never enter into the land of Canaan, of which evils they were now sensible, and confessed them: *pray unto the Lord that he take away the serpents from us; or the serpent* ^c, in the singular, which is put for the plural, as it often is; or the plague of the serpent, as the Targum of Jonathan, that it might cease, and they be no more distressed by them: they were sensible they came from God, and that none could remove them but him; and knowing that Moses was powerful in prayer, and had interest with God, they entreat him to be their intercessor, though they had spoken against him and used him ill: *and Moses prayed for the people*; which proves him to be of a meek and forgiving spirit; who, though he had been so sadly reflected on, yet readily undertakes to pray to God for them.

Ver. 8. *And the Lord said unto Moses, &c.*] Out of the cloud; or, it may be, Moses went into the sanctuary, and there prayed, and the Lord answered him from between the cherubim: *make them a fiery serpent*;

not a real one, but the likeness of one, one that should very much resemble the fiery serpents Israel had been bitten with: *and set it upon a pole*; a standard, banner, or ensign, as the word signifies; perhaps meaning one of the poles on which their ensigns were carried: the Targum of Jonathan renders it, on an high place, that so it might be seen by all in the camp: *and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live*; which is very wonderful, that by looking to the figure of a serpent, men should be cured of the bites of real ones, and which bites were deadly; the virtue of healing could not come from the figure, but from God, who appointed it to be made, the Targum of Jonathan adds, that one bitten should live, “if he directed his heart to the Word of the Lord,” even to that divine Logos or Word of God, whose lifting up was figured hereby; see John iii. 14.

Ver. 9. *And Moses made a serpent of brass, &c.*] Which was the most proper metal to make it of, that it might resemble the fiery serpents, whether of a golden or scarlet colour: and Diodorus Siculus ^d speaks of some of the colour of brass, whose bite was immediately followed with death, and by which, if any one was struck, he was seized with terrible pains, and a bloody sweat flowed all over him; and this was chosen also, because being burnished and bright, could be seen at a great distance, and with this metal Moses might be furnished from Punon, the next station to this, where they now were, Zalmonah, as appears from ch. xxxiii. 42. a place famous for brass mines, and which Jerom ^e says, in his time, was a little village, from whence brass-metal was dug, by such that were condemned to the mines: *and put it upon a pole*; as he was directed: *and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived*. which was very marvellous, and the more so, if what physicians say is true, as Kimchi relates ^f, that if a man bitten by a serpent looks upon a piece of brass he dies immediately: the lifting up of this serpent on a pole for such a purpose was a figure of the lifting up of Christ, either upon the cross, or in the ministry of the word, that whosoever looks unto him by faith may have healing, see the note on John iii. 14. where this type or figure is largely explained: the station the Israelites were now at, when this image was made, is called Zalmonah, which signifies an image, shadow, or resemblance, as the brazen serpent was; from Mount Hor, where they were last, to this place, according to Bunting ^g, were 28 miles: this serpent did not remain in the place where it was set, but was taken with them, and continued until the days of Hezekiah, 2 Kings xviii. 4.

Ver. 10. *And the children of Israel set forward, &c.*] From Zalmonah, and came to Punon, which, according to the above writer, was 20 miles from it; though here indeed, some think, the brazen serpent was set up, here being, as before observed, brass mines to furnish with that metal: *and pitched in Oboth*: which was 24 miles from Punon, as says the same writer: the

^u Thalia, sive, l. 3. c. 109.

^w Euterpe, sive, l. 2. c. 76.

^x Hierozic. par. 2. l. 3. c. 13. col. 423.

^y Polyhist. c. 45.

^z Apud Scheuchzer. Physic. Sacr. vol. 2. p. 336.

^a Polyhist. c. 40.

^b Hist. Animal. l. 8. c. 29.

^c שׂוֹרֵן הַנָּחָשׁ serpentem, Montanus; hunc serpentem, Piscator.

^d Bibliothec. l. 17. p. 560.

^e De locis Fleh. fol. 91. G.

^f Sopher Sh-rash. rad. שׂוֹרֵן.

^g Travels of the Patriarchs, &c. 83.

word signifies bottles; perhaps here the Israelites got water and filled their bottles, or, as others think, they filled them with the wine of Moab, and called the name of the place from thence; it is perhaps the same with the Eboda of Ptolemy^h, which he places in Arabia Petræa; and of which Plinyⁱ also makes mention.

Ver. 11. *And they journeyed from Oboth, &c.*] How long they stayed there is not certain: *and pitched at Ije-abarim*; which, according to Bunting^k, was 16 miles from Oboth; Jarchi says it was the way that passengers pass by Mount Nebo to the land of Canaan, and which divides between the land of Moab and the land of the Amorites: *in the wilderness which is before Moab*; called the wilderness of Moab, Deut. ii. 8. *towards the sun-rising*; the east side of the land of Moab, Judg. xi. 18.

Ver. 12. *From thence they removed, and pitched in the valley of Zered.*] Or the brook Zered, as in Deut. xiii. 14. that is near it: this seems to be the same station with Dibon-gad, ch. xxxiii. 45. and which, according to the above writer, was 16 miles from Ije-abarim.

Ver. 13. *From thence they removed, and pitched on the other side of Arnon, &c.*] A river on the borders of Moab: *which is in the wilderness that cometh out of the coasts of the Amorites*; according to Jarchi, they went round the land of Moab, all to the south and east, and came not into the border of Moab, as Jephthah said, Judg. xi. 18. but before they came hither they had a station at Almondibathaim, ch. xxxiii. 46, 47. *for Arnon is the border of Moab, between Moab and the Amorites*; a river which divided these two countries, and bounded them; and Moses is the more particular in this account, to shew that the Israelites took nothing from the Moabites, but what the Amorites had taken from them, they being charged not to distress the Moabites and Ammonites, Deut. ii. 9, 19. see Jephthah's defence, Judg. xi. 15—27.

Ver. 14. *Wherefore it is said in the book of the wars of the Lord, &c.*] A history of wars in former times, which the Lord had suffered to be in the world; and which, as Aben Ezra thinks, reached from the times of Abraham, and so might begin with the battle of the kings in his time, and take in others in after-times, and particularly those of Sihon, king of the Amorites, and his conquests of some parts of Moab; and to this book, which might be written by some one of those nations, Moses refers in proof of what he here says: *what he did in the Red sea*; that is, what Sihon king of the Amorites did, or the Lord by him, *at Vaheb in Suphah*, as the words may be rendered; either against a king, or rather city, of Moab, whose name was Vaheb, in the borders of the land of Moab, or how he destroyed that city Vaheb with a storm or terrible assault: *and in the brooks of Arnon*; some places situated on the streams of that river, which were taken by the Amorites from the Moabites, as the book quoted plainly testified.

Ver. 15. *And at the stream of the brooks that goeth*

down to the dwelling of Ar, &c.] All that part of the country which lay upon the stream, as far as the city of Ar, the metropolis of Moab, called Ar of Moab, Isa. xv. 1: *and lieth upon the border of Moab*; as that city did; so far goes the quotation out of the aforesaid book, as a proof of what was taken by the Amorites from the Moabites, and were not in their possession when Israel were upon their borders; and therefore, in taking them from the Amorites, did no wrong to Moab.

Ver. 16. *And from thence they went to Beer, &c.*] A place so called from a well which sprung up here, of which the following account is given: *that is, the well whereof the Lord spake unto Moses*; promising him to give it to the children of Israel, without asking for it; which was a very singular favour, and for which they were thankful: saying to him, *gather the people together, and I will give them water*; for as they were now gone from the river Arnon, and the streams and brooks of it, they might be in want of water, though they did not murmur as they had been used to do; and without their petition for it, the Lord promises to give it to them; and that they might be witness of the miracle that would be wrought for them, they are ordered to be gathered together.

Ver. 17. *Then Israel sang this song, &c.*] Being affected with the free favour and good will of God towards them: *spring up, O well*; for the springing up of which they prayed in faith, believing in the promise of God, that it would spring up; and so encouraged one another not only to believe it, but even to sing on account of it before it actually did: *sing ye unto it*; or on account of it praise the Lord for it; *or answer to it*^m, it being their manner to sing their songs by responses, or alternately.

Ver. 18. *The princes digged the well, &c.*] The princes and heads of the several tribes: *the nobles of the people digged it*; the seventy elders, according to the Targum of Jonathan: *by the direction of the lawgiver*; either the Lord himself, the lawgiver of his people, who pointed out the spot, and directed the princes where to dig, that is, he did this by Moses; and who, as Jarchi thinks, is the lawgiver, and not amiss: the Targums of Jonathan and Jerusalem render the word by Scribes, in the plural number, and interpret them of Moses and Aaron: and this the princes and nobles *dug with their staves*; either their walking-sticks, or their rods, the ensigns of their authority; with these they smote the ground, or stuck them in a soft and sandy place, upon which the waters bubbled up and flowed out. Dr. Shawⁿ chooses to render the words, *with their united applause, or clapping of hands*, as the word וַיִּזְכְּרוּ in Chaldee signifies; or it may be expressed, as by Dr. Hunt, quoted by him, *by describing or marking out the figure or fashion of the well with staves*. Mr. Ainsworth thinks that this well signified Christ, the fountain of gardens, and well of living waters; and the waters of it the Spirit and his graces, which are a well of living water springing up unto everlasting life; the means of which are the labours of the governors of the church, the ministers of Christ,

^a Geograph. l. 5. c. 17.

^b Nat. Hist. l. 6. c. 28.

^c Ut supra.

^d Vid. L'Empereur. Not. in Mosis Kimchi אמנותא , p. 195.

^e וַיִּזְכְּרוּ respondete ei, Montanus; alternis canite ei, Tigurine revision, Piscator.

^f Travels, p. 67. Ed. 2.

by preaching the word, and opening the Scriptures; and such grace is worthy of a song, and to be had with joy out of the wells of salvation, Isa. xii. 4: *and from the wilderness they went to Mattanah*; from the wilderness near Arnon, which came out of the coasts of the Amorites, ver. 13. to a place which signifies a gift. The Targums of Jonathan and Jerusalem render it, "and from the wilderness it was given to them for a gift;" that is, the well; and so the people of God, that are called out of the wilderness of this world, and come up from it, are called to partake of the gifts and blessings of grace, which are freely given unto them of God.

Ver. 19. *And from Mattanah to Nahaliel, and from Nahaliel to Bamoth.*] All the Targums interpret this, and the following verse, not of the journeying of the children of Israel, but of the motion of the well, that that, from the place from whence it was given them, descended with them into the valleys, and from thence to the high places, as these words signify: and indeed those places are not mentioned in the journeys of the children of Israel, ch. xxxiii. and were not stations where they pitched, but places they passed through before they came to Abarim, and the wilderness of Kedemoth.

Ver. 20. *And from Bamoth, in the valley, &c.*] Or rather to the valley, as the Targum of Onkelos, since Bamoth signifies high places; though, according to the Jerusalem Talmud^o, Bamoth, Baal, which seems to be the same place, was in a plain: *that is in the country of Moab*; the valley belonged to Moab, into which Israel came: *to the top of Pisgah*; not that the valley reached to the top, nor did the children of Israel go to the top of it, only Moses, but rather to the bottom, which indeed is meant; for it intends the beginning of it, where Pisgah, which was an high mountain near the plains of Moab, began, and which was properly the foot of it: *which looketh towards Jeshimon*; that is, Pisgah, as Jarchi rightly interprets it, which looked over a place called Jeshimon; and which signifies a wilderness, and is no other indeed than the wilderness of Kedemoth, Deut. ii. 26. for from thence the following messengers were sent.

Ver. 21. *And Israel sent messengers unto Sihon king of the Amorites, &c.*] Who were one of the nations of the Canaanites, and a principal and powerful one, and who were devoted to destruction, and their land designed for the people of Israel; see Gen. xv. 16, 21. at this time Sihon was their king, to whom Moses, in the name of Israel, sent a very peaceable message from the wilderness of Kedemoth, which lay near his country, Deut. ii. 26: *saying*; as follows.

Ver. 22. *Let me pass through thy land, &c.*] Through some part of it, which would have been a shorter way to the river Jordan, over which Israel was to pass into the land of Canaan; the terms proposed, or things to be observed in their passage, which they would bind themselves strictly to, are the same that were made to the king of Edom, ch. xx. 17. see the note there.

Ver. 23. *And Sihon would not suffer Israel to pass through his border, &c.*] Because he could not trust

them, and confide in the promises they made, and thought it not safe to let such a body of people into any part of his dominions, Judg. xi. 20. and chiefly because his heart was hardened by the Lord, that he might be delivered into the hands of Israel, as was determined, Deut. ii. 30: *but Sihon gathered all his people together*; all that were able to bear arms out of all his cities, and which made no doubt a very numerous and powerful army; but then these being defeated, as they were, it became more easy to the Israelites to take their cities, where there were none left but women and children: *and went out against Israel into the wilderness*; the wilderness of Kedemoth; not content to reject a peaceable message, he went out in an hostile manner against Israel, even out of his own dominions; so that he was the aggressor and unprovoked, which made his ruin appear the more just, and the children of Israel to have a better claim to his country conquered by them: *and he came to Jahaz*; a frontier town in the land of Moab, see Isa. xv. 4. Jer. xlviii. 34. and which, according to Bunting^p, was 16 miles from Abarim: *and fought against Israel*; at the above place, where they had a pitched battle.

Ver. 24. *And Israel smote him with the edge of the sword, &c.*] Slew him and his army, entirely routed them, and got a complete victory over them; God giving them up into their hands, who otherwise were a very strong, powerful, and warlike people; see Amos ii. 9. and possessed his land *from Arnon unto Jabbok*; two rivers, the one to the south, the other to the north of his country; the one was the boundary of his country between him and the Moabites, the other the boundary of his country between him and the Ammonites, as it follows: *even unto the children of Ammon*; *for the border of the children of Ammon was strong*; which is given as a reason why the Israelites proceeded no further in their conquest; there was another reason for that, which was the order of the Lord not to distress the Ammonites, nor meddle with them; though Jarchi makes this prohibition to be their strength, Deut. ii. 19. but this is given as a reason why Sihon could not extend his conquests further, because it was so well fortified, either by nature or art, or both, by the river Jabbok, by mountains and frontier towns, and particularly by Rabbath, as the Targum of Jonathan suggests, which was their royal city in after-times, and a very strong place; see 2 Sam. xii. 26, 27.

Ver. 25. *And Israel took all these cities, &c.*] Which lay between the rivers Arnon and Jabbok; their particular names may be seen in ch. xxxii. 3, 34—38. *and Israel dwelt in all the cities of the Amorites*; being given to the Reubenites and Gadites, who inhabited them, as their possession and inheritance, ch. xxxii. 2, 33. Deut. iii. 12, 16: *in Heshbon, and in all the villages thereof*; or *daughters thereof*^q. Heshbon was the metropolis or mother-city, and all the towns and villages adjacent were as daughters to it; of which city more is said in the following verses, see the note on Isa. xv. 4.

Ver. 26. *For Heshbon was the city of Sihon the king of the Amorites, &c.*] His royal city, where he kept

^o Sheviith, fol. 38. 4.

^p Travels of the Patriarchs, p. 83.

^q פְּתוּחַיָּה filibus ejus, Montanus, Munster, Fagius, Grotius.

his palace, where he had resided some time, and perhaps some of his predecessors; and therefore being now in his possession when taken by the Israelites, they had a good right and title to keep it, and dwell in it: and indeed this is here given as a reason of it, *who had fought against the former king of Moab*; either the king that reigned before Balak, or some king of Moab, that reigned formerly, against whom one of the name of Sihon, which might be a common name to the kings of the Amorites, as Pharaoh to the Egyptians, had engaged in war: *and taken all his land out of his hand, even unto Arnon*; and had been in the hands of the Amorites some years; and therefore the Moabites had no reason to object to the Israelites dwelling in it, and possessing it, which they had not taken from them, but from the Amorites in a lawful war. And for proof of this, reference is had to the bards and poets of those times, who were the persons that transmitted in verse the history of famous actions to posterity.

Ver. 27. *Wherefore they that speak in proverbs say, &c.*] The historical writers of those times, among the Amorites, who were usually poets, and wrote the history of the wars between the Moabites and Amorites in verse; as Homer among the Greeks wrote the wars of Troy; and the compositions of those ancient bards were short and compendious, and wrapped up in proverbial sayings, and enigmatical and figurative expressions, that they might be the better retained in memory, and therefore were called proverbialists. Jarchi says, they were Balaam and Beor that took up their parables, and said, *come into Heshbon*; which words are the beginning of the song, and in which the Amorites are represented as inviting Sihon, and his nobles, to enter Heshbon, which he had taken, and make it his royal seat; or as encouraging one another to go into it and repair it, having suffered much at the taking of it, which seems to be confirmed by what follows: *let the city of Sihon be built and prepared*; that is, let us set about rebuilding of the city, and let us fit it up for Sihon our king, and let it be called his city, and made the place of his residence, his palace, and where his court may be kept.

Ver. 28. *For there is a fire gone out of Heshbon, &c.*] Not before, but after Sihon had subdued it, as Jarchi observes; and is to be understood of his soldiers going out from thence, and making desolations in the adjacent parts, like a strong fire, and the fierce flames of it there is no resisting; and so the Jerusalem Targum, "for a people mighty, and burning like fire, are gone out of Heshbon:" see Amos i. 4, 7, 12, 14: *a flame from the city of Sihon*; which is the same thing in other words, the city of Sihon being Heshbon, and a flame the same with fire; warriors, as both the Targums of Onkelos and Jerusalem interpret it; this seems to be what those composers undertook in their poetical way to foretel would be the case in future times; concluding, from the conquests already made, that they would be extended much further, and that no opposition could hinder: *it hath consumed Ar of Moab*; the metropolis of the country of Moab, that is, they were as sure of it, and endeavoured to make the people by

these their compositions as confident of it, that this city would fall into the hands of their armies, and be destroyed, as if it was already done; otherwise it does not appear that it ever was taken out of the hands of the Moabites, until taken by the Assyrians or Chaldeans; of this city see the note on Isa. xv. 1: and the *lords of the high places of Arnon*; who had the government of the high, strong, and fortified places all along the river Arnon; these it is suggested would be conquered by the Amorites; all the three Targums interpret it of the priests and worshippers in the temples, and at the altars of the idols in Arnon; and it may be rendered, *the Baals of the high places of Arnon*, as if the gods of those places should fall into the victors' hands; and which seems to have some confirmation from what follows; and it may be observed, that in these parts there were some places called Bamoth Baal, or the high places of Baal, see ch. xxii. 41. and Beth Baal Meon, which has its name from its being the temple and habitation of Baal, Josh. xiii. 17.

Ver. 29. *Woe to thee, Moab! thou art undone, &c.*] The whole country ruined, or likely to be so: *O people of Chemosh*; which was the name of their idol, who is called the abominator of the Moabites, 1 Kings xi. 7. see the note on Jer. xlviii. 7: *he hath given his sons that escaped*; that is, the idol Chemosh had given his sons, the men of the country that worshipped him, who escaped the sword of the Amorites, these, and his daughters, into captivity unto Sihon king of the Amorites; who took captive what he slew not, or would do so, Chemosh their god not being able to preserve them, but obliged to deliver them up: thus the composers of this song insult the god of the Moabites, as it was usual for conquerors so to do; see Isa. x. 10, 11. and xxxvi. 18, 19, 20. though some think these are the words of the Israelites, making their observations upon the above song, which ends at ver. 28. and scoffing at the idol of the Moabites.

Ver. 30. *We have shot at them, &c.*] Either the Amorites at the Moabites, or else the Israelites at the Amorites; for, according to Aben Ezra, these are the words of Moses, though they, with ver. 29. seem rather to be a continuation of the song of the old Amorite bards, describing the ruin of the country of Moab by them; and this clause may be rendered with the next, *their light, or lamp, is perished from Heshbon*; or their yoke, as Jarchi, and so the Vulgate Latin version; that is, their kingdom, and the glory of it, as the Targums of Onkelos and Jonathan interpret it, and so Jarchi: *even unto Dibon*; which was another city in the land of Moab; see Isa. xv. 1: *and we have laid them waste even unto Nophah, which reached unto Medeba*; Nophah perhaps is the same with Nebo, mentioned along with Medeba, Isa. xv. 2. however, they were both places in Moab, and are mentioned to shew how far the desolation had or would spread; and the whole is observed to prove, that this part of the country of Moab, now possessed by the Israelites, was taken from them, not by them, but by the Amorites, a people Israel now conquered, and so had a right to what they found them in the possession of.

יְרִיבֵי אֲבֵרֵי חֶשְׁבֹן lucerna eorum, Heshbon (seilicet) perit,

Figurine version; regnum eorum perit a Chesbon, Pagninus, Vat. blus; imperium eorum, Munster.

Ver. 31. *Thus Israel dwelt in the land of the Amorites.*] Not the land of the Moabites; and by those means before mentioned; by conquering Sihon their king, they came into the possession of it, and took up their dwelling in it; this was the beginning of the conquest of the Canaanites, and an earnest and pledge of inheriting their land promised unto them; the Israelites that dwelt here were the tribes of Reuben and Gad.

Ver. 32. *And Moses sent to spy out Jaazer, &c.*] Or Jazer, as it is called in Isa. xvi. 9. Jer. xlvi. 32. another city that belonged to the Amorites, and which they had taken from the Moabites; and which came into the hands of the latter again, after the captivity of the ten tribes, as appears from the above places; according to Jerom^s, it was 15 miles distant from Heshbon: *and they took the villages thereof*; not the spies, as Jarchi, but the Israelites under Moses; who upon the return of the spies, and the report they made, marched towards it, and took it, and all the towns and villages round about it; for it seems to have been a principal city: *and drove out the Amorites that were there*; that dwelt there, and were in possession of it; otherwise they would not have attacked it, had it, and its villages, been in the hands of the Moabites.

Ver. 33. *And they turned, &c.*] From Jaazer, after they had taken it, and came back a little way: *and went up by the way of Bashan*; which was a nearer way to Canaan, a fine country abounding with oxen and sheep, having rich pastures, and very famous for its oaks; it had its name from the mountain of Bashan in it, and has been since called Batanea; it was at this time in the hands of the Amorites, and from them it was taken by Israel, as follows: who marched this way for that purpose, or at least were so directed by the providence of God for that end: *and Og king of Bashan went out against them*; who was of the race of the giants, and he himself of a gigantic stature, and was a king of the Amorites, as well as Sihon, Deut.

iii. 8, 11. he came out in an hostile manner against Israel, to stop them going any further: *he, and all his people*: out of his many cities, a numerous army no doubt: *to the battle at Edrei*; where it was fought between him and Israel. Jerom says^t it was in his time called Adara, a famous city of Arabia, 24 or 25 miles from Bozra, and six from Ashtaroth-karnaim, the ancient seat of the Rephaim, or giants, from whom Og sprung, Gen. xiv. 5. and was the seat of Og now, from whence he came to Edrei or Adara, to meet and fight Israel there; see Deut. i. 4.

Ver. 34. *And the Lord said unto Moses, fear him not, &c.*] Og being of a gigantic stature, and his forces numerous, might cause some fear in Moses, and in the people, and therefore the Lord encouraged them not to be afraid of him and his army: *for I have delivered him into thy hand, and all his people, and his land*; that is, he had determined to do it, and now promised it, and it might be depended on and looked upon as if actually done: *and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon*; slay him and his people, and take possession of his country.

Ver. 35. *So they smote him and his sons, and all his people, &c.*] They engaged in battle with him, slew him and his sons that came with him, and all his armies; and which consisted, as is probable, of all able to bear arms in all his cities; which the more easily came into the hands of the Israelites after this battle, in which such a carnage was made: *until there was none left him alive*; so universal was the slaughter at the battle, and in the cities that fell into their hands; they utterly destroyed men, women, and children, Deut. iii. 3, 6: *and they possessed his land*; in which were three score cities fenced with high walls, gates, and bars, besides a great many unwall'd towns; these were possessed by the half-tribe of Manasseh, Deut. iii. 4, 5, 13, 14, 15.

C H A P. XXII.

THE children of Israel being come into the plains of Moab, put the king of Moab into a panic, who expressed his fears to the elders of Midian, ver. 1—4. and sent for Balaam the soothsayer to curse the people of Israel, but he, upon consulting the Lord refused to come, ver. 5—14. on which the king of Moab sent to him a second time, making large promises of preferment to him, and who at this time got leave from the Lord to go with the messengers, ver. 15—21. but was met with in the way by an angel of the Lord, who would have slain him had it not been for his ass, of which a very wonderful relation is given, ver. 22—35. and the chapter is closed with the interview between Balak king of Moab and Balaam, and an account of what passed between them, and what was done by them, ver. 36—41.

Ver. 1. *And the children of Israel set forward, &c.*]

From the country of Bashan, where we read of them last, after they had conquered Og the king of it, and also Sihon king of the Amorites, and settled some of their tribes in both kingdoms; the particular place from whence they came hither, according to the account of their journeys, were the mountains of Abarim, ch. xxxiii. 48: *and pitched in the plains of Moab*; the part of them they encamped in reached from Beth-jesimoth to Abel-shittim, ch. xxxiii. 49: *on this side Jordan by Jericho*; or Jordan of Jericho, as the Targums of Onkelos and Jonsthan; a river that flowed near to Jericho, running between the plains of Moab and the plains of Jericho; according to Josephus^s, it was 60 furlongs, or 7 miles and a half from Jericho; but, according to Jerom^s, it was but 5 miles: or rather, as some versions render it, *over-against Jericho*²; for Jericho was on the other side of the river Jordan,

¹ De locis Heb. fol. 92. G.

² De locis Heb. fol. 27. I. & 92. M.

³ Antiqu. l. 5. c. 1. sect. 4.

⁴ De locis Heb. fol. 87. G.

⁵ *Kals 1592, Sept. ex opposito Hieriche, Tigarine version.*

and the plains of Moab, or that part of them where Israel now pitched, were right against that city; and so Josephus says ⁷.

Ver. 2. *And Balak the son of Zippor saw all that Israel had done to the Amorites.*] The word *Amorites* being particularly pointed, shews, as Aben Ezra observes, that Sihon and Og are both meant, and that there were not among the kings of the land of Canaan any so great as they; wherefore when Balak, who was the present king of Moab, saw what Israel had done to them, that they had conquered them, and seized upon their kingdoms; he reasoned within himself, and said, as Jarchi represents him, that if they could not stand before Israel, much less could he and his people; and the rather, since those kings Israel had subdued were too powerful for the king of Moab, and had taken part of his country from him, and yet Israel was too strong for them.

Ver. 3. *And Moab was sore afraid of the people, &c.*] Lest they should enter into their country and do to them as they had done to Sihon and Og, and their countries; on this account the king of Moab, his nobles, and the people of the land, were in an exceeding great panic, which was a fulfilling of the prophecy of Moses in Exod. xv. 15: *because they were many* the number of them taken a little after in this place, where they now were, in the plains of Moab, even after 24,000 had died of the plague, was 61,730, ch. xxv. 9. and xxvi. 51: *and Moab was distressed because of the children of Israel*: though they had no reason for it, had they considered their relation to them, being the descendants of Abraham, the uncle of Lot, whose posterity they were; and that the Israelites had done them service in delivering them from such bad neighbours, who had taken much of their country from them, and were doubtless making continual encroachments on them; and especially had they known the orders the Israelites had from the Lord not to distress them, nor contend with them in battle, Deut. ii. 9. but this they were ignorant of, and being of a different religion from the Israelites, had them in abhorrence, or loathed them, as the word signifies; though the meaning rather seems to be, that they had a nausea, a loathing in their stomachs, and could not eat their food, because of the dread of the Israelites that was upon them; or they were weary of their lives, as Jarchi interprets it, and as the word is used, Gen. xxvii. 46.

Ver. 4. *And Moab said unto the elders of Midian, &c.*] Whom the king of Moab sent for to consult with what to do in the present case, for the good and safety of both people; for, according to the Targum of Jonathan, they were one people and one kingdom unto this time, at least had been confederates, by what is said Gen. xxxvi. 35. though Jarchi thinks there was always a mutual hatred of each other, and that Midian now came against Moab to war, but for fear of Israel a peace was made between them, just as it was with Herod and Pontius Pilate in another case, Luke xxiii. 12. however, they were friends as well as neighbours now; and by which it appears, that this

Midian was not that where Jethro lived, which was on the Red sea, near Mount Sinai, in Arabia Felix; this was near the river Arnon, and the Moabites in Arabia Petraea; and though both the one and the other descended from Midian, the son of Abraham by Keturah, yet they had spread themselves, or the one was a colony from the other, and might be distinguished into southern and northern Midianites; the latter were those near Moab; and these elders of Midian, addressed by the king of Moab, being now at his court, whether sent for or not, are the same with the five kings or princes of Midian, as they are called, ch. xxxi. 8. Josh. xiii. 21. as Aben Ezra observes: *now shall this company lick up all that are round about us*; consume us, and all our people, and all adjoining to us, and depending on us: *as the ox licketh up the grass of the field*; as easily, and as soon, and as completely and entirely; nor are we any more able to oppose them than the grass of the field is to resist and hinder the ox from devouring it: *and Balak the son of Zippor was king of the Moabites at that time*; according to the Targum of Jonathan, Midianites and Moabites reigned by turns so long a time; and that Balak was a Midianite, and so says Jarchi, and unfit for the kingdom, and was set over them through necessity for a time: but it seems rather that he was king in succession after his father Zippor; and the design of the expression is only to shew, that he who was before mentioned, ver. 2. was the then reigning prince when this affair happened.

Ver. 5. *He sent messengers therefore unto Balaam the son of Beor, &c.*] In consequence of the consultation held by the king of Moab with the elders of Midian; and very probably through a motion of theirs, and by advice they gave, Balak dispatched messengers of both people to the person here described by his name and parentage; but who he was is not easy to say: the Jews sometimes make him to be a magician in Pharaoh's court, at the time when Moses was born², which is not probable; and it is still more improbable that he should be Laban the Syrian, as the Targum of Jonathan here, and the Targum on 1 Chron. i. 44. though others say³ he was the son of Beor, the son of Laban, and so was the grandson of Laban; and with as little probability is he said to be Elihu, that answered Job according to a tradition of the Jews, mentioned by Jerom⁴; nor is there any reason to believe that he was ever a good man, and a true prophet of the Lord; he is expressly said to be a diviner or a soothsayer, Josh. xiii. 22: a sort of men abhorred of God, and not to be suffered to be among his people, Deut. xviii. 10. but were of great credit and esteem among the Heathens, for their pretensions to foretell things to come, or to discover lost goods, and the like; and by their enchantments to drive away evils, or bring on curses, for which Balaam was famous; and therefore, by the advice of the Midianites, Balak sent for him to *Pethor, which is by the river of the land of the children of his people*: the land of his people, of his birth or habitation, was Aram or Syria, ch. xxiii. 7. that is, Aram Naharaim, which lay between the two rivers Tigris and Euphrates, or

⁷ Antiqu. l. 4 c. 6. sect. 1.

² Dibre Hayamim Shel Moaseh, fol. 3. 2.

³ Shalshalet Hakabala, fol. 7. 2.

⁴ Quæst. seu Traditiones in Gen. fol. 69. D.

what is sometimes called Mesopotamia, as is clear from Deut. xxiii. 4. and the river of that land, which was eminently so called, is the river Euphrates, as the Targum of Jonathan expresses it here, and by that river was Pethor, where Balaam now lived; and is by some thought to be the same with the Pacoria of Ptolemy^c, which was by that river: the messengers were sent to call him: to invite him to Balak's court: saying, behold, there is a people come out from Egypt; Balak speaks of them, as if he knew not who they were, only that they were come from Egypt, and were seeking a new habitation to settle in, and so were in danger from them, lest they should invade his country, and settle there: behold, they cover the face of the earth; not the face of the whole earth, unless an hyperbolic expression is supposed, to set forth the greatness of their numbers; but a large part of the earth, all within sight almost, even the plains of Moab: and they abide over-against me; were very near him, lay encamped before his country, and his metropolis, and so he thought himself in great danger, and threatened with an invasion, as the pitching of their tents so near made him surmise.

Ver. 6. *Come now, therefore, I pray thee, &c.*] To my country, city, and court: curse me this people; by imprecations on them; and which being attended with various rites and ceremonies, brought calamities on persons, which men of Balaam's character were supposed to have power to do: for they are too mighty for me; to oppose and subdue by force of arms; and therefore was obliged to have recourse to such arts and methods he was master of; suggesting, that he was able to do more by his divinations than could be effected by an army of men: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; there is hope, by taking such measures, that they may be prevailed over and conquered; and that, together with your curses, and my army, we may be able to smite them, and destroy them; you with your tongue, and I and my people with the sword, and so drive them quite out of the land, and get a clear ridance of them: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed; so high an opinion had the king of Moab of this soothsayer and diviner, from the report he had had of the mighty feats done by him; as, that those for whom he asked for blessings from heaven had them, and those on whom he imprecated evils, they came upon them; and this was a prevailing custom among the Heathens in after-times, and particularly the Romans; not only to endeavour to get the gods of the people from them they were at war with, and whose cities they besieged, praying that they would leave such places, cities, and their temples; but also wished evils to cities and armies, and prayed the gods to fill them with flight, fear, and terror, and that such evils might come upon them, which had on others^d.

Ver. 7. *And the elders of Moab, and the elders of Midian, departed, &c.*] By which it appears that they were princes and nobles; for such the elders were, that were sent on this errand to Balaam; and that they

were some of both people, Midian and Moab, that went upon it, see ver. 14. which shews, that if they were not one people, under one king, which yet seems likely, nevertheless they made a common cause of it, and joined in this expedient to save their country: with the rewards of divination in their hands; not that diviners were sent along with them to Balaam, as *Aben Ezra* interprets it, that he might not deceive them, and put them off, by saying it was not a fit and proper day or hour to go out and curse, which these men would be able to refute; but if they were skilled in the art of divination as well as he, what need was there to send to him, when they had such at hand? nor instruments of divination, as *Jarchi*, which so famous a soothsayer could not be thought to be without; but, as we rightly render it, the rewards of divination, which were either fixed or left to the generosity of those that had recourse to such persons, and were presents which they brought them, in order to engage them to use the utmost of their art for them; and this sense is confirmed by the Apostles Peter and Jude, see 2 Pet. ii. 15. Jude, ver. 11: and they came unto Balaam; at Pethor: and spake unto him the words of Balak; told him the errand they were sent on to him by the king of Moab.

Ver. 8. *And he said unto them, lodge here this night, &c.*] Which shews that he was at once inclined to do their business for them, and would readily engage in it if he could be permitted; and it looks as if it was in the night-season that he got knowledge of things, either in dreams, or by familiar spirits, or by consulting the stars, or other methods used by him at such seasons; or it may be, this was only said to get time before he gave them a peremptory answer, that he might, if he could, get leave to do what they desired, to which he shewed a good inclination: and I will bring you word again, as the Lord shall speak unto me; by which it appears he had some knowledge of the true God, and pretended great familiarity with him, thereby to make himself the more respectable; and indeed he was surprisingly favoured with some degree of intimacy with him, which, for the sake of Israel, he was now admitted to; whether at any other time, or on any other occasion, is not certain; however, he promised the princes he would let them know the next morning what was said to him, and so accordingly what he should or could do: and the princes of Moab abode with Balaam; that is, that night, and so very probably the princes of Midian likewise; though some of the Jewish writers think^e they departed as soon as they heard Balaam say he would consult the Lord about this matter; from whence they concluded there was no room to hope for success, since he would never consent to destroy a nation so dear unto him, and for whose sake he had wrought so many miracles; but if this was the case, how came the princes of Moab to stay, with whom the same objection would have place? but the reason why they only are named may be what *Aben Ezra* gives an hint of, that these were the principal persons in the embassy, in whom the rest were included, as Balak their king was the principal person that sent them.

^c Geograph. l. 5. c. 18.

^d Vid. *Macrob. Saturnal.* l. 3. c. 9.

^e *Jarchi, Ramban, & Isaac Arama, apud Muis in loc.*

Ver. 9. *And God came unto Balaam, &c.*] In a dream very probably, as he did to Abimelech and Laban, Gen. xx. 3. and xxxi. 24: *and said, what men are these with thee?* who lodged with him that night. This he said, not as ignorant who they were, or from whence they came, or what they came about; but in order to lead on to a discourse with Balaam, and to have from him the account of the men, and their business, and to try his fidelity in relating the affair.

Ver. 10. *And Balaam said unto God, &c.*] In answer to the question he put to him: *Balak the son of Zippor, king of Moab, hath sent unto me;* these men, and a message by them: *saying;* as follows.

Ver. 11. *Behold, there is a people come out of Egypt, &c.*] In this, and the following part of the verse, he faithfully and punctually relates the words of Balak to him by his messengers, as well knowing he could not deceive the omniscient God, or hide any thing from him, though he could deceive men; and conceal the truth from them, to serve a purpose; see the notes on ver. 5, 6.

Ver. 12. *And God said unto Balaam, thou shalt not go with them, &c.*] Which is a denial of the first thing Balak requested, *come now, therefore, &c.* ver. 6. *thou shalt not curse the people;* which was the principal thing desired, and in order to which he was solicited to go with the messengers; but this is absolutely forbidden: *for they are blessed;* by the Lord himself, with an irrevocable blessing, and therefore it would be vain and fruitless, as well as dangerous for him to attempt to curse them, Gen. xii. 3. this may have a special respect to the blessing of Jacob by Isaac, which could not be reversed by the solicitations of Esau, and which descended to Jacob's posterity, the Israelites, Gen. xxvii. 33.

Ver. 13. *And Balaam rose up in the morning, &c.*] With the impression of the dream upon his mind, and of what had passed between God and him in it: *and said unto the princes of Balak;* which shews what the elders were that were sent, of what honour and dignity, and may include both those of Moab and of Midian: *get you into your land;* as soon as you can; set forward on your journey, it is to no purpose to stay here: *for the Lord refuseth to give me leave to go with you;* he only relates one part of the answer he had from the Lord, respecting his going with them, but says not a word of his being forbid to curse Israel, and of the reason given why he should not; had he reported this, in all probability it would have prevented any further application to him, and so any attempt to get this done, which Balaam seemed aware of; and therefore, by concealing this, hoped for fresh solicitations and entreaties, and that in time the Lord might be prevailed on to let him go and curse them; he having a covetous desire of riches, honour, and preferment, in Balak's court.

Ver. 14. *And the princes of Moab rose up, &c.*] And the princes of Midian also, immediately, without entering into a parley with him, to persuade him to go with them; perceiving by his answer that it would be to no purpose, and that he was determined to do as the Lord directed him: *and they went unto Balak, and said,*

Balaam refuseth to come with us; as Balaam told them less than what God had said to him, so they related less to Balak than what Balaam had said to them; saying nothing of the Lord's refusing to let him go with them, but represent it as a piece of pride and obstinacy in Balaam, and which Balak was left to understand; and it seems as if he did understand it as a piece of policy in Balaam, to get a larger offer of money or honour, or both, from him, and which the following account seems to confirm.

Ver. 15. *And Balak sent yet again princes more, and more honourable than they.*] More in number, and greater in quality, princes of the first rank in his court; supposing that Balaam thought he was not treated with respect enough, they being princes of the meaner sort, and but few, that were sent unto him before, which he imagined was the reason, at least one reason, why he refused to come with them; persons of Balaam's character in those days being highly revered.

Ver. 16. *And they came to Balaam, &c.*] Though men of such rank and dignity, they did not decline the embassy, being sent by their king; nor did they think it below them to wait upon this soothsayer: *and said unto him, thus saith Balak the son of Zippor;* personating their master, and addressing the diviner in his name, as his ambassadors; at the same time doing honour to Balak that sent them, of whom they speak respectfully, and to Balaam, to whom they were sent: *let nothing, I pray thee, hinder thee from coming unto me;* no business, though ever so important, that might be upon his hands; nor any want of respect to him he might imagine; nor if the rewards offered were not thought sufficient; nor any persuasions of men to the contrary; and if it could be thought he knew any thing of the prohibition of God, that may be included; so urgent was he upon his coming to him.

Ver. 17. *For I will promote thee unto very great honour, &c.*] In his court, by making him some great officer there, perhaps his prime minister; so that as before he laid a bait for his covetousness, sending him large presents, and rewards of divination; here, for his pride and ambition, promising him court-preferment; though Aben Ezra interprets it of mammon or riches, of which he could give him an immense sum: *in honouring I will exceedingly honour thee*^f; or load thee with wealth and riches; and so Balaam seems to understand it, since in his answer he says, *if Balak would give me his house full of silver and gold;* both civil honour and worldly wealth may be taken into the account, since they are both heavy and weighty things, and very desirable and ensnaring: *and I will do whatsoever thou sayest unto me;* give him what money he should ask of him, put him into whatsoever place and office he should desire; and though he was a sovereign prince, would be at his beck and command, and do whatever he should direct him to do in his kingdom, as well as in what concerned the affair of cursing Israel; as we find he afterwards did, with respect to sacrifices and rites relative thereunto: *come therefore, I pray thee, curse me this people;* renewing the request made in the first embassy with great importunity, ver. 6. but using here a different word for *cursing*;

^f אֲבָרַךְ אֶתְּךָ כְּבָרָה מְאֹדָה *honorande honorabo te valde, Paginus, Montanus, Piscator.*

there, as Munster observes, the word signifies to curse lightly; here, to blaspheme and utterly devote to ruin: to which may be added, to curse expressly and by name, to pierce through and through, to deprive of all benefits, and to destroy utterly.

Ver. 18. *And Balaam answered, and said unto the servants of Balak, &c.*] Who were not only princes of the land, but officers of state in the court of Balak: if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more; which is well spoken, had it been from his heart: he speaks very respectfully of God, calling him by his great and incommunicable name Jehovah, the Being of beings; representing him as the object of his worship and adoration, as he might be along with other gods, which was the practice of the Heathens in those times, particularly the Syrians, among whom Balaam lived; so did Laban and others before him: likewise he makes a profession of him, and claims an interest in him, which he might the rather do, to make himself look greater, as being the servant of the most high God; for the Gentiles in those times, and indeed in after ones, had a notion of one supreme God, superior to all the rest; and this Jehovah Balaam claimed as his God: he speaks very well of the word of God, to which he pretended so strict a regard, that he would not transgress it in the least, for all that Balak could give him or more, not for all the money in the world; and yet his heart at the same time went after his covetousness, and he was eagerly desirous and greedy of getting the advantages into his hands that were offered him; for he hoped that God would change his mind, and alter his word, and give him leave to go and get the money, as appears by what follows.

Ver. 19. *Now therefore, I pray you, tarry ye also here this night, &c.*] As the former messengers had; this shews his strong inclination to go along with them, and do what was desired of him, could he be permitted; otherwise he might and ought to have told the messengers at once that Balak needed not to have given himself and them so much trouble, since it was not in his power to do for him what he requested; nor would he attempt it, as being contrary to the will of God, and therefore it would be their best way to return as soon as they could; but instead of that, he desires them to stay that night, which must give them some hope of succeeding in their embassy: that I may know what the Lord will say unto me more; he hoped he would change his mind, and say something to him different from, and contrary to what he had before declared unto him, which to suppose of God is great vileness and wickedness; to such a pitch did his greedy desire after riches and honour work him up into; he ought to have been satisfied with the answer already given him, and not to have inquired more.

Ver. 20. *And the Lord came unto Balaam at night, &c.*] As before, ver. 9. it may be in a dream; the Targum of Jonathan is as there, "a word came from the Lord" and said unto him, if the men come and call thee, rise up, and go with them: this was said, as some think, not seriously, but sarcastically, or rather in an angry manner, bidding him go, if he would; so giving

him up to his own heart's lusts, or, at most, only permitting him to go with them, but not to curse Israel; and this permission to go seems to be on this condition, if the princes first called him, and were urgent on him to go with them: this was a trial of Balaam, whether he would be eager and forward to go, or patiently wait until he should be called; or the words may be rendered, seeing, or because ⁵, they are come to call thee: but yet the word which I shall say unto thee, that shalt thou do; whether he would or no, he should be forced to do it, as Jarchi; and therefore go not with any intention to curse Israel, which shall never be done; wherefore to go would be vain and fruitless, since he would never be able to answer the design of Balak: but still Balaam hoped, it not being so fully and clearly expressed as before, that he should not curse Israel; that God would say something else unto him, though he had no reason at all for it, but all the reverse; so blinded was he with a greedy desire of riches and honour.

Ver. 21. *And Balaam rose up in the morning, &c.*] Betimes, not waiting for the call of the princes, which shewed how eager he was to be gone, and how intent upon the journey: and saddled his ass; which, if he did himself, as Jarchi suggests, this is a further proof of the haste he was in; though, as he had two servants with him, it is more likely that they did it by his order: the same is said of Abraham, Gen. xxii. 3. it was usual for persons of note and figure, in those times and countries, to ride on asses, Judg. v. 10. and went with the princes of Moab; in company with them, and with as good a will as they, his heart and theirs being alike, as Jarchi notes; though it seems by what follows that by some means or another they soon parted company; for when the affair of the ass happened, Balaam was alone, only attended by his two servants.

Ver. 22. *And God's anger was kindled because he went, &c.*] Though he had given him leave to go; but then it was upon condition that the princes called him to go with them, whereas he went without their call, and did not wait for it; and besides, he did not acquaint them, as he did not the messengers before, of what God had said, that he should not curse Israel, nor say any thing contrary to this his will, which had he told them, they would not have taken him with them; moreover, he went with an intention, with a good will to curse Israel, which must be displeasing to God, who knew his heart; so the Targum of Jonathan, "and the anger of the Lord was strong, because he went to curse them;" likewise, though he had a permission to go, it was in an angry manner, and was not agreeable to the Lord he should go, and therefore should not have gone notwithstanding; or, at least, he might expect some marks of the divine displeasure; so Jarchi observes, he saw that the thing was evil in the eyes of the Lord, or displeasing to him, and yet he desired it: just as the people of Israel, when the Lord bid them go up and possess the land, which case Aben Ezra instances in; they desired persons might be sent before-hand to spy out the land, which, though permitted, they smarted for it; for not whatsoever God permits is well-pleasing to him; besides, the words

⁵ quandoquidem, Junius & Tremellius, Piscator; so Naldius, p. 88. & Ainworth.

may be rendered ^b, *when he went, or, as he was going*; and so not a reason of the Lord's anger, but expresses when it was kindled or broke forth: *and the angel of the Lord stood in the way for an adversary against him*; that this was not a created angel, one of the ministering spirits, but the increated one, the angel of Jehovah's presence, appears from ver. 35. that went before the people of Israel in the wilderness, not only to guide but to guard and protect them; and who was an adversary to their adversaries, and at all times stood up for their help and assistance against all those that hated and opposed them: Jarchi calls him an angel of mercy, who would have restrained Balaam from sinning, that he might not sin and perish, and so was rather a friend than an adversary, had he attended to him: *now he was riding upon his ass, and his two servants were with him*; who, the Targum of Jonathan says, were Jannes and Jambres, the magicians of Egypt, of whom see 2 Tim. iii. 8. these only were with him, the princes of Midian on some account or another being separated from him.

Ver. 23. *And the ass saw the angel of the Lord standing in the way, &c.*] Which Balaam did not; his eyes being held from seeing him by the power and providence of God, that he might be reproved and rebuked by his ass, to whom God gave power to see, more than to him, as Jarchi notes, so that he had little reason to boast of his visions and revelations, and that he was the man whose eyes were open: the angel stood in the very path-way on which the ass was carrying Balaam: *and his sword drawn in his hand*; as threatening to destroy him, and as if he was just about to push at him, and signifying hereby not only that he deserved to die, but what death he should die of, namely, by the sword, as he did, ch. xxxi. 8. see 1 Chron. xxi. 16. *and the ass turned aside out of the way*; out of the common road, to save its master and itself, from a natural principle of self-preservation: *and went into the field*; adjoining to, and that lay along the road-side: *and Balaam smote the ass to turn her into the way*; with his staff, as in ver. 27. to bring her into the common road again.

Ver. 24. *But the angel of the Lord stood in a path of the vineyards, &c.*] Which were in the field into which the ass went, and before Balaam could turn her back she got into a narrow path, between the vineyards, as the Targum of Jonathan; a foot-path which lay between them, or a foot-path where foxes ran and had their holes, who used to lie near vineyards and among them, see Cant. i. 15. however, it was a very narrow path, and here the angel placed himself, so that there was no passage for Balaam and his ass, at least not without great difficulty and danger; *a wall being on this side, and a wall on that side*; and therefore there was no going out into the field, as before, to avoid the difficulty and danger; this being, as Jarchi observes, a stone wall that was on each side.

Ver. 25. *And when the ass saw the angel of the Lord, &c.*] In the same position as before, with a drawn sword in his hand, and being frightened again, and in a narrow path, and no way to turn aside: *she thrust herself unto the wall*; to one of the walls, as close as

she could, in order to get by the angel: *and crushed Balaam's foot against the wall*; running up so very closely to it: *and he smote her again*; having done it once before, ver. 23. the times of smiting are observed, for the sake of what the ass after said, and for the confirmation of it.

Ver. 26. *And the angel of the Lord went further, and stood in a narrow place, &c.*] More narrow than the other, at a further distance: *where was no way to turn, either to the right hand or to the left*; it was so strait and close a place that the angel filled the whole breadth of it, that there was no passing him; so that there was no getting forward nor backward; not forward, because the angel filled up the way, and there was no slipping by him; nor backward, because it could not turn itself to the right or left.

Ver. 27. *And when the ass saw the angel of the Lord, &c.*] The third time; for it seems that he was not always in sight, but disappeared as he removed from place to place, and at every new place where he stood the ass saw him, though her master did not: *she fell down under Balaam*; upon her knees on the ground, not being able to go backwards nor forwards, nor to turn out of the way to the right or left: *and Balaam's anger was kindled*; he was displeased and out of humour before, when it turned into the field, and when it squeezed his foot against the wall, and therefore he smote it; but now falling down with him, he was in a fume and fury, quite enraged: *and he smote the ass with a staff*: which he rode with, perhaps his divining staff, see Hos. iv. 12. it is not said what he smote it with before, but probably with the same: Aben Ezra says, at the first and second time he smote it with a small stick, or with a thong.

Ver. 28. *And the Lord opened the mouth of the ass, and she said unto Balaam, &c.*] This was a very extraordinary and miraculous affair, and effected by a supernatural power, that a dumb creature, which had not organs endued with speech, should speak so plainly and distinctly, as is after expressed; and yet it should not be thought incredible, for what is it that Omnipotence cannot do? wherefore there is no need to say, as some Jewish writers¹, that this was all done in a visionary way, and not really and literally performed; nor can Heathens well object to the verity of it, if they believe what they themselves report concerning one of the asses which carried Bacchus over a river, to which, for reward, he gave the power of speaking with an human voice²; though it is very probable the fable was framed from this story, and frequently do their writers speak of other brute creatures endued with speech; so Homer³ represents Xanthus, the horse of Achilles, having the faculty of speech given it by Juno: Pliny says⁴, it is commonly reported among the wonderful things of the ancients, that an ox spoke; and Livy⁵ frequently makes mention of an ox speaking in divers places, and of one particularly that said, "Rome, take heed to thyself;" not to take notice of a lamb in Egypt in the times of Bocchoris that spoke, related by Ælianus⁶ and others; nor of the ram of Phrixus,

^a חוֹלֵךְ quum iret, Noldius, p. 403.

^b Maimon. Moreh Nevochim, par. 2. c. 42. Ben Gerson in loc.

^c Hygin. Poet. Astronomic. l. 2. c. 23. Lactant. de falsa Relig. l. 1.

c. 21.

¹ Iliad. 19. prope finem.

² Nat. Hist. l. 8. c. 45.

³ Hist. l. 24. c. 10. l. 27. c. 11. l. 28. c. 11. and l. 25. c. 21.

⁴ De Animal. l. 12. c. 3.

or the dog at Ariminum, and the elephant of Porus in India, with others Bochart^p has collected together: the words spoken by the ass were as follow: *what have I done unto thee, that thou hast smitten me these three times?* and just so many times she had been smitten by him, ver. 23, 25, 27.

Ver. 29. *And Balaam said unto the ass, because thou hast mocked me, &c.*] Or rather *defiled me*, as the word is rendered in Job xvi. 15. by running with him against a wall, and by lying down with him in the dust and dirt, and so the Arabic version renders it, "because thou hast rolled me in the dirt;" the sense of mocking is not easy to be understood, unless it be that it exposed him to be mocked and laughed at by others, by turning aside, and lying down, and being so unruly; but then there were only his servants with him, to whom only he could be exposed in such a manner, which one would think would not have given him so much concern, and put him into such a passion: the word sometimes is used for seeking occasion, and such a sense it may have here, as that it sought an opportunity or occasion to throw him, and so to kill him, or at least to do him hurt, see Dan. vi. 4. *I would there were a sword in my hand, for now would I kill thee:* so enraged was he, and his passion was so great, that he was not at all frightened and amazed to hear the ass speak, though Josephus^q represents him as disturbed and astonished at it; but some think, he being used to converse with spirits in the shapes of various creatures, it was no surprise to him to hear it speak.

Ver. 30. *And the ass said unto Balaam, &c.*] Made a reply to him, as if it understood what he said, and had the faculty of reasoning and discoursing, as well as of speaking, which is very amazing: am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? or rather, ever since thou wast; not ever since he was in being, but ever since he could ride, so Aben Ezra; according to which, it seems that this was the first he rode upon, and which he had always been used to; hence the Targums of Jonathan and Jerusalem paraphrase it, "upon which thou hast rode from thy youth unto this day;" and be it that Balaam was a man pretty well advanced in years, an ass is a creature that lives a long time: Pliny says 'it lives 30 years; and an Arabic writer' makes mention of an ass that the owner of it rode on 40 years: *was I ever wont to do so unto thee?* to start out of the way, or lie down with him, could any one instance be given of it? suggesting that she was a sure-footed creature, and had always carefully and safely carried him, for which it appeals to him: *and he said, nay;* she had never been used to serve him in such a manner as she had now, and therefore he might have concluded that something more than ordinary was the matter; and it is much his conscience had not accused him that he was wrong in coming with the princes, taking the alarm from these circumstances, had he not been an hardened creature, or, at least, had he not been so eagerly bent on riches and honour.

Ver. 31. *Then the Lord opened the eyes of Balaam,*

&c.] Who either was struck with blindness, as the men of Sodom were, so some think, or rather his eyes were held, that he could not see the angel; he could see other objects, as his ass, but he could not see that; as Elisha's servant could see the host that compassed the city, but not the chariots and horses of fire about Elisha, till his eyes were opened, 2 Kings vi. 15, 17. and so it was with Balaam until the Lord uncovered his eyes, or rolled away the veil over them, or took that off which by his power and providence hindered his sight: *and he saw the angel of the Lord standing in the way, and his sword drawn in his hand;* in the same position as in ver. 23. *and he bowed down his head, and fell flat on his face;* from off his ass upon the ground, in reverence of the illustrious object before him, and through fear of being slain by his sword in his hand.

Ver. 32. *And the angel of the Lord said unto him, &c.*] When risen up, and standing before him: *wherefore hast thou smitten thine ass these three times?* the brute creatures are not to be beaten without cause, nor to be misused and abused by men, even their owners: *behold, I went out to withstand thee;* the ass was not to be blamed, nor to be beaten for turning aside, or lying down, it was I that stood in the way, and hindered its going forward, and this was done by me on purpose to oppose and stop thee: *because thy way is perverse before me;* the journey he took was not with his good liking and approbation, and especially seeing he went with an intention, if possible, to serve Balak, and curse Israel; the way of his heart was bad, which the Lord knew; it was not directed according to his will, but swerved from it; the Targum of Jonathan is, "it is manifest before me that thou seekest to go and curse the people, and the thing is not agreeable to me."

Ver. 33. *And the ass saw me, and turned from me these three times, &c.*] The ass saw the angel when Balaam did not, and that was the reason of its turning aside; and it was well for him it did, and therefore he should not have smote it: *unless she had turned from me;* if she had pushed on, endeavouring to make her way: *surely now also I had slain thee, and saved her alive;* had certainly and only slain him, and not the ass; and from hence the Jewish writers gather, that the ass was now slain, lest it should be said, this is the ass that spoke, and so be made an idol of.

Ver. 34. *And Balaam said unto the angel of the Lord, I have sinned, &c.*] That is, in beating the ass; not that he was sensible of his sin of covetousness, and of the evil disposition of his mind, and of his wicked intention in going along with the princes to curse Israel, if possible, and get Balak's presents and preferments: *for I knew not that thou stoodest in the way against me;* signifying, that if he had known it, he should not have smitten the ass, but submitted himself to the will of the angel: *now therefore, if it displease thee, I will get me back again;* which he spoke very coldly and faintly, not caring heartily to go back, unless forced to it; for seeing a drawn sword in his hand, he might be afraid of his life should he persist in his

^p Microzoic. par. 1. l. s. c. 14. col. 197, 198.

^q Antiqu. l. 4. c. 6. sect. 3.

^r Nat. Hist. l. 8. c. 43.

^s Algishid in Damir. apud Bochart, ut supra, col. 195.

^t Benmidbar Rabba, sect. 90. fol. 227. 4. Aben Ezra in loc.

journey, and therefore feigns a readiness to go back, quitting it on condition that his going forwards was displeasing; whereas he knew it was, especially his going with an evil mind to hurt Israel if possible.

Ver. 35. *And the angel of the Lord said unto Balaam, go with the men, &c.*] Which was not a command, but a concession, or rather a permission, leaving him to go if he would, suffering him to follow his own heart's lusts, and giving him up to them to his own destruction; and besides, it was not his going barely that was displeasing to God, but his going with such a bad intention: *but only the word that I shall speak unto thee, that thou shalt speak*; which expresses not only what he ought to do, but what he should be obliged to do, even to bless the people against his will, when his mind was to curse them, it being for his worldly interest; and therefore it is suggested he had better not go at all, since he never would be able to carry his point, yea, would be brought to shame and confusion before Balak and his nobles: the angel speaking in the same language as God did before to Balaam, ver. 20. shews that not a created angel, but a divine Person, is here meant: *so Balaam went with the princes of Balak*; whom after this he quickly overtook, or they him, or they met together at some appointed place, and proceeded on in their journey.

Ver. 36. *And when Balak heard that Balaam was come, &c.*] Messengers being sent to acquaint him with it, either by Balaam, or by the princes: *he went out to meet him*; overjoyed at the news that his princes had succeeded, and to shew him respect, and do him honour, and all to encourage him to do his utmost for him: *unto a city of Moab, which is in the border of Arnon, which is in the utmost coast*; by the situation of it, being on the border of the river Arnon, which river was in the extreme parts of Moab, and divided between the Moabites and Amorites, it is generally thought to be the city Ar, called *Ar of Moab*, see ch. xxi. 13, 28. and the king coming to meet Balaam so far as the uttermost border of his dominions shewed the greater respect to him.

Ver. 37. *And Balak said unto Balaam, &c.*] Upon their meeting together: *did I not earnestly send unto thee to call thee?* or *in sending send*? the first messengers in a very pressing manner, with great importunity, to give thee an invitation to come to me, and those men of rank and quality, with rewards of divination in their hands, and yet the invitation was rejected; and after them other messengers, more in number and greater in dignity, with larger offers and promises; and now indeed thou art come, but with much ado, what is the meaning of all this? *wherefore camest thou not unto me?* at first, without shewing so much indifference and reluctance, and which obliged me to send another message to thee: *am I not able to promote thee to honour?* to give thee wealth and riches, and put thee into high places of honour and profit? hadst thou any doubt in thy mind about it, either concerning my ability or will to do it?

Ver. 38. *And Balaam said unto Balak, lo, I am come*

unto thee, &c.] And therefore let nothing more be said of what is past: and as for future things, *have I now any power at all to say any thing?* that would be agreeable to the king, and answer his purpose in sending for him, namely, to curse the people of Israel; he suggests that he had not, he was under the powerful restraint of God; he could not say what he himself was inclined to say, and what the king would have him say, and he expected he should; he could not say as some in Psal. xii. 4: *the word that God putteth in my mouth, that shall I speak*; whether agreeable to Balak's will and design or not, and whether for or against Israel: however, it being expressed in such indefinite terms might leave room for Balak to hope it might answer his expectations and wishes.

Ver. 39. *And Balaam went with Balak, &c.*] From Ar of Moab, or, however, from the place where they met, to the royal city where Balak had his palace, and seems to be the place following: *and they came to Kirjath-huzoth*; which Jarchi interprets a city full of streets, a populous place, having a multitude of men, women, and children in the streets of it; and the same writer suggests as if Balak's view in this was to move the pity of Balaam, that such a number of people might not be rooted out and destroyed.

Ver. 40. *And Balak offered oxen and sheep, &c.*] Or slew * them, either for sacrifice; and if so Balak was the sacrificer, as it was common for kings to be priests; and then Balaam, who was sent for, was the prophet, that was to observe and explain any omen at the time of sacrificing, as Calchas did, when the chiefs of Greece sacrificed †; or rather for a feast, as the following words seem to shew; though it might be for both, it being usual, when sacrifices were offered to idols, to eat part of them in a festival way, in imitation of the peace-offerings of the Jews, see ch. xxv. 2: *and sent to Balaam, and to the princes that were with him*; either part of it to them, or he sent for them to come, and partake of the feast, he and the princes of Moab and Midian, that had been to fetch him, and still attended him; and this the king did in a way of rejoicing, being glad that Balaam was come, and as expressing his well-pleas'dness with the conduct of the princes, and their success, as well as to keep Balaam in high spirits, hoping to have his end answered by him.

Ver. 41. *And it came to pass on the morrow, &c.*] The day after the arrival of Balaam at Balak's royal seat, and after the entertainment given him, and the princes, *on the morning* † of that day, as the word signifies; and perhaps early in the morning, the king eager to be about business, and get the people of Israel cursed if possible as soon as could be: *that Balak took Balaam and brought him up into the high places of Baal*; where groves were planted, and altars erected to that idol; and which the Targum of Jonathan calls the idol Peor, the same with Baal-peor, ch. xxv. 3. which might be their god Chemosh, the same with Bacchus or Priapus: *that thence he might see the utmost part of the people*: the whole host of Israel, even to the extreme part of

* שֶׁחָתַם מִיָּדוֹ mittedo misi, Pagninus, Montanus.

† וַיִּבְרַח cainque occidisset, V. L.

‡ Homer. Iliad. 1.

† בַּבֶּקֶר † in matutino, Montanus; mane, V. L. Junius & Tremellius, Piscator.

it; the camp of Dan, as the Targum of Jonathan, which brought up the rear; he had him to those high places, both that he might have a better view of the whole body of the people, and know how they lay,

and to direct his curses at them, and that success might attend the undertaking, these being places of religious worship. Josephus says * those high places were 60 furlongs from the camp of Israel.

C H A P. XXIII.

THIS chapter gives an account of the sacrifices offered by Balak and Balaam, and how God met Balaam, and put a word into his mouth, which he delivered in the presence of the king of Moab and his princes, ver. 1—7. the substance of which are, the separate state and condition of Israel from other nations, their number, and the happiness of the righteous at death, ver. 8—10. which made Balak uneasy, since instead of cursing he blessed Israel, and therefore he had him to another place to take a view of the people, ver. 11—13. where having offered sacrifices, another word was put into the mouth of Balaam, and which he also delivered before the king and his nobles, ver. 14—18. in which were expressed the unchangeableness of God, the irreversibility of the blessing of Israel, the strength, safety, happiness, and glory of that people, ver. 19—24. which made Balak more uneasy still; but willing to try him a third time, he carried him to another place, and there built altars, and offered sacrifices, the consequence of which is related in the next chapter. ver. 25—30.

Ver. 1. *And Balaam said unto Balak, &c.*] When upon one of the high places of Baal, and after having taken a view of the people of Israel as they lay encamped: *build me here seven altars*; this was purely Heathenish; for not only the Israelites after the law of Moses had but one altar, but the patriarchs before that never built but one altar at a time. Some have thought regard is had to the seven planets worshipped by Heathens; though no doubt Balaam pretended to sacrifice to Jehovah the true God, in order to gain him over to him to agree to it to curse Israel, and persuaded Balak, though an idolater, to join with him; and, the more easily to bring him to it, mixes Heathen rites and customs in sacrifice to him: *and prepare me here seven oxen, and seven rams*; which were creatures offered in sacrifice according to the law of Moses, and before that was given, and by persons who were not under it; and even by seven of each sort, and that by the express command of God, Job xlii. 8. It may be observed, that both in this, and the preceding clause, the word *here* is carefully expressed, namely, in one of the high places; there the altars were erected, and thither the oxen were brought to be sacrificed; so that both the place, and the number of the altars, savoured of Heathenish worship, in which he complied to induce the king to sacrifice to Jehovah.

Ver. 2. *And Balak did as Balaam had spoken, &c.*] Ordered seven altars to be built, and prepared seven bullocks and rams for sacrifice: *and Balak and Balaam offered on every altar a bullock and a ram*; both seem to be concerned in offering the sacrifices; Balak, though

a king, it being usual for kings to be priests also, as Melchizedek was, and Balaam as a prophet; and these sacrifices were offered to the true God, as seems clear from ver. 4. and to which Balak, at the direction of Balaam, agreed, in order to gain the Lord on his side, that he might prevail over the people of Israel.

Ver. 3. *And Balaam said unto Balak, stand by thy burnt-offering, &c.*] By which it appears that the sacrifices offered were of this sort, and there might be one, which was more peculiarly the burnt-offering of Balak; though he might be more or less with Balaam concerned in them all; at which he was directed to stand whilst it was burning, presenting that and himself to the Lord, that he would have respect to both: *and I will go*; depart from thence, at some little distance, unto some private place: *peradventure the Lord will come to meet me*; upon the offering of these sacrifices to him, though he could not be certain of it, he having lately shewn some displeasure and resentment unto him; and this was also in the day-time, when it was in the night he usually came unto him: *and whatsoever he sheweth me I will tell thee*; the whole of it, truly as it is, whether agreeable or not: *and he went to an high place*; but he was in one already, and therefore if this is the sense of the word, he must go to another, into a grove in one of the high places, where he might be retired, and so fit for a divine converse; and the Targum of Onkelos renders it alone; but rather the sense is, that he went into a plain, as De Dieu has shewn from the use of the word in the Syriac language; he was upon a high place, and he went down from thence into the plain, perhaps into a cave at the bottom of the hill, a retired place, where he hoped the Lord would meet him, as he did.

Ver. 4. *And God met Balaam, &c.*] Not in a kind and gracious manner; not out of any respect to him and his offerings; not to indulge him with any spiritual communion with him; nor to communicate his mind and will to him as a friend of his; not to gratify his desires, and grant the request of the king of Moab, or to smile upon and succeed the scheme that they had concerted; but for the sake of his people Israel, to counterwork the designs of their enemies; to blast and confound them, and turn their curses into blessings; and particularly to oblige Balaam to bless the people he was so desirous of cursing for the sake of gain: *and he said unto him*; in a bragging boasting way, in order to gain his favour, and carry his point: *I have prepared seven altars, and I have offered upon every altar a bullock and a ram*; that is, to him the Lord; for had they been offered to Baal, he could never have had the front to have spoken of them to God; and which he could

* Antiqu. l. 4. c. 6. sect. 4.

never have proposed as a reason why he should be regarded by him, or expect on account of them any favour from him: and indeed these altars and sacrifices were not at his expense, though they were prepared and offered at a motion of his; nor were they offered in a right manner, nor with a right end, nor from a right principle, and were far from being acceptable unto God, yea, were abominable unto him; see Prov. xxi. 27.

Ver. 5. *And the Lord put a word in Balaam's mouth, &c.*] Not grace into his heart, nor the fear of God within him, but suggested to him what to say; impressed it strongly on him, that he could not forget it, and with such power and weight, that he was obliged to deliver it: *and said, return unto Balak, and thus shalt thou speak*: that is, unto him, and what is expressed in ver. 7—10.

Ver. 6. *And he returned unto him, &c.*] Immediately, as soon as he was told what to say: *and, lo, he stood by his burnt-sacrifice*: continued in his devotions, hoping for success, and waiting for Balaam's return: *he and all the princes of Moab*; not only those that were sent to Balaam, but perhaps all the princes of the kingdom who were got together on this occasion, and by reason of the imminent danger they apprehended the nation was in on account of Israel.

Ver. 7. *And he took up his parable, and said, &c.*] Pronounced the word, the prophetic word, which God had put into his mouth; so the Targums of Jonathan and Jerusalem call it, the parable of his prophecy; so called, because, in prophecies, often figurative and enigmatical expressions are used, and also sententious and weighty ones, either of which are sometimes called parables; see Psal. lxxviii. 2. Job xxvii. 1, 29. Prov. i. 6: *Balak the king of Moab hath brought me from Aram*: or Syria, that is, from Mesopotamia, as the Septuagint translate it; and so the Targum of Jonathan, from Aram or Syria, which is by Euphrates: *out of the mountains of the east*: it being the mountainous part of Mesopotamia or Chaldea, where Balaam dwelt, which lay to the east of the land of Moab: saying, *come, curse me Jacob, and come, defy Israel*: he owns that this was Balak's view in sending for him; nor does he deny that he himself came with such an intention, could he be able to execute it; even curse the people of Israel, with the utmost abhorrence and detestation of them, and in the most furious and wrathful manner, as the last word used signifies.

Ver. 8. *How shall I curse whom God hath not cursed? &c.*] The sense is, that it was impossible for him to curse those that God did not curse himself, or would not have cursed by others; not but that he had a good will to it, to get Balak's money and honour, but he knew not how to accomplish it; yea, he saw it was in vain to attempt it, it was a thing that could not possibly be done: God does not, nor will he curse his spiritual Israel; they are blessed by him in Christ, and they shall be blessed; nor is it in the power of their enemies to curse them, or do them any hurt: the Targums of Jonathan and Jerusalem, instead of God and the Lord in this and the following clause, use the phrase, "the Word of the Lord;" the essential Word,

the Son of God, who is so far from cursing his people, that he has delivered them from the curses of the law, being made a curse for them, that the blessings of the everlasting covenant of grace might come upon them; and they are blessed of God in him, and for his sake, with all spiritual blessings: *or how shall I defy whom the Lord hath not defied?* which is the same thing in other words, only this last word is expressive of more contempt and indignation.

Ver. 9. *For from the top of the rocks I see him, and from the hills I behold him, &c.*] That is, Israel in their camps; Balaam being at this time on the top of a rock, or on an high hill, from whence he had a view of Israel, encamped in the plains of Moab below him: *lo, the people shall dwell alone*; this certainly respects their dwelling in the land of Canaan, where they dwelt a separate people from all others, distinguished by their language, religion, laws, customs, and manner of living, being different both in their clothing, and in their food, from other people; nor had they dealings, nor did they company with those of other nations; see Esth. iii. 8. John iv. 9. Acts x. 28. or *shall dwell safely*, or securely, not so much because of the situation of their country, but because of the protection of the Almighty; see Deut. xxxiii. 28. *and shall not be reckoned among the nations*; as belonging to them, shall not be made of any account by them, but be despised and reproached for their religion chiefly; nor reckon themselves of them, nor mix with them; so the Targum of Jerusalem, "they shall not be mixed;" or, as Jonathan, "they shall not be led in the laws of the people;" and though they are now scattered among the people and nations of the world, yet they are not mixed with them, nor reckoned to be a part of them; nor do they reckon themselves to be of them, but are a separate distinct people from them. Thus Israel, or the people of God in a spiritual sense, dwell alone; not solitarily, or without company, in every sense, for they have the company of Father, Son, and Spirit, of angels and saints; but they dwell in God, in Christ, in the house of God, and with one another, separately and distinctly from the world: they are a separate people in the love of God; in the choice of them in Christ; in the covenant of grace made with them in him; in redemption by him; in his intercession for them; in effectual vocation; as they will be in the resurrection-morn, and in heaven to all eternity: and they shall dwell safely, God being around them; Christ the rock and fortress of them; the Spirit in them being greater than he that is in the world; angels their guardians, and they in a strong city, whose walls and bulwarks are salvation: nor are they reckoned among the nations; they are chosen, redeemed, and called out of them, and are not accounted of by them any other than the refuse and off-scouring of all things; nor do they reckon themselves to be of the world, but as pilgrims and strangers in it. Baal Hatturim refers this prophecy to the days of the Messiah; see Jer. xxiii. 5, 6.

Ver. 10. *Who can count the dust of Jacob, &c.*] The people of Israel, their posterity so called, not because of their original, the dust of the earth, but because of their numbers, being as numerous as the dust of the

earth, or sand of the sea, as it was promised they should be, Gen. xviii. 14. and which is here confirmed by the prophecy of Balaam: *and the number of the fourth part of Israel*: one of the four camps of Israel, as the Targums of Onkelos and Jonathan; for this people was divided into four camps, under so many standards, which were those of Judah, Reuben, Ephraim, and Dan, see ch. ii. and one of them is represented by Balaam as so numerous, as not to be counted, or should be so, see Hos. i. 10, 11. The spiritual Israel of God, though comparatively few, are in themselves, and will be when all together, a great number, which no man can number, Rev. vii. 9: *let me die the death of the righteous*: which are among them, as Jarchi, among the Israelites; for they were not all righteous, nor are any, of themselves, or by their own works, but by the righteousness of Christ: or *the death of the upright ones*^a; such as are upright in heart and life, who have right spirits renewed in them, and walk uprightly according to the rule of the divine word; such as are Israelites indeed, in whom there is no guile; the word used is pretty near, in sound and signification, to Jeshurun, one of the names of Israel, Deut. xxxii. 15. and xxxiii. 5. the Targums of Jonathan and Jerusalem render it, "the death of the true ones," who are truly righteous and upright, truly gracious persons; who have the truth of grace, and the root of the matter in them: these die as well as others, yet their death is different from others, not in the thing itself, but in the concomitants and consequences of it; they die in the Lord, in union to him, in faith of him, in hope of eternal life by him, and their death is precious to him; and in consequence of this they are carried by angels to glory at death. are immediately in heaven with Christ, and it will be well with them to all eternity. Balaam had some notion of this; and though he did not care to live the life of such, he wished to die their death, or that he might be as happy at death as they; by which he bears a testimony to the immortality of the soul, to a future state after death, and to an eternal life and happiness to be enjoyed by good men: *and let my last end be like his*: which is a phrase expressive of much the same thing as before: death is the end of a man in this world; and the end of a righteous man in it is peace, rest, salvation, and eternal life, or is what follows upon it, and he then enters into: some render it, *my reward*^b, which comes to much the same sense, the above being the righteous man's reward, not in a way of debt, but grace; others render the word, *my posterity*^c; but it is not certain Balaam had any, and if he had, his concern seems to be more for himself than for them.

Ver. 11. *And Balak said unto Balaam, what hast thou done unto me? &c.*] Or *for me*^d; nothing at all, to answer his purpose, or his end in sending for him; *I took thee to curse mine enemies*: so he calls the Israelites, though they had never done him any wrong; nor committed any acts of hostility against him, nor shewed any intention to commit any; nay, were forbidden by the Lord their God to contend in battle with him and

his people; *and, behold, thou hast blessed them altogether; or in blessing blessed*^e, done nothing but bless them, and that with many blessings, or pronounced them blessed, and prophesied of their blessedness, for their number, their safety, and of their happiness, not only in life, but at and after death.

Ver. 12. *And he answered and said, &c.*] By reply to Balak: *must I not take heed to speak that which the Lord hath put in my mouth?* pretending a great regard to the word of God, and to great carefulness to speak it, exactly and punctually as he received it, whereas he was forced to it, and could not do otherwise.

Ver. 13. *And Balak said unto him, &c.*] Seemingly satisfied with his answer, however, he could not help himself, and was willing to make the best of him he could, and try what he could do with him another time and elsewhere: *come, I pray thee, with me unto another place, from whence thou mayest see them*; for he had a mighty notion that both the sight of the people, and the place from whence they were seen, would greatly contribute to answer the end he had in view, cursing the people: *thou shalt see but the utmost part of them, and shalt not see them all*; for he thought, either that he was so charmed with so glorious a sight as the regular encampment of such a body of people was, that he could not find in his heart to curse them; or that he was so terrified at the sight of such a vast number of people, that he durst not attempt it; and therefore Balak proposed to have him to a place where he could only see a part of them and not the whole: *and curse me them from thence*: that part, hoping that when he had cursed them he would gradually go on till he had cursed them all: but there is this objection to our version, and the sense it directs to, that Balaam had been brought to a place already, where he had seen the utmost part of the people, ch. xxii. 41. wherefore some read^h the middle clause in a parenthesis, and in the past tense (for *thou hast seen but the utmost part of them, and hast not seen them all*); and therefore would have him come to a place where he might see them all, and curse them from thence.

Ver. 14. *And he brought him into the field of Zophim, &c.*] Or *Sede Tzophim*, as Hillerusⁱ reads it, so called from the watch-tower, and watchmen in it: Jarchi says, it was a high place, where a watchman stood to observe if an army came against a city, and so a very proper place to take a view of the armies of Israel from: *to the top of Pisgah*; a high hill in this place, where perhaps the watch-tower was, or, however, the watchman stood: this looked towards Jeshimon or Beth Jesimoth, in the plain of Moab, where Israel lay encamped, see ch. xxi. 20. and xxxiii. 49: *and built seven altars, and offered a bullock and a ram on every altar*: as he had done before, ver. 2.

Ver. 15. *And he said unto Balak, stand here by thy burnt-offering, &c.*] As he had before directed him, ver. 3. *while I meet the Lord yonder*; pointing to some place at a little distance, where he expected to meet the Lord, and have some instructions from him,

^a רֵשֵׁי rectorum, Pagninus, Montanus, Piscator.

^b אַחֲרֵי מוֹתוֹ see Prov. xxiv. 20.

^c אַחֲרֵי מוֹתוֹ Sept.

^d לִי pro me.

^e בֵּרַךְ בְּרַכְתָּ בֵּנֵדִיכֵנְדוֹ, Pagninus, Montanus, Piscator.

^h So Vatablus.

ⁱ Onomastic Sacr. p. 935.

which he seemed confident of, having met with him once already.

Ver. 16. *And the Lord met Balaam, and put a word in his mouth, &c.*] As he did before, ver. 5. *and said, go again unto Balak, and say thus;* the words which are expressed in ver. 18—24.

Ver. 17. *And when he came to him, behold, he stood by his burnt-offering, &c.*] As before, ver. 6. *and the princes of Moab with him;* Jarchi observes, that before it is said, all the princes of Moab, but not so here: for when they saw there was no hope of succeeding, some of them went away, and only some were left: *and Balak said unto him, what hath the Lord spoken?* being in haste to know what it was, whether agreeable or not.

Ver. 18. *And he took up his parable, &c.*] Pronounced the word put into his mouth, *and said, rise up Balaam, and hear;* not from his seat, as Eglon successor of his did, Judg. iii. 20. for he was now standing by his burnt-offering; but the sense is, that he would raise his attention, and stir up himself with all diligence to hear what he was about to say: *hearken unto me, thou son of Zippor;* or to his word, as the Targums of Onkelos and Jonathan, which follow.

Ver. 19. *God is not a man, that he should lie, &c.*] Man is a creature consisting of a body of flesh and blood, and of a soul, a created and finite spirit; but God, though he has the parts of an human body ascribed to him in a figurative sense, yet is not to be conceived of in a corporeal manner; and though he is a Spirit, yet increased, immense, and infinite; and much less is as a sinful man, who goes astray from the womb speaking lies; no, let God be true, and every man a liar: he is God, that cannot lie; his counsels of old are faithfulness and truth; his promises yea and amen in Christ; the Scriptures inspired by him are true, and the prophecies of them are punctually accomplished, particularly what he foretold of the people of Israel, and promised unto them; that they should be happy, and inherit the land of Canaan; that he would be true and faithful to them, and there could be no hope, by any means whatever, to make him false and unfaithful to his word: *neither the son of man, that he should repent;* repentance is found in men, who repent for what they have done, or change their minds, as to what they intended to do or set about; perceiving it to be wrong to do it, or that they are not able to do it, some unforeseen thing turning up they were not aware of: but nothing of this kind belongs to God, or can befall him; he never changes his mind, alters his counsels, purposes, and decrees, and never varies in his affections to his people, nor makes void his choice of them, or covenant with them; and his calling of them by his grace, and his gifts of grace bestowed upon them, are without repentance: and particularly with respect to the people of Israel, there was no reason to hope or believe that God would change his purposes or promises respecting their outward happiness, and enjoyment of the land of Canaan; or that ever he would be prevailed upon to curse them, or admit them to be cursed, when he was determined, and had so peremptorily promised that he would bless them: *hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?* whether it be

with regard to things temporal, spiritual, or eternal; for there is no variableness nor shadow of turning in his mind; he never forgets his word, he foresees all events, he is able to perform, and is true and faithful; and therefore whatever is gone out of his lips will never be altered, but will be most certainly fulfilled, Psal. lxxxix. 34. Isa. xiv. 24, 27.

Ver. 20. *Behold, I have received commandment to bless, &c.*] The people of Israel, to pronounce a blessing upon them, to declare them a happy people: *and he hath blessed, and I cannot reverse it;* God has blessed them, has determined to bless them, has promised to bless them, has blessed them in the victories he has given them, and will complete the blessing of them, by bringing them into the land he has given them: so the blessings which God has designed for his spiritual Israel, and bestows upon them, are irreversible; they are blessings indeed, spiritual ones, and are for ever; he blesses them with himself, as their covenant; God, their portion here and hereafter, with Christ his Son, and all things with him, with righteousness, peace, and pardon, with his Spirit and the grace thereof, with sonship, heirship, and eternal life.

Ver. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel, &c.*] Not that there was no sin in them, nor any observed by the Lord; yet not so as to mark it in strict justice, and punish for it; but he forgave it, hid his face from it, and did not impute it to them; all the three Targums restrain it to idolatry, that there were none among them that worshipped idols, which was the reason why the Lord could not be prevailed upon to curse them: and Aben Ezra observes, that from hence Balaam learnt to send women to the Israelites, to entice them to lewdness, and so to idolatry, that he might be able to carry his point: this is true of the spiritual Israel of God; for though there is sin in them, and which is continually done by them, yet their sins are removed from them, and have been laid on Christ, and he has bore them, and made reconciliation for them, and made an end of them, and has redeemed and saved them from them; and God, by imputing his righteousness to them, has justified them from all their sins, has forgiven all their iniquities, and blotted out all their transgressions, and has cast them behind his back, and into the depths of the sea, and has removed them as far from them as the east is from the west: and when God is said not to see or behold iniquity in his people, it is to be understood, not of his eye of Omniscience, with which he sees not only the sins of all men, but those of his own people also, and takes notice of them in a providential way, and chastises them for them; but of his eye of avenging justice, and purely regards the article of justification, which is a full discharge from all sin, and a perfect covering of it from the justice of God, see Jer. l. 20. *the Lord his God is with him* and which is his protection and defence, and in vain it is for any to be against him, or seek to hurt him; nothing is a greater happiness, or can be a greater safety, than to have the presence of God; it is this makes ordinances pleasant and delightful; by this saints are assisted in duty, and supported under trials; it is an instance of distinguishing and amazing goodness, and is what will make heaven be the happy place and state it is: all the

three Targums interpret it of the Word of the Lord that is with them, and for their help; who is the Angel of God's presence, Immanuel, God with us; and who has promised to be with his churches and ministers to the end of the world, and will be with them through life, at death, and to all eternity: *and the shout of a king is among them*; of God their King, the Shechinah of their King, as the Targum of Onkelos; his glorious Majesty, to whom they make their joyful acclamations, upon his appearing among them, and on the account of the victories he gives them over their enemies: or of the King Messiah, as the Targum of Jonathan, the King of kings, the Lord of lords; and so, in an ancient writing of the Jews², this passage is referred to the days of the Messiah: and this shout may respect the joyful sound of the Gospel, one part of which is, that Zion's King reigns, and which proclaims him to be King, and speaks of the things concerning his kingdom, both the kingdom of grace, and the kingdom of glory; some respect may be had to the sounding of the silver trumpets by the priests on various occasions in Israel; see ch. x.

Ver. 22. *God brought them out of Egypt, &c.*] With a mighty hand and stretched-out arm, and he will conduct them through the wilderness, and bring them safe to Canaan's land; he that brought them from thence will not suffer them to perish by any means; it is in vain to attempt to curse a people that is in such hands, and for whom he has done such great things: Jarchi thinks this stands opposed to what Balak had said, ch. xxii. 5. thou sayest, *lo, a people is come out of Egypt*; "they did not come out of themselves, but "God brought them:" *he hath as it were the strength of an unicorn*; that is, not God, but the people he brought out of Egypt, being a mighty people, able to push their enemies and subdue them, being numerous and strong, especially as strengthened by the mighty God of Jacob; and therefore their strength is expressed by the strength of this creature; for be it what it will, whether the rhinoceros or the wild ox, or one kind of goats, as Bochart¹ thinks; whatever is meant by the *reem* here must be a strong creature, see Deut. xxxiii. 17. Job xxxix. 11. and great is the strength of the spiritual Israel of God, which they have from him, to exercise grace, perform duty, withstand and overcome all their spiritual enemies, sin, Satan, and the world.

Ver. 23. *Surely there is no enchantment against Jacob, neither is there any divination against Israel, &c.*] Balaam here owns, that all his enchantments and divinations signified nothing, and would never prevail to bring a curse upon Israel; it was a vain thing for him to use them, and as vain for Balak to expect any thing from them; neither he nor any other enchanter and soothsayer, using all the arts they are masters of, could ever do any hurt to such a people, who were the peculiar care of God, and were his church, against which the gates of hell could not prevail: or *in Jacob and in Israel*³; and this is the sense of all the Targums, that there are no enchantments nor enchanters, no divina-

tions nor diviners in Israel; these were not agreeable to them, nor suffered among them, and therefore they were acceptable and well-pleasing in the sight of God; and indeed this sense agrees both with the literal version of the words, and is the sense Jarchi gives of them; that these people were fit for the blessing, because there were no enchanters and diviners among them; though he mentions another, and that is, that Israel had no need of enchanters and diviners, and of their enchantments and divinations, because they had the prophets to inform them, and the Urim and Thummim to declare things unto them: *according to this time it shall be said of Jacob, and of Israel, what hath God wrought!* as with respect to this time as well as to time past, and with respect to time to come, even with respect to all times; it shall be said with wonder and amazement, what great things has God done for this people! as bringing them out of the land of Egypt, leading them through the Red sea, feeding and supplying them in the wilderness, protecting them from their enemies there, expelling the inhabitants of the land of Canaan, and setting them there in their stead; and wonderful things has God done for his spiritual Israel, in the redemption of them by Christ, in the beginning and carrying on the work of grace upon their hearts, by his Spirit; and at last he will bring them all to the heavenly Canaan of rest and happiness, and where this will be matter of admiration with them to all eternity, what has God done for us!

Ver. 24. *Behold, the people shall rise up as a great lion, &c.*] Or rather, *as the lioness*⁴, which, as Ælianus says⁵, is the strongest and most warlike beast, the most fierce and furious, as is believed both by Greeks and Barbarians; and he mentions the heroism of Perdiccas the Macedonian, and Semiramis the Assyrian, in engaging with and killing, not the lion or leopard, but the lioness: *and shall lift up himself as a young lion*; both phrases denoting the courage and strength of the people of Israel, in attacking their enemies and engaging with them: *he shall not lie down*; being once roused up and engaged in war: *until he eat of the prey, and drink the blood of the slain*; as the lion does when it has seized on a creature, tears it to pieces, eats its flesh and drinks its blood: this may refer to the slaughter of the Midianites that would be quickly made, and among the slain of whom Balaam himself was, ch. xxxi. 7, 8. and to the slaughter and conquest of the Canaanites under Joshua, and taking their spoils.

Ver. 25. *And Balak said unto Balaam, neither curse them at all, nor bless them at all.*] Signifying that it would be as well or better to do nothing at all, than to do what he did; but the sense is not, that he would not have him curse them, that he could never say, since he had pressed it both before and after this; wherefore the words should be rendered, as they are by some⁶, *if in cursing thou dost not curse, or will not curse, neither in blessing bless, or, however, do not bless*: if he could not or would not curse Israel, he would not have him bless them on any account; if he could do him and his people no good in ridding them of their enemies, yet

² Pesikta in Ketoreth Hassamim in Numb. fol. 25. 4.

¹ Hierozoic. par. 1. l. 3. c. 27. col. 965.

³ בְּיִשְׂרָאֵל in Jahacob, in Israel, Pagninus, Montanus, &c.

⁴ כְּלִיטָא in leena, V. L. Tigurine version.

⁵ Var. Hist. 1. 19. c. 39. Vid. Herodot. Thalia, sive, l. 3. c. 108.

⁶ So Fagius, Vatablus; with which agree the Arabic version, and Noldius, p. 221. No. 1024.

he desires him by no means to do them any harm by discouraging them and encouraging Israel.

Ver. 26. *But Balaam answered and said unto Balak, told not I thee, &c.*] He appeals to him for his honesty and faithfulness, for honest and faithful he would be thought to be, both to God and man; that when he first met him, he plainly told him what he must expect from him: *saying, all that the Lord speaketh, that I must do*; which was very true, he was obliged to do as he had bid him, and speak what he had said unto him, though it was sore against his will; he would fain both have spoken and done otherwise, if he might have been permitted.

Ver. 27. *And Balak said unto Balaam, come, I pray thee, &c.*] Come along with me: *I will bring thee unto another place*: if not better for the view of the people, yet a more religious place, on which account the king hoped for success: *peradventure it will please God that thou mayest curse me them from thence*; it may be God will give thee leave to curse the people from that place, being devoted to sacred service: this is the first time that Balak makes mention of the name of God; and he now seems to be satisfied that it was not Balaam's fault that he did not curse Israel, but that he was hindered by God, who would not suffer him to do it.

Ver. 28. *And Balak brought Balaam to the top of Peor, &c.*] The name of an high mountain in Moab, so called from a gap or opening in it; here the idol Baal was worshipped, and from hence had the name of

Baal-peor, ch. xxv. 3. and here, very probably, was a temple built to the honour of him, called Beth-peor, the house or temple of Baal-peor, Deut. xxxiv. 6. *that looketh towards Jeshimon*: as Pisgah also did, and very likely it was not far from it, since from thence they came hither, ver. 14. see ch. xxi. 20. Jeshimon is the same with Beth-jesimoth, and so the Targum of Jonathan here calls it, a part of the plains of Moab, where Israel lay encamped, ch. xxxiii. 49. so that from hence Balaam could have a full view of them.

Ver. 29. *And Balaam said unto Balak, &c.*] Being willing to try again what could be done, and to gratify the king, and especially to get the wages of unrighteousness, if possible, which he dearly loved, as the apostle says, 2 Pet. ii. 15. *build me here seven altars, and prepare me here seven bullocks and seven rams*; which had been done in two places before, ver. 1, 14. the same sort of creatures, and the same number here as there, and these only clean creatures, such as were used in sacrifice by the true worshippers of God, and which, no doubt, Balaam had knowledge of, and therefore judged that those would be most acceptable to the Lord.

Ver. 30. *And Balak did as Balaam had said, &c.*] Though the sacrifices were expensive, he did not grudge them; he spared no cost to gain his point, though he now could have but little hope of it: *and offered a bullock and a ram on every altar*; as he had done before, ver. 2, 14.

C H A P. XXIV.

IN this chapter we are told, that Balaam leaving his enchantments, the spirit of God came on him, and he spake of the happiness of Israel, and prophesied of their future greatness and glory, ver. 1—9. which so exasperated Balak, that he ordered him at once to depart from him, ver. 10, 11. Balaam justified himself in what he said and did, and suggested that before they parted, he had something to say in a prophetic manner, concerning what Israel should do to Moab in future times, ver. 12, 13, 14. and then prophesies concerning the Messiah, and the destruction of Moab, and of some neighbouring nations, and even of some at a greater distance, as the Assyrians and Romans, ver. 15—25.

Ver. 1. *And when Balaam saw that it pleased the Lord to bless Israel, &c.*] That it was good in his sight, what he approved of, and was well-pleasing to him, and that it was his determined mind that Israel should be blessed, and not cursed, from which there was no turning him, by offering sacrifices to him, and much less by his sorceries and divinations: *he went not as at other times*; or, *as at a time in a time**, at two times, of which see ch. xxiii. 3, 15. he abode in the place where the sacrifices were offered, and did not depart to another at some distance, as he had twice before done: *to seek for enchantments*; which it seems he used before, for he not only offered sacrifices to the true God, which

yet were attended with superstitious rites, but he made use of his divining art also; and not only went to meet with God, and hear what he would say to him, but consulted the devil also, being willing to have two strings to his bow, and that, if possible, he might carry his point, and get what his covetous and ambitious mind was desirous of: the words may be literally rendered, *to meet enchantments*†; but what should be meant by the phrase is not easy to say; I should rather choose to render them, *to meet serpents*, and make use of them in his divinations, make observations on them, and predictions from them: one sort of divination is called *opiomancy*, or divining by serpents; so Calchas, on seeing a serpent devour eight sparrows with their dam, foretold the duration of the siege of Troy*: *but he set his face towards the wilderness*; where the people of Israel lay encamped, not with an intention to bless them, though he saw it pleased the Lord, but to take an opportunity, if he could, without his leave, to curse them; and therefore he did not go out as he did before, to know his will, but stood by the sacrifice, with his face to the wilderness, where the people were, to take any advantage that offered.

Ver. 2. *And Balaam lifted up his eyes, &c.*] Being on Mount Peor: *and he saw Israel abiding in his tents according to their tribes*; in that exact order in which

* וּבְשֵׁנִים כַּעֲשֵׂרִים וּכְעֵשֶׂר כַּעֲשֵׂרִים sicut vice in vice, Montanus, Vatablus.

† לְקִרְאוֹת אוֹנְשִׁים in occursum auguriorum, Pagninus, Montanus, Vatablus.

* Homer. Iliad. 9. see more instances in Bochart. Hierozoic. par. 1. l. 1. c. 3. col. 21, 22.

they were directed to encamp under four standards, and so many tribes under each standard, ch. ii. and the *spirit of God came upon him*; not in his grace but in his gifts; not as a spirit of sanctification, but as a spirit of prophecy, as the Targums of Onkelos and Jonathan paraphrase it; and so sometimes the spirit of God in this sense has come upon wicked men, as on Caiaphas and others, John xi. 51. Matt. vii. 22, 23.

Ver. 3. *And he took up his parable, &c.*] His parable of prophecy, as the Targums, his prophetic speech, which, with a loud voice, he expressed in the hearing of Balak and his nobles: *and said, Balaam the son of Beor hath said*; the preface to his prophecy is pompous, and seems to be full of pride and vanity, and so the Targums of Jonathan and Jerusalem represent him; "the man who is more excellent than his father hath said, to whom hidden secrets, even what was hidden from the prophets is revealed to him;" and the Jews have a saying, that he that has an evil eye, a naughty spirit, and a large soul, or is covetous, is one of the disciples of Balaam the wicked: *and the man whose eyes are open hath said*; or, as some render it, whose eyes were shut, but now open; either the eyes of his body, which were shut when the angel met him, and the ass saw him and not he, but afterwards were open, and he saw him also; or the eyes of his understanding blinded with ambition and covetousness, but were open to see his mistake, at least so far as to be sensible that he could never prevail upon God to allow him to curse Israel; or rather open, by the spirit of prophecy coming on him, whereby he saw and foretold things to come.

Ver. 4. *He hath said, which heard the words of God, &c.*] God speaking to him, which he did several times, and with which he was greatly elated, see ch. xxii. 9, 20. and xxiii. 4, 5, 16: *which saw the vision of the Almighty*: not that he had a sight of any similitude of God, though the angel that appeared to him, which was Christ the increated angel, might appear in an human form, for some visible form was seen both by the ass and him; but rather this respects the visions of God to him in the night; it may be in a dream, as has been already observed, and which the following words seem to confirm: *falling into a trance, but having his eyes open*: or falling into a deep sleep, and yet the eyes of his body open, which sometimes is the case with persons asleep; or the eyes of his mind open, to receive the instructions given him in a dream or vision of the night; unless this is to be understood of his falling on his face, when he had his vision, as sometimes the prophets did, see Ezek. i. 28. Deut. viii. 17. Rev. i. 17. so the Targums of Jonathan and Jerusalem paraphrase it; and the latter says, he prophesied of himself, that he should fall by the sword; which is better than to interpret it of his falling when his ass lay down with him, as some do: so men may have a great deal of light and knowledge in their heads, and yet not have true grace in their hearts; great gifts, which puff up with pride and vanity, but not sanctifying grace, which is of an humbling nature, 1 Cor. viii. 1, 2. and xiii. 1, 2, 3. what he said under a spirit of prophecy follows.

Ver. 5. *How goodly are thy tents, O Jacob, &c.*] Not that the matter of which they were made was so rich, or their structure so admirable, but the order in which they were placed was so beautiful and agreeable: *and thy tabernacles, O Israel*: which is the same thing in other words, and which may be applied figuratively to the church of God, which often goes by the names of Jacob and Israel; and agrees with particular congregations and assemblies of saints, where they dwell as in tents in a movable state, like pilgrims and sojourners; and which are the dwelling-places of Father, Son, and Spirit, and of the people of God with one another; and are goodly, pleasant, and delightful, because of the presence of God with them, and on account of the provisions there made for them, and the company they there enjoy; see *Psal. lxxxiv. 1, 4, 10.*

Ver. 6. *As the valleys are they spread forth, &c.*] Long and broad, lying between several mountains, and reaching from hill to hill; so the armies of Israel lay encamped in the plains and villages of Moab, making a very considerable length and breadth; the camp of Israel is said to be 12 miles long, and 12 miles broad; so the Targum on ch. ii. 3. and this may denote the lowliness of the saints and people of God in their own eyes, and their largeness in themselves; and especially when the place of their tents shall be enlarged, and the curtains of their habitations be stretched forth in the latter day; and also their fruitfulness, meads, and valleys abounding with herbs and flowers, as the churches of God do with the fruits of the Spirit, grace, and righteousness, and with plants of the Lord's right-hand planting. Some render it as brooks and torrents of water, so the Targum of Jonathan; which diffuse and spread themselves, and on the banks of which stand beautiful trees in goodly order: *as gardens by the river's side*: laid out in a delightful manner, full of flowers, plants, and trees, and well watered; like to these, in several spots, were the people of Israel formed into divers camps; and to these may the churches of God be compared, who are distinguished and enclosed by sovereign grace, full of trees of righteousness of the Lord's planting, watered by the river of divine love, and from Christ the fountain of gardens; see *Cant. iv. 12—15. Psal. i. 3: as the trees of lign-aloes, which the Lord hath planted*: which are not planted and raised by the art and industry of man, but grow up without culture, as the mere produce of nature, under a divine providence; these are called lign, wood or tree aloes, to distinguish them from another sort of aloes, which are no other than plants; but these are what the Indians call Calamba or Calembac, and physicians Xyloaloes and Agullochium, and are of a very aromatic and fragrant scent. This tree is said to be about 8 or 10 feet high; at the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower towards the point, and about four feet in length; the blossom of it is red, intermixed with yellow, and double like a pink; from this blossom comes fruit, round like a large pea, white and red; the juice of these leaves is drawn out by cutting them with a knife, and received into bottles; the

¹ Pirke Abot, c. 5. sect. 19.

² So V. L. Montanus, Tigurine version, &c.

smell of the wood is exquisite". P. Martyr * speaks of a trunk of lign-aloës, which being cut, a sweet savour proceeds from it. It may be observed what Isidore † remarks, that it grows in Arabia, as well as in India, and so might be well known to Balaam. And to these the Israel of God may be compared for their fragrantcy, being clothed with the righteousness of Christ, all whose garments smell of or like these aloës. Psal. xlv. 8. and having the graces of the spirit of God in them, the smell of which is preferable to all spices, and they themselves are signified by the same, Cant. iv. 10, 14: *and as cedar-trees beside the waters*; which are tall and high, large and spreading, durable and lasting, to which the righteous are compared, Psal. xcii. 12. see the note there.

Ver. 7. *He shall pour the water out of his buckets, &c.*] That is, God shall plentifully send down rain out of the clouds upon these valleys, gardens, and trees, and make them fruitful; and this may be a figure of the grace of God, with which his churches are watered, and become fruitful by means of the word and ordinances, which is conveyed through them out of the fulness which is in Christ: *and his seed shall be in many waters*; the seed and offspring of Israel shall be in a place of many waters, in a land of brooks and waters, shall dwell in a well-watered land, the land of Canaan, Deut. viii. 7. or shall be like seed sown near waters, or in well-watered places, which springs up and brings forth much fruit, see Isa. xxxii. 20. or shall become, or be over many waters, to which people, kingdoms, and nations, are sometimes compared; and so may denote the multitude of Israel, and the large extent of their dominions, see Rev. xvii. 1, 15: *and his king shall be higher than Agag*; who might be the then present king of Amalek, reckoned one of the greatest kings on earth; and this name, some think, was common to all the kings of Amalek, as Pharaoh to the kings of Egypt; and according to Jarchi and Aben Ezra, this is a prophecy of the first king of Israel, Saul, and of his conquering Agag king of Amalek, for there was one of this name in his time, 1 Sam. xv. 7, 8: *and his kingdom shall be exalted*; that is, the kingdom of the people of Israel, as it was more especially in the days of David and Solomon; and will be abundantly more in the days of the Messiah, when his kingdom shall be from sea to sea, and from the river to the ends of the earth, and the kingdoms of this world shall become his, and he shall reign over all the earth; and so the Jerusalem Targum, "and the kingdom of the King Messiah shall become very great;" and so other Jewish writers ‡ refer this prophecy to the days of the Messiah.

Ver. 8. *God brought him forth out of Egypt, he hath as it were the strength of an unicorn, &c.*] Here he repeats what he had said in a former prophecy, ch. xxiii. 22. see the note there: *he shall cut up the nations his enemies*; the seven nations of Canaan, which should be subdued by Israel, and that with as much ease as a lion devours its prey; nor would the Canaan-

ites be able to make any more resistance to them than a creature in the paws of a lion; and the phrase denotes the utter destruction of them: *and shall break their bones*; as the lion breaks the bones of such creatures that fall a prey to him; signifying that all their strength should be taken from them, their mighty men slain, and their fortified cities taken: *and pierce them through with his arrows*: slay them utterly.

Ver. 9. *He couched, &c.*] Which may respect the posture of the armies of Israel in the plains of Moab: *he lay down as a lion, and as a great lion*: as he would do, and did in the land of Canaan, when conquered by Israel; they took up their residence on it quietly, and dwelt in it securely, and in no more fear of their enemies than a lion, which lays itself down and sleeps without concern anywhere: *who shall stir him up?* who dare do it? as it would be a very rash, bold, daring, and dangerous thing to rouse up a lion lying down; so it is suggested it would be alike to provoke Israel to war at some certain times, in the days of David more especially: *blessed is he that blesseth thee, and cursed is he that curseth thee*; which are the very words in which Isaac blessed Jacob, the ancestor of these people, Gen. xxvii. 29. and which blessing is confirmed by Balaam against his will, and whereby he cursed himself instead of Israel; for though he could not curse him with words, he had cursed him in his heart, and would have done it verbally if he could †.

Ver. 10. *And Balak's anger was kindled against Balaam, &c.*] He had bore much and long, but he could bear no longer, he was quite impatient, his last words more especially must exceedingly nettle him: *and he smote his hands together*; as expressive of his indignation, vexation, and disappointment: *and Balak said unto Balaam, I called thee to curse my enemies*; he had sent princes to him, one set of them after another, to invite him into his country, and to his court, with great promises of reward to curse Israel, whom he reckoned his enemies, and not to bless them: *and, behold, thou hast altogether blessed them these three times*; done nothing else but bless them with blessing upon blessing, time after time; even every one of the three times he opened his mouth, as Balak expected, to have cursed them.

Ver. 11. *Therefore now flee thou to thy place, &c.*] His own country, from whence Balak had sent for him, and he came; begone directly, make all haste away; he speaks as one so provoked, that he could not bear him in his presence, and as threatening him if he did not at once get out of his sight: *I thought to promote thee unto great honour*; to bestow much wealth and riches upon him, and to prefer him in his court to high offices of honour and dignity; he had promised that he would, and he thought as he said, he was determined upon it, had he performed as he expected: *but, lo, the Lord hath kept thee back from honour*; the Lord thou hast so much talked of, and at whose beck and command thou hast been, and by whom thou hast been checked and controlled, he has hindered these

* See Calmet's Dictionary, and the Supplement to Chambers's Dictionary, in the word Aloës.

† Deead. 1. l. 2.

‡ Origin. l. 17. c. 8.

† Psal. in Ketoreth Hussamim, fol. 27. 2. Vid. Philo. de Præmiis, p. 925. Sept. vers. & Targum Jon. in loc.

‡ Qui, quia non licuit, non facit, ille facit. Ovid.

from riches and honour; see what thou hast got, or rather lost, by hearkening to him, and how he will pay thee for it.

Ver. 12. *And Balaam said unto Balak, &c.*] In order to mitigate his wrath, and bring him into a better temper: *spake I not also to thy messengers which thou sentest unto me*; those that came to him a second time; for to the first he said nothing of what is after related, but to the last he did much the same as he had afterwards said to Balak himself: *saying*,

Ver. 13. *If Balak would give me his house full of silver and gold, &c.*] Which are the very words he said to the princes of Moab, ch. xxii. 18. *I cannot go beyond the commandment of the Lord, to do either good or bad*; for though here it is the *commandment*, and there the *word* of the Lord, yet it is the same word in both places in the original text: indeed, here he omits the relation to the Lord he there claims, saying *my God*; and instead of *little or great*, here it is *good or bad*, but the sense is the same: and he adds, for explanation-sake, *of mine own mind*; or out of my heart, which was disposed well enough to serve Balak, but was laid under a restraint by the Lord: *but what the Lord said, that will I speak*; and he had not only said this to the messengers, but to the king himself, and therefore he thought, that as he had openly and honestly told him this at first, he had no reason to be so angry with him; see ch. xxii. 38.

Ver. 14. *And now, behold, I go unto my people, &c.*] According to thine order, I shall not stay to make thee uneasy with my company, only I crave thy patience to hear me a little before we part: *come* therefore, and *I will advertise thee*; about some things that shall come to pass in future time, respecting this people, and thine, and other nations, both near and remote; and he hoped by this to bring him into a better temper, and part good friends: or *I will counsel thee*; what thou shalt do, as the Targum of Onkelos, and so makes a sentence of this of itself, independent of, and distinct from what follows, beginning the next clause thus, *and I will shew them what this people, &c.* referring the former to the counsel Balaam gave to Balak, how to seduce the people into idolatry; and the Targum of Jonathan expresses it at large; “*come, I’ll counsel thee, go and prepare victualling-houses, and place lewd women there to sell food and drink at a low price, and bring this people to eat, and drink, and be drunken; and let them lie with them, and deny their God, and they’ll be delivered into thine hands in a little time, and many of them will fall;*” which advice was followed, ch. xxv. 1, 2. and is referred to, ch. xxxi. 16. and Rev. ii. 14. but though Balaam did give him such advice before he left him, which is highly probable, yet it is not what is intended here, since what follows is closely connected with the above clause, and contains the thing he advertised or advised him of: *what this people shall do to thy people in the latter days*; not what the Moabites should do to the Israelites now, as the Vulgate Latin version, quite contrary to the original text, but what the Israelites should do to the Moabites in future times; not only in the times of David, by whom they were subdued, 2 Sam. viii. but in much later

times, even in the times of Alexander, or King Janæus, who overcame them, as Josephus^b relates. Now this might be said to Balak to make him easy, that it would not be until the latter days, many hundreds of years hence, ere the people of Israel would fight with Moab, and subdue it; and therefore he need be under no concern about them, since he would meet with no trouble from them in his time, nor his people for years to come.

Ver. 15. *And he took up his parable, and said, &c.*] In this and the following verse; the same preface, in the same words, is made to his prophecy as before, ver. 3, 4. see the notes there; only one clause is added, *and knew the knowledge of the Most High*; that Balaam had some knowledge of God is certain from the names by which he calls him, being such that he made himself known by to the patriarchs, and by which he is frequently called in the sacred writings; but then this knowledge of his was merely notional and speculative, and not spiritual and supernatural, and was such as men may have who are destitute of the grace of God: he was one that professed to know him in words, but in works denied him, see 1 Cor. xiii. 2. Tit. i. 16. and he also was admitted to much nearness to God, and converse with him, of which he boasted; but then this was not for his own sake, or as a mark of friendship to him, but for the sake of the people of Israel, and to prevent his doing them mischief. His prophecy follows.

Ver. 17. *I shall see him, but not now, &c.*] Meaning not Israel, for he now saw him encamped, and at no great distance; but one that should descend from him, a famous and excellent person, and who is no other than the Messiah, as appears by what follows; him he should see, not spiritually with an eye of faith, nor corporeally with his bodily eyes in his state of incarnation, but at the day of judgment; and now, indeed, he saw him by a spirit of prophecy: *I shall behold him, but not nigh*; signifying, that the coming of this illustrious Person, who should smite the borders of Moab, was not near, and therefore Balak had no reason to indulge any present fears; and that when he was come either into the world to save men, or to judgment, Balaam would have no nearness to him, nor interest in him; he would see him at the last day, but not for himself, as Job says he should, ch. xix. 25, 26, 27. *there shall come a star out of Jacob, and a sceptre shall rise out of Israel*: which Aben Ezra interprets of David, though he says many interpret it of the Messiah; and there are some writers, both Jewish and Christian, that understand it partly of David, and partly of Christ, and chiefly of him, and of David as a type of him; the fulfilment of which was only in part in David, but principally and completely in Christ. Maimonides^c parts the prophecy between them: the whole undoubtedly agrees with Christ, and belongs unto him: the *star* and *sceptre* may be considered as names and titles of the Messiah; he is called the *morning-star*, Rev. xxii. 16. for his glory, brightness, and splendour, and for the light that comes by him, and the influence of his grace, and the blessings of it on the sons of men; and hence a false Messiah took the name of Bar Cochab, the son of a

^b Antiqu. l. 13. c. 13. sect. 5.

^c Hilchot Melachim, c. 11. sect. 1.

star, to answer to this prophecy; and he may be called a *sceptre*, that is, a sceptre-bearer, because of his royalty; he not only has the name of a king, but has a kingdom, both of nature, providence, and grace, and rules with a sceptre of grace, mercy, and righteousness; and as he was to spring from Jacob or Israel, so he did, being a son of Abraham, a descendant of Jacob, of the tribe of Judah, and family of David, Matt. i. 1. Rom. i. 4. and ix. 4, 5. but I rather think that the star is to be considered as a sign and circumstance of his coming, and that the words may be rendered, *when a star steers its course from Jacob, or unto Jacob, then a sceptre, or sceptre-bearer, shall rise out of Israel, or rise up unto Israel*; for the participle ב sometimes signifies *unto*^d; and that the appearance of a star in Israel was a sign of the Messiah's coming is certain from Matt. ii. 1, 2, of which the Magi were informed by Zoroastres^e their founder, who, being of Jewish extract, had got it from this prophecy of Balaam; and it is as evident that the Jews expected the appearance of an extraordinary star at the time of the Messiah's coming; for so they say more than once, in an ancient book of theirs^f, that "when the Messiah shall be revealed, a bright and "shining star shall arise in the east;" which expectation must be founded on this prophecy: *and shall smite the corners of Moab*; not only the corners of their houses and cities, but the extreme parts and borders of the land, even all the sides, and the whole of it; or the princes and great men of the land, sometimes called *corners*, see Zech. x. 4. and so the Targums of Onkelos and Jonathan, "and shall kill the princes of Moab;" or the mighty ones of Moab, as the Jerusalem Targum; this was literally fulfilled in David, 2 Sam. viii. 2. Psal. lx. and figuratively and mystically in Christ, by subduing his enemies, signified by Moabites, as being the enemies of Israel; either by reducing them through the power of his grace to obedience to him, or by smiting and breaking them in pieces with a rod of iron; and which will be more plainly and fully accomplished when he shall destroy those Moabites, the antichristian nations, Rev. xix. 15—21. *and destroy all the children of Sheth*; some take Sheth to be the name of some famous king among the Moabites, as Grotius; others, the name of some city of Moab, which David utterly destroyed, as R. Nathan^g; others suppose some particular nations are meant, as either the Edomites, so called because they put confidence in their foundations, and fortified places, so Virtrina^h; or the Egyptians, from Seth or Sethos, one of their kings, who was known by the name Egyptus, as a late learned writerⁱ of ours conjectures; but rather by the children of Seth are meant all nations, as Jarchi observes, for all come from Seth, the son of the first man; and so the words may be rendered, as they are by Onkelos, "he shall rule over all the children of "men;" which will be fulfilled in Christ, when he shall have put down all rule and authority, and all will

be subject to him, and his kingdom be from sea to sea, and his dominion from the river to the ends of the earth; unless rather by the children of Seth are meant the special people of God, in distinction from others, and in allusion to the distinction between the Sethites and Cainites, the one being the people of God, the other not; and so it may be interpreted of Christ's gathering them to him, by clucking as it were for them, as a hen gathers her chickens; so the word is used in Jewish writings, and of God himself; for it is said^k the holy blessed God בְּקִרְקִר , clucks over them, as hens do, which is the simile our Lord himself uses, Matt. xxiii. 37. the Targums of Onkelos and Jonathan interpret this prophecy of the Messiah by name; and so do many other Jewish writers, both ancient^l and modern^m.

Ver. 18. *And Edom shall be a possession, &c.*] Of the children of Israel, which was fulfilled in part when the Edomites became the servants of David, 2 Sam. viii. 14. and when they were smitten and spoiled by Judas Maccabæus, 1 Maccab. v. 3. and still more so when all the Edomites or the Idumæans were subdued by Hyrcanus, and they became one people with the Jews, and conformed to their religious rites; which is not only related by Josephusⁿ, but by Strabo^o, an Heathen historian, who says, that they joined themselves to the Jews, and embraced their laws: but in a spiritual sense this has had a greater accomplishment in the calling of the Gentiles, and introducing them into the church of God; see Amos ix. 12. compared with Acts xv. 14—17. *Seir also shall be a possession for his enemies*; which was a mount in the land of Edom where Esau formerly dwelt, and so signifies the same as before: and also that the most strong and fortified places of the land should fall into the hands of their enemies; see Obad. ver. 17, 18, 19. and the notes there. *Israel shall do valiantly*; in fighting with and conquering the Edomites, or shall get much wealth and riches by the spoil of them, see Psal. lx. 9, 12. This, and the following verse, are in some ancient writings of the Jews^p interpreted of the times of the Messiah.

Ver. 19. *Out of Jacob shall come he that shall have dominion, &c.*] Meaning either David, or rather the Messiah; and so Jarchi interprets this of another ruler out of Jacob, even of the Messiah, of whom it is said, *he shall have dominion from sea to sea*; Psal. lxxii. 8. *and shall destroy him that remaineth of the city*; of the chief city of Edom, or of any of the cities of it, signifying that there should be none left, see Obad. ver. 18. this is also applied to the days of the Messiah, in the ancient writings of the Jews^q.

Ver. 20. *And when he looked on Amalek, &c.*] The country of Amalek, which lay to the south of the land of Canaan, ch. xiii. 29. and which Balaam had a view of from the mountain of Peor, where he now was: *and he took up his parable, and said*; the parable of his pro-

^d Vid. Nold. Concord. Ebr. part. p. 545.

^e Abulpharag. Hist. Dynast. p. 54.

^f Zohar in Exod. fol. 3, 3, 4. & in Numb. fol. 85. 4. & 86. 1.

^g Apud Lyram in loc.

^h Comment. in Isa. xxii. 5.

ⁱ Clayton's Chronology of the Hebrew Bible, &c. p. 445.

^j T. Bab. Taanith, c. 4. in Eu Jacob, par. 1. fol. 143. 4.

^l Debarim Rabba, fol. 234. 4. Pesikta in Kettoreth Hassammim in Numb. fol. 27. 3. & 28. 1.

^m Abarbinel. Mashmiah Jeshuah, fol. 4. 2, 3. Abendana in loc. R. Isaac Chizzuk Emonah, p. 71, 72.

ⁿ Antiqu. l. 13. c. 9. sect. 1.

^o Geograph. l. 16. p. 533.

^p Zohar in Numb. fol. 85. 4. & 86. 1.

^q Bemidbar Rabba, fol. 179. 3.

phesy, as the Targum of Jonathan, and pronounced it aloud: *Amalek was the first of the nations*; not the first nation in the world, nor the chief and principal for numbers, riches, or strength, but the first that made war with Israel, as all the three Targums paraphrase it, as they did, see Exod. xvii. 8. but his latter end shall be that he perish for ever: this was threatened to them by the Lord upon that battle, and is confirmed by this prophecy of Balaam: and after this, orders were given to Israel to blot out their remembrance, Deut. xxv. 19. and which, in a good measure, though not completely, was done in the times of Saul, 1 Sam. xv. 8, 9. and after that they were distressed by David, 1 Sam. xxvii. 9. and xxx. 17, 18. 2 Sam. viii. 12. and the rest of them were smitten by the sons of Simeon, in the days of Hezekiah, 1 Chron. iv. 41, 42, 43. after which we hear of them no more: Amalek may be considered as a type of antichrist, the son of perdition, who shall go into it, shall come to his end, and there shall be none to help him; which will be true of all the antichristian party, the enemies of Christ, who will be destroyed by him, and perish eternally; see Dan. xi. 45. Rev. xvii. 8.

Ver. 21. *And he looked on the Kenites, &c.*] Not the family and posterity of Jethro, as Aben Ezra, Jarchi, and Abendana; for they were not a people by themselves, but were now encamped with Israel, and went with them into the land of Canaan, and were not carried captive with the ten tribes, though some might that dwelt in Naphtali, Judg. ix. 4, 11, 17. for they after that remained with Judah under the name of Rechabites, Jer. xxxv. 2. and returned with the two tribes, being carried captive with them, 1 Chron. ii. 55. but they were a people, though of the same original and family Jethro descended from, which dwelt near, and afterwards among the Amalekites, and therefore were seen by Balaam, and taken notice of at the same time they were; see 1 Sam. xv. 6. Abarbinel takes them to be the same with those in Gen. xv. 19. and took up his parable; or prophecy concerning them, and delivered it: and said, *strong is thy dwelling-place, and thou puttest thy nest in a rock*: they dwelling in craggy rocky places, where they thought themselves secure and out of danger; and this their habitation he calls *Ken*, a nest, in allusion to their name Kenites.

Ver. 22. *Nevertheless the Kenite shall he wasted, &c.*] Though they were so strongly fortified, and closely immured and surrounded with rocks and mountains, yet they should gradually waste away, as they were but few in Saul's time, 1 Sam. xv. 6. until Ashur shall carry thee away captive; Tiglath-pileser, king of Assyria, when he carried captive the people of Syria, took these with them, 2 Kings xvi. 9. though Jarchi thinks they were carried captives with the ten tribes, that is, by Salmaneser, king of Assyria; and the Targum of Jonathan, by Sennacherib, king of Assyria; and others think by Nebuchadnezzar, who was sometimes reckoned a king of Assyria; taking them to be the same with the Amalekites, who were carried captives and returned with the two tribes.

Ver. 23. *And he took up his parable, and said, &c.*] Or delivered another prophecy, having made some little pause: *alas, who shall live when God doeth this?* referring not to what goes before, but to what follows; though Jarchi and Aben Ezra think it refers to the Assyrian conquering and carrying captive, not only the Kenites, but all the nations of the world, so that there was no living comfortably in it on his account; but this is said after Balaam had taken up his parable again, and so respects what follows, as the destruction of the Persian empire by Alexander, in which Ashur or the Assyrians were included; and the destruction of the Jews by the Romans more especially; which was such as had not been the like from the beginning of the world, Matt. xxiv. 21, 22. and perhaps may have a further respect to the affliction of the witnesses and church of Christ by antichrist; see Dan. xii. 1.

Ver. 24. *And ships shall come from the coast of Chittim, &c.*] Kittim was the son of Javan, Gen. x. 4. and so designs some part of Greece: Josephus' says that Kittim possessed the island now called Cyprus, in which was a city now called Citium, after his name; Macedonia, a considerable part of Greece, is called the land of Citium, 1 Maccab. i. 1. and viii. 5. but the Targum of Jonathan interprets it, of the country of Italy; the Jerusalem Targum, of the Roman legions; and perhaps both Greeks and Romans are intended, and so ships from Citium, in Dan. xi. 30. design Romans in Grecian ships; for in such were the Roman ambassadors carried, who distressed Antiochus, king of Syria, see the note there; and both may be intended here: it is affirmed* that Noah, with his son Japhet, came into the country now called Italy, and built a city, and gave it the name of Cethim, since called Volterra, and was the metropolis of Etruria, and gave name to all Italy; and that in the year 220 from the building of that city, Cethim the son of Javan, and grandson of Noah, took two colonics with him, and sailed to an island which he called after his own name Cethim, now Cyprus: and shall afflict Ashur: which being a part of the Persian empire, was afflicted, conquered, and subdued by Alexander the Macedonian, who is said to come out of the land of Citium, 1 Maccab. i. 1. and shall afflict Eber; or the Hebrews, as the Septuagint version; not that the Grecians or Macedonians should do this, for they under Alexander did not afflict the Jews; unless this is to be understood of the Seleucidæ, the kings of Syria, the successors of Alexander, who did distress the Jews; but rather this respects the Romans under Pompey, and especially under Titus Vespasian, who destroyed their city, and carried them captive, and who ever since have been dispersed among the nations: and he also shall perish for ever: not Eber, but those that afflicted him, even the Romans; and indeed both monarchies, Grecian and Roman, are prophesied of as what should be destroyed, and that by a son of Eber, the Messiah; the stone cut out of the mountain without hands, said to break in pieces all these kingdoms, Dan. ii. 44, 45. and not Rome Pagan only, but Rome Papal also, antichrist and all the antichristian powers, 2 Thess. ii.

* Antiqu. l. 1. c. 6. sect. 1.

* Inghiram. Etrusc. Antiqu. apud Dickinson. Delph. Phœnic. Append. p. 152. Vid. p. 77.

8. and so the Targum of Jonathan says, that the end both of the one and the other, that is, that shall afflict Eber, shall be, to fall by the hand of the King Messiah, and they shall perish for ever.

Ver. 25. *And Balaam rose up, and went and returned to his place, &c.*] The country from whence he came, that is, he went from Balak, according to his command, in order to return to his own land; for he seems not to have reached it, but stayed by the way among the Moabites and Midianites, and was slain in a battle between Israel and them, ch. xxxi. 8. or if he did reach

Mesopotamia, he returned again, as Chaskuni says; and either before he left Balak, or in his journey homewards, or when he returned, he gave that advice, to seduce the Israelites first to whoredom, and by that to idolatry, the effects of which are observed in the following chapter, see the note on ver. 14. *and Balak also went his way*; to his royal city, court, and family, attended, very probably, by the princes of Moab, who had been with him all this while; though how long these things were transacting is not certain.

C H A P. XXV.

THE contents of this chapter are, the sin of the people of Israel, their whoredom and idolatry, ver. 1, 2, 3. their punishment for it, multitudes being slain, ver. 4, 5. whose number is given, ver. 9. the zeal of Phinehas in slaying two notorious offenders, ver. 6, 7, 8. whose names are observed, ver. 14, 15. for which he is commended, and the covenant of priesthood was given and confirmed unto him, ver. 10—13. and the chapter is concluded with an order to vex the Midianites, for vexing Israel with their wiles, ver. 16, 17, 18.

Ver. 1. *And Israel abode in Shittim, &c.*] A place in the plains of Moab, so called from the shittim-wood, which grew here in great abundance, so often mentioned in the building of the tabernacle; which was a sort of white thorn, or rather the acacia-tree, since there was scarce any thing else grew in the deserts of Arabia, see the note on Exod. xxv. 5. its full name was Abel-shittim, ch. xxxiii. 49. here the Israelites abode even to the death of Moses, for this was their last station in the wilderness; they were now on the borders of the land of Canaan, and just ready to enter into it, which is an aggravation of the sins they here fell into, and are next observed: *and the people began to commit whoredom with the daughters of Moab*: and of Midian also, as appears from ver. 6. and ch. xxxi. 9. 16. by the advice of Balaam, the Moabites and Midianites found ways and means to become familiar with the Israelites, and to introduce their daughters into their company and conversation, and being ensnared and enamoured with them, they were drawn to commit lewdness with them, and hereby were led on to commit other abominations, which brought the divine displeasure upon them; so that what they durst not attempt by war, and could not effect by sorceries and divinations, they accomplished by those iniquitous arts, namely, bringing the wrath, the curse, and plague of God upon them.

Ver. 2. *And they called the people unto the sacrifices of their gods, &c.*] That is, the daughters of Moab and Midian, with whom the children of Israel carried on an unlawful correspondence, invited them, their gallants, to come and partake of the feasts which attended the sacrifices of their idols; for part of what was offered to idols a feast was kept with, to which great numbers were invited, and which was observed

with all the circumstances of joy and pleasure imaginable, and which was very ensnaring, especially to young people; and the children of Israel being so much enamoured with the beauty of the Moabitish women, and so strong were their lusts and passions, that they could not refuse the invitation: *and the people did eat*; of the things sacrificed to idols, and so became guilty of idolatry, even by so doing, and then when they had eaten and drank, and were merry, they were led on to other acts of idolatry: *and bowed down to their gods*; which was a plain and open act of idolatry, whereby they testified their faith in their divinity, their reverence of them, and their homage and obedience to them: Jarchi says, when the evil concupiscence or lust was strong in them, and they solicited the daughters of Moab to hearken to them, and comply with them, they used to take the image of Peor out of their bosom, and said, worship this, signifying that on that condition they would gratify them; and thus whoredom led them on to idolatry, and they committed the one for the sake of being indulged in the other.

Ver. 3. *And Israel joined himself unto Baal-peor, &c.*] The name of an idol; one of the Baals, Baal being a general name for an idol; and, to distinguish this from other Baals or idols, it was called Peor, either from its opening its mouth in prophecy, as Ainsworth; or from some obscene posture and action used in the worship of it, being, as it is by many thought to be, the same with Priapus; or rather from the mountain Peor, where it was worshipped, as Jupiter is called Jupiter Olympius, Capitulinus, &c. from the mountains where he had a temple, or was worshipped; or from the name of some great personage, called Lord Peor, who was deified after his death; hence these Israelites are said to *eat the sacrifices of the dead*, Psal. cvi. 28. Mr. Bedford[†] takes him to be Mizraim the son of Ham, the Osiris of the Egyptians, and the Priapus of other Heathens: and Father Calmet[‡] is of opinion that he is the same with Orus, Osiris, and Adonis; and that Pe is only a prepositive article, and that Or is the name, and no other than Orus; but such a criticism the word will not bear: this idol, the chief god of the Moabites, was, in all probability, the same with Chemosh, who is expressly called the abomina-

[†] Scripture Chronology, p. 267.

[‡] Dictionary, on the word Baal.

tion of Moab, 1 Kings xi. 7. of whom see the note on Jer. xlviii. 7. so Chemosh and Peor are thought to be the same by our English poet^v: to him the Israelites joined themselves, forsook the true God in a great measure, and were initiated into the rites of this deity, and constantly attended the worship of it, and cleaved unto it with their hearts and affections, and joined with their harlots in all parts of service performed unto it; see the note on Hos. ix. 10. *and the anger of the Lord was kindled against Israel*: for no sin is more provoking to God than idolatry, that being so directly opposite to his nature, honour, and glory, as well as to his will and worship; and hereby the end of Balaam and Balaak was, in a great measure, answered, and Balaam obtained that by his evil counsel which he could not by all his conjuring; this was seen by the plague sent among them; see the note on ch. xxiv. 14.

Ver. 4. *And the Lord said unto Moses, &c.*] Being provoked with the sins of the people, he called to him out of the tabernacle, or out of the cloud: *take all the heads of the people*. the princes of the tribes, not to hang them, but to judge those that worshipped Peor, as Jarchi interprets it; though some think that these having sinned, were ordered to be taken and hanged, and made public examples of; but it can hardly be thought, though there were some that might be guilty of the above sins, as Zimri, yet not all of them: *hang them up before the Lord against the sun*: that is, those that were guilty of idolatry: the meaning is, and which all the Targums give into, that these heads of the people were to assemble at some proper place, the court of judicature, and order the delinquents to be brought before them, and try, judge, and condemn those they found guilty, and cause them to be hanged somewhere near the tabernacle, and before it, having neglected the worship of God there, and served an idol; and this was to be done openly in the day-time, that all might see and fear; and if it was the sun that was worshipped in this idol, as some think, they were hanged against the sun, to shew that the idol they worshipped was not able to deliver them; but, in the face of it, and as it were in defiance of it, they were ordered to be hanged up; and this, according to the Targum of Jonathan, was in the morning against the rising sun, and where they hung all day, and were taken down at sun-setting: *that the fierce anger of the Lord may be turned away from Israel*: when justice had taken place, and proper punishment was inflicted upon the criminals, whereby a just resentment was made against sin, and God glorified.

Ver. 5. *And Moses said unto the judges of Israel, &c.*] Either the same with the heads of the people, or the rulers of thousands, hundreds, fifties, and tens, according to the distribution by the advice of Jethro: *slay ye every one his men, that were joined unto Baal-peor*; all that were under their several districts and jurisdictions, that were found guilty of that crime: these they are ordered to slay, either with their own hands, or rather cause to be slain by proper persons they should appoint to be executioners.

Ver. 6. *And, behold, one of the children of Israel came, &c.*] From one of the cities of Moab or Midian, the latter rather, by what follows; where he had been, very probably, to an idolatrous feast, and had eaten of the sacrifices, and worshipped idols, and committed fornication with the daughters of the land; and not content with indulging himself with those impurities at a distance and where he was less known: *brought unto his brethren a Midianitish woman*; into his father's family, into a tent where his brethren dwelt: *in the sight of Moses, and in the sight of all the congregation of the children of Israel*; in the most open and undisguised manner, into the midst of the camp, passing by Moses, and a great number of the people, who were gathered together on this solemn occasion, to seek the Lord, and humble themselves before him: *who were weeping before the door of the tabernacle of the congregation*; the place where the people used to assemble together for religious exercises; here they were weeping and mourning for the sins and abominations that were committed among them, and on account of the punishment inflicted on many of them, by the hand of the civil magistrate, and because of the plague that was broke out upon them, from an angry God; by which it appears, that though there were many who had fallen into those foul sins, yet there were a great number which were not defiled with them, and sighed and cried for the abominations in the midst of them: and because the fact here recorded was such an amazing piece of impudence, the word *behold* is prefixed to the account of it, it being done in such a public, bold, and audacious manner, and at such a time, when so many had been hanged up for it, and the plague of God was broke out among the people on account of it, and good men were bewailing the sin, and the punishment of it; and if this was on a sabbath-day, as the Samaritan Chronicle^x relates, it was a further aggravation of it.

Ver. 7. *And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, &c.*] Saw the man pass by in this impudent manner, and his whore with him; his spirit was stirred up, he was filled and fired with zeal for the glory of God, and with an holy indignation against the sin and sinner, and with a just concern for the honour of the righteous law of God; and, to prevent others from falling into the same sin, led by the public example of so great a personage, as it appears afterwards this man was: *he rose up from among the congregation*; who were weeping at the door of the tabernacle, or from the midst of the court of judicature, set for trying and judging such persons who were charged with idolatry; for he was not only the son of the high-priest and his successor, but a ruler over the Korahites, and had, besides his priestly office, a civil authority, 1 Chron. ix. 20. *and took a javelin in his hand*; a spear or pike; the Jews say^y he snatched it out of the hand of Moses; and, according to Josephus^z, it was a sword; but the word rather signifies an hand-pike; this being ready at hand, he took it up and pursued the criminal.

^v Next Chemosh, th' obscene dread of Moab's sons,
Peor his other name, Milton, B. 1. l. 406, 412.
^x Apud Hottinger. Smeigma Oriental. l. 1. c. 8. p. 448.

^y Pirke Eliczer, c. 47. fol. 56. 1.
^z Antiqu. l. 4. c. G. sect. 12.

Ver. 8. *And he went after the man of Israel into the tent, &c.]* Into which he went with his harlot; the word here used is different from what is commonly used for a tent: Aben Ezra observes that in the Kedarene or Arabic language there is a word near to it, which Bochart, putting the article *al* to it, says^a, is *alkobba*, from whence is the word *alcove* with us; and Aben Ezra says, there was some little difference between the form of a tent and this, as well as others observe^b there was in the matter of it, this being of skins and leather, and the other of hair, boughs of trees, &c. the author of Aruch^c says, it was short, or narrow above and broad below, and interprets it a place in which whores were put; and so it is used in the Talmud^d for a brothel-house, and is so translated here by some interpreters^e: *and thrust both of them through; with his javelin, spear, or pike; the man of Israel, and the woman through her belly; by which, it seems, they were killed in the very act of uncleanness; this was an extraordinary action, done by a person of public authority, and under a more than common emotion of spirit, and not to be drawn into an example by persons of a private character: so the plague was stayed from the children of Israel; which had broke out among them and carried off many; even a disease, the pestilence, according to Josephus^f; it ceasing upon this fact of Phinehas, shews that that was approved of by the Lord.*

Ver. 9. *And those that died in the plague were twenty and four thousand.]* The apostle says 23,000, 1 Cor. x. 8. Moses includes those that were hanged against the sun, in the time of the plague, as well as those that were taken off by it, even all that died on this account; the apostle only those that *fell*, which cannot with propriety be said of those that were hanged, who might be 1,000, and so their numbers agree; but of this and other ways of removing this difficulty see the note there.

Ver. 10. *And the Lord spake unto Moses, &c.]* Out of the cloud, or out of the tabernacle, at the door of which Moses now was, ver. 6. this was after so many had died of the plague, and after the fact of Phinehas, by which it was stopped: *saying; as follows.*

Ver. 11. *Phinehas, the son of Eleazar, the son of Aaron the priest, &c.]* His descent and genealogy is observed as before, partly to shew that he was not a private person, but a man of public authority that did the above fact; perhaps one of the judges that Moses ordered to slay every man his man, and therefore what he did by the order of the supreme magistrate; and partly to shew that he was heir apparent to the office of high-priest, who in course was to succeed in it; nor should this action of his hinder it, but rather serve to secure and confirm it to him: *hath turned away my wrath from the children of Israel; caused the effects of it to cease, by slaying the two persons, as before related: while he was zealous for my sake among you; for the glory of God, the honour of his law, the credit of religion, and the good of his people, which is a good*

cause to be zealously affected in, see Gal. iv. 18. in which he was a type of Christ, whose zeal for the house of God, for the doctrine, discipline, and worship of it, for the salvation of his people, and the glory of God thereby, ate him up, Psal. lxxix. 9. as well as in his turning away wrath from Israel; sin is the cause of wrath, and for it it is revealed from heaven; the people of God are deserving of it as others; but Christ has bore it for them, and so has delivered them from it and all the effects of it, and they are secure from its coming upon them: *that I consumed not the children of Israel in my jealousy; by the plague sent among them, being so highly provoked with their shocking abominations.*

Ver. 12. *Wherefore say, &c.]* Moses is bid to tell what follows to Phinehas himself, for his comfort and encouragement, and to the people of Israel, that they might take notice of it, and give him honour and respect, as one highly esteemed by the Lord: *behold, I give unto him my covenant of peace; not only hereby assuring him that he had nothing to fear from the brethren and relations of the person he had slain, as Aben Ezra; but that he should enjoy all peace and happiness, external, internal, and eternal: Baal Haturim on the place says, that *Shalom*, peace, is by geometry, or numerically, the Messiah; who is the peace, the peace-maker, and peace-giver, and in whom all the blessings of grace and peace are: and if this covenant is the same with the covenant of the priesthood in the next verse, it may be so called, because the priests had a peculiar nearness to God, and enjoyed his friendship, favour, and peace with him, and because the right administration of their office was the means of peace between God and his people; in this also Phinehas was a type of Christ; the covenant of grace made with him is called the covenant of peace, Isa. liv. 10. Mal. ii. 5. for in this covenant the scheme of peace and reconciliation was formed, agreed to, and settled; Christ was appointed the peace-maker, which he agreed to be; and in consequence of it was sent and obtained peace by the blood of his cross, which is published in the everlasting Gospel, called therefore the Gospel of peace.*

Ver. 13. *And he shall have it, and his seed after him, &c.]* The covenant, and all the blessings of it; so the covenant stands fast with Christ, and all his spiritual seed, Psal. lxxxix. 28, 29: *even the covenant of an everlasting priesthood; or this may be read in connexion with the preceding words, and the sense be, and he and his shall have the covenant of an everlasting priesthood, beside the covenant of peace before promised to him: the Aaronical priesthood is called everlasting, because it was to continue, and did continue, throughout the whole Jewish dispensation, unto the coming of the Messiah, in whom it had its fulfilling end. Now though Phinehas in course was to have the priesthood at his father's death, yet it is here promised him on account of his zeal, both to assure him that he should survive his father, and that nothing*

^a כַּסְבִּי conclave est camerati operis, quo lectus circumdatur,

Hierozoic, par. 1. l. 4. c. 8. col. 1092. Vid. Schulthens Animadv. Philolog. in Job. p. 182.

^b Castel. Lex. Heptaglot. col. 3661.

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^c Baal Aruch, fol. 133. 4.

^d T. Bab. Avoda Zara, fol. 17. 2.

^e חַבְדָּתָא in Iupanar, V. I. ad Iupanar, Montanus; in Iupanar ipsium, Justin & Tricentius; in fornicem, Tigurine version.

^f Ut supra.

should befall him that should render him incapable of the priesthood; and moreover, that he should have a seed in whom it should be continued; there was indeed an interruption of it in his line for a little while, on some account or other, it being translated into the family of Eli, a son of Ithamar; but then it was restored again in the time of Solomon to the family of Phinehas, where it continued unto the captivity, and even to the times of Herod, and so of the Messiah: in this also Phinehas was a type of Christ, the covenant made with him not only being from everlasting and to everlasting, a covenant that cannot be broken, and will never be removed: but the priesthood founded on it is so too, being established by the oath of God, who swore to him, *thou art a priest for ever after the order of Melchizedek*: Christ's priesthood is an unchangeable one, and does not pass from one to another; his sacrifice has a perpetual virtue and efficacy in it to take away sin, and he ever lives to make intercession for his people, Heb. vii. 21, 24, 25, 27: *because he was zealous for his God, and made an atonement for the children of Israel*: by executing judgment upon the delinquents, as Christ has made atonement for the sins of his people by satisfying law and justice: and, besides what has been observed, it may be remarked, that there is an agreement between Phinehas and Christ in his very name; Phinehas signifies either *the face of him that spares*, that is, of God, that spares; Christ is the face of God, the express image of his person, even of him, who, though he spared not Christ himself, yet he spares his people for Christ's sake; or else *he shall look that spares, or and spare*; that is, God, who looks upon the person, righteousness, blood, and sacrifice of his son, and spares his people.

Ver. 14. *Now the name of the Israelite that was slain, &c.*] By Phinehas, as before related: even that was slain with the Midianitish woman; who was slain also, both together with one thrust: was *Zimri, the son of Sela, a prince of a chief house among the Simeonites*; or a prince of his father's house, or family; there were five families of the Simeonites, and this man was a prince of one of them, see ch. xxvi. 12, 13. though Josephus^a, and so the Samaritan Chronicle¹, make him to be a prince of the tribe of Simeon. His name is mentioned partly to the reproach of him, and partly for the honour of Phinehas, whose zeal and courage were such, that he feared not to take away the life of a person of such figure, authority, and interest among the people.

Ver. 15. *And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur, &c.*] One of the five kings of Midian, ch. xxxi. 8. and so the Samaritan Chronicle says^b, it was the daughter of a king that came to a prince of the tribe of Simeon, and enticed him to eat of her food, and worship her idols. The Targum of Jonathan says she was called Selonæ, the daughter of Balak, chief of the nation of Moab, whose habitation was in Midian: *he was head over a people, and of a chief house in Midian*: that is, Zur,

the father of Cozbi, was; there were five sons of Midian, whose names are given, Gen. xxv. 4. from whence Jarchi concludes, that there were five principal families in Midian, and that this man was the head or chief of one of them, which is not improbable; and that also makes for the honour of Phinehas, that he spared not any for their rank and quality, of whatsoever nation they were.

Ver. 16. *And the Lord spake unto Moses, &c.*] This was some time after the above affair happened; how long it was is not certain; and a little time before the death of Moses, see ch. xxxi. 1, 2: *saying*; as follows.

Ver. 17. *Vex the Midianites, and smite them.*] Go to war with them, and smite them with the sword; not the Moabites, but the Midianites, though they were both confederates against Israel; but God had given a charge not to contend in battle with Moab, Deut. ii. 9. they were spared for the sake of Lot, from whom they sprang; and, as Jarchi says, for the sake of Ruth, who was to come from them; and so in the Talmud¹; though they did not entirely escape the divine resentment, as appears from Deut. xxiii. 3, 4. but the Midianites were the first that advised to send for Balaam, and with them he stayed and was entertained, after he had been dismissed by Balak; and it seems as if it was to them he gave the wicked counsel, to draw Israel into fornication, and so into idolatry, and thereby bring the curse of God upon them; which advice they communicated to the Moabites, and both were concerned in putting it into execution; see ch. xxii. 4, 7. and xxv. 1, 6. and xxxi. 9, 16.

Ver. 18. *For they vex you with their wiles, &c.*] Not with wars, but with wiles, with cunning stratagems, and artful methods to draw them into sin, that thereby they might be exposed to the wrath of God: *where-with they have beguiled you in the matter of Peor*; the idol Peor, that is, Baal Peor; which seems to countenance the notion that Peor was the name of a man, some great personage, who was deified after his death; now the Midianites beguiled the Israelites, by sending their daughters among them, with whom they committed fornication, and by whom they were inveigled to worship the idol Peor: *and in the matter of Cozbi, the daughter of a prince of Midian, their sister*; their countrywoman, as it was common with eastern people to call those of the same country with them their brethren and sisters: now the Midianites beguiled the Israelites, by prostituting a person of such quality to a prince of theirs, which was setting an example to other daughters of Midian to follow her, and so hereby many of the children of Israel were insnared into whoredom, and into idolatry: *which was slain in the day of the plague, for Peor's sake*; or for the business of Peor, as the Targum of Jonathan, because of the worship of that idol; not that Cozbi was slain upon that account, but the plague came upon Israel by reason of their worshipping of it, and it was on the day that the plague was that she was slain; by which it seems that the plague lasted but one day.

^a Vid. Hiller. Onomastic. Sacr. p. 476.

^b Antiqu. l. 4. c. 6. sect. 10.

¹ Apud Hottinger, Smegma Oriental, l. 1. c. 8. p. 448.

¹ Apud Hottinger ut supra.

² T. Bab. Bava Kama, fol. 38. 2.

C H A P. XXVI.

IN this chapter an order is given to number the people of Israel a second time, ver. 1—4. and the account begins with Reuben, the first-born, and the families that sprung from him, and the number of them, ver. 5, 6, 7. and Dathan and Abiram being of this tribe, the affair of them and Korah is afresh related, ver. 8—11. then the tribe of Simeon, its families and number, ver. 12, 13, 14. next the tribe of Gad, and their families and number, ver. 15—18. after that the tribe of Judah, its families and number, ver. 19—22. then follows the tribe of Issachar, its families and number, ver. 23, 24, 25. next to that the tribe of Zebulun, its families and number, ver. 26, 27. then the sons of Joseph, and first Manasseh, his families and number, ver. 28—34. and then the tribe of Ephraim, its families and number, ver. 35, 36, 37. after that the tribe of Benjamin, its families and number, ver. 38—41. next the tribe of Dan, its families and number, ver. 42, 43. and which is followed by the tribe of Asher, its families and number, ver. 44—47. and the muster is closed with the tribe of Naphtali, its families and number, ver. 48, 49, 50. and the sum-total of all the numbers is given, ver. 51. and then follows another order to divide the land of Canaan by lot, when conquered, to the several tribes, according to their names and number, ver. 52—56. and an account is given of the number of the Levites and their families, their number being taken not with the other tribes, but by themselves, and which is summed up, ver. 57—62. and the chapter is concluded with observing, that it appeared upon this numbering of the people, that there were but two persons living of those that were first numbered among the children of Israel, ver. 63, 64, 65.

Ver. 1. *And it came to pass after the plague, &c.*] Related in the preceding chapter; how long after is not certain, perhaps before the war with Midian, exhorted to in the latter part of the foregoing chapter, and of which an account is given, ch. xxxi: *that the Lord spake unto Moses; out of the tabernacle, or out of the cloud: and unto Eleazar the son of Aaron the priest; the Lord had been used to speak to Moses and to Aaron; but now Aaron being dead, and Eleazar his son succeeding him in the priesthood, is joined with Moses, and the order here given is directed to them both: saying: as follows.*

Ver. 2. *Take the sum of all the congregation of the children of Israel, &c.*] Excepting the Levites, who were to be numbered by themselves, and at a different age; this sum was to be taken, that it might appear that all of the old generation that came out of Egypt, of the age at which this sum was taken, were now dead, excepting two, as the Lord had threatened; and partly that as they were now about to enter the land of Canaan, it might be divided to them according to their number; as well as to shew the faithfulness of God to his word and promise, that he would multiply and make them fruitful, notwithstanding all their provoking sins and transgressions: *from twenty years old*

and upwards, throughout their father's house; all of that age in every tribe, house, and family: all that are able to go to war in Israel; for which they must prepare, being about to enter the land of Canaan, and dispossess and drive out the inhabitants of it.

Ver. 3. *And Moses and Eleazar the priest spake with them, &c.*] With the children of Israel, with the heads of them, their chief and principal, to assist in taking the number of the people; as when they were numbered 38 years ago, when a prince out of each tribe was taken to be with Aaron and Moses in doing that business; but those princes were now all dead, and another race succeeded, who were now employed in this service; so the Targum of Jonathan says, they spoke with the rulers, and ordered them to number them: *in the plains of Moab, by Jordan, near Jericho; or of Jericho, as the same Targum, on the other side of Jordan to that on which Jericho stood; for as yet the children of Israel had not passed that river, nor entered into the land of Canaan, in which Jericho was, but they were now over-against it; see the note on ch. xxii. 1: saying; as follows.*

Ver. 4. *Take the sum of the people, from twenty years old and upward, &c.*] At the same age at which the sum was taken before, ch. i. 3. so that there could not be one that was more than 60 years of age, of all those that went into the land of Canaan, except Joshua and Caleb, and besides some few in the tribe of Levi, which did not come into either of these musters: *and the Lord commanded Moses, and the children of Israel, which went forth out of the land of Egypt; as Moses had a command to number the people before, so he had now. The sin of David was, that he numbered the people when he had no command for it; Moses, when he brought the people out of Egypt, had them committed to him by tale; and now being about to die, he delivers them up as it were by tale again, as Jarchi observes.*

Ver. 5, 6, 7. *Reuben, the eldest son of Israel, &c.*] the number of his tribe is taken first on that account; there were four families that descended from him, the Hanochite, Palluite, Hesonite, and Carmite, and the number of men from twenty years old and upwards, fit for war, were 43,730; so that, since the last numbering, this tribe was decreased 2,770; which may in part be accounted for by the families of Dathan and Abiram being cut off for their rebellion, who were of this tribe, and whose affair is briefly related in the following verses, and it may be to point out this unto us.

Ver. 8. *And the sons of Pallu, &c.*] Or son, the plural for the singular, Pallu having but one son, whose name was Eliab, the father of Dathan and Abiram; so ver. 42.

Ver. 9. *And the sons of Eliab; Nemuel, and Dathan, and Abiram, &c.*] Of Nemuel we nowhere else read; either he died without children, or he and his family perished with his brethren, being concerned with them in the conspiracy; or the family of the Palluite was in

his line; one of the same name may be observed in the tribe of Simeon: *this is that Dathan and Abiram, which were famous in the congregation*; either before their rebellion, for their power and authority, being heads of their fathers' houses; or for their parts and abilities, being men of great wisdom and sense; or for their zeal, activity, and usefulness; or after it, and became famous, or rather infamous, on account of it, see ch. xvi. 2. *who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord*; who joined with Korah and his company, and quarrelled with Moses and Aaron about the priesthood; with Moses for putting Aaron into it, and with Aaron for accepting it, and officiating in it; and so with the Lord himself, by whose orders he was invested with it.

Ver. 10. *And the earth opened her mouth, and swallowed them up, &c.*] Not only Dathan and Abiram, but their wives and children, their houses and tents, and all their goods, see ch. xvi. 32, 33. *together with Korah*; the words being thus rendered, and standing in such close connexion with the preceding, some have concluded from hence that Korah was swallowed up with them in the earth; whereas he seems rather to have been at that time with the 250 men that had censured at the door of the tabernacle, and was consumed by fire with them, see ch. xvi. 16, 17, 18, 19, 40. and, indeed, it is suggested here, for the phrase may be rendered, *and the things of Korah*^m; what appertained unto him, his men, tents, goods, and substance, which agrees with ch. xvi. 32. or, *and as for Korah*ⁿ; with respect to him: *when that company died*: he was at the head of, he died also, the same death they died, by fire, as follows: *what time the fire devoured two hundred and fifty men*; which was the number his company consisted of, who took censurers, and offered incense, and were consumed by fire, ch. xvi. 2, 17, 35. and with whom, in all probability, he perished: *and they became a sign*: were made an example of, to deter others from the like practices, and particularly usurping any part of the priest's office: some connect the words with the following, and take the sense to be, that this was the sign or miracle, that when they perished, Korah's sons died not, but were preserved; which sense is countenanced by the Vulgate Latin. but the other sense is best.

Ver. 11. *Notwithstanding, the children of Korah died not.*] Neither of the pestilence, nor by fire, nor by the swallowing up of the earth; they not being in the counsel of their father, but followed the doctrine of Moses the prophet, as the Targum of Jonathan; they either disliked their father's scheme, or, if they engaged with him in it, they repented and departed from him, and were not present when the judgments of God came upon him and his company; there were several of his posterity who were singers in the times of David, and to whom many of the psalms were sent to be sung.

Ver. 12—14. *The sons of Simeon, after their families, &c.*] This tribe was next numbered, not only because Simeon was next to Reuben by birth, but because his

tribe was under the standard of Reuben; two of his sons are a little differently named here than they are in Gen. xlvi. 10. there the eldest is called Jemuel, here Nemuel; there the youngest but one is named Zohar. here Zerah; and one of them is here omitted, namely Ohad, perhaps because he died without children, and so no family sprang from him; wherefore the families of Simeon were but five, and the number of them were 22,200; by which it appears there was a very great decrease in this tribe since the last muster, even 37,100, which in some measure is to be accounted for by the great number of this tribe supposed to have died of the plague, on account of fornication and idolatry, made mention of in the preceding chapter; a prince in this tribe having set a bad example, it is probable he was followed in it by many of it, for which great numbers were cut off. Jarchi, from Tanchuma, says, that all the 24,000 that died of the plague was of the tribe of Simeon; and so says the Samaritan Chronicle^o; but that is not likely.

Ver. 15—18. *The children of Gad, after their families, &c.*] This tribe was numbered next to Simeon, because it lay encamped with that under the standard of Reuben. There is a little variation in the names of two or three of his sons, from those by which they are called Gen. xlvi. 16. instead of Ziphion, here Zephon; and for Haggai, here Haggi; and what is much wider, for Ezbon, here Ozni. Seven families sprang from Gad, whose number now was 40,500; they were diminished since their last numbering 5,150; it is probable this tribe, being a warlike tribe, suffered very much in their attempt to enter the land of Canaan contrary to the will of God, and were repulsed and defeated by the Amalekites, ch. xiv. 40—45.

Ver. 19—22. *And the sons of Judah were Er and Onan, &c.*] And besides these he had Shelah, Pharez, and Zerah, from whom families sprang, but none from the two first: for *Er and Onan died in the land of Canaan*; where they were born; and that because of their sins, as the Targum of Jonathan adds, see Gen. xxxviii. 7—10. so that there were but three families sprang from Judah, the Shelanites, Pharzites, and Zarhites; only the family of the Pharzites was divided into two families, the Hesronites and the Hamulites, so called from two sons of Pharez; the number of these families amounted to 76,500, so that there was an increase of 1,900 since the last muster, which answers to Jacob's blessing, that he should be a praise among his brethren, Gen. xlix. 8.

Ver. 23—25. *Of the sons of Issachar, after their families, &c.*] This tribe was numbered next to Judah, because it was under his standard. Two of his sons are a little differently named than they are Gen. xlvi. 13. instead of Phuvah one is called Pua, and instead of Job another is called here Jashub; this tribe consisted of four families, and the number of warlike men in it was 64,300; their increase since the last numbering of them is 9,900.

Ver. 26, 27. *Of the sons of Zebulun, after their families, &c.*] This is numbered next to Issachar, because it was encamped under the standard of Judah;

^m וְיָמֹת קֹרַח & quæ erant Korachi, Junius & Tremellius.

ⁿ So Pool, Patrick; deinde & Corah (qui periit) in morte congregationis, Tigurine version.

^o Apud Hottinger. ut supra.

it consisted of three families, whose numbers were 60,500, so that this tribe was increased 3,100.

Ver. 28—34. *The sons of Joseph, after their families, were Manasseh and Ephraim.*] Manasseh is here mentioned first, though Ephraim was preferred to him by Jacob, and the standard belonged to him; not because he was the first-born, but because he had now the greater increase, though he had but one son, Machir, of whom was the family of the Machirites, and a grandson, whose name was Gilead, from whom was the family of the Gileadites, and who had six sons; of whom were the families of the Jezerite, Helekite, Asrielite, Shechemite, Shem-Jaite, and Hephherite. Hephher, of whom was the last, had a son named Zelophehad, but he had no son, only five daughters, whose names are given; the number of men in this tribe, of twenty years old and upwards, fit for war, was 52,700, so that the increase was 20,500, a large increase indeed!

Ver. 35—37. *These are the sons of Ephraim, after their families, &c.*] Which were but three, the ShuthalHITE, the Bachrite, and the Tahanite, only from the former sprung another family, called the Eranite; the number of the whole was 32,500; there was a decrease in this tribe of 8,000.

Ver. 38—41. *The sons of Benjamin, after their families, &c.*] This tribe was numbered next to Ephraim, being under his standard. Five of the sons of Benjamin are omitted, perhaps because they died without issue, and so no families sprang from them; the names of the five sons mentioned vary a little from the names of them in Gen. xlv. 21. instead of Ehi, it is here Ahiram; and instead of Huppim and Muppim, it is here Shupham and Hupham; from these last five were the families of the Belaite, Ashbelite, Ahiramite, Shuphamite, and Huphamite; and from the eldest of them sprang two other families, the Ardite and Naamite, from Ard and Naaman, two sons of Bela; the number of men in these families was 45,600, so that here was an increase of 10,200.

Ver. 42, 43. *These are the sons of Dan, after their families, &c.*] Though he had but one son, the plural being put for the singular; or by sons are meant his posterity; his son's name was Shuham, and by transposition Hushim, in Gen. xlv. 23. from him was the family of the Shuhamite; and yet, though but one, consisted of 64,400 men; there was an increase of 1,700 in this tribe.

Ver. 44—47. *Of the children of Asher, after their families, &c.*] This tribe was numbered next to Dan, because it was under his standard; one of his sons is omitted, very probably dying childless, and so had no family; from the rest sprang the families of the Imnite, Jesuite, and Benite; and, from the latter, two others, the Heberite and Malchielite; and it is remarked that Asher had a daughter named Sarah, and who also is particularly mentioned as a sister of Asher's sons in Gen. xlv. 17. no doubt but she was a remarkable woman, either for religion, or for wisdom and prudence, or some amiable virtue or grace or another, that she is so particularly taken notice of: according

to Maimonides^p she was an heiress; for though Asher had many sons, this was his wife's daughter by another man, who had no sons, and the inheritance was his daughter's, and therefore is so particularly mentioned; she inheriting as the daughters of Zelophehad did: the number of persons in this tribe was 53,400, the increase was 11,900.

Ver. 48, 49, 50. *Of the sons of Naphtali, after their families, &c.*] This tribe, which is the last of them, was numbered next to Asher, because it was with that under the standard of Dan; it had four families in it, the Jahzeelite, Gunite, Jezerite, and Shillemite, and its number was 45,400, being less by 8,000 than it was when first numbered.

Ver. 51. *These were the numbered of the children of Israel, &c.*] The twelve tribes, consisting of so many families, as above named; and the sum-total of persons in them of twenty years old and upwards, and fit for war, was 601,730; so that though all those that were numbered 38 years ago were now dead, excepting Joshua and Caleb, yet there wanted but 1,820 of that number; so mindful was the Lord of his promise, and so faithful to keep it, notwithstanding the provocations of these people, to increase and multiply them, that they had pretty near the number to go into the land of Canaan which they had when they came out of Egypt.

Ver. 52. *And the Lord spake unto Moses, &c.*] After the sum of the people of Israel had been taken: saying; as follows.

Ver. 53. *Unto these the land shall be divided for an inheritance, &c.*] That were numbered, and to none else: according to the number of their names; and for this end was the number of them now taken, that the land might be equally divided among them; women and minors, or such as were under twenty years of age, had no share in it; and even only those who were at that age at this time; so Jarchi says, it was not divided to any that were less than twenty years of age, even though they came to be full twenty before the division of the land; for they were seven years subduing it, and seven years dividing it, yet none took any part of it but these 601,730: nay, he says, if a man had six children they took but their father's part only.

Ver. 54. *To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance, &c.*] To a tribe more numerous, and consisting of more and larger families, a greater part of the land was to be given to them to possess; and to a smaller tribe, and of the fewer families and persons in them, a lesser share of it: this direction is given to Moscs, but is not designed for him personally, for he never entered the land, but died before Israel went into it; but for the chief ruler that would be then in being, namely, Joshua, his successor: *to every one shall his inheritance be given, according to those that were numbered of him;* that is, to every tribe, and so to every family in it, according to the number of men in it, that were of the above age when the sum of them was taken: because it is in the original text, *to a man according to those numbered of him, &c.*^q; hence the Jewish writers^r

^p Pm^l Abendana in loc.
^q שׁוֹרֵי וִירוֹ, Montanus.

^r Vid. T. Bab. Bava Batlra, fol. 129. 1.

gather, that the land was distributed not to women, but to men only.

Ver. 55. *Notwithstanding, the land shall be divided by lot, &c.*] That the division might appear to be according to the determination and will of God, and not left to the judgment and discretion of the chief magistrate, though bound by the above rule: *according to the names of the tribes of their fathers they shall inherit*; that is, according as to whatsoever name of a tribe such a part or portion of the land comes up by lot, that shall their inheritance be: Jarchi says, the names of the twelve tribes were written on twelve scrolls of parchment, and twelve borders or limits of land on twelve others, and they were mixed together in an urn, and the prince put his hand into it and took two scrolls; a scroll came up with the name of a tribe, and a scroll with a border or limit expressed on it; and the lot, he says, was by the Holy Ghost, for Eleazar, at the same time, was clothed with Urim and Thummim³; so that the people were certain that the disposition and division of the land was of God; but there were but nine tribes and a half, among whom the land of Canaan was divided, two tribes and a half settled on the other side Jordan, namely, the tribes of Reuben and Gad, and half the tribe of Manasseh.

Ver. 56. *According to the lot shall the possession thereof be divided, &c.*] It was by the determination of the lot that the land was divided by inheritance, and that was by the Lord, according to Prov. xvi. 33. *between many and few*; it was so ordered of the Lord by the lot, that the many should have a larger share, and the few a lesser.

Ver. 57—62. *And these are they that were numbered of the Levites, after their families, &c.*] And they were numbered not with the rest of the tribes of Israel, but by themselves, as they were at the first numbering of the tribes; the three principal families of which were, the Gershonite, the Kohathite, and Merarite, so called from the three sons of Levi; but all their sons are not mentioned, of the sons of Gershon only Libni, from whom was the family of the Libnites; not Shimei, because, as Aben Ezra conjectures, either he had no sons, or, if he had, they died without any, and so there was no family from them; and of the sons of Kohath no mention is made of Uzziel, nor of Izhar, but in the Korhites, only of the Hebronite family from Hebron; and of Amram, whose wife Jochebed is spoken

of as a daughter of Levi, whom Levi's wife, as Jarchi rightly supplies it, bore to him in Egypt, and who Jochebed was the mother of Aaron, Moses, and Miriam; and it is observed that Aaron had four sons, Nadab, Abihu, Eleazar, and Ithamar, the two first of which died for offering strange fire to the Lord, and the two last were now living: from Merari, another son of Levi, sprang two families, the Mahlite and the Mushite; and the whole number of the Levites at this time taken was 23,000 males of a month old and upward; so that here was an increase of 1,000 males since the former numbering of them: the reason why they were not numbered with the other tribes was, because they had no part of the land of Israel divided to them, and had no inheritance in it.

Ver. 63. *These are they that were numbered by Moses and Eleazar the priest, &c.*] That is, these were the Levites, their families, and the number of males in them, which was taken by Moses and Eleazar, who might be only concerned in numbering the Levites, of which tribe they were: and *who also numbered the children of Israel*; all the tribes of them, with the assistance of their princes: *in the plains of Moab, by Jordan, near Jericho*; as they were commanded by the Lord.

Ver. 64. *But among these there was not a man of them whom Moses and Aaron the priest numbered, &c.*] About 38 years before this time: this, as Aben Ezra observes, respects the numbering of the Israelites, not of the Levites; for there were some of the tribe of Levi numbered then who were living, as Eleazar, and very probably Ithamar, and perhaps some few more, though it may be Eleazar, being now a numberer, was not reckoned among the numbered: *when they numbered the children of Israel in the wilderness of Sinai*; see ch. i. for as there were none of the tribe of Levi among the spies, there might be but few of them among the murmurers.

Ver. 65. *For the Lord had said of them, they shall surely die in the wilderness, &c.*] This was threatened them, ch. xiv. 32. and now it was fulfilled: *and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun*; the only two of the spies that brought a good report of the land of Canaan; all the rest of them, and those that murmured on the ill report of theirs, were now dead.

C H A P. XXVII.

THIS chapter relates, that, upon a petition of the daughters of Zelophehad, the affair of inheritances was settled; and it is directed that, in case of want of male issue, inheritances should pass to females, and in failure of them to the next of kin, whether father's brethren or any near kinsman, ver. 1—11. also an order to Moses to go up to the Mount Abarim, and take a view of the good land, and die; with the reason of it, ver. 12, 13, 14. upon which Moses desires a successor of him might be appointed, ver. 15, 16, 17. in answer

to which Joshua is nominated, and being presented before the high-priest and the people, was invested with his office, by imposition of hands, and had his charge given him, ver. 18—23.

Ver. 1. *Then came the daughters of Zelophehad, &c.*] Who are mentioned among the families of Manasseh, under that of the Hephherites, ch. xxxvi. 33. their father being dead, and they having no brethren, when they heard the land was to be divided among those that were numbered, and who were only males of

³ Maimon. & Bartenora in Misa. Biccarrim, c. 1. sect. 5.

twenty years old and upwards, were concerned, lest they should have no share in the division of the land; and therefore came, according to the Targum of Jonathan, to the house of judgment, or court of judicature, where Moses, the princes, &c. were now sitting: the genealogy of Zelophehad is given; he was the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph; by which it appears he was of the tribe of Manasseh, and of the fourth generation from him: and these are the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah: in the same order their names are given in ch. xxvii. 33. Josh. xvii. 3. but in ch. xxxvi. 11. it is a little altered, Noah and Tirzah change places, which Jarchi says shews they were upon an equality one with another.

Ver. 2. *And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, &c.*] Who were now sitting in court, to hear and try causes brought before them; here were Moses the chief magistrate, Eleazar the high-priest, the princes of the several tribes, and the representatives of the whole congregation, or it may be the seventy elders; a very grand and august assembly, before whom these ladies appeared, and from whom they might expect to have justice done them: *by the door of the tabernacle of the congregation*; near to which this court was held, both for the convenience of the people, to apply to in case of need, when they came thither to worship, and of Moses, to seek the Lord in case of any difficulty that might arise, as now did: *saying*; as follows.

Ver. 3. *Our father died in the wilderness, &c.*] As all the generation of the children of Israel did, that came out of Egypt, who were twenty years old and upwards, excepting Joshua and Caleb: *and he was not in the company of them that gathered themselves together against the Lord in the company of Korah*; which is observed, not so much to obtain the favour and good will of Moses as to clear the memory of their father from any reproach upon it, he dying in the wilderness; and chiefly to shew that the claim of his posterity to a share in the land was not forfeited, he not being in that rebellion, nor in any other; so that he and his were never under any attainder: *but died in his own sin*; which though common to all men, every man has his own peculiar way of sinning, and is himself only answerable for it, Isa. liiii. 6. Ezek. xviii. 4. he sinned alone, had no partner or confederate, whom he had drawn into any notorious and public sin, as mutiny, &c. to the prejudice of the state and the rulers in it; so the Targum of Jonathan adds, "and he did not cause others to sin," so Jarchi; some take him to be the sabbath-breaker, ch. xv. 32. others that he was one of those that went up the hill, ch. xiv. 44, 45. most likely his sin was that of unbelief, disbelieving the spies that brought the good report of the land, and giving credit to those that brought an ill report of it; and so with the rest of the people murmured, for which his carcass, with others, fell in the wilderness, and entered not into the good land, through unbelief.

a sin not punished in their children: *and had no sons*; which was the reason of this application.

Ver. 4. *Why should the name of our father be done away from among his family, because he hath no son? &c.*] Or be withdrawn, and his family lose their part and share on that account; this they thought was unreasonable: according to the Targum of Jonathan, to prevent the name of their father being lost, and his part in the land, their motion was, that their mother might marry their father's brother, according to the law in Deut. xxv. 5, 6. with which Jarchi agrees; but it does not appear that that law was as yet in being; though how otherwise the name of their father would be preserved, than by raising up seed in that way, is not easy to say; except, as some think, it was done by a son of one of those heiresses, or by the first son of every one of them, being called after the name of their grandfather Zelophehad, or their mother's grandfather Hopher; though the Jews commonly by the name understand no other than the inheritance, which seems to be confirmed by what follows: *give us therefore a possession among the brethren of our fathers*; a part with their uncles, or their children; by which they express their faith that the children of Israel would inherit the land, though as yet it was not conquered, nor even entered into; and might signify, as some think, their concern to have a part and portion in the heavenly inheritance the land of Canaan was typical of; and if so, as Ainsworth observes, they may be considered as five wise virgins indeed.

Ver. 5. *And Moses brought their cause before the Lord.*] For it seems it was too difficult for this court to decide; and it devolving upon Moses, as the president of it, and who only could have recourse to God at all times, he carried it to him and consulted with him about it: this, as the Targums of Jonathan and Jerusalem say, was one of the four causes that came before Moses the prophet, that he solved according to the mind of the Lord, which he consulted; one was concerning the blasphemer, Lev. xxiv. 11. the other concerning those defiled by the dead, Numb. ix. 8. the third concerning the sabbath-breaker, ch. xv. 34. and the fourth was this; see the note on Lev. xxiv. 12.

Ver. 6. *And the Lord spake unto Moses, &c.*] From off the mercy-seat, where he consulted him, and from whence he promised to commune with him about any difficult matter that came before him, Exod. xxv. 22. *saying*; as follows.

Ver. 7. *The daughters of Zelophehad speak right, &c.*] What is just and reasonable: *thou shalt surely give them a possession of an inheritance among their father's brethren*; their uncles, or rather the children of them; for it is reasonable to suppose their father's brethren, or their uncles, were dead also: or *in giving thou shalt give*; which, according to Jarchi, denotes two parts or portions they should receive; the part of their father, who was of them that came out of Egypt, and his part with his brethren in the goods of Hopher: in the Misnah, from whence he seems to have taken it, it is: "the daughters of Zelophehad took three parts for inheritance; the part of their father, who was

¹ Pesikta, f. B. b. Jeb-mot, f. l. 4. 1. Mores Cotensis Præcept. Africa, 51. Apud Selden. de Succession. ad leg. Ebr. c. 14. p. 97, 98.

² [תן] דאנדו דאבי, Pagninus, Montanus.
³ Bava Bathra, c. 8. sect. 3.

“with them that came out of Egypt, and his part with his brethren in the goods of Hephher, and because he was the first-born he was to take two parts:” and though this strict command was given to Moses, yet it does not respect him personally, who lived not to enter into the land to see it divided; but him who should be his successor, and chief magistrate at the time of the division of it, which was Joshua, and of whom these ladies claimed their part, and had it, Josh. xvii. 3, 4. *and thou shalt cause the inheritance of their father to pass unto them*: that is, that part which would have fallen to him by lot, had he been living, these were to take, they standing in his place; and so the portion of the land he would have had was to be divided between these five daughters of his.

Ver. 8. *And thou shalt speak unto the children of Israel, &c.*] The above affair occasioned a law to be made, in which all the people would have a concern, among whom such cases should happen, as after related: *saying, if a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter*; as in the above case of the daughters of Zelophehad; what was determined as to their particular case was made into a general law.

Ver. 9. *And if he have no daughter, &c.*] Dies without any issue: *then ye shall give his inheritance unto his brethren*: and the children descending from them; that is, if his father was dead; otherwise, if he was living, he was to be preferred to them, according to the Jewish writers; though, according to our law, no estate in fee simple ascends lineally, or goes from a son, who has made a purchase of it, to a father: in the Misnah it is said*, the order of inheritances is thus, “if a man dies and has no son, then they cause his inheritance to pass to his daughter; a son is before a daughter, and all that descend from the son are before the daughter; the daughter is before the brethren (of her father), and those that descend from the daughter are before the brethren; the brethren (of a man) are before his father’s brethren (or his uncles); and they that descend from his brethren are before his father’s brethren: this is the general rule, every one that is before in the inheritance, those that descend from him are before others, and a father is before all that descend from him.”

Ver. 10. *And if he have no brethren, &c.*] Nor any descendants from them: *then ye shall give his inheritance unto his father’s brethren*; that is, to his uncles, and to their children.

Ver. 11. *And if his father have no brethren, &c.*] Nor any descending from them: *then ye shall give his inheritance unto his kinsman that is next to him of his family*: that is nearest of kin to him, though ever so remote; that is, of his father’s family, not his mother’s, which was no family: *and he shall possess it*: here the Jews have a saying, that an Israelite is never without heirs: *and it shall be unto the children of Israel a statute of judgment*: a judicial law, that should ever remain firm, and sure, and unalterable: *as the Lord commanded Moses*; and therefore no man could dispose of his estate or inheritance by will, otherwise than is set forth by this command.

Ver. 12. *And the Lord said unto Moses, &c.*] After the covenant made with Israel in the plains of Moab, and the song delivered to them, Deut. xxix. 1. and xxxii. 1—49. *get thee up to this Mount Abarim*: which was a range of mountains, so called from the passages by them over Jordan into the land of Canaan; one part of which was Nebo, and the top of that Pisgah, from whence Moses had the view of the good land here directed to; see ch. xxxiii. 47. Deut. xxxii. 49. and xxxiv. 1. *and see the land which I have given unto the children of Israel*; for though he was now 120 years old, his eyes were not dim, he could see at a great distance; and the height of this hill gave him an advantage of taking a prospect of the land, a great way into it; and very probably his sight might be greatly strengthened and increased at this time by the Lord, for the purpose; this may be an emblem of that sight by faith, which believers have at times of the heavenly Canaan, and sometimes are favoured with an enlarged one of it before their death.

Ver. 13. *And when thou hast seen it, &c.*] Which was all he was admitted to; for to go into it and see it was not allowed him, though he impertuned it, Deut. iii. 25, 26. *thou shalt be gathered unto thy people, as Aaron thy brother was gathered*; die as he did, in the same sudden, easy, quiet, and cheerful manner; see ch. xx. 26, 27, 28.

Ver. 14. *For ye rebelled against my commandment in the desert of Zin, &c.*] Both Moses and Aaron, which was the reason why they were not suffered to go into the land of Canaan, but died a little before the children of Israel came into it: what their sin was, called here a rebelling against the commandment of the Lord; see on ch. xx. 12. and is next suggested: *in the strife of the congregation, to sanctify me before their eyes*; when the congregation of Israel strove against the Lord for want of water, they did not sanctify the Lord by believing in him; but expressed some degree of diffidence before the congregation about fetching water out of the rock, or questioning whether the Lord would give it to such a rebellious people, though they had his order for it: *that is the water of Meribah in Kadesh, in the wilderness of Zin*; so called to distinguish it from another Meribah, or water of strife, at Rephidim, Exod. xvii. 7. see Deut. xxxii. 51.

Ver. 15. *And Moses spake unto the Lord, &c.*] Having requested to go into the land and see it, which was denied him; and perceiving he must quickly die, and being a man of a public spirit, and concerned for the welfare of the people of Israel, prays that a successor might be nominated and appointed: *saying*; as follows.

Ver. 16. *Let the Lord, the God of the spirits of all flesh, &c.*] The Maker of the souls of men, called the spirits of all flesh, or of corporeal beings, to distinguish them from the angels, who, though spirits, are incorporeal; and who knows the different qualities of the souls of men, their powers, and capacities, and fitness for service, what gifts and talents they have for business; and who can bestow such upon them, which will qualify them for it: *set a man over the congregation*; meaning in his room and stead.

* Ut supra, sect. 2.

7 Maimon. Hilchot Nechalef, c. 1. sect. 3.

Ver. 17. *Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, &c.*] Which may lead them out, and go before them in war, and command them in battle, and bring them in in peace, having conquered their enemies; or these phrases only mean the administration of civil government among them, and diligence and assiduity in it, see 2 Chron. i. 10. unless it has any peculiar respect to the leading the people of Israel out of the wilderness, and introducing them into the land of Canaan: *that the congregation of the Lord be not as sheep which have no shepherd*; and so wander about, having none to guide them into proper pastures, or to protect them from beasts of prey; which is to be in a most forlorn and distressed condition; see Matt. ix. 36.

Ver. 18. *And the Lord said unto Moses, &c.*] In answer to his request: *take thou Joshua the son of Nun*, who had been a servant of his near forty years, and of whose humility, diligence, faithfulness and integrity he had sufficient proof, as well as of his skill and courage in military affairs, particularly at the battle with Amalek, Exod. xvii. 9—13. and xxiv. 13. and xxxiii. 11: *a man in whom is the spirit*; not only in whom is a spirit or soul, which is in every man; but the spirit of God, and that not only as a spirit of grace and sanctification, which is in every good man; but as a spirit of prophecy, as the Targums of Onkelos and Jonathan; or rather it respects the more than ordinary gifts of the spirit qualifying him for government, as courage and conduct, wisdom, prudence, and greatness of mind: *and lay thine hand upon him*; thereby transferring the government to him, pointing him out to the people as his successor; to shew to the children of Israel that he was in his place, as Aben Ezra notes; upon which followed a larger measure of the gifts of the spirit of God; see Deut. xxxiv. 9.

Ver. 19. *And set him before Eleazar the priest, and before all the congregation, &c.*] Declaring before them all that he was his successor, and that they might be witnesses of what was said and done unto him, and receive and acknowledge him as such, and as having power and authority over them, which it became them to submit unto: *and give him a charge in their sight*: to take care of the people committed to him; to rule them in the fear of God, and according to his laws; and to be of good courage, and go before the people and introduce them into the land of Canaan; assuring him of the divine Presence and help, so that he need not fear any enemy whatever; of this charge, and as confirmed by the Lord himself, see Deut. xxxi. 7, 8, 23.

Ver. 20. *And thou shalt put some of thine honour upon him, &c.*] Meaning not the spirit that was on Moses, and the gifts of the spirit; for to do this was the work of the Lord, and not Moses, see ch. xi. 17, 25. but of the honour of civil government; suggesting that he should give him a share in it, and use him not as a minister and servant, as he had been, but as his colleague and partner; and let him have some of the ensigns of power and authority, and some exercise of it;

not only to inure him to government, but to make him respectable among the people: *that all the congregation of Israel may be obedient*; to him as their ruler and governor, hearken to his words, and obey his commands.

Ver. 21. *And he shall stand before Eleazar the priest, &c.*] This was for the honour of God, whose priest Eleazar was, and whose oracle was consulted by him; for it is said², the high-priest did not come into the presence of the king but when he pleased; and he did not stand before him, but the king stood before the high-priest, as it is said, *and before Eleazar the priest shall he stand*; though it is commanded the high-priest to honour the king, and to rise up and stand when he comes unto him; and the king does not stand before him, but when he consults for him by the judgment of Urim; and his posture seems to be different from other persons that consulted; for the same writer⁴ observes, in answer to a question, “how do they consult? the priest stands, and his face is before the ark, and he that consults is behind him, and his face to the back of the priest;” whereas here Joshua stood before the priest, and so any king or supreme governor: *who shall ask counsel for him after the judgment of Urim before the Lord*: of the Urim and Thummim which were in the breastplate of judgment, and of consultation by them, see the note on Exod. xxviii. 30. and from this place the Jews^b infer that consultation was not made by them for a private person, but for a king, or for one the congregation stood in need of: *at his word shall they go out, and at his word shall they come in*; go out to war, and return from it, or do any service enjoined them; that is, either at the word of the Lord, or rather at the word of Eleazar the priest, declaring the will of God, which comes to much the same sense; or at the word of Joshua, directed by the high-priest, according to the oracle of God; and he being under such direction, the people could never do amiss in obeying him, or be in any fear or danger of being led wrong by him; but he is mentioned in the next clause, as included in those that went out, and came in: both *he, and all the children of Israel with him, even all the congregation*; which Maimonides^c interprets thus, *he*, this is the king; *and all the children of Israel*, this is the anointed for war, or he whom the congregation hath need of; *and all the congregation*, these are the great sanhedrim, or seventy elders.

Ver. 22. *And Moses did as the Lord commanded him, &c.*] Being faithful and obedient to him in all things, though ever so contrary to his own private interest, and to that of his family: *and he took Joshua and set him before Eleazar the priest, and before all the congregation*; as his successor, whom God had named and appointed as such.

Ver. 23. *And he laid his hands upon him, &c.*] Jarchi observes, that he did this cheerfully, and did more than he was commanded; for the Lord said to him, *lay thine hand*, but he laid both his hands: *and gave him a charge, as the Lord commanded Moses*; ver. 19. this is a clear proof that Moses was no im-

² Maimon. Hilchot Melachim, c. 2. sect. 5.

³ Maimon. Hilchot Cele Hamikdash, c. 10. sect. 11.

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^b Misn. Yoma, c. 7. sect. 5. Maimon. Cele Hamikdash, c. 10. sect. 12.

^c Ibid.

postor, since he sought not to aggrandize his family, or serve the interest of that; nor did he in the least repine or murmur that the priesthood was given to his brother Aaron and sons, and now the civil govern-

ment to his servant of the tribe of Ephraim; and as for his own posterity, they were only common Levites that waited upon the priests.

C H A P. XXVIII.

IN this chapter is a repetition of several laws concerning sacrifices, as the law of the daily sacrifice morning and evening, ver. 1—8. of those that were offered every week on the sabbath-day, ver. 9, 10. and every month on the first day of the month, ver. 11—15. and on the seven days of unleavened bread, ver. 16—25. and at the feast of weeks, ver. 26—31.

Ver. 1. *And the Lord spake unto Moses, &c.*] The number of the children of Israel being taken, and orders given to divide the land unto them, according to their numbers; it was thought proper by the Lord to renew, or to put in mind of, the laws concerning sacrifices which had been made, and which they were to observe when they came into the land of Canaan; and the rather this was necessary, as it was now 38 years ago since these laws were first made, and during that time were much in disuse, at least some of them: and besides, this was a new generation of men that were sprung up, those that were at Mount Sinai at the giving of the law being all dead, except a very few; and now Moses also was about to die, and would be no more with them to remind them of these laws, and see that they were observed; and a successor of him being appointed and constituted, it may be likewise on his account, as well as the people's, that these laws were repeated: *saying*; as follows.

Ver. 2. *Command the children of Israel, and say unto them, &c.*] For what follows concerned them all; namely, the offering of their daily, weekly, monthly, and anniversary sacrifices, which were not for private persons, but for the whole congregation; and these might be considered by them not merely as commands and duties to be observed, but as tokens of the divine favour to them, that notwithstanding all their rebellious and provocations in the wilderness, sacrifices for sin were ordered, continued, and accepted of by the Lord; and his acceptance of them, and well-pleaseness in them, may easily be observed in the expressions used concerning them: *my offering*, and *my bread*; by *offering* may be meant in general all sacrifices which were offered to the Lord, and by his command; and more especially the burnt-offering, which was wholly and peculiarly his, and is after explained by sacrifices made by fire, and it is chiefly of burnt-offerings this chapter treats; and by *bread* may be meant either the shew-bread, which was set upon a table before the Lord continually, as his bread; so the Targum of Jonathan, "my oblation, the bread of the order of my table, shall the priests eat, but what ye offer on the altar no man has power to eat;" or else the meat-offering, or rather, as it may be called, the bread-offering, which always went along with burnt-offerings; though the copulative *and*, which is not in the

text, may be omitted, and both may signify the same, *my offering*, that is, *my bread*; for the sacrifices were the food of God, the provisions of his house, of which there were all sorts in the sacrifices, flesh, bread, and wine; particularly the daily sacrifice was his food every day, and the fat of sacrifices burnt is called the food of the offering made by fire, Lev. iii. 16. so Jarchi interprets it, *my offering*, this is the blood; *my bread*, the *amurim*, or fat that covereth the inward parts, which were burnt on the altar: *for my sacrifices made by fire for a sweet savour unto me*; which respects burnt-offerings, wholly consumed by fire, and were entirely the Lord's, and which he smelled a sweet savour in, or were acceptable to him: these the children of Israel were to observe to offer unto him in their due season; the daily sacrifice, morning and evening; not before morning, nor after evening, as Aben Ezra observes; and so all the rest at the proper time fixed, whether weekly, monthly, or yearly. The Jews, from this phrase, *observe to offer unto me*, conclude the necessity of fixing stations, or stationary men, as Jarchi notes; so the tradition is, "these are the stations, as it is said, *command the children of Israel, &c.* but how can the offering of a man be offered, and he not stand by it? wherefore the former prophets appointed twenty-four courses, and to every course there was a station at Jerusalem of priests, Levites, and Israelites; and when the time of each course came to go up, the priests and Levites went up to Jerusalem, and the Israelites who belonged to that course went into their cities, and read the history of the creation⁴:" now these stations, or stationary men, were substitutes for, or representatives of all Israel, and stood by the sacrifices when they were offered, in which all Israel were concerned, as particularly in the daily sacrifice, which is here first taken notice of.

Ver. 3. *And thou shalt say unto them, &c.*] Having directed Moses to command the people of Israel to observe to offer all the sacrifices of God in general, the Lord proceeds to order him to speak of them to them particularly and distinctly; this, according to Jarchi, is an admonition to the sanhedrim: *this is the offering made by fire, which ye shall offer unto the Lord*; the daily burnt-offering, which was wholly consumed by fire: *two lambs of the first year without spot, day by day, for a continual burnt-offering*; this law was made before, and is directed to in Exod. xxix. 38. where the same things are said as here, only, as a further descriptive character of the lambs, they are here said to be *without spot*; so all sacrifices were to be without blemish, whether expressed or not; and in this, as in other things, these lambs were typical of Christ, the

⁴ Taanith, c. 4. sect. 2.

Lamb of God, without spot and blemish; and are said to be a *continual* burnt-offering, because they were offered every day in the week, without any intermission, on any account whatever, which is frequently observed in this chapter: and this was to continue, and did continue until the Messiah came, who put an end to it by the sacrifice of himself, as to any real use of it; and was in fact made to cease a few years after, by the utter destruction of Jerusalem, and was before that a little while intermitted in the times of Antiochus, Dan. viii. 11, 12. and ix. 27.

Ver. 4. *The one lamb shalt thou offer in the morning, &c.*] Every morning, to make atonement for the sins of the night, as the Targum of Jonathan: *and the other lamb shalt thou offer at even; or between the two evenings*, to make atonement for the sins of the day, as the same Targum; in which they prefigured Christ, the Lamb of God, who continually, every day, morning and night, and every moment, takes away the sins of his people, through the virtue and efficacy of his sacrifice, John i. 29. see the note on Exod. xxix. 39.

Ver. 5. *And the tenth part of an ephah of flour for a meat-offering, &c.*] Which always went along with the burnt-offering: *mingled with the fourth part of an hin of beaten oil*; which in those times and countries was used instead of butter; and fine flour and this mingled together made a *minchah*, or bread-offering, as it should rather be called; of the measures used, see the note on Exod. xxix. 40.

Ver. 6. *It is a continual burnt-offering, &c.*] For the meat-offering was burnt as well as the lambs, at least part of it: *which was ordained in Mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord*; that is, this law concerning the daily burnt-offering was made on Mount Sinai, so long ago as the children of Israel were there; and it was then ordered that they should continually offer such a sacrifice by fire, which would be grateful and acceptable unto God, especially when done in faith of the sacrifice of his son it was a type of; or which sacrifice was *made*^e offered at Mount Sinai, when the law of it was first given there: hence Aben Ezra observes, that this is a sign that they did not offer burnt-offerings in the wilderness after they journeyed from Sinai; but then, though sacrifices were not so frequently offered by them as afterwards, yet one would think that the daily sacrifice would not be omitted, which seemed to be always necessary; nor would there be any, or but little use of the altar, and the fire continually burning on it, if this was the case; see Amos v. 25.

Ver. 7. *And the drink-offering thereof shall be the fourth part of an hin for the one lamb, &c.*] For the lamb offered in the morning, along with the meat-offering of which went a drink-offering, which was of wine, and strong wine too, as the next clause expresses it; the quantity of which was the fourth part of an hin, which was about a quart and half a pint of our measure: *in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering*; that is, in the court of the tabernacle upon the altar of burnt-offering, which stood there: the Targums

of Jonathan and Jerusalem interpret it of old choice wine, old wine being reckoned best, see Luke v. 39. and though this wine was poured out on the altar, and not properly drank by any, yet it was to be the strongest, best, and choicest that could be got, as it was reasonable it should; since it was poured out as a libation or drink-offering to the Lord, which was his way of drinking it, as the burning of the sacrifice was his way of eating that; all which was typical of the sufferings, sacrifice, and bloodshed of Christ, which are well-pleasing and acceptable to the Lord; see Isa. liii. 10. Eph. v. 2.

Ver. 8. *And the other lamb shalt thou offer at even, &c.*] As before directed, ver. 4: *as the meat-offering of the morning, and as the drink-offering thereof, shall thou offer it*; some think that *capht*, as, is put for *beth*, with, the letters being similar, and so render the words, *with the meat-offering of the morning, and with the drink-offering thereof*; but there is no need of such a version, nor is it with propriety; and the meaning is, that a meat-offering and a drink-offering were to go with the lamb offered at evening, of the same sort, and in like manner, as were offered with the lamb of the morning: *a sacrifice made by fire, of a sweet savour unto the Lord*; this is repeated, to encourage the people to offer it, and to shew how very acceptable it was to the Lord, especially the antitype of it.

Ver. 9. *And on the sabbath-day two lambs of the first year without spot, &c.*] Just such as were appointed for the daily sacrifice: *and two tenth-deals of flour for a meat-offering, mingled with oil*; that is, two tenth-parts of an ephah of flour mixed with two fourth-parts of an hin of oil; of oil-olive, as the Targum of Jonathan expresses it, which is always meant, wherever oil is mentioned; which made one meat-offering to them doubled for both lambs, or two meat-offerings of the same quantity with those of the daily sacrifice, one for one lamb, and the other for the other: *and the drink-offering thereof*; which was of a like quantity of wine doubled, in proportion to the meat-offering; when these lambs, with the meat and drink-offerings, were offered up, is not said, whether the one in the morning after, and the other in the evening before the daily sacrifice, which is not improbable, or both together.

Ver. 10. *This is the burnt-offering of every sabbath, &c.*] Or, *of the sabbath in its sabbath*^f, that is, as Jarchi observes, the burnt-offering of one sabbath was not to be offered on another, but only on its own; so that if the sabbath was past, and the offering not offered, it ceased; it was not to be renewed the following sabbath; every sacrifice was to be offered in its own season, ver. 2. *beside the continual burnt-offering, and its drink-offering*; and meat-offering also, over and above the two lambs of the daily sacrifice; with the offerings that were appendages to them, two other lambs, with proportionate meat and drink offerings, were offered also; the other were not to be omitted on account of these, shewing that more religious service was to be performed on sabbath-days than on others: it may be rendered *after* or *upon*, to which sense Aben

^e העשית quod obtulisti, V. L. quod factum est, Pagninus; quod sacrificium fuerit, Piscator.

^f שבתו שבת sabbathi in sabbatho ejus, Pagninus, Montanus, Fagius, Junius & Tremellius, Piscator.

Ezra interprets it, after the daily sacrifice; because, says he, he puts upon it the burnt-offering of the sabbath; which seems to confirm what has been suggested on the preceding verse, that these lambs were offered morning and evening after the daily sacrifice, and indeed there was nothing offered before that.

Ver. 11. *And in the beginnings of your months ye shall offer a burnt-offering unto the Lord, &c.*] On the first day of every month, when the new moon appeared; that this was religiously observed appears from the blowing of the trumpets over the sacrifices on this day, from attendance on the word of the Lord, by his prophets, on this day, and from abstinence from worldly business on it, Numb. x. 10. 2 Kings iv. 23. Amos viii. 5. *two young bullocks, and one ram, seven rams of the first year without spot*; this was the burnt-offering, and a very large and costly one it was: more creatures were offered on this day than on a sabbath-day; not that this was a more holy day than that, but this was but once a month, and therefore the expense might be the more easily bore, whereas that was every week.

Ver. 12, 13, 14. *And three tenth-deals of fine flour for a meat-offering, mingled with oil, for one bullock, &c.*] The quantities of flour in the meat-offering, for each bullock, and for the ram, and for each lamb, are the same as in ch. xv. 4—10. only the quantity of oil for each is not here expressed, which for a bullock was half an hin of oil, for a ram the third part of an hin, and for a lamb the fourth part; and likewise the quantity of wine in the drink-offerings for each of them is the same here as there; which, according to the Targum of Jonathan, was to be wine of grapes, and not any other: *this is the burnt-offering of every month throughout the year; or, of the month in its month*; it was to be offered at its appointed time every month, and not to be deferred to another: Jarchi has the same remark here as on ver. 10. see the note there.

Ver. 15. *And one kid of the goats, for a sin-offering unto the Lord, shall be offered, &c.*] This was an offering of a different sort, not a burnt-offering, but a sin-offering, typical of Christ, who was made an offering for sin; and it was of that sort of sin-offerings which were to be eaten, as the Jews say^h; for there were some that were not, even such whose blood was brought into the sanctuary, Lev. vi. 30. Maimonidesⁱ observes, that this phrase, *unto the Lord*, is very particular and expressive, and that the design of it is, to observe that it was offered to the Lord, and not to the moon, as the Egyptians did: *besides the continual burnt-offering, and his drink-offering*; though the burnt-offering of this day was so very large, consisting of so many creatures; and besides that a goat for a sin-offering; yet the daily sacrifice was not to be omitted, and what belonged to that.

Ver. 16. *And in the fourteenth day of the first month, &c.*] The month Nisan, as the Targum of Jonathan, or Abih, which, upon the Israelites coming out of Egypt, and on that account, was made the first month; otherwise Tisri or September was the first month, see

Exod. xii. 2. and xiii. 4. is the *passover of the Lord*; a feast in which a lamb was killed and eaten, in memory of the Lord's passing over the houses of the Israelites, when he slew the first-born in Egypt; see Exod. xii. 6, 18, 23, 27.

Ver. 17. *And in the fifteenth day of this month is the feast, &c.*] Not of the passover, that was the day before, but of unleavened bread, which began on this day, and lasted seven days, Lev. xxiii. 6. which is what the Jews call the Chagigah: *seven days shall unleavened bread be eaten*; see Exod. xii. 15, 18.

Ver. 18. *In the first day shall be an holy convocation, &c.*] The first of the seven days, which was kept in a very religious manner: *ye shall do no manner of servile work therein*; except by preparing food to eat; see Exod. xii. 16.

Ver. 19. *But ye shall offer a sacrifice made by fire for a burnt-offering unto the Lord, &c.*] Which was to be of the creatures next mentioned: *two young bullocks, &c.* the same with the burnt-offering on the first day of the month, ver. 11.

Ver. 20, 21. *And their meat-offering, &c.*] The quantity of flour for which is the same for a bullock, a ram, and a lamb, as in ver. 12, 13.

Ver. 22. *And one goat for a sin-offering, to make atonement for you.*] For notwithstanding all their services and sacrifices, and though this day was an holy convocation, yet there was need of a sin-offering to expiate their guilt, typical of Christ, who takes away the sins of our holy things as well as all other sins: this sin-offering also was of that sort which were eaten; for Maimonides says^k, the goat of the sin-offering was eaten on the second day of the passover, which was the 16th of Nisan.

Ver. 23. *Ye shall offer these beside the burnt-offering in the morning, &c.*] The daily morning sacrifice, and also besides the daily evening sacrifices, though it is not expressed: *which is for a continual burnt-offering*; and not to be intermitted on any account, let the sacrifices of the day be ever so numerous; great care is taken to observe this.

Ver. 24. *After this manner ye shall offer daily throughout the seven days, &c.*] That is, two bullocks, one ram, and seven lambs, for a burnt-offering, on every one of the seven days; but then they were not all holy convocations, only the first and last: *the meat of the sacrifice made by fire, of a sweet savour unto the Lord*; it seems by this that only the burnt-offering was offered up every day, but not a goat of the sin-offering, that was peculiar to the first day: *it shall be offered beside the continual burnt-offering, and his drink-offering*; which is again repeated, that it might be diligently observed.

Ver. 25. *And on the seventh day ye shall have an holy convocation, &c.*] As on the first: *ye shall do no servile work*; unless in dressing food.

Ver. 26. *Also in the day of the first-fruits, &c.*] When the first-fruits of the wheat-harvest were brought unto the Lord, which was the day of Pentecost, fifty days from the sheaf of the wave-offering being brought: *when ye bring a new meat-offering unto*

^h מנחת כבוד mensis in mense ejus, Pagninus, Montanus, Vatablus.
ⁱ Maimon. Hilchet Tenuidin, c. 7. sect. 2.

¹ Moreh Nevochim, par. 3. c. 46. p. 488.

^k Tamidin, ib. sect. 3.

the Lord; that is, a meat-offering made of the new corn, which were two wave-loaves of two tenth-deals of fine flour, baked with leaven, Lev. xxiii. 15, 16, 17. *after your weeks* be out; the seven weeks from the passover to Pentecost, even seven complete sabbaths or weeks, Lev. xxiii. 15. *ye shall have an holy convocation, ye shall do no servile work*; see Lev. xxiii. 21.

Ver. 27—30. *But ye shall offer the burnt-offering for a sweet savour unto the Lord, &c.*] Which was of the same kind, and was of the same number of creatures as on the first day of the month, and on the seven days of unleavened bread, ver. 11, 19, 24. and the meat-offering which went along with this was of the same quantity of flour to each creature as in the above-mentioned sacrifices; and on this day also was offered a kid of the goats for a sin-offering; and there were also peace-offerings which are not mentioned here, nor is there any mention of any in the whole chapter; see Lev. xxiii. 19.

Ver. 31. *And ye shall offer them besides the continual burnt-offering, and his meat-offering, &c.*] The daily

sacrifice of the morning and evening, so often mentioned in this chapter, and so frequently inculcated as not to be omitted, either in the weekly, monthly, or anniversary festivals; it being so necessary a sacrifice, and so eminent a type of the great sacrifice of the Messiah: *they shall be unto you without blemish, and their drink-offerings*; the flour, of which the meat-offerings were made, was to be pure and clean, and free from vermin; and the wine for the drink-offering was not to be palled, and dead, and dreggy: of the former, it is said in the Misnah¹, “the treasurer puts his hand into it (the flour); if there comes any dust with it,” it is rejected; if it produces worms, it is rejected: this, the commentators say^m, is to be understood, if the greatest part of it is such; and with respect to the latter, Jarchi says, our Rabbins learn from hence (this passage of Scripture) that wine in which flour rises (or a dregginess like flour) it is unfit for drink-offerings, for they should be perfect: this denotes the purity of Christ, the bread of life, and his spotless and perfect sacrifice, when his soul was poured out unto death.

C H A P. XXIX.

IN this chapter an account is given of the various offerings on the several remarkable days in the 7th month of the year; at the feast of blowing the trumpets on the first day of the month, ver. 1—6. at the great fast or day of atonement, which was the 10th of the month, ver. 7—11. and at the feast of tabernacles, which began on the 15th day of the same month, and continued eight days, and the sacrifices of every day are particularly mentioned; of the first day, ver. 12—16. of the second day, ver. 17, 18, 19. of the third day, ver. 20, 21, 22. of the fourth day, ver. 23, 24, 25. of the fifth day, ver. 26, 27, 28. of the sixth day, ver. 29, 30, 31. of the seventh day, ver. 32, 33, 34. and of the eighth day, ver. 35—38. which sacrifices were to be offered, besides their vows and free-will offerings, of which Moses gave a faithful account, according to the command of God, ver. 39, 40.

Ver. 1. *And in the seventh month, &c.*] The month Tisri, as the Targum of Jonathan, which answers to part of our September and October; a month famous for days to be religiously observed, having more of them in it than any other month in the year: *on the first day of the month, ye shall have an holy convocation*: see Lev. xxiii. 24. *ye shall do no servile work*; and therefore, in the place referred to, is called a sabbath: *it is a day of blowing the trumpets unto you*; of which, see the note on the above place.

Ver. 2. *And ye shall offer a burnt-offering for a sweet savour unto the Lord, &c.*] Which was as follows: *one young bullock, one ram, and seven lambs of the first year without blemish*, which was the same, only one bullock less, with the offerings on the first day of the month, the seven days of unleavened bread, and the day of the first-fruits, ch. xxviii. 11, 19, 27.

Ver. 3, 4, 5. *And their meat-offering, &c.*] Which

went along with the creatures offered for a burnt-offering; the quantity of flour and oil used in it was the same, for a bullock, a ram, and each lamb, as in the offerings at the new moons, feast of unleavened bread, and the day of first-fruits, ch. xxviii. 12, 13, 20, 21, 28, 29. and a kid of the goats was also offered for a sin-offering at this time, as in those seasons, and for the same purpose, to make atonement for the sins of their holy things.

Ver. 6. *Beside the burnt-offering of the month, and his meat-offering, &c.*] The bullock, ram, and seven lambs, were offered on this day, besides the two bullocks, one ram, and seven lambs, which were offered on it, on account of its being the first day of the month; and besides the meat-offering that went along with them; these were not omitted on account of those additional sacrifices: *and the daily burnt-offering*; the two lambs of the daily sacrifice; these also were offered as usual, so that there were offered on this day three bullocks, two rams, and sixteen lambs: *and his meat-offering, and their drink-offerings, according to their manner*; these also were offered with the daily sacrifice, according to the law and rule prescribed for the making of them, and all were, *for a sweet savour, a sacrifice made by fire unto the Lord*; for they were burnt-sacrifices, and very acceptable to the Lord, as they were types of the better sacrifice, with which he is infinitely well-pleased; and it is with respect to that that such a number of sacrifices were appointed.

Ver. 7. *And ye shall have on the tenth day of the seventh month an holy convocation, &c.*] The month Tisri, as before; so the Targum of Jonathan: *and ye shall afflict your souls*; or persons; their bodies by fasting, and their souls by repentance and humiliation; for this was a grand fast, as it is called. Acts

¹ Menachot, c. 8. sect. 2.

^m Maimon. & Bartenora in Misn. Menachot, c. 8. sect. 2.

xxvii. 9. *ye shall not do any work* therein; see Lev. xxiii. 28.

Ver. 8. *But ye shall offer a burnt-offering unto the Lord, &c.*] Which is the same as ordered to be offered on the first day, ver. 2. Aben Ezra is of opinion that the ram here is different from those in Lev. xvi. 3, 5, 24.

Ver. 9, 10. *And their meat-offering, &c.*] Which was of the same quantity of flour and oil, for a bullock, a ram, and a lamb, as for the meat-offering on the first day of the month.

Ver. 11. *One kid of the goats for a sin-offering, &c.*] This also, as it was different from that which was offered for the service of the day, so it was offered after it; as is observed by the Jewish writers, that the goat, which was offered without, though of the Musaphim, or additions, could not go before the service of the day; for it is said as follows, *beside the sin-offering of atonement*; hence, say they, we learn, that the goat within, which was of the service of the day, went before it^a; after that the ram of Aaron, and the ram of the people, and after that the fat of the sin-offering: *and the continual burnt-offering, and the meat-offering of it, and their drink-offerings*; which were never omitted on account of the service of any day, though ever so solemn, as this was: hence it appears that there were offered on this day of atonement two bullocks, three rams, three goats, and two lambs.

Ver. 12. *And on the fifteenth day of the seventh month ye shall have an holy convocation, &c.*] Of the same month Tisri, which was the seventh from Nisan or Abib, though it was formerly the first month of the year: *ye shall do no servile work, and ye shall keep a feast unto the Lord seven days*; the feast of tabernacles, which began on the 15th day of this month.

Ver. 13—34. *And ye shall offer a burnt-offering, &c.*] That is, on the first of the seven days, which was as follows: *thirteen young bullocks, two rams, and fourteen lambs of the first year, they shall be without blemish*; a very large sacrifice indeed, for these were offered besides one kid of the goats, for a sin-offering, and the two lambs of the daily sacrifice, which were not omitted on account of this extraordinary offering; so that there were no less than 32 creatures sacrificed on this day: the meat and drink offerings for each, according to the kind of them, were as usual, and as be-

fore frequently observed; and the same sacrifices, meat-offerings, and drink offerings, were offered on the six following days of the feast, only with this difference, that there was one bullock less every day; which it is thought may denote the decrease of sin in the Lord's people, and so an increase of holiness, or rather the gradual waxing old and vanishing away of the ceremonial law, and the sacrifices of it; and these bullocks ending in the number seven, which is a number of perfection, may lead us to think of the great sacrifice these all typified, whereby Christ has perfected them that are sanctified.

Ver. 35. *On the eighth day ye shall have a solemn assembly, &c.*] The day after the seven days of the feast of tabernacles were ended; for this was not properly a part of that feast, but was a sort of appendage to it; *ye shall do no servile work* therein; see the note on Lev. xxiii. 36.

Ver. 36, 37, 38. *But ye shall offer a burnt-offering, &c.*] Which was the same that was offered on the first and tenth days of this month, ver. 2, 8. and the meat and drink offerings for each of the creatures were the same, as often expressed; and on this day a goat for a sin-offering was also offered, besides the daily sacrifice, and what went along with that.

Ver. 39. *These things ye shall do to the Lord, in your set feasts, &c.*] Or rather in the times set and appointed to you, as the Jewish writers^o interpret it; and so Jarchi interprets it of a fixed time, which seems better; since these were not all feast-days, on which the above sacrifices were to be offered, for one of them was a fast, even the day of atonement: *besides your vows, and your free-will offerings*; which might be offered up at any time, notwithstanding the above sacrifices, which were necessary and obligatory; but these were at their own option: *for your burnt-offerings, and for your meat-offerings, and your drink-offerings, and for your peace-offerings*; of which see Lev. vii. 11—16.

Ver. 40. *And Moses told the children of Israel, &c.*] All these things; repeated the several laws unto them concerning the above sacrifices, with the additions unto them, and explanations of them: *according to all that the Lord commanded Moses*; being a faithful servant to the Lord in all his house, and in all things appertaining to it.

C H A P. XXX.

MENTION being made, in the latter part of the preceding chapter, of vows to be performed to the Lord, besides the sacrifices directed to; here some account is given of them, and men are charged to fulfil, and not break them, ver. 1, 2. but as to women, if a maid, being in her father's house, made a vow in his hearing, and he silent at it, her vow stood; but if he disapproved of it, it was null and void, ver. 3, 4, 5. and so a wife, when she vowed a vow in the hearing of her husband, and he said not ought against it, it was valid;

but if he objected to it, it stood for nothing, ver. 6, 7, 8. likewise a widow, or one divorced, that made a vow in her husband's house, before he died, or she was put away from him, and he did not contradict it, it remained in force and to be fulfilled; but if he made it void, it stood not, and she was forgiven, ver. 9—12. it being in an husband's power to confirm or make null a vow or oath, made by his wife to afflict her soul; but if he made any void after he heard them, and had been silent, he himself was to bear her iniquity, ver. 13—16.

^a Eartenora in Misn. Yoma, c. 7. sect. 2

^o Maimon. & Bartenora in Misn. Pesach, c. 7. sect. 4.

Ver. 1. *And Moses spake unto the heads of the tribes, &c.]* Or the princes of them, who could more easily be convened, and who used to meet on certain occasions, and on whom it lay to see various laws put in execution: *concerning the children of Israel:* how they ought to conduct and behave in the following case, it being an affair which concerned them all: *saying, this is the thing which the Lord hath commanded;* relating to vows. Aben Ezra is of opinion that this was delivered after the battle with Midian, of which there is an account in the following chapter, and is occasioned by what was said to the tribes of Gad and Reuben, ch. xxxii. 24, 25. *do that which hath proceeded out of your mouth;* to which they replied, *thy servants will do as my lord commandeth;* upon which the nature of a vow, and the manner of keeping it, are observed; but the occasion of it rather seems to be what is said towards the close of the foregoing chapter, ver. 39. that the various sacrifices there directed were to be offered in their season, besides the vows and free-will offerings; and when these were ratified and confirmed, and when null and void, and to be fulfilled or neglected, is the principal business of this chapter.

Ver. 2. *If a man vow a vow unto the Lord, &c.]* Which must be in a thing that is lawful to be done, which is not contrary to the revealed will and mind of God, and which may tend to the glory of God, the honour of religion, the service of the sanctuary, the good of a man's self or of his neighbour; or in things purely indifferent, which may, or may not be done, without offence to God or man; as that he will not eat such a thing for such a time, or he will do this or the other thing, as Jarchi observes; who moreover says, that he may forbid himself what is forbidden, and forbid what is free and lawful; but he may not make free or lawful what is forbidden, that is, he may not vow to do a thing which is contrary to the law of God, such a vow will not stand: and he was to be of such an age before he could make a vow that would be valid; according to the Targum of Jonathan, he must be 13 years of age; it is said in the Misnah^p, "a son of 12 years and one day, his vows are examined; a son of 13 years and one day, his vows are firm, and they examine the whole 13th year before that time; although they say we know to whose name (or on whose account) we vow or consecrate, their vow is no vow, nor their consecration no consecration; but after that time, though they say we know not to whose name (or on whose account) we vow or consecrate, their vow is a vow, and their consecration a consecration:" or *swear an oath to bind his soul with a bond;* to his vow adds an oath for the greater confirmation of it, and to lay himself under the greater obligation to perform it: *he shall not break his word;* or *profane it*^q, but punctually perform it; men should be careful how they vow, and not rashly do it; but when they have vowed, they ought to perform; see Eccl. v. 4, 5. Deut. xxiii. 21, 22, 23: *he shall do according to all that proceedeth out of his mouth;* it is not in his power to revoke his vow or make it null: the

Misnic doctors' say, a man can loose all vows, excepting his own. R. Judah says, not the vows of his wife, nor those which are between her and others; that is, as one of the commentators' explains it, such vows which are not made to afflict, or respect not fasting; but according to the Targum of Jonathan, though a man cannot loose his vows, or free himself from them, yet the sanhedrim, or court of judicature, can, or a wise man that is authenticated thereby, as Jarchi says, or three private persons; but these are such traditions, which make void the commandment of God, as our Lord complains, Matt. xv.

Ver. 3. *If a woman also vow a vow unto the Lord, &c.]* Who has not passed 13 years, as the Targum of Jonathan: and *bind herself by a bond;* lay herself under obligation to perform her vow by an oath: being in her father's house; unto the 12th year, as the same Targum; that is, that is under his care, tuition, and jurisdiction, whether she literally, or properly speaking, is in the house or no at the time she vows; so Jarchi interprets it of her being in the power of her father, though not in his house, she being not at age to be at her own disposal, but at his: wherefore it is added, *in her youth;* which, as the same writer explains it, signifies that she is "neither a little one, nor at age; for a little one's vow is no vow, and one at age is not in the power of her father to make void her vow: who is a little one? our Rabbins say, one of eleven years of age and one day, her vows are examined, whether she knows on whose account she vows and consecrates, or devotes any thing; one vows a vow that is twelve years and one day old, there is no need to examine them." He seems to refer to a passage in the Misnah^r, "a daughter of eleven years and one day, her vows are examined; a daughter of twelve years and one day, her vows are firm, but they are to be examined through the whole twelfth year."

Ver. 4. *And her father hear her vow, and her bond wherewith she hath bound her soul, &c.]* Her vow, which is binding upon her, or her vow and an oath annexed to it, which makes it still more strongly binding; and this he hears himself, or it is reported to him by others: *and her father shall hold his peace at her;* shall not reprove her for it, nor contradict her in it: *then all her vows shall stand;* be they what, or as many as they may: *and every bond wherewith she hath bound her soul shall stand;* his silence being to be interpreted as approving of them, and consenting to them.

Ver. 5. *But if her father disallow her in the day that he heareth, &c.]* Disapproves of her vow, and expresses his dislike of it, and declares it null and void; which, if done at all, is to be done on the same day he hears it, and not on another day, as Aben Ezra observes; not the day following, and much less on a third or fourth day, &c. and it might be done on a sabbath-day: *not any of her vows, or of her bonds wherewith she bound her soul, shall stand;* but become null and void, she being at the control of her father, and

^p Niddah, c. 5. sect. 6.

^q ; למה לא

^r Negaim, c. 5. sect. 5.

^p Bartenora in Misn. Negaim, c. 5. sect. 5.

^q Niddah, ut supra.

^r Misn. Sabbat, c. 24. sect. 5.

having nothing in her own power, and at her own disposal, to vow or consecrate, but wholly in the power and at the disposal of her father: *and the Lord shall forgive her*; the breach of her vow, it shall not be imputed to her as a sin: *because her father disallowed her*: so that it was no fault of hers that it was not fulfilled; though she might be blameworthy to make one, without previously obtaining his consent, and making it rashly without his previous knowledge, she not being at her own hands; and in this respect may be said to be forgiven by the Lord, which supposes some fault committed.

Ver. 6. *And if she had at all an husband with whom she vowed, &c.*] Or when her vows were upon her, was either betrothed or married to a man: or uttered ought out of her lips, wherewith she bound her soul; uttered any thing, either with or without premeditation, either with thought and deliberation, or rashly and imprudently, as the word signifies, yet in such a manner that it was binding upon her.

Ver. 7. *And her husband heard it, and held his peace at her in the day that he heard it, &c.*] The vow she made, and by his silence consented to it: *then her vows shall stand, and her bonds wherewith she bound her soul shall stand*; or she be under obligation to perform them.

Ver. 8. *But if her husband disallow her on the day that he heard it, &c.*] Expresses his dislike of it; and this he does as soon as he hears it, at least that same day; according to the Jews*, within the space of 24 hours: *then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect*: by contradicting it, and forbidding the performance of it; or however by declaring to her, or to others, that it is not agreeable to his mind and will that it should be fulfilled: *and the Lord shall forgive her*; excuse her performance of the vow, and not impute sin to her on that account, nor punish for the breach of it, she being under the cover of her husband, and obliged to submit to his will. According to Jarchi, the Scripture speaks of a woman that vows to be a Nazarite; her husband hears and makes it void; but she does not know it, and transgresses her vow, and drinks wine, and is defiled with the dead, so that she has need of forgiveness, though it is made void; and if vows made void, he adds, have need of pardon, much more those that are not.

Ver. 9. *But every vow of a widow, &c.*] The Scripture speaks, as Jarchi says, of a widow from marriage, or that has been married, but a widow from espousals (or that has been only espoused), the husband dead, the power is transmitted, and returns to the father; and with respect to such a case, it is said in the Misnah †, “if the father (of such a betrothed person) dies, the power is not transmitted to the husband; but if the husband dies, the power is transmitted to the father; in this case, greater is the power of a father than of an husband; in others, greater is the power of an husband than of a father, because an husband makes void (the vow of) one at age, but a father does not make void (the vow of) such an one.” *and*

of her that is divorced: from her husband on some account or another; now in each of these cases, the one being loosed from the law of her husband by death, and the other by a bill of divorce, if they vowed, the vows wherewith they have bound their souls shall stand against her: against either of them, they having none over them to disapprove of, contradict, and make void their vows.

Ver. 10. *And if she vowed in her husband's house, &c.*] Before his death, in his life-time, or before divorced: the Targum of Jonathan adds, by way of explanation, “and not at age for marriage,” understanding it of a betrothed, and not a married person; but Jarchi says, the Scripture speaks of a married one, which seems most likely: *or bound her soul by a bond with an oath*: to fulfil her vow, to abstain from this, or to do that or the other thing.

Ver. 11. *And her husband heard it, and held his peace at her, and disallowed her not, &c.*] Heard her make her vow, and bind it with an oath, and was silent at it, which was consenting to it, and did not contradict her, nor shew any displeasure or resentment at her on account of it; the Targum of Jonathan adds, “and died before she was at age;” but what follows held good equally of one that was at age for marriage, and actually married to him: *then all her vows shall stand, and every bond wherewith she bound her soul shall stand*: be ratified and confirmed, and she be under obligation to make them good.

Ver. 12. *But if her husband hath utterly made them void on the day he heard them, &c.*] Declaring they were contrary to his mind and will, he disapproved of them, and forbid the carrying them into execution: *then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand*: though her husband be dead, or she be divorced from him: *her husband hath made them void, and the Lord shall forgive her*: she will neither incur his displeasure for not fulfilling her vow, nor have any punishment inflicted on her: the Targum of Jonathan is, “if her husband makes them void, and she knows it not and transgresses, it shall be forgiven her by the Lord.”

Ver. 13. *Every vow, and every binding oath to afflict the soul, &c.*] By fasting, as Aben Ezra observes; as when a vow was made, or a person bound herself by an oath to abstain from such and such food, or to fast on such a day; to keep a fast which was not appointed, to set apart a day for fasting, besides the grand and general fast on the day of atonement: Jarchi from hence gathers, that a man only makes vows of afflicting the soul, or vows of fasting; but this is not said by way of limitation and restriction, but by way of amplification and illustration, giving a particular instance, by which others may be judged of: *her husband may establish it, or her husband may make it void, just as he pleased*; and this power an husband had, to prevent confusion in the family, and trouble in the affairs of it, by vowing abstinence from such and such food, or from such and such liquor, and the like; and to prevent running into expenses he was not able to answer, by vowing and dedicating this and the other

* וְהָרַחֵם עָלֶיהָ:

† Leo Modena's History of Rites, &c. par. 2. c. 4.

‡ Nedarim, c. 10. sect. 2.

to holy uses, for sacrifices, and repairs of the temple, and the like.

Ver. 14. *But if her husband altogether hold his peace at her from day to day, &c.*] Said not one word to her day after day, neither on the day he heard her vow, nor the day following: *then he establisheth all her vows, or all her bonds, which are upon her*; by his silence: *he confirmeth them, because he held his peace at her, in the day that he heard them*; for not to contradict them was to confirm them.

Ver. 15. *But if he shall any ways make them void, after that he hath heard them, &c.*] Some way or other expressing his dislike of them; not at the time he heard them, but some time afterwards; one day after, as the Targum of Jonathan: *then he shall bear his iniquity*: be accountable for the breach of the vow, the sin shall be reckoned to him, and he shall bear the punishment of it, because he ought to have declared his disapprobation of it sooner; and it may be, his doing it when he did was only in a spirit of contradiction, or through covetousness; and it would have been more advisable to have let the vow stand, and

therefore acted a criminal part, and so was answerable for it; the Targum of Jonathan explains it, "her husband or her father shall bear her iniquity," supposing her not to be at age: Aben Ezra gives the reason of it, because she is in his power.

Ver. 16. *These are the statutes which the Lord commanded Moses between a man and his wife, &c.*] Relating to vows made by the wife, and confirmed or disannulled by the husband: Aben Ezra adds, if she is at age or in puberty, understanding it of a married and not a betrothed wife: *between the father and his daughter*; if she is not at age, as the same writer observes; for if she is at age he has nothing to do with her vows: being yet *in her youth*; not at age, being not 12 years and one day old: *in her father's house*; in his power and jurisdiction, and at his disposal, and so could make her vows void or firm, as he pleased: this power of ratifying or disannulling vows an husband had over his wife, and a father over his daughter, to prevent imprudent and extravagant vows, and the too-frequent use of them, the consequences of which might be bad in families.

C H A P. XXXI.

THIS chapter contains an order to make war upon Midian, which was accordingly done, ver. 1—12. but Moses was wroth, because they saved the women alive, who, through the counsel of Balaam, had been the cause of sin, and of the plague for it in Israel, and therefore orders them, and the male children, to be slain, ver. 13—18. and then directs to the purification of the soldiers, their captives and spoil, ver. 19—24. and by the command of God an account is taken of the prey, and a division of it made between the soldiers and the congregation, and out of each part a tribute is levied for the Lord, ver. 25—31. and the sum of the whole booty is given, ver. 32—35. and of the part which belonged to the soldiers, and of the tribute given to the Lord, ver. 36—41. and of the part which belonged to the children of Israel, ver. 42—47. and besides the above tribute to the Lord, the officers made a voluntary oblation out of their spoil, both by way of gratitude for sparing their lives, and to make atonement for their souls, ver. 48—54.

Ver. 1. *And the Lord spake unto Moses, &c.*] After the plague upon Israel for their fornication and idolatry, into which they were drawn by the daughters of Moab and Midian, and after the sum of the people was taken in the plains of Moab, and various laws given or repeated, and a little before the death of Moses: *saying*: as follows.

Ver. 2. *Avenge the children of Israel of the Midianites, &c.*] For the injury they had done them, by sending their daughters among them, who enticed them to commit uncleanness with them, and then drew them into the worship of their idols, which brought the wrath of God upon them, and for which 24,000 persons were slain. Now, though the Moabites had a concern in this affair as well as the Midianites, yet they were spared; which some think was for

the sake of Lot, from whom they descended; but why not the Midianites for the sake of Abraham, whose offspring they were by Keturah? Jarchi says, they were spared because of Ruth, who was to spring from them; and so she might, and yet vengeance be taken on great numbers of them: but the truer reason seems to be, either because the sin of the Moabites was not yet full, and they were reserved for an after-punishment; or rather because they were not the principal actors in the above affair; but the Midianites, who seem to have advised Balak at first to send for Balaam to curse Israel, and who harboured that soothsayer after he had been dismissed by Balak, and to whom he gave his wicked counsel, and which they readily followed, and industriously pursued: *afterward shalt thou be gathered unto thy people*; or *die*, see ch. xxvii. 13. it being some satisfaction to him to see the good land, as he did from Abarim, and the Israelites avenged on their enemies before his death.

Ver. 3. *And Moses spake unto the people, saying, &c.*] In obedience to the divine command; this must be supposed to be spoken to the heads or princes of the tribes: *arm some of yourselves unto the war*: not the whole body of the militia, 600,000 men and upwards, only some of them, and these choice and select men; and, according to the Jewish writers, good men, who, detesting the sins of lewdness and idolatry, would more strictly and severely avenge themselves on the Midianites for drawing their brethren into those sins, whereby they fell; and so Jarchi calls them righteous men: and *let them go against the Midianites, and avenge the Lord of Midian*: what the Lord calls the vengeance of the Israelites, Moses calls the vengeance of the Lord, because they were the Lord's people, and his cause and theirs the same: and because the sins they were drawn into by the Midianites

were not only against themselves, and to their prejudice, but against the Lord, and to the dishonour of his name.

Ver. 4. *Of every tribe a thousand, &c.*] So that the whole number of those that were armed were 12,000, as after given: *throughout all the tribes of Israel*; this is observed, as Jarchi thinks, to comprehend the tribe of Levi, which in some cases was left out of the account: *shall ye send to the war*: to fight with Midian.

Ver. 5. *So they were delivered out of the thousands of Israel, &c.*] Several thousands very probably offered themselves voluntarily to go to the war, or however were summoned together on this account, and out of them the following number was delivered of picked and chosen men: *a thousand of every tribe, twelve thousand armed for war*; which was but a small number to go against so considerable a nation and people; but this was done to shew that the war was of the Lord, he would fight the battle, and give them victory, it being the same to him to do it with few as with many; and to encourage the people of Israel to believe the Lord would give them success against their many and powerful enemies in the land of Canaan, on the borders of which they now were.

Ver. 6. *And Moses sent them to the war, &c.*] Being mustered and armed: *a thousand of every tribe, them and Phinehas the son of Eleazar the priest to the war*; which looks as if Phinehas was the general of this army; for Moses went not to the war, and no mention is made of Joshua, nor might it be proper for him, he being the successor of Moses, who was quickly to die; but it seems rather that there was no one person that had the command of the whole, but every captain commanded his own company; since, when Moses met them, and was angry with them for sparing the women, he does not address any one as the chief commander, but all the officers, ver. 14. however, it was very proper and prudent to send Phinehas with them, both on account of his office as a priest, to encourage the people, and because of his extraordinary zeal against the Midianites for what they had done, as appears by his slaying a prince of Simeon and a Midianitish princess in their uncleanness: and he went *with the holy instruments, and the trumpets to blow in his hand*; by the *holy instruments*, Aben Ezra understands the ark with what appertained to it, which in after-times used to be carried out when the Israelites went to war, Josh. vi. 4. 1 Sam. iv. 3, 4. and Jarchi interprets them of the ark and plate of gold ^a which was upon the forehead of the high-priest; but what had Phinehas to do with this, who was but a common priest? though the Targum of Jonathan paraphrases it, "with the Urim and Thummim of holiness, to inquire by them;" and it appears, that sometimes a son of an high-priest was intrusted with the ephod, to which the breastplate was fastened, which had the Urim and Thummim on it, and made use thereof to inquire by, as in the times of David, 1 Sam. xxiii. 6—12. but it is the opinion of some learned men, and they may be in the right, that these instruments are no other than the trumpets, and

who suppose the *war* is not copulative, but explanative, so Ben Gersom, and read the words thus, *with the holy instruments, even, or, that is, the trumpets* ^a, the silver trumpets ordered to be made, ch. x. 2. one use of which was for the journey of the camps, and also to blow an alarm for war, and which was done by the priests; and so the Targum of Jonathan adds here, "to cause the camp of Israel to rest, and to cause it to go;" that is, to direct it when it should stop, and when it should move.

Ver. 7. *And they warred against the Midianites, as the Lord commanded Moses, &c.*] Whether the Midianites came out against them with an army, and there was a pitched battle between them, is not certain; however the Israelites committed acts of hostility upon them, by entering their cities, plundering their houses, and slaying the inhabitants of them; the Targum of Jonathan is, "they warred against Midian, and surrounded it in the three corners of it, as the Lord commanded Moses;" for, as Maimonides ^b observes from tradition, "when they besiege a city to take it, they do not surround it in the four corners of it, but in the three corners of it, and leave a place to flee out, that every one that would might escape for his life, as it is said, *and they warred against Midian, as the Lord commanded Moses*; by report, or from tradition, it is learnt that so he commanded him;" that is, in such a manner to besiege a city; but for this there is only tradition, for it is not mentioned among the rules after directed to in such a case, Deut. xx. 10—20. *and they slew all the males*; which fell into their hands; for, no doubt, there were multitudes that made their escape, since in after-times we read of the Midianites, as a very powerful people, and very distressing to Israel, Judg. vi. 1, 2. these, as Aben Ezra observes, they slew, were such as were grown up, for as for their little ones, them they spared and carried captive, ver. 9.

Ver. 8. *And they slew the kings of Midian, beside the rest of them that were slain, &c.*] Besides the males of the common people, they slew their kings, who were petty kings or princes, perhaps under the king of Moab, or had reassumed their titles and government after the death of Sihon the king of the Amorites, who, in his time, were called dukes of Sihon, Josh. xiii. 21. namely, *Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian*; the Targum of Jonathan says of Zur, this is Balak, which is not probable; it is more likely, what Aben Ezra observes, that he was the father of Cosbi, whom Phinehas slew, ch. xxv. 15. *Balaam also, the son of Beor, they slew with the sword*; so that he died not a natural death, but a violent one, not such an one as he desired, the death of the righteous, but of bloody and deceitful men, who do not live out half their days; for if the Jewish writers ^c are to be credited, he was but 34 years of age when he was slain, which is not quite half the age of man, that being 70, Psal. xc. 10. it appears by this that he was among the Midianites at the time of this war; either he stayed here till this time, when he went from Balak with an inten-

^a So the Rabbins in Abendana in Miclol Yophi in loc.

^b ערשיתו ערשיתו תבא, Tigurine version; id est tuba, Vatablus; nempe tuba, Piscator; so Ainsworth.

^b Hilchot Melacim, c. 6. sect. 7.

^c Shalshalet Hakabala, fol. 7. 2.

tion to go into his own country; or he had returned hither, being either sent for, by the princes of Midian, on this occasion; or, as some say, as Aben Ezra observes, that he came to Midian after he returned to his place, on hearing the plague that came upon Israel through his counsel, to receive the money of the elders of Midian for it; and so Chaskuni.

Ver. 9. *And the children of Israel took all the women of Midian captives, &c.*] The word *all* is not in the original text, nor should it be supplied; for if all had been taken, and carried captive, and put to death, as those were afterwards, how could there have been such an increase of the Midianites as there was in some time after this? see Judg. vi. but the meaning is, that as many as fell into their hands they took and carried captive: *and their little ones*; both male and female: *and took the spoil of all their cattle, and all their flocks*; their oxen and their sheep, and also their asses, as appears by the following account: *and all their goods*: in their houses, their wealth and substance, gold, silver, &c.

Ver. 10. *And they burnt all their cities wherein they dwelt, &c.*] So far as they went into the country, which, perhaps, might not be the whole land of Midian: *and all their goodly castles with fire*; which were either the palaces of their princes and nobles, or such-like great personages; or they were fortified places, for the security of their cities and country: the Targums of Onkelos and Jonathan interpret them of their houses of worship, their temples, and their altars.

Ver. 11. *And they took all the spoil, &c.*] In their cities and castles: *and all the prey, both of men and of beasts*: all sorts of cattle, oxen, sheep, and asses.

Ver. 12. *And they brought the captives, the prey, and the spoil, &c.*] The women and children, who were the captives, and the beasts which were the prey, and the gold, silver, &c. which were the spoil: *unto Moses and Eleazar the priest, and unto the congregation of the children of Israel*; that is, they were bringing the above persons and things unto them, returning from the war with Midian: *unto the camp at the plains of Moab, which are by Jordan near Jericho*; see ch. xxii. 1. but they were stopped, and were not admitted into the camp until seven days after.

Ver. 13. *And Moses and Eleazar the priest, and all the princes of the congregation, &c.*] Attended, no doubt, with a proper retinue: *went forth to meet them without the camp*; partly to do honour to them, and to congratulate them on their victory, and partly to hinder them going into the camp directly, until they were purified; see Gen. xiv. 17, 18.

Ver. 14. *And Moses was wroth with the officers of the host, &c.*] The general officers who had the command of the army, for there does not appear to be any one that was generalissimo over the whole, otherwise the displeasure would have fallen upon him: *with the captains over thousands, and captains over hundreds, which came from the battle*; rather with should be left out, not being in the text; and these captains only explain who the officers were, and these were 132, as Aben Ezra observes; 12 who were captains over thousands, and were more properly the general officers; and 120 over so many hundreds, into which the whole were subdivided.

Ver. 15. *And Moses said unto them, have ye saved all the women alive?*] Which either had been reported to him, or he concluded, by seeing so many with them; and this question is put, not for information, but by way of reproof, and as chiding them for what they had done; for they might have received orders from him to put them to death, when he sent them out; and if so, there was the more reason to be angry with them; or he might conclude they would have done this of themselves, knowing what instruments of mischief these women had been to Israel.

Ver. 16. *Behold, these caused the children of Israel, through the counsel of Balaam, &c.*] Who advised the Midianites to send their women into the camp of Israel, and allure them to uncleanness, and so draw them into idolatry, which counsel they followed, and it succeeded; for, by this means, they were brought to *commit trespass against the Lord in the matter of Peor*; by worshipping Baal-peor, the god of the Moabites and Midianites; whereby they transgressed the commandment of God, which forbid them having and worshipping any other gods besides him, and is a sin highly offensive to him, being greatly derogatory to his honour and glory: *and there was a plague among the congregation of the Lord*; for that sin; and in that plague died 24,000 persons, ch. xxv. 9.

Ver. 17. *Now therefore kill every male among the little ones, &c.*] Which they had taken and brought captives, ver. 9. *and kill every woman that hath known man by lying with him*; who might be such, at least many of them, who had lain with Israelitish men; and as the adulterers had been put to death, so now the adulteresses; or they were ordered to be slain, even all of them, lest they should entice the children of Israel to uncleanness, and so to idolatry again: now these were known to be such, either by conjecture at their age, or rather, through the examination of matrons, unless it can be thought, as it is by some, that it was by divine revelation.

Ver. 18. *But all the women-children, &c.*] The females among the little ones: *that have not known a man by lying with him*; which might be pretty clear, and easily concluded, from their age: *keep for yourselves*; either to be handmaids to them, or to be married among them when grown up, and become proselytes, and initiated into their religion.

Ver. 19. *And do ye abide without the camp seven days, &c.*] Which was the time that any one that touched a dead body remained unclean, ch. xix. 11. *whosoever hath killed any person*; as most of them if not all must have done; all the males of Midian that fell into their hands being slain by them, that were men grown: *and whosoever hath touched any slain*; as they must to strip them of their garments, and take their spoil from them: *purify both yourselves and your captives, on the third and on the seventh day*; which were the days appointed for the purification of such that were polluted by touching dead bodies, ch. xix. 11. and their captives, which were the female little ones; (for as for the women, and males among the little ones, they were ordered to be slain;) though they were Heathens, yet inasmuch as they were to be for the service of the Israelites, and to be brought up in their religion, they were to be purified also; to which purpose is the note

of Jarchi; "not that the Gentiles receive unclean-ness and need sprinkling, but as ye are the children of the covenant, so your captives, when they come into the covenant, and are defiled, need sprinkling."

Ver. 20. *And purify all your raiment, &c.*] By washing them; and this may intend not so much their own wearing apparel, as the raiment they took off of the dead bodies of the Midianites, since the person that touched a dead body was not obliged to wash his clothes, but the clean person that sprinkled the water of purification on him, ch. xix. 19, 21. some render the words, *purify yourselves*⁴, together with the raiment, &c. which seems to be the best version of them: and all that is made of skins; of any sort of creatures, as the covering of tents, shoes, bottles, &c. see ch. xi. 32. and all work of goats' hair; such as the covering of tents was also made of: and this, according to Jarchi and other Jewish writers⁵, includes vessels made of the horns, hoofs, and bones of these creatures: and all things made of wood; as beds, cups, dishes, &c. all which might be purified by washing; see Lev. xv. 12.

Ver. 21. *And Eleazar the priest said unto the men of war, which went to the battle, &c.*] To all the soldiers, officers, and common men: this is the ordinance of the law, which the Lord commanded Moses; concerning the purification of unclean persons and things, hereby confirming what Moses had said.

Ver. 22. *Only the gold, and the silver, the brass, the iron, the tin, and the lead.*] These are excepted, and, though unclean, are not to be purified by washing, but in another way, by fire, as follows; all these metals were well known in those early times, and were made use of for instruments and vessels of various sorts.

Ver. 23. *Every thing that may abide the fire, ye shall make it go through the fire, &c.*] Either through the smoke of the fire, and so be purified by suffumigation; or be put into the fire itself, where though they might be melted as the above things, yet not consumed as raiment, and vessels of skins, goats' hair, and wood, would be: and it shall be clean; accounted so: nevertheless, it shall be purified with the water of separation; with the water mixed with the ashes of the red heifer burnt, and sprinkled on it; see ch. xix. 9. and all that abideth not the fire: without being consumed, as whatsoever is of wood, &c. ye shall make go through the water; dip them in it, and rinse them there with a quantity sufficient; which the Targum of Jonathan says is forty seahs of water.

Ver. 24. *And ye shall wash your clothes on the seventh day, &c.*] As the leper did, Lev. xiv. 9: and ye shall be clean, and afterward ye shall come into the camp; into the camp of Israel, into the camp of the Levites, and into the camp of God, the tabernacle.

Ver. 25. *And the Lord spake unto Moses, &c.*] After the purification of the soldiers, their captives, and spoil: saying; as follows.

Ver. 26. *Take the sum of the prey that was taken, both of man and beast, &c.*] The number of the females that were taken captive and spared, and of the

cattle, the sheep, oxen, and asses: thou, and Eleazar the priest, and the chief fathers of the congregation; who were all men of authority and character, and fit to be employed in such service, and of whose capacity and fidelity there could be no doubt.

Ver. 27. *And divide the prey into two parts, &c.*] Into two equal parts, both the number of the people and of the cattle, when taken: between them that took the war upon them, and went out to battle; the soldiers; and by this it appears that they went voluntarily and cheerfully: and between all the congregation; so that the part of them that went to battle, and of those that stayed in the camp, were alike, and which in process of time became a statute and ordinance, 1 Sam. xxx. 24, 25. see Psal. lxxviii. 12.

Ver. 28. *And levy a tribute unto the Lord of the men of war, which went out to battle, &c.*] That is, out of the part of the prey which was divided to them: one soul of 500, both of the persons; or one woman of 500, as the Targum of Jonathan: and of the beeves, and of the asses, and of the sheep; that is, one out of 500, of each of them also.

Ver. 29. *And take it of their half, &c.*] Of the half part of the prey divided to the soldiers: and give it unto Eleazar the priest for an heave-offering of the Lord; by way of thanksgiving for the success and victory God had given them, by means of which so much booty had fallen into their hands.

Ver. 30. *And of the children of Israel's half, thou shalt take one portion of fifty, &c.*] Which was abundantly more than what was taken out of the part of the soldiers; and the reason of it is plain and easy to be discerned; the soldiers had taken much pains, and gone through much fatigue, as well as had hazarded their lives, and therefore less was to be taken from them; and besides the tribute levied out of their half was to be given to the priests, who were not so numerous as the Levites, among whom the part out of the half of the congregation was to be distributed: of the persons; of the women, as the Targums of Jonathan, one of 50 out of them was to be given to the Levites to be their handmaids, or to be taken in marriage by them, or their sons, when fit for it: of the beeves, of the asses, and of the sheep, of all manner of beasts; of oxen, asses, sheep, and goats, one out of 50 of each of these sorts were to be taken. Aben Ezra observes, no mention is made of camels, being but few, and no part taken: and give them unto the Levites, which keep the charge of the tabernacle of the Lord; for these being employed in the service of the tabernacle, came in for their share of the tribute levied unto the Lord.

Ver. 31. *And Moses and Eleazar the priest did as the Lord commanded Moses.*] Took an account of the booty, divided it equally between the soldiers and the congregation of Israel, and levied a part out of each as a tribute for the Lord, which was given to the priests and Levites.

Ver. 32. *And the booty, being the rest of the prey which the men of war had caught, &c.*] The remainder of it, besides what they had eaten in their return

⁴ פּוּרְגָטוֹת purgatores vos, Junius & Tremellius, Piscator; Vid. l'Empereur, Not. ad Kimchii שו"ת, p. 130.

⁵ Maimon. & Bartenora in Misn. Celim, c. 2. sect. 1.

from the war, and during their seven-days' stay without the camp: from hence to the end of ver. 47 is only an account of the prey or booty taken, which in general were 675,000 sheep, 72,000 beeves or oxen, 61,000 asses, and 32,000 females who had never known man; the half out of these, which fell to the share of the soldiers, were 337,500 sheep, 36,000 beeves or oxen, 30,500 asses, and 16,000 females, out of which were given as an heave-offering to the Lord 675 sheep, 72 beeves or oxen, 61 asses, and 32 women: the half divided unto the children of Israel consisted of 337,500 sheep, 36,000 beeves or oxen, 30,500 asses, and 16,000 women, out of which one in fifty, both of women and cattle, were given to the Levites; what that amounted to is not expressed, but may be easily reckoned.

Ver. 48. *And the officers which were over thousands of the host, &c.*] Over the 12 thousand, of which the host or army consisted: namely, the captains of thousands, and the captains of hundreds, came near unto Moses; of their own accord, without being sent, or required to do what they did.

Ver. 49. *And they said unto Moses, &c.*] Gave the following relation to him, which is a very surprising one: *thy servants have taken the sum of the men of war which are under our charge*; since the war with Midian was over, they had mustered the several companies under their command, such as had thousands, and those that had hundreds: *and there lacketh not one man of us*; which is a most amazing and unheard-of thing, that in waging war with a whole nation, slaying all their males, sacking and burning so many cities, plundering the inhabitants of their substance, taking and carrying off such a vast number of captives, yet not one should fall by the sword of the enemy, or by any disease or accident whatever, but all to a man should return to the camp of Israel again; this is not to be paralleled in any history.

Ver. 50. *We have therefore brought an oblation to the Lord, &c.*] A free-will offering, out of the spoil, over and above the tribute levied out of the half that came unto them; *what every man hath gotten*: or *found*^f, in the houses, and upon the bodies of the slain, or of such that were taken captives: *of jewels of gold* either such as were set in gold; or rather, as the words may be rendered, *vessels of gold*^g, as dishes, cups, spoons, and the like: *chains*; which were wore about the neck, or upon the arm, as Aben Ezra: *and bracelets*; for the hand, as the same writer, see Gen. xxiv. 22. 30. *rings*; for the finger: *ear-rings*; for the

ear, as we render it, the word signifies something round: *and tablets*; which, according to the Targum of Jonathan, were ornaments that hung down between the breasts: *to make an atonement for our souls before the Lord*; not only this offering was brought as a token of gratitude and thankfulness, for sparing of every one of their lives, and giving them such success and victory, and so large a spoil of the enemy; but also to expiate any sins they had been guilty of in going out, and coming in, and particularly for sparing the women they should have put to death, for which Moses was wroth with them, ver. 14, 15.

Ver. 51. *And Moses and Eleazar the priest took the gold of them, &c.*] For it seems the several things before mentioned were all of gold: *even all wrought jewels*; or *vessels of work*^h; or wrought vessels, or instruments, *chains, bracelets, &c.* which were all of gold, and curiously wrought.

Ver. 52. *And all the gold of the offering that they offered up to the Lord, &c.*] The whole amount, weight, and value of it put together: *even of the captains of thousands, and the captains of hundreds*, and perhaps of every common soldier, who might contribute his part, though it is not mentioned, but included in the oblation of the officers: *was 16,750 shekels*; which, according to the calculation of a very learned manⁱ, were 7,780 ounces, 4 drachms, 2 scruples, and 35 grains.

Ver. 53. *For the men of war had taken spoil, every man for himself.*] And which he kept for himself, and did not deliver in with the prey or booty, which was brought to Moses and Eleazar, the sum of which was taken by them; and this seems to confirm what has been hinted, that, as each soldier had taken spoil for himself, so every one contributed his quota towards this free-will offering to the Lord.

Ver. 54. *And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, &c.*] Which they so freely and generously offered: *and brought it into the tabernacle of the congregation*; and laid it up in some chamber there: *for a memorial for the children of Israel before the Lord*: in remembrance of the signal victory these men obtained, and of the singular care of divine Providence in protecting them, that not one was lost in the expedition; and of their sense of gratitude and thankfulness for the favours granted them, and to put the children of Israel in mind for their imitation, when favoured with mercies from the Lord.

C H A P. XXXII.

THIS chapter relates, how that the tribes of Gad and Reuben requested a settlement in the country of Jazer and Gilead, being fit for the pasturage of their cattle, ver. 1—5. at which Moses at first was very much displeased, as being unreasonable, and tending to discourage the rest of the people; and as acting a part like that their fathers had done before them, which

brought the wrath of God upon them, so that they all but two perished in the wilderness; and this he suggests would be the case again, if such measures were taken, ver. 6—15. upon which they explain themselves, and declare they had no intention of forsaking their brethren, but were willing to leave their children and cattle to the care of divine Providence, and go armed

^f NYD invenit, Pagninus, Montanus.
^g כלי אזהב כלי auri, Moutanus; vasa aurea, Vatablus.

^h כלי מעשה כלי operis, Montanus.
ⁱ Scheuchzer. Physica Sacra. vol. 2. p. 399.

before Israel, until they were brought into, and settled in the land of Canaan; nor did they desire any part or inheritance in it, ver. 16—19. this satisfied Moses, and he agreed to it, that the land they requested should be their possession, provided the conditions were fulfilled by them, which they proposed, ver. 20—24. and which they again agreed unto, and promised to perform, ver. 25, 26, 27. wherefore Moses gave orders to Eleazar, Joshua, and the chief fathers of the tribes, to put them in possession of the land of Gilead on those conditions, ver. 28, 29, 30. and which were again promised that they would observe, ver. 31, 32. and at the same time Moses made a grant of the kingdoms of Sihon and of Og to the tribes of Reuben and Gad, and to half the tribe of Manasseh, ver. 33. and the chapter is closed with an account of the cities built or repaired by the children of Gad and Reuben, ver. 34—38. and of the cities in Gilead taken and possessed by the children of Machir, and by Jair, who were of the tribe of Manasseh, ver. 39—42.

Ver. 1. *Now the children of Reuben and the children of Gad had a very great multitude of cattle, &c.*] By which it seems that they had more in proportion than any of the other tribes; by what means it is not easy to say; very probably they were more addicted to the pastoral life, and took more delight in breeding cattle, and were more diligent in taking care of them: however, the reason for this observation presently follows: *and when they saw the land of Jazer, and the land of Gilead:* Jazer was in the kingdom of Sihon, and Gilead in the kingdom of Og, which had been both conquered by the Israelites: *that, behold, the place was a place for cattle;* where much cattle was fed, there being a great deal of good pasturage for them: Jazer appears to be a well-watered country, Jer. xlviii. 32. and Gilead and Bashan, which joined and belonged to the same country of Og, who was king of Bashan, were famous for good feeding of cattle: hence we read of the bulls of Bashan, and rams of the breed of Bashan, and goats on Mount Gilead that looked plump and sleek; see Mic. vii. 14. Deut. xxxii. 14. Psal. xxii. 12. Cant. iv. 1.

Ver. 2. *The children of Gad and the children of Reuben came and spake unto Moses, &c.*] The children of Gad are mentioned first, though Reuben was the first-born, and had a standard, under which Gad pitched: it may be, as Aben Ezra thinks, the Gadites were the first authors of this counsel, the contrivers of this scheme; who first moved it to the Reubenites, which they had an opportunity of doing, lying encamped by them; or however, they might be the most busy and active in this affair, or the best spokesmen; for it could be only some, in the name of the whole, that addressed Moses on this account, and spoke to him about it: *and to Eleazar the priest, and unto the princes of the congregation;* who perhaps were the seventy elders, and with Moses the chief ruler, and Eleazar the high-priest, made up the grand sanhedrim, or great council of the nation, and were undoubtedly the most proper persons to apply unto: *saying:* as follows.

Ver. 3. *Ataroth, Dibon, and Jazer, &c.*] These were

places which belonged to the Amorites, and were taken from Sihon, their king: of Ataroth we read nowhere else but in this chapter; of Dibon see Isa. xv. 2. Jazer was a city, from whence the land about it had its name; it is the same with Jaazer, ch. xxi. 32. and stood about 15 miles from Heshbon^k, the capital city of the kingdom of Sihon: *and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon;* these were all places in the same country; of Heshbon see ch. xxi. 25, 26. and Isa. xv. 4. Nimrah is the same with Beth-nimrah, ver. 36. and sometimes called Nimrim, famous for its water, Isa. xv. 6. Jerom says^l, the name of it in his time was Benamerium, and lay to the north of Zoar; Elealeh, according to the same writer^m, was but a mile from Heshbon, of which see Isa. xv. 4. Shebam is the same with Shibmah, ver. 38. and seems to be a place famous for vines, Isa. xvi. 18. Jer. xlviii. 32; it is thought to be the same with the Seba of Ptolemyⁿ, and, according to Jerom^o, there were scarce 500 paces between this place and Heshbon; Nebo, the Targums of Onkelos and Jonathan call the grave of Moses, because on a mountain of this name Moses died, and where it is supposed he was buried; but it is certain he was buried not on a mountain, but in a valley, Deut. xxxiv. 6. this perhaps had its name from the mountain near which it was, and of which see Isa. xv. 2. Beon is the same that is called Baal-meon, ver. 38. and Beth Baal-meon, Josh. xiii. 17. where was very probably a temple of Baal; it was about nine miles from Heshbon^p.

Ver. 4. *Even the country which the Lord smote before the congregation of Israel, &c.*] In which the above cities were, and perhaps some others not named: this was now in the hands of the people of Israel, being subdued by them, the conquest of which is ascribed unto the Lord, for the victory was of him; it was he that smote their enemies, and delivered their country into their hands; and now Moses, Eleazar, and the princes of the congregation, being the representatives of the people, had a right to dispose of it, and which these two tribes request might be given to them, because, say they: *it is a land for cattle, and thy servants have cattle;* to stock it with, and great numbers of them; see ver. 1.

Ver. 5. *Wherefore, said they, if we have found grace in thy sight, &c.*] Directing their speech to Moses, the ruler of the congregation, in a very modest, decent, and respectable manner: *let this land be given unto thy servants for a possession;* as their own portion and inheritance, to be enjoyed by them, and their children after them: *and bring us not over Jordan;* into the land of Canaan, where, as they after explain themselves, they did not desire to have any part with their brethren, but should be content with their possession here, should it be granted them.

Ver. 6. *And Moses said unto the children of Gad, and to the children of Reuben, &c.*] Being displeased with their motion, as his following discourse shews, it having at first sight an appearance of covetousness and cowardice: *shall your brethren go to war, and shall ye*

^k Jerom. de loc. Heb. fol. 92. G.

^l Ibid. K.

^m Ibid. fol. 91. A.

ⁿ Geograph. l. 5. c. 19.

^o Comment. in Esaiam, c. 16. 8.

^p Eusebius apud Reland. Palest. Illustr. par. 2. l. 3. p. 611.

sit here? it is not reasonable that your brethren should be left by you, and engage in a war with your common enemies, to dispossess them of their land before they can settle in it, and you remain here easy and quiet in the possession of a fruitful country.

Ver. 7. *Wherefore discourage ye the heart of the children of Israel, &c.*] Which he suggests it would, should they settle on that side Jordan, since they would lose the assistance of two of their tribes, even two-thirds of one of their standards, in fighting with their enemies and subduing their land; and besides it might be thought that this request of theirs not only proceeded from selfish views, and a love of ease, which might set a bad example to others, but carried in it a distrust of ever being able to enter into, at least to conquer and possess, the land of Canaan, and so might have a tendency to discourage their brethren: *from going over into the land which the Lord hath given them?* desparing of ever enjoying it, and so laying aside all thoughts of it, and not caring to make any attempt to get possession of it.

Ver. 8. *Thus did your fathers, &c.*] Meaning not particularly and only the fathers of these two tribes he was speaking to, but of them and the other tribes also, who acted much such a part; did not choose to go into the good land to possess it, when they were bid to do it, but were for sending spies first, which brought an ill report of it, and discouraged the people from going into it; the history of which Moses here gives: *when I sent them from Kadesh-barnea to see the land; called only Kadesh, ch. xiii. 26. the reason of the name see on ver. 13.*

Ver. 9. *For when they went up unto the valley of Eshcol, &c.*] That is, when they went up the hill, for they were bid to go up into the mountain, and proceeded on into the country, until they came to the valley or brook of Eshcol, so called from the cluster of grapes they there cut down, and brought along with them, ch. xiii. 17, 23, 24. *and saw the land; searching it for the space of forty days: they discouraged the heart of the children of Israel; by telling them that there were giants in the land, and that the people in common were strong, and their cities walled, and that they were not able to go up against them and overcome them; and by this means they disheartened the people: that they should not go into the land which the Lord had given them; and this Moses feared, and suggests would be the consequence of the request the two tribes now made.*

Ver. 10. *And the Lord's anger was kindled the same time, &c.*] Against the spies that brought the ill report, and against all the people that were disheartened and murmured upon it, and which, above all things, was to be dreaded now: *and he sware, saying; as follows.*

Ver. 11. *Surely none of the men that came up out of Egypt, from twenty years old and upwards, &c.*] See ch. xiv. 28, 29. *shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; the land of Canaan, which at various times he sware to give to them, and to their posterity: because they have not wholly followed me; the laws which he prescribed them, the directions he gave them, and particularly the orders they had to go up and possess the land at once, Deut. i. 21.*

Ver. 12. *Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun, &c.*] See ch. xiv. 30. whether Caleb or Jephunneh is called the Kenazite is not so easy to determine; the latter rather seems to be rightest, for that Caleb should be called so from Kenaz the father of Othniel, who is said to be Caleb's brother, seems not to be agreeable; since it is not likely that they were own brothers, or Caleb would not have given his daughter to him; besides Jephunneh and not Kenaz is always said to be the father of Caleb, unless his father can be thought to have two names; it is most likely that Jephunneh, and so Caleb, might be called the Kenazite, from an ancestor of theirs of that name: Jarchi says, Caleb was the son-in-law of Kenaz, and Caleb's mother bore unto him Othniel: *for they have wholly followed the Lord; here what was said of Caleb, ch. xiv. 24. is said both of him and Joshua; see the note there.*

Ver. 13. *And the Lord's anger was kindled against Israel, &c.*] For murmuring against the report of the spies: *and he made them wander in the wilderness forty years; for though it was but about 38 years from that time that they were in the wilderness, the round number of forty is given; and besides it includes the time of their first coming into it, which being reckoned, makes the complete number, within a few months: Kadesh, from whence the spies were sent, and whither they returned, and where the people murmured, and had this sentence pronounced on them, that they should not see the land of Canaan, but wander and fall in the wilderness, seems to have had the addition of Barnea made unto it on that account, which signifies the son of him that wandereth: until all the generation which had done evil in the sight of the Lord was consumed; as they all were at this time when Moses spake these words.*

Ver. 14. *And, behold, ye are risen up in your fathers' stead, &c.*] Succeeded them in their families, of which they were now the heads; and in their substance, their flocks, and herds; and he suggests also, in their manners and evil dispositions: *an increase of sinful men; this new generation was greatly increased, for when the number was taken, as it was but a little before this time, they were pretty near the same number as of those that came out of Egypt; but then they were not only an increase of men, but of sinful men, like fathers like sons: to augment yet the fierce anger of the Lord toward Israel; to make it greater and fiercer towards that nation than even their fathers had by their many sins and transgressions.*

Ver. 15. *For if ye turn away from after him, &c.*] From following him in the way of his commandments, from attending his word, worship, and ordinances, and from walking after him, who went before them in a pillar of cloud and fire, as it is suggested they would, should they stop short here and not go over Jordan into the land of Canaan: *he will yet again leave them in the wilderness; as he did at the time of the affair of the spies, when they were ordered to turn and get into the wilderness by the way of the Red sea, and where they had been ever since unto this time, ch. xiv. 25. and ye shall destroy all this people; be the cause of their destruction, if the Lord should in such a manner resent this step of theirs, as to order them back into the wil-*

derness again, though they were now as they were before, on the borders of the land of Canaan.

Ver. 16. *And they came near unto him, &c.*] The heads of the tribes of Gad and Reuben came a little nearer to Moses, having something more to say unto him, in order to explain their meaning, and in doing which they used some degree of freedom and boldness with him, see Gen. xlv. 18. *and said, we will build sheepfolds here for our cattle, and cities for our little ones* not build new ones, but repair the old ones; for there were cities enough in the country, as before named, and no doubt sheepfolds too, as the land was a place of cattle, but those were through the war broken down and demolished, and needed repairing; and this they proposed to do, and leave their children and their cattle to the care of their servants, under the protection of the divine Providence, and did not mean for the present to take up their abode here.

Ver. 17. *But we ourselves will go ready armed before the children of Israel, &c.*] This they said to free themselves from the charge of cowardice, and that they did not mean to sit still whilst their brethren went to war; they were willing to put on their armour, and be ready to meet the enemy upon the borders of the land, and engage with them, and to expose their lives in favour of their brethren: *until we have brought them unto their place*: to the land of Canaan, the place designed for them, and given unto them, to the possession of it, and a settlement in it: *and our little ones shall dwell in the fenced cities, because of the inhabitants of the land*; where they might be safe from them, which they proposed to repair and re-fortify for the security of them, whilst they went with their brethren into the land of Canaan, to put them into possession of that, of which they made not the least doubt; and so served to clear them of suspicion of any distrust they had of entering into and possessing the land, which might tend to discourage the people.

Ver. 18. *We will not return unto our houses, &c.*] In the cities built or repaired by them, or to their families, and their substance, their flocks and their herds; all which they should leave behind them, and never think of returning to them: *until the children of Israel have inherited every man his inheritance*; until all the tribes were settled in their respective places, and every family and every one in them had their portion assigned them; and accordingly they did not return until the land was wholly subdued, nor even until every lot came up, and the land was divided by it, and the inheritance of the several tribes fixed, and even the cities of the Levites assigned to them out of the several tribes; see Josh. xxii.

Ver. 19. *For we will not inherit with them on yonder side Jordan, or forward, &c.*] This they said, not as being determined whether Moses and the princes were willing or not to stay where they were, and not pass over Jordan to inherit any part there, and much less as despising the good land, but as giving up all pretensions to it, should they be settled where they desired; they were not of that selfish and covetous disposition as to desire any part on the other side Jordan, if it was but granted them to continue on this side, and possess the land they requested: *because our inheri-*

ance is fallen to us on this side Jordan eastward: they seem to speak as if they were assured of it, and that it was so ordered by divine Providence, and wanted nothing but the consent of Moses, and the princes of the congregation.

Ver. 20. *And Moses said unto them, &c.*] Being better disposed towards them, and more satisfied with the reasonableness of their request, it being explained unto him: *if ye will do this thing*; which they had promised: *if ye will go armed before the Lord to war*; they had said they would go ready armed before the children of Israel, but Moses expresses it *before the Lord*; which is more agreeable to their encampment and order in marching, for not the standard of Reuben but that of Judah went foremost, yet the standard of Reuben marched directly before the sanctuary bore by the Kohathites, ch. x. 18, 21. and so might be properly said to go before the Lord, who dwelt there.

Ver. 21. *And will go all of you armed over Jordan before the Lord, &c.*] Moses tries them thoroughly, and is very express in his words, requiring them not only to go armed, or march from the place where they were, towards the land of Canaan, but to go over Jordan, and not some of them only, but all, and that before the Lord; though indeed, when the tribes came to the river Jordan, the ark, which was the symbol of the divine Presence, went before all the tribes into it, and there stayed till they passed over, and then these two tribes and the half-tribe of Manasseh passed before the children of Israel, and before the Lord, unto battle, Josh. iii. 11, 17, and iv. 12, 13. *until he hath driven out his enemies before him*: the Canaanites, who were the enemies of the Lord, as well as of his people; and because of their sins, in which they shewed their enmity to God, the land spewed them out, and he drove them out to make way for his people Israel, and till this was done the tribes of Reuben and Gad were to continue with them.

Ver. 22. *And the land be subdued before the Lord, &c.*] For the inhabitants fleeing before his people, and being conquered by them, might be said to be subdued before the Lord, this being done in his presence, by his power, and for his people: *then afterward ye shall return*: to this side of Jordan, the land of Jazer and Gilead, to their cities, and families there; *and be guiltless before the Lord, and before Israel*: having fulfilled all that they promised: *and this land shall be your possession before the Lord*; be established and settled in it as their inheritance, the Lord seeing and approving of it, and protecting them in the enjoyment of it.

Ver. 23. *But if ye will not do so, &c.*] As they promised they would, and Moses insisted on it that they should: *behold, ye have sinned against the Lord* in making such a request, and not fulfilling the conditions on which it was granted: *and be sure your sin will find you out*; fly in their faces, accuse them in their consciences, charge and load them with guilt, and bring deserved punishment upon them: sin may be put, as it often is, for the punishment of sin, which sooner or later will find out and come upon the impenitent and unpardoned sinner.

Ver. 24. *Build ye cities for your little ones, and folds for*

your sheep, &c.] For their safety and security, as they proposed to do: and do that which proceedeth out of your mouth; all that they had promised.

Ver. 25. *And the children of Gad and the children of Reuben spake unto Moses, saying, &c.*] In answer to his speech: *thy servants will do as my lord commandeth*; both with respect to their march before the Lord to battle, and with respect to their provision for their children and flocks.

Ver. 26. *Our little ones, our wives, our flocks, and all our cattle, &c.*] Their families, and their substance: *shall be there in the cities of Gilead*; such as are before mentioned, ver. 3. and which they proposed to repair and fortify, to preserve their families and possessions from the Amorites about them.

Ver. 27. *But thy servants will pass over, &c.*] The river Jordan, and go into the land of Canaan: *every man armed for war*: Moses had required that all should go over, and they consent to it, and promise that every one should, though this was not insisted on when they came to it, for only about 40,000 went over, Josh. iv. 13. whereas the two tribes of Gad and Reuben, and the half-tribe of Manasseh, numbered more than 110,000; see ch. xxvi. 7, 18, 34: *before the Lord to battle, as my lord saith*; for now, instead of saying, *before the children of Israel*, a phrase they first used, they say, *before the Lord*, as Moses had expressed it.

Ver. 28. *So concerning them Moses commanded, &c.*] That they should have a grant of the land they requested: this looks as if Moses determined the case himself, though perhaps it was by the vote, and with the consent of the whole court; only Moses strictly enjoined them to observe it, namely, *Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel*; and the rather he did this, because he knew that he should die, and not see either the thing itself or the conditions of it, performed.

Ver. 29. *And Moses said unto them, &c.*] To Eleazar, Joshua, and the princes of the congregation: *if the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the Lord*; as they have promised they will: *and the land shall be subdued before you*; which must be done before their return: *then ye shall give them the land of Gilead for a possession*; which, no doubt, included that of Jazer too, since Jaazer, which is the same, is after mentioned as one of the cities built by the children of Gad, ver. 35.

Ver. 30. *But if they will not pass over with you armed, &c.*] Shall change their minds, and break their promise, and refuse to go over the river Jordan with the other tribes, and armed ready to engage in battle with the enemy: *they shall have possessions among you in the land of Canaan*; take their lot there, but have no inheritance or possessions on this side Jordan.

Ver. 31. *And the children of Gad and the children of Reuben answered, &c.*] The word is in the singular number, and shews their unanimity, that they agreed to what Moses said, and replied all of them as one man, as Jarchi expresses it; and it may be there was one that was the mouth of them all, and answered for

them: *saying, as the Lord hath said unto thy servants, so will we do*; here they make use of the word Jehovah, taking what Moses had said unto them as from the Lord, and therefore should strictly and punctually observe it, as if they heard the Lord himself speak it.

Ver. 32. *We will pass over armed before the Lord into the land of Canaan, &c.*] This is repeated again and again, for the confirmation of it, assuring that it should be strictly performed according to the true intent of it: *that the possession of our inheritance on this side Jordan may be ours*; that is, that the possession and inheritance they desired, and which had been granted them, on conditions to be performed by them, might be ratified and confirmed unto them on their fulfilment of them.

Ver. 33. *And Moses gave unto them, &c.*] By word of mouth, in the presence of the court, or rather by some instrument drawn up and signed by him and the sanhedrim, or witnessed by them: *even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph*; no mention is made of this half-tribe joining with the other two tribes in the request to settle on this side Jordan, and therefore it is generally thought that they were encouraged, by the success of the two tribes, to make a like motion; or else Moses and the princes, observing that there was too much land for the said tribes, joined this half-tribe with them, the land being suitable for them: *the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about*; of which kingdoms, and the conquest of them, see ch. xxi. 24—35. and several of the cities in them are after mentioned.

Ver. 34. *And the children of Gad built, &c.*] Or rather repaired the walls and fortifications, and rebuilt houses which had been demolished in the wars with Sihon and Og, when the following places were taken by the Israelites: *Dibon, and Ataroth, and Aroer*; the two first are mentioned in ver. 2. Aroer was a city situated on the river Arnon, and was after this in the hands of the Moabites: Jerom says⁴, it was shewed in his day on the top of the mountain, upon the bank of the river Arnon, which flows into the Dead sea, Jer. xlviii. 19.

Ver. 35. *And Atroth, Shophar, and Jaazer, and Jogbehah.*] Of these no mention is made elsewhere, except Jaazer, which is the same with Jazer, ver. 3; see ch. xxi. 32.

Ver. 36. *And Beth-nimrah, and Beth-haran, fenced cities, &c.*] The first of these is the same with Nimrah, ver. 3. and the other is the same with Beth-aram, Josh. xiii. 27. it is called in the Jerusalem Talmud⁵, Beth-ramtha, and so by the Syrians, Beth-ramptha; and to the same place Herod gave the name of Livias or Julias⁶: these cities the children of Gad built or repaired for their families: *and folds for sheep*; they also built for their cattle, as they promised to do, and Moses enjoined them, ver. 16, 24, 26.

Ver. 37. *And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim.*] Heshbon was the royal

⁴ De loc. Heb. fol. 87. I.

⁵ Sheviith, fol. 38. 4.

⁶ Vid. Reland. Palæstin. Illustrat. par. 2. p. 642.

city of Sihon king of the Amorites, and Elealeh was within a mile of it, see ver. 3. this shews that those cities were not built anew properly, only repaired, for they were cities in being long before; besides, they had not time to build new cities, for in a few months after this they passed over Jordan; though indeed they left men enow behind to rebuild cities, whom they might set to work about them when they departed: Kirjathaim is, by the Targum of Jonathan, called the city of two streets paved with marble, and it adds, this is Beresha: Jerom¹ says, it is now called Coraiatha, which is pretty near its ancient name, and that it is ten miles from Medeba, a city of Arabia, mentioned as one of the cities in the kingdom of Sihon king of the Amorites, ch. xxi. 30; see Isa. xv. 2.

Ver. 38. *And Nebo, and Baal-meon, (their names being changed,) &c.*] For Nebo was the name of an idol, after which perhaps the city was called: Baal-meon signifies *Baal's habitation*, and where it is highly probable was a temple of his; and the children of Reuben, not liking to retain such idolatrous names, gave them others, but what they were it is not said; and certain it is, that when these places came into the hands of the Moabites, their ancient names were restored to them, as appears from Isa. xv. 2. Jer. xlviii. 23. and *Shibmah*; the same with Shebam, ver. 3. and gave other names unto the cities which they built; but they are neither known, nor did they always continue, as has been observed.

Ver. 39. *And the children of Machir the son of Manasseh went to Gilead, and took it, &c.*] That part of it which Moses gave unto the half-tribe of Manasseh, which till now was in the hand of the Amorites; for half Mount Gilead, and the cities thereof, were given to the Reubenites and Gadites, which is the land of Gilead they desired, and which was already conquered; for they call it the country which the Lord smote before Israel, ver. 1, 4. see Deut. iii. 12, 13:

and *dispossessed the Amorite which was in it*; for though they were driven out of one part of Gilead, yet not out of the whole.

Ver. 40. *And Moses gave Gilead unto Machir the son of Manasseh, &c.*] That is, to the children of Machir, who went and took it; though some say, as Aben Ezra observes, that Machir himself was now alive, and that it was given to him, but that is not probable; for, supposing him to be living when the children of Israel came out of Egypt, all that came from thence, who were twenty years old and upwards, died in the wilderness, excepting two, see ver. 11, 12. and *he dwelt therein*; that is, the family of the Macharite; see ch. xxvi. 29.

Ver. 41. *And Jair the son of Manasseh, &c.*] By his mother's side, otherwise he was of the family of Judah; for Hezron, of the family of Judah, married a daughter of Machir, the son of Manasseh, by whom he had a son called Segub, who was the father of Jair, 1 Chron. ii. 21, 22. the same *went and took the small towns thereof*; of that part of Gilead given to Machir: and *called them Havoth-jair*; after his own name: in Deut. iii. 14. they are called Bashan-havoth Jair.

Ver. 42. *And Nobah went and took Kenath, and the villages thereof, &c.*] Who this Nobah was is not certain, very probably a descendant of Manasseh; it is said^a he was among those that were born in Egypt, and died after the death of Moses, and was buried beyond Jordan, as it is said, also did Machir and Jair, so that there were none left but Caleb and Joshua: and *called it Nobah, after his name*; but it seems that in after-times its ancient name was restored to it; for Jerom^w says there was a village in Arabia, called Cannatha, which is supposed to be this place; though he also tells us^x, that eight miles from Heshbon; to the south, is shewn a desert place called Naba. Pliny^y places Cannatha in the Decapolis.

C H A P. XXXIII.

THIS chapter gives an account of the journeys of the people of Israel, from their first coming out of Egypt, to their arrival in the plains of Moab by Jordan, and the names of the several stations where they rested are given, ver. 1—49. and they are ordered, when they passed over Jordan, to drive out the Canaanites, destroy their idols, and divide the land among their families in their several tribes, ver. 50—54. or otherwise it is threatened the Canaanites should be troublesome and vexatious to them, even those that remained; and it might be expected God would do to the Israelites as he thought to do to those nations, ver. 55, 56.

Ver. 1. *These are the journeys of the children of Israel, &c.*] Which are related in this chapter following: *which went forth out of the land of Egypt*: whether their fathers went and stayed, and were kept in hard bondage, but in due time were delivered from it, and came out

from thence: *with their armies*; in great numbers, and in an orderly manner, in rank and file, and like so many squadrons, see Exod. vii. 4. *under the hand of Moses and Aaron*; who were sent to the king of Egypt to require their dismissal, and who were the instruments under God of their deliverance, and were the leaders of them; as of them out of Egypt, so through the wilderness, in their several journeys here recorded.

Ver. 2. *And Moses wrote their goings out according to their journeys, by the commandment of the Lord, &c.*] Which may be understood, either that their journeys were by the commandment of the Lord; so Aben Ezra takes the connexion to be, and which is undoubtedly true, and which is expressed plainly elsewhere; for so it was, that when the cloud abode on the tabernacle they rested, and had their stations, and continued as long as the cloud tarried on it, and when

^a De loc. Heb. fol. 89. M.

^w Seder Olam Rabba, c. 9. p. 27.

^y Ut supra.

^x De loc. Heb. fol. 93. H.

^y Nat. Hist. l. 5. c. 18.

that was taken up, then they marched; and thus at the commandment of the Lord they rested, and at the commandment of the Lord they journeyed, see ch. ix. 17—23. or that Moses wrote the account of their journeys, and several stations, at the commandment of the Lord, that it might be on record, and be read in future ages, and appear to be a fact, that they were led about in a wilderness, in places which were unknown to others, and had no names but what they gave them: *and these are their journeys according to their goings out*; from place to place; some of the ancients, as Jerom² particularly, and some modern writers, have allegorized these journeys of the children of Israel, and have fancied that there is something in the signification of the names of the places they came to, and abode in, suitable to the cases and circumstances of the people of God in their passage through this world; but though the travels of the children of Israel in the wilderness may in general be an emblem of the case and condition of the people of God in this world, and there are many things in them, and which they met with, and befell them, that may be accommodated to them; yet the particulars will never hold good of individual saints, since they are not all led exactly in the same path of difficulties and troubles, but each have something peculiar to themselves; and it will be difficult to apply these things to the church of God in general, in the several stages and periods of time, and which I don't know that any have attempted; and yet, if there is any thing pointed out by the travels, one would think it should be that.

Ver. 3. *And they departed from Rameses, &c.*] A city in Egypt, where the children of Israel, a little before their departure, seem to have been gathered together in a body, in order to march out all together, as they did. This place the Targum of Jonathan calls Pelusium. Dr. Shaw² thinks it might be Kairo, from whence they set forward; see Exod. xii. 37. and it was in the first month; in the month Nisan, as the same Targum, or Abib, which was appointed the first month on this account, and answers to part of our March and April: *on the fifteenth of the first month, on the morrow after the passover*; that was kept on the fourteenth, when the Lord passed over the houses of the Israelites, and slew all the first-born in Egypt, which made way for their departure the next morning; the Egyptians being urgent upon them to be gone: *the children of Israel went out with an high hand in the sight of all the Egyptians*; openly and publicly, with great courage and boldness, without any fear of their enemies; who seeing them march out, had no power to stop them, or to move their lips at them, nay, were willing to be rid of them; see Exod. xi. 7. and xii. 33.

Ver. 4. *For the Egyptians buried all their first-born, which the Lord had smitten among them, &c.*] Which contributed much to the more easy and safe deliverance of the children of Israel; for their hearts were heavy with sorrow, and their hands were full, and they had other work to do, namely, to bury their dead, than to molest Israel; and besides, they knew it was for detaining them this stroke came upon them: *upon their*

gods also the Lord executed judgments; they were moved at the presence, and by the power of God, and fell and were dashed to pieces, as the idols of the same land were in after-times, see Isa. xix. 1. and this still the more intimidated and frightened the Egyptians, that they durst not attempt to hinder the departure of the Israelites from them. The Targum of Jonathan says, the Word of the Lord did this; and adds, their molten idols became soft, their strong idols were mutilated, their earthen idols were diminished, their wooden idols became ashes, and those of beasts died.

Ver. 5. *And the children of Israel removed from Rameses, &c.*] Or Pelusium, as the same Targum again: *and pitched in Succoth*; where, as the same paraphrase says, they were covered with the clouds of glory, suggesting that to be the reason of its name; but that was rather because of the booths or tents the Israelites erected, pitched, and dwelt in, during their abode there: this, according to Bunting^b, was eight miles from Rameses; according to whose computation, for want of a better guide, the distances of the several stations from each other will be given.

Ver. 6. *And they departed from Succoth, and pitched in Etham, &c.*] Which was 8 miles from Succoth: *which is in the edge of the wilderness*; of the name, see Exod. xiii. 20. but Dr. Shaw^c makes this particular portion of the wilderness to be 50 miles from Kairo or Rameses.

Ver. 7. *And they removed from Etham, and turned again to Pihahiroth, &c.*] Which was 16 miles from Etham. This turning, Aben Ezra says, respects the cloud, or Israel; and indeed it may respect both, for, as the cloud turned, Israel turned, being directed by it; and this does not mean that they had been at Pihahiroth before, and now returned to it again; but that they by direction turned out of the straight way in which they were to go to Pihahiroth; for the word *again* may as well, or better, be left out, see the note on Exod. xiv. 2: *which is before Baal-zephon*; the name of an idol, as the Targums of Jonathan and Jerusalem, supposed to be placed here, to watch and guard the passage, as Zephon signifies: *and they pitched before Migdol*: which was either the name of a city, the same with Migdol, Jer. xlv. 1. or it was a tower, as the word signifies, placed here on the borders of the land, for the defence of it.

Ver. 8. *And they departed from before Pihahiroth, &c.*] Being forced by Pharaoh's army pressing upon them: *and passed through the midst of the sea*; from shore to shore, as on dry land: *into the wilderness*; that part of it which lay on the other side, for still it was the wilderness of Etham they went into, as follows: *and went three days' journey in the wilderness of Etham, and pitched in Marah*; so called from the bitterness of the waters there, and which is computed to be forty miles from Pihahiroth.

Ver. 9. *And they removed from Marah, and came unto Elim, &c.*] Which was eight miles from Marah: *and in Elim were twelve fountains of water, and three score and ten palm-trees, and they pitched there*; being a convenient place of water for them.

² De 40 mansionibus, Fabiolæ, inter opera ejus, T. 3. fol. 13.

^a Travels, p. 207. Ed. 2.

^b Travels of the Patriarchs, &c. p. 81.

^c Travels, p. 308.

Ver. 10. *And they removed from Elim, and encamped by the Red sea.*] This encampment is omitted in the book of Exodus, see ch. xvi. 1. this part or arm of the Red sea, whither they came, was six miles from Elim.

Ver. 11. *And they removed from the Red sea, and encamped in the wilderness of Sin.*] Sixteen miles from the Red sea, where they were last; see Exod. xvi. 1.

Ver. 12. *And they took their journey out of the wilderness of Sin, &c.*] According to the account in Exodus, this was after they had the manna given them, see Exod. xvii. 1. *and encamped at Dophkah;* 12 miles from the wilderness of Sin; and of this, and the next encampment, no mention is made in Exodus.

Ver. 13. *And they departed from Dophkah, and encamped in Alush.*] The strong fort, as the Targum of Jonathan calls it; this was 12 miles from Dophkah: according to the Jewish chronology^d, this Alush is the wilderness of Sin, where the Israelites came on the 15th day of the 7th month from their going out of Egypt; and they say, that in Alush the sabbath was given them, and that there they kept the first sabbath, as it is said, *and the people rested on the seventh day,* Exod. xvi. 30.

Ver. 14. *And they removed from Alush, and encamped at Rephidim, &c.*] Eight miles from Alush: *where was no water for the people to drink;* and they murmured, and a rock here was smitten by Moses at the command of God, and waters gushed out sufficient for them and their flocks, Exod. xvii.

Ver. 15. *And they departed from Rephidim, and pitched in the wilderness of Sinai.*] Eight miles from Rephidim; and from a mount of this name here were given the decalogue, with all other statutes and ordinances, judicial and ceremonial, and orders and directions for building the tabernacle, and making all the vessels appertaining to it, and which were all made during their stay here.

Ver. 16. *And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.*] Eight miles from the desert of Sinai; here the people lusted after flesh, and murmured, which, though given them, a pestilence came and destroyed many of them, and here they were buried, whence the place was so called, which signifies *the graves of lust*, i. e. of those that lusted: no mention is made of Taberah, either because it was the same with Kibroth, or near it; or, as Aben Ezra on Deut. ix. 22. says, they encamped there but one day, and so is not mentioned in the journeys, though it was one of the three they journeyed from Mount Sinai to Kibroth-hattaavah, see ch. xi.

Ver. 17. *And they departed from Kibroth-hattaavah, and encamped at Hazeroth.*] Eight miles from Kibroth-hattaavah, where Miriam was smote with leprosy, ch. xii.

Ver. 18. *And they departed from Hazeroth, and pitched at Rithmah.*] Eight miles from Hazeroth: Rethem, from whence this place seems to have had its name, is generally rendered by *juniper*, 1 Kings ix.

4, 5. and the Targum of Jonathan here adds, where the juniper-trees grew; and, perhaps, it is the same with the valley of Retheme, of which some travellers^e thus write, "this valley, called in the Hebrew Retheme, and commonly Ritma, derives its name from a yellow flower, with which the valley is enamelled; we found here, on the left hand, two cisterns of excellent water;" and water being to be had here, might be the reason of the Israelites pitching in this place. Some learned men^f think it is the same with Kadesh-barnea, from whence the spies were sent, that being the next remove from Hazeroth, as this was; see ch. ii. 16. and xiii. 1, 26. and xxxii. 8. Deut. ii. 19. Josh. xiv. 7. with which agrees the remark of Jarchi, that this place was so called, because of the evil tongue of the spies, as it is said, Psal. cxx. 3, 4. *what shall be done unto thee, thou false tongue? sharp arrows of the mighty, with coals of juniper;* alluding to the signification of Rithmah; perhaps this is the same place, which by Josephus^g is called Dathema, and so in 1 Maccab. v. 9.

Ver. 19—29. *And they departed from Rithmah, and pitched at Rimmon-parez.*] Six miles from Rithmah, and then from Rimmon to Libnah, which was six miles also; and from thence to Rissah, which was six miles more; and from Rissah to Kehelathah, which was the same number of miles; and from thence to Shapher, which was six miles also; and then they came to Haradah, which was four miles from thence; the next remove was to Makheloth, which was four miles and a half from the last place; then they went to Tahath, which was four miles more; and from thence to Tarah, which also was four miles; the next place they came to was Mithcah, four miles from Tarah; and then to Hashmonah, which was eight miles more.

Ver. 30, 31. *And they departed from Hashmonah, and encamped at Moseroth.*] Thirty-two miles from Hashmonah. In Deut. x. 6. it is called Mosera; and according to the account there, they came hither from the following place, Bene-jaakan; probably they went first thither from Hashmonah, and then from Mosera or Moserot, and so to Bene-jaakan again, going backwards and forwards, so Jarchi; the distance of the two places was 24 miles; for the further reconciliation of this, see the note on Deut. x. 6. and the Samaritan version there.

Ver. 32—37. *And they removed from Bene-jaakan, and encamped at Hor-hagidgad.*] In the Targum of Jonathan called Gudgod, as it is Gudgodah in Deut. x. 7. where the remove to this place is said to be from Mosera; it was 20 miles from Bene-jaakan; from thence they went to Jobathah, 24 miles from Hor-hagidgad; and from thence to Ebronah, 20 miles more; and so to Ezion-geber, of which see 1 Kings ix. 26. which was 28 miles from Ebronah; and their next remove was to the wilderness of Zin, which was Kadesh, 48 miles from Ezion-geber; and from Kadesh they went to Mount Hor, 48 miles more: which was *in the edge of the land of Edom;* as Kadesh also was; see ch. xx. 16, 23.

^d Seder Olam Rabba, c. 5. p. 17.

^e Egmont and Heyman's Travels, vol. 2. p. 154.

^f Dr. Lightfoot, vol. 1. p. 35. Dr. Clayton's Chronology of the Hebrew Bible, p. 382, 383.

^g Antiqu. l. 13. c. 8. sect. 4.

Ver. 38. *And Aaron the priest went up into Mount Hor, at the commandment of the Lord, &c.]* Delivered to Moses: and died there in the 40th year after the children of Israel were come out of Egypt; not being suffered to go with them into the land of Canaan, because of his sin of unbelief at Kadesh, the last place from whence they came: in Mount Hor he died, on the first day of the fifth month; the month Ab, answering to part of July and part of August; so that he lived but 4 months after his sister Miriam; see ch. xx. 1, 25—29.

Ver. 39. *And Aaron was 123 years old when he died in Mount Hor.]* He was 83 when he stood before Pharaoh, Exod. vii. 7. and 40 years he had been with Israel since, which make this number; he was 3 years older than Moses.

Ver. 40—44. *And King Arad the Canaanite, &c.]* Or the king of Arad the Canaanite: which dwelt in the land of Canaan, he heard of the coming of the children of Israel; towards the land of Canaan, in order to possess it, and he came out and fought with them, and was vanquished; see ch. xxi. 1, 2, 3. this was when Israel was at Mount Hor; from whence they departed to Zalmonah, 28 miles from the mount; and from thence to Punon, which was 20 more; and so to Oboth, which was 24 miles from Punon: and thence to Ije-abarim, in the border of Moab, which was 16 miles, see ch. xxi. 9, 10, 11.

Ver. 45. *And they departed from Ijim, and pitched in Dibon-gad.]* Sixteen miles from Ijim; the remove from whence is said to be to the valley of Zared, ch. xxi. 12. in which Dibon-gad was, so called perhaps because rebuilt by Gad afterwards.

Ver. 46. *And they removed from Dibon-gad, and encamped in Almon-diblathaim.]* Sixteen miles from Dibon, perhaps the same with Diblath, Ezek. vi. 14. according to the account in ch. xxi. 16, &c. they went from hence to Beer, a place where they found a well, which gave it this name; and several other removes are mentioned there, which are not here, and which, perhaps, were small removes, and not properly stations.

Ver. 47. *And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, &c.]* Sixteen miles from Almon-diblathaim; these were so called from passages near them over the river Jordan: and this station was pitched before Nebo; one of those mountains, whither Moses went up and died.

Ver. 48. *And they departed from the mountains of Abarim, and pitched in the plains of Moab, &c.]* Sixteen miles from Abarim, where all those things were transacted, which make the history of Balak and Balaam, ch. xxii. xxiii. xxiv. xxv. and where the Israelites now were by Jordan near Jericho; not on that side Jordan where Jericho stood, but on the other; Jericho, according to Eusebius, was ten miles from Beth-jesimoth, where Israel now were, as follows.

Ver. 49. *And they pitched by Jordan from Beth-jesimoth, even unto Abel-shittim, in the plains of Moab.]* Their camp reached twelve miles, as the Jews commonly say, which we may suppose was the distance of these two places, which were both in the plains of Moab; and the Jerusalem Targum is express for it, for mentioning Israel's encampment from Beth-jesi-

moth to Abel-shittim, it asks, how far is that? 12 miles: the latter is sometimes called Shittim, from the shittim-wood which grew there, ch. xxv. 1. and here it has the addition of *Abel* to it, to signify mourning, from the mourning of the children of Israel on account of the plague, in which 24,000 persons died, ch. xxv. 1, 6, 9.

Ver. 50. *And the Lord spake unto Moses in the plains of Moab by Jordan, near Jericho, &c.]* See the note on ver. 48. and ch. xxii. 1: saying; as follows.

Ver. 51. *Speak unto the children of Israel, and say unto them, &c.]* What was to be said, being what concerned the whole body of the people: when ye are passed over Jordan into the land of Canaan; near to which they now were, and Moses was about to leave them; and therefore it was the more necessary to give them some instructions and directions what they should do, when they were come into it.

Ver. 52. *Then ye shall drive out all the inhabitants of the land from before you, &c.]* Not at once, but gradually; and the sense is, that they should use their utmost endeavours wholly to extirpate them: and destroy all their pictures; their idolatrous ones; the pictures of their gods, or the statues and figured stones of them: the Targum of Jonathan interprets it, "all the temples of their worship;" and the Jerusalem Targum, "all their idols;" so called, as Jarchi notes, because they covered the floor with a pavement of marble-stones, to worship upon them by the stretching out of their hands and feet, according to Lev. xxvi. 1. and destroy all their molten images; of gold, silver, &c. and quite pluck down all their high places; their temples, groves, and altars built upon them.

Ver. 53. *And ye shall dispossess the inhabitants of the land, and dwell therein, &c.]* Turn them out of their cities, towns, and houses, and inhabit them: for I have given you the land to possess it; who had a right to dispose of it, and a better title they needed not desire than the Lord could and did make them.

Ver. 54. *And ye shall divide the land by lot, &c.]* What is said in this verse is the same with ch. xxvi. 53, 54, 55, 56. where it has been explained; see the note there.

Ver. 55. *But if ye will not drive out the inhabitants of the land before you, &c.]* Should be remiss and careless about it, and indifferent to it, and not make use of the proper means to get rid of them, but, on the contrary, make covenants with them, and intermarry among them; or, however, become friendly to them, and suffer them to dwell among them: then it shall come to pass, that those which ye let remain of them; sparing their lives, and permitting them to dwell among them: shall be pricks in your eyes, and thorns in your sides; which figurative expressions shew that they should be very troublesome and distressing to them, even in their most tender and nearest concerns, and dearest relations, and which are explained and more properly expressed as follows: and shall vex you in the land wherein ye dwell; among other things by their wicked conversation, and by drawing them into sin through their ill examples, and so bring the displeasure of God upon them, and punishment for their evil doings.

Ver. 56. *Moreover, it shall come to pass, &c.]* This

being the case, they suffering the Canaanites to dwell among them, and they mingling with them, learning their works, and serving their gods: that *I shall do*

unto you as I thought I should do unto them; deliver them up into the hands of their enemies, who should carry them captive into other lands.

C H A P. XXXIV.

IN this chapter the bounds and borders of the land of Canaan are described, according to the direction of the Lord to Moses, ver. 1, 2. the south border, ver. 3, 4, 5. the western border, ver. 6. the north border, ver. 7, 8, 9. the east border, ver. 10, 11, 12. which is ordered to be divided by lot to the nine tribes and a half, two tribes and a half having received their inheritance on the other side Jordan, ver. 13, 14, 15. and the persons are nominated to divide the land, Eleazar and Joshua, with one prince out of every tribe, and who are mentioned by name, ver. 16—29.

Ver. 1. *And the Lord spake unto Moses, &c.*] At the same time that he ordered him to direct the children of Israel, when they had passed over Jordan, to drive out the inhabitants of the land of Canaan, and divide their land among them, he proceeded to give the limits and boundaries of the land: *saying; as follows.*

Ver. 2. *Command the children of Israel, and say unto them, &c.*] Not to fix the borders, and settle the boundaries of the land, for that is done by the Lord himself, who has determined the times before appointed, and the bounds of men's habitations, and particularly of Israel, see Deut. xxxiii. 8. but to observe and take notice of the limits he had fixed, that they might know how far they were to go on every side, whom they were to drive out, and what they were to divide and inherit, and see what was their right, and preserve it from the encroachments of their neighbours, as well as observe the goodness of God unto them, in thus providing for them: *when ye come into the land of Canaan; to take possession of it by virtue of a grant of it to them: this is the land that shall fall unto you for an inheritance; it is said to full, because it was divided by lot, each tribe having such a part of it assigned to them, according to the lot that came up unto them: even the land of Canaan, with the coasts thereof; or according to its borders, which are as follow.*

Ver. 3. *Then your south quarter, &c.*] Or border of the land; which, as Jarchi observes, was from east to west: *shall be from the wilderness of Zin; which is Kadesh, where Miriam died, ch. xx. i. and xxxiii. 36. and if this Kadesh was Kadesh-barnea, as Dr. Lightfoot seems to have proved^b, from whence the spies were sent, that was clearly on the south of the land of Canaan, for they were bid to go up their way southward, ch. xiii. 17. and so Kadesh-barnea is hereafter mentioned, as being in the southern border: the Targum of Jonathan paraphrases it, "from the wilderness of the palm-trees of the mountain of iron;" there is a smaller palm-tree, which by Jewish writers is called Zin, of which there were great quantities on*

a mountain famous for iron mines, in this wilderness, from whence it is thought it had its name; hence we read^c of palm-trees of the mountain of iron, as fit to make the bunch of branches of trees, called the *lulab*, carried in the hand on the feast of tabernacles: *along by the coast of Edom; the land of Canaan, to the south, bordered on three countries, Egypt, Edom, and Moab; according to Jarchi, some part of Egypt, the whole land of Edom, and the whole land of Moab; the part of the land of Egypt was in the south-west corner of it; the land of Edom by it to the east; and the land of Moab by the land of Edom, at the end of the south to the east: and your south border shall be the outmost coast of the salt sea eastward; the same that is sometimes called the Dead sea, the sea of Sodom, or the lake Asphaltites, as Heathen writers generally call it.*

Ver. 4. *And your border, &c.*] That is, the south border, which is still describing: *shall turn from the south to the ascent of Akrabbim; or Maaleh-akrabbim, as in Josh. xv. 3. so called from the multitude of serpents and scorpions in it, see Deut. viii. 15. so Kimchi says^k, a place of serpents and scorpions was this ascent: Dr. Shaw^l says Akrabbim may probably be the same with the mountains of Accaba, according to the present name, which hang over Eloth, where there is a high steep road, well known to the Mahometan pilgrims for its ruggedness: and he thinks^m it very probable, that Mount Hor was the same chain of mountains that are now called Accaba by the Arabs, and were the easternmost range, as we may take them to be, of Ptolemy's black mountains: Josephusⁿ speaks of Acrabatene as belonging to the Edomites, which seems to be this same place: *and pass on to Zin; that is, which ascent goes on to it; the Targum of Jonathan is, "and shall pass on to the palm-trees of the mountain of iron;" by which is meant the same with the wilderness of Zin: perhaps Zinnah is rather the name of a city; the Septuagint call it Ennac: the Vulgate Latin, Senna: Jerom^o makes mention of a place called Senna, seven miles from Jericho: and the going forth thereof shall be from the south to Kadesh-barnea; from whence the spies were sent southward to search the land, ch. xiii. 17. and xxxii. 8: and shall go on to Hazar-addar; called Adar, Josh. xv. 3. and where it seems to be divided into two places, Hezron and Adar, which very probably were near each other, and therefore here put together, as if but one place: and pass on to Azmon; which the Targums call Kesam.**

Ver. 5. *And the border shall fetch a compass, &c.*] Not go on in a straight line, but turn about: *from Azmon unto the river of Egypt; the river Nile, as both the Targums of Jonathan and Jerusalem; but Aben*

^b Works, vol. 2. p. 8, 9.

^c Minn. Succah, c. 3. sect. 1.

^d Sopher Shorash. in voce זרקה.

^e Travels, tom. 2. ch. 1. p. 279.

^f Travels, tom. 2. ch. 1. p. 323.

^g Antiqu. l. 12. c. 8. sect. 1. sec. 1. Maccab. 5. 3.

^h De loc. Heb. fol. 94. H.

Ezra seems to deny that that river is meant; and some think that Rhinocolura, which flows into the Mediterranean sea, is meant; or the valley of Egypt, Casiotis, which divided Judea from Egypt, as follows: *and the goings out of it*; not of the river, but of the border: *shall be at the sea*; the above sea, called in the next verse the great sea; all the Targums render it to the west.

Ver. 6. *And as for the western border, &c.*] Of the land of Canaan: *you shall even have the great sea for a border*; and no other, meaning the Mediterranean sea, which lies west of the land of Judea; Aben Ezra calls it the Spanish sea: it has the name of *great*, in comparison of some in the land of Canaan, as the salt sea, and the sea of Tiberias: *this shall be your west border*; namely, the Mediterranean sea.

Ver. 7. *And this shall be your northern border, &c.*] What follows: *from the great sea ye shall point out for you Mount Hor*; not that Mount Hor on which Aaron died, for that was on the southern border of the land; but rather Mount Hermon, which is said to be unto the entering into Hamath, Josh. xiii. 5. as this Mount Hor is in the following verse; or some part of Mount Lebanon might be so called, which was the northern border of the land: the Targum of Jonathan calls it Umanus; and the Jerusalem Targum, Manu or Taurus Umanus, the Mountain Amanus, which divided Syria and Cilicia; it is joined with Lebanon by Josephus^p, and with that and Carmel by Ælianus^q.

Ver. 8. *From Mount Hor ye shall point out your border unto the entrance of Hamath, &c.*] Antiochia, as Jarchi; or rather Epiphania, as Jerom^r; the former being described by Hemath the great, Amos vi. 2. this entrance was a narrow pass leading from the land of Canaan to Syria, through the valley which lies between Lebanon and Antilibanus: *and the goings forth of the border shall be to Zedad*; the same boundary as here is given in Ezek. xlvi. 15.

Ver. 9. *And the border shall go on to Ziphron, &c.*] Which in the Jerusalem Targum is called Zapherin; and Jerom^s says, that in his time this city was called Zephyrium, a town in Cilicia; but this seems to be at too great a distance: *and the goings out of it shall be at Hazar-enan*; which was the utmost of the northern border, and so it is in Ezek. xlvi. 17. and there called the border of Damascus: Reland^t takes it to be the same with En-hazor, a city in the tribe of Naphtali, Josh. xix. 37. the words only inverted: *this shall be your northern border*; from the Mediterranean sea to Hazar-enan in Naphtali.

Ver. 10. *And ye shall point out your east border from Hazar-enau to Shepham.*] From the place where the northern border ended, which Jerom says^u the Hebrews call Apamia, as both the Targums of Jonathan and Jerusalem do here. Shepham was a city between Hazar-enan and Riblah in the tribe of Naphtali, where Adrichomius^v places it.

Ver. 11. *And the coast shall go down from Shepham to Riblah, &c.*] Said to be in the land of Hemath,

^p Antiqu. l. 1. c. 6. sect. 2.

^q De Animal. l. 5. c. 56.

^r Comment. in Ezek. 47. 16.

^s Ibid. in ver. 15.

^t Palestina. Illustrat. par. 1. l. 1. p. 123.

Jer. lii. 9. which, according to Jerom^z, was Antioch of Syria; and both the Targums of Jonathan and Jerusalem understand by it Daphne, which was in the suburbs of Antioch; but this seems to be carrying the limits of the land too far: Jarchi remarks, that when the border goes from the north towards the south, it is said to go down: *on the east side of Ain*; a city in the tribe of Judah; according to Jerom^y, now a village that goes by the name of Bethennim, two miles from the turpentine-tree, that is, from the tent of Abraham or oak of Mamre, and four from Hebron: *and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward*; the same with the sea of Tiberias, and the sea of Genesaret, frequently made mention of in the New Testament, and in Ezek. xlvi. 18. called the east sea.

Ver. 12. *And the border shall go down to Jordan, &c.*] A well-known river to the east of the land of Canaan: *and the goings out of it shall be at the salt sea*; the sea of Sodom; and though all sea-water is generally salt, this was remarkably so, through the great quantity of bitumen and nitre in it; hence it was called Asphaltites; thus as the description of the borders of the land began with the salt sea, ver. 3. it ends with it: *this shall be your land, with the coasts thereof round about*; which, according to the Targum of Jonathan, was thus bounded, Rekam-gea (or Kadesh-barnea) on the south, Taurus Umanus (by which he interprets Mount Hor) on the north, the great sea on the west (*i. e.* the Mediterranean sea), and the salt sea on the east.

Ver. 13. *And Moses commanded the children of Israel, saying, &c.*] Strictly enjoining them to observe what he was about to say to them: *this is the land which ye shall inherit by lot*; as above described and bounded: *which the Lord commanded to give unto the nine tribes, and to the half-tribe*; to the tribes of Judah, Simeon, Benjamin, Dan, Ephraim, Zebulun, Issachar, Asher, and Naphtali, and the half-tribe of Manasseh; though this command is not before expressed, it is very probable it was delivered to Moses at the same time he had the mind of God concerning the settlement of the tribes of Reuben and Gad, and the other half-tribe of Manasseh, on the other side Jordan; see ch. xxxii. 31.

Ver. 14. *For the tribe of the children of Reuben, according to the house of their fathers, &c.*] That tribe, and all the families belonging to it: *have received their inheritance, and half the tribe of Manasseh have received their inheritance*; that is, it was agreed they should have it on condition of their going along with the other tribes over Jordan into the land of Canaan, and assist them in the conquest of it, ch. xxxii.

Ver. 15. *The two tribes and the half-tribe, &c.*] The tribes of Reuben and Gad, and the half-tribe of Manasseh: *have received their inheritance on this side Jordan near Jericho, eastward, toward the sun-rising*; that is, they received the grant of it there, even in the plains of Moab, over-against Jericho, which lay to the east of the land of Canaan.

Ver. 16. *And the Lord spake unto Moses, &c.*] At

^u Comment. ut supra.

^v Theatrum Terræ Sanctæ p. 114.

^w Comment. ut supra.

^y De loc. Heb. fol. 89. F.

the same time that he gave him the bounds of the land of Canaan, which was to be divided between the nine tribes and a half; and that this might be done in the most impartial manner, and to the satisfaction of them all, he gave orders to Moses: *saying*: as follows.

Ver. 17. *These are the names of the men which shall divide the land unto you, &c.*] Or *inherit the land for you*; that is, as Jarchi interprets it, they were to take possession of it in their name and stead, as their representatives, and then distribute it unto them, or divide it to be inherited by them; but whatever may be said for the princes of the tribes, as acting for their respective tribes, and representing them, the same cannot be said of the two first named, as follow: *Eleazar the priest, and Joshua the son of Nun*; the one the principal person in ecclesiastical affairs, and the other in civil ones; to divide the land being partly a sacred work, as it was a type of the heavenly Canaan, and a civil one, as it concerned the present welfare of the people of Israel; and both were types of Christ, the priest upon his throne, who is both priest and King; who, as the one, gives a right unto it, and, as the other, introduces into it.

Ver. 18. *And ye shall take one prince out of every tribe, &c.*] That is, out of the nine tribes and the half, which are ten in all; of the tribes of Reuben and Gad none were taken, because they had had their inheritance granted them elsewhere; nor of the tribe of Levi, because they were to have no inheritance in the land: *to divide the land by inheritance*; who being men of honour, understanding, and probity, and naturally concerned for the good of the tribes to which they belonged, would take care that justice be done to each, and that no fraudulent methods were used in drawing the lot; and then take possession according to the lot, and impartially divide the portion assigned among the

respective families in the tribes, according to their rank and numbers.

Ver. 19. *And the names of the men are these, &c.*] Which were not left to the tribes to choose, but were nominated by the Lord himself, who best knew their capacities and qualifications for this service: *of the tribe of Judah, Caleb the son of Jephunneh*; who was one of the two spies that brought a good report of the land, and Joshua is the other; and these were the only two of the spies living, and who are the first that were appointed to this service, of overseeing the division of the land; the rest were all of the new generation that were sprung up, whose fathers fell in the wilderness, and we know no more of them than their names; and therefore from hence, to the end of ver. 28, no further remarks are necessary, only that the tribes and the princes are reckoned in a different order than they were at any time before, either at the first numbering of them, ch. i. or at the offerings for the dedication of the altar, ch. vii. or at the taking the sum of them, ch. xxvi. even according to the order of their situation in the land of Canaan by their lots, and which Moses did not live to see; and which therefore shews the prescience and predisposing providence of God, and that Moses, as Bishop Patrick observes, was guided by a divine spirit in all his writings.

Ver. 29. *These are they whom the Lord commanded, &c.*] Not only named and appointed them, but laid his commands upon them, and obliged them: *to divide the inheritance unto the children of Israel*; even this order was made before the land was conquered by them, so sure and certain was it unto them; and accordingly they did divide it, and that in Shiloh, before the Lord, at the door of the tabernacle of the congregation, as in the presence of God, doing it in the most impartial and solemn manner; see Josh. xix. 51.

C H A P. XXXV.

THOUGH the tribe of Levi had no part in the division of the land, yet cities out of the several tribes are here ordered to be given them to dwell in, to the number of forty-eight, ver. 1—8. six of which were to be cities of refuge, ver. 9—15. but not for wilful murderers, in whatsoever way they might kill a man, ver. 16—21. but for such who had killed a man unawares, ver. 22, 23, 24. and several rules are given relating to such persons, ver. 25—29. but no satisfaction was to be taken in case of murder, nor to excuse a person's return to his own house before the death of the high-priest, who had fled to a city of refuge, that so the land might not be defiled, ver. 30—34.

Ver. 1. *And the Lord spake unto Moses, &c.*] After he had described the borders of the land, and given instructions about the division of it among the several tribes, and named the persons that should be concerned in parting and putting it into the possession of the Israelites, he makes a provision for the Levites; for though they had no inheritance in the land as a tribe, yet it was proper they should have cities and houses to

dwell in; for it would not be suitable that they should be always about the tabernacle, as they were in the wilderness; and it is concerning this the Lord is said to speak to Moses, *in the plains of Moab by Jordan, near Jericho*; where the Israelites now were, and had been for some time: *saying*: as follows.

Ver. 2. *Command the children of Israel, &c.*] All the tribes of them; it is not a bare instruction that is given them, much less a mere request that is made to them, or something proposed, and left to their option whether they would agree to it or no; but it is strictly enjoined them by the Lord, who had given them freely all they should possess, and who had a right to all they had, and to whom they were in duty and gratitude bound to do his will and pleasure: the order is, *that they give unto the Levites, of the inheritance of their possession, cities to dwell in*; which was but reasonable and requisite, that the ministers of God, and the assistants of the priests, and who did the service of the congregation, that they should have habitations for them and their families, as well as food and raiment was

* יְהוֹלוּ לָכֶם hereditabunt vobis, Montanus; qui hereditario jure accipient pro vobis, Tigurine not.

provided for them in another way: *and ye shall give also unto the Levites suburbs for the cities round about them*; which were partly for ornament to their cities, and partly for their health, that they might have air, and not be too closely confined within the walls of their cities; and also for convenience, that they might have room for their cattle, and places to lay up the increase of their fields, as after suggested. Jarchi says, that a suburb was a space and place parted without the city, round about, for the beauty of it; but they were not allowed to build there an house (*i. e.* to dwell in), nor to plant a vineyard, nor to sow seed; other ground is after provided for such uses.

Ver. 3. *And cities shall they have to dwell in, &c.* For them and their families, and indeed for nothing else, they having no trades nor worldly business to carry on in them: *and the suburbs of them shall be for their cattle*; for stables and stalls to put them up in, and for barns and storehouses to lay in provender for them: *and for their goods*; where to bestow them, as the increase of their fields, oliveyards, and vineyards, see Luke xii. 18, 19, *and for all their beasts*; or living creatures; or for their whole life²; or livelihood, whatsoever was for the support of it; the Targum of Jonathan adds, by way of explanation, for all their necessities; and so Jarchi.

Ver. 4. *And the suburbs of the cities which ye shall give unto the Levites, &c.* The dimensions and bounds of them were not left to the Israelites, to give what ground they pleased for this purpose, but were fixed to what length they should be: these shall reach from the walls of the city, and outward, a thousand cubits round about; which was half a sabbath-day's journey, and pretty near half a mile, which all around a city must contain a considerable quantity of ground, if the city was of any bigness, as it is certain that some of them given them at least were.

Ver. 5. *And ye shall measure from without the city on the east side 2,000 cubits, &c.* Before only 1,000 cubits were ordered to be measured, and now 2,000, even 2,000 more, which were to be added to the other, and to begin where they ended. The first 1,000 were for their cattle and goods, these 2,000 for their gardens, orchards, fields, and vineyards; and so the Jewish writers understand it. Jarchi observes, that 1,000 cubits are ordered, and after that 2,000; and asks, how is this? or how is it to be reconciled? to which he answers, 2,000 are put to them round about, and of them the 1,000 innermost are for suburbs, and the outermost (*i. e.* the 2,000) are for fields and vineyards; and with this agrees the Misnah³, from whence he seems to have taken it; and the same was to be on every other side of the city, south, west, and north, as follows: *and on the south side 2,000 cubits, and on the west side 2,000 cubits, and on the north side 2,000 cubits*; which, added to the other 1,000 all around, must make a large circumference of land: *and the city shall be in the midst*; in the midst of the circuit of three thousand cubits all around, so that it must stand very

pleasant and convenient: *this shall be to them the suburbs of the cities*; such a quantity of ground, consisting of so many cubits, shall be assigned to every city; the suburbs or glebe-land to a Levite's city, on the four sides were four squares, and each square consisted of seventy-six acres, one rood, twenty perches, and eighty square feet; all the four squares amounting to three hundred and five acres, two roods, one perch, besides fifty-seven feet square, according to Bishop Cumberland.

Ver. 6. *And among the cities which ye shall give unto the Levites, &c.* The number of which is not yet expressed, but is afterwards: there shall be six cities for refuge; a sort of asylums, of which there were many among the Heathens, perhaps in imitation of these, for persons to have recourse to for safety, when in danger of life: the Septuagint render the words, *cities of flight*^b; or to flee unto, which certainly was the use of them: to this the apostle alludes when he speaks of some that fled for refuge, to lay hold on the hope set before them, Heb. vi. 18. the word^c used for *refuge* signifies *gathering or receiving*, for hither persons in distress gathered or betook themselves; and here they were received, retained, protected, and sheltered: what and where these six cities were to be, and were, is after shewn: *which ye shall appoint for the manslayer*; not for any and every one, not for one that killed a man presumptuously and purposely, through enmity and malice, but for one that did it ignorantly, unawares, and without design: *that he may flee thither*; with all haste, after the commission of the fact; and, to facilitate his flight, and that he might have no interruption in it, the sanhedrim were obliged to prepare the ways to the cities of refuge, and to make them fit and large; and they removed every thing that might cause him to stumble; and they did not leave in the way neither an hillock, nor a dale, nor a river but they made a bridge over it, that nothing might retard him that fled thither, as it is said; *thou shalt prepare thee a way*; Deut. xix. 3. and the breadth of the way to the cities of refuge was not less than 32 cubits; and at the parting of ways (on posts erected) were written, *refuge, refuge*, so that the slayer might know (the way) and turn there (as this directed him); and on the fifteenth of Adar or February, they met every year, to take care of this business^d; and they also appointed two disciples of the wise men, or two studious and understanding persons, to accompany him, not so much for the direction of the way, as lest the avenger of blood should meet with him, and slay him in the way; and who were to talk to him, and persuade him not to do it, suggesting to him that it was not done designedly, but unawares, and that it would be a bad thing to kill a man for what he did not intend to do, and which was done without any malice or enmity to the person killed, and with such-like words to cool and appease the avenger^e: *and to them ye shall add 42 cities*; according to the Jewish writers these also were cities of refuge; for so they say^f, "all the cities of the Levites receive

² אֲדָרָתָם ad vitam ipsorum. Vid. Drusium.

³ Sotah, c. 5. sect. 3. Maimon. & Bartenora in ib.

⁴ מִשְׁפָּטֵי הַדָּם שְׁלוֹשֵׁי שָׁנִים וְעַד חֲמִשָּׁה שָׁנִים, Sept.

⁵ καὶ τὰς πόλεις αὐτῶν ἑξήκοντα δύο, Sept.

⁶ Maimon. ut supra, sect. 11.

Sol. Ohel Moed, fol. 83. 1. proprie significant collectionem vel retentionem, Munster.

^a Maimon. Hilchot Rotzeach, c. 2. sect. 5.

^b Misn. Maccoth, c. 2. sect. 5. & Maimon. & Bartenora in ib.

^c Maimon. ut supra, sect. 11.

“ or are refuges, every one of them is a city of refuge, “ as it is said, *and to them ye shall add, &c.*: the Scrip- “ ture makes them all alike for refuge: what differ- “ ence is there between cities of refuge, which are se- “ parated for refuge, and the rest of the cities of the “ Levites? the gates of the cities of refuge receive, “ whether according to knowledge or not, (which Mr. “ Selden^a interprets, whether the inhabitants will or “ no; but the sense of Maimonides elsewhere^b, and “ of other writers, is plainly this, whether according “ to the knowledge and intention of the manslayer or “ not, whether he knows it to be a city of refuge or “ not, and whether he purposely came thither for “ safety or not,) and he that enters into them is safe; “ but the rest of the cities of the Levites do not re- “ ceive, but according to knowledge (when the man- “ slayer knowingly and designedly came thither for “ shelter); and a manslayer that dwells in a city of “ refuge gives no more for his house, but he that “ dwells in the other cities of the Levites gives more “ (or pays for it) to the owner of the house;” but “ though this is their unanimous opinion, it rather seems, “ according to the letter of the Scripture, that only six “ were cities of refuge, and the rest were for the Levites “ to dwell in by themselves.

Ver. 7. *So all the cities which ye shall give to the Levites shall be 48 cities, &c.*] Of these 48 cities, their names, and what tribes they were in, and which of them were particularly cities of refuge, an account is given in Josh. xxi. 10—37: *them shall ye give, with their suburbs*; according to the dimensions before prescribed.

Ver. 8. *And the cities which ye shall give shall be of the possession of the children of Israel, &c.*] What shall fall by lot for their inheritance, and they shall be possessed of; and though they are, shall not refuse, nor grudge to give them, according to the direction of God, whose the land is, they holding it under him: from them that have *many ye shall give many, but from them that have few ye shall give few*: which rule was observed; for out of Judah, whose lot was large, and out of Simeon, whose inheritance was within that of Judah, because it was so large, nine cities were given, whereas out of the other tribes only four cities out of each were given, and out of one of them but three, see Josh. xxi. *every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth*; and the Levites, being thus dispersed among the several tribes, were of great advantage to them, to instruct them in the knowledge of divine things; so that though hereby Jacob's curse on 'his tribe had its fulfilment, that it should be divided in Jacob, and scattered in Israel, yet that became a blessing to the rest of the tribes; see Gen. xlix. 7.

Ver. 9. *And the Lord spake unto Moses, &c.*] At the same time, or he continued his speech unto him: *saying*: as follows.

Ver. 10. *Speak unto the children of Israel, and say unto them, &c.*] Now, directly: *when ye come over Jordan into the land of Canaan*; as they quickly would,

being now very near it, and of which there was the utmost certainty, since the Lord had promised to bring them over that river, and put them in possession of that land.

Ver. 11. *Then ye shall appoint your cities to be cities of refuge for you, &c.*] And, according to the Jewish writers^c, these were neither to be made large nor little, but middling; and they appointed them where there were markets and fairs, at which goods were to be sold; and where there was plenty of water, and a multitude of people; and where there were but few, they fetched others from other places; and they neither made nets for hunting, nor twisted ropes in them, nor sold any warlike instruments, lest the avenger of blood should use himself to come thither, under pretence of buying such things, and kill the manslayer: *that the slayer may flee thither, which killeth any person at unawares; or through error^k, or mistake, not on purpose, with design, or through malice and enmity, as is afterwards more largely explained.*

Ver. 12. *And they shall be unto you cities of refuge from the avenger, &c.*] Or near kinsman; for as the right of redemption of an estate that was mortgaged belonged to such an one, so of revenging the blood of any one that was killed: *that the manslayer die not; by the hand of the avenger, who in the heat of his passion would, could he come at him, fall upon him, and slay him, to avenge the death of his relation on him: until he stand before the congregation in judgment; before the court of judicature, to be examined, tried, and judged, whether the murder was committed knowingly and willingly, or whether through mistake and at unawares: this was done either before the court of judicature in the city of refuge, who took cognizance of such cases directly, that they might know whom to harbour and protect, and whom not; or before the court in the place where the fact was committed: interpreters are divided about this; and Calmet^l is of opinion that he was examined in both courts, first more strictly in the city of refuge, and then more slightly in the place where it was done, which is not improbable; however, this seems manifest from ver. 25, that the court where it was committed had power to fetch him from the city of refuge, and set him before them, and examine into the case; and, if a proper person, restored him to the city of refuge, whither he had fled.*

Ver. 13. *And of these cities which ye shall give, &c.*] Of the 48 cities they were to give to the Levites, ver. 7. *six cities shall ye have for refuge*; which, I think, makes it clear, that not all the 48 cities were for refuge, only six of them.

Ver. 14. *Ye shall give three cities on this side Jordan, &c.*] Which were Bezer in the wilderness, out of the tribe of Reuben; and Ramoth in Gilead, out of the tribe of Gad; and Golan in Bashan, out of the tribe of Manasseh, Josh. xx. 8. *and three cities shall ye give in the land of Canaan*: which were Kadesh in Galilee, in Mount Naphtali; Shechem in Mount Ephraim; and Kirjath-arba, or Hebron, in the mountain of Judah,

^a De Jure Naturæ & Gentium, l. 4. c. 2. p. 489.

^b Maimon. & Bartenora in Mish. Maccot, l. 2. sect. 4.

^c Maimon. Rotzeach, c. 8. sect. 8. Vid. T. Bab. Maccot, fol. 10. 1.

^k בְּשׂוּגָה per errorem, Pagninus, Janius & Trismellius, Piscator;

per imprudentiam, Tigurine version, Vatablus; in ignorantia, Montanus.

^l Dictionary, on the word Refuge.

Josh. xx. 7. which shall be cities of refuge; the three on the other side Jordan, the Jews say, were separated by Moses, and the three in the land of Canaan by Joshua, but not one of them was a refuge until they were all separated^m: it may seem strange that there should be as many in the two tribes and a half on the other side Jordan, as in the nine tribes and a half in the land of Canaan; let it be observed, what the Jewish writers sayⁿ, Moses separated three cities beyond Jordan, and over-against them Joshua separated three in the land of Canaan; and they were like two rows in a vineyard, Hebron in Judea was over-against Bezer in the wilderness; Shechem in Mount Ephraim was over-against Ramoth in Gilead; Kadesh in Mount Naphtali was over-against Golan in Bashan; and the three were so disposed, that there was as much space from the south (of the land of Israel) to Hebron as from Hebron to Shechem; and as much from Hebron to Shechem as from Shechem to Kadesh; and as much from Shechem to Kadesh as from Kadesh to the north beyond Jordan; and it should be known that the land of the tribes beyond Jordan extended in length as far as the land of Canaan, and was equal to it, running along it; so that those in the land of Canaan could soon and easily get over Jordan to the cities of refuge there, if there was occasion; besides, there is a direction given, that if their coast should be enlarged, they were to add three cities more in the land of Canaan, Deut. xix. 8. hence the Jews have a notion, that in the days of the Messiah those three cities will be added^o; but the Messiah is come already, and is the antitype of them all.

Ver. 15. *These six cities shall be a refuge both for the children of Israel and for the stranger, &c.*] For an Israelite, and a proselyte of righteousness, one that embraced the Jewish religion, and in all things conformed to it, and to whom there was but one law in things civil and religious: and for the sojourner among you; the proselyte of the gate, who renounced idolatry, and observed the commands of the sons of Noah, but in other things did not comply with the Jewish ceremonies, yet had the benefit of the cities of refuge equally with the other; though the Jews say^p, such a proselyte or sojourner had only this privilege, who slew a proselyte, but not if he slew an Israelite; but for this distinction there is no foundation in the text: *that every one that killeth any person unawares may flee thither*; whether an Israelite, or a proselyte of righteousness or of the gate.

Ver. 16. *And if he smite him with an instrument of iron, so that he die, &c.*] As with an hatchet, hammer, sword, knife, &c. *he is a murderer*; the instrument used by him, and with which he smote, shews that he had a bad design, and intended to kill, or he would never have smitten a man with such an instrument: *the murderer shall surely be put to death*; be condemned to death, and be executed, by the order of the civil magistrate, according to the law in Gen. ix. 6. and not be allowed the benefit of a city of refuge.

Ver. 17. *And if he smite him with throwing a stone, &c.*] Or with a stone of the hand^q, which the Jews in-

terpret of a stone so big as to fill a man's hand, and so *wherewith he may die*: at whom it is thrown; is sufficient to cause his death, if struck with it; so the Targum of Jonathan paraphrases it of a "stone of fulness" of hands, which is sufficient that a man may die with "it," or be killed by it: *and he die*; by the blow he receives from it, either immediately or in a short time after: *he is a murderer, and the murderer shall surely be put to death*; as in the above case.

Ver. 18. *Or if he smote him with an hand-weapon of wood, &c.*] A stick, or staff, or club: *wherewith he may die, and he die*; which is sufficient to kill a man, as the same Targum explains it; and a man dies with the blow that is given him by it: *he is a murderer, and the murderer shall surely be put to death*; no pardon given him, or the benefit of the city of refuge allowed him.

Ver. 19. *The revenger of blood himself shall slay the murderer, &c.*] Not only shall have power to do it, but, as it seems, should be obliged to do it; be the executioner of the murderer; but not before his case has been heard, examined, tried, and judged; wherefore the Targum of Jonathan adds, "in judgment," that is, as Onkelos explains it, "when he is condemned by "judgment," the court of judicature: *when he meeteth him he shall slay him*; the first opportunity he has, even though, as Jarchi says, if he meets him in the midst of one of the cities of refuge, and no judgment is passed on him.

Ver. 20. *But if he thrust him of hatred, &c.*] Or, and if^r, since the Scripture is still speaking of such that shall die for murder, though in another instance, without having the privilege of a city of refuge; if he thrusts him with a sword or knife, or rather, since, if any thing of that kind is included in the first instance of smiting with an instrument of iron, push him down from an high place, as Aben Ezra; so the men of Nazareth intended to have dispatched Christ in that way, Luke iv. 29. or *hurl at him by lying in wait, that he die*: as a bowing wall, as the same writer instances in, push down that upon him as he passes along, lying in wait for him; or throws any thing at him, with an intention to kill him, and does; or casts down any thing upon him, a large stone, or any thing else, by which he dies.

Ver. 21. *Or in enmity smite him with his hand, that he die, &c.*] Give him a blow with his fist, on some part of his body where life is most in danger, and which issues in death: *he that smote him shall surely be put to death, for he is a murderer*; and therefore, according to the original law, ought to die, without reprieve or pardon; and notwithstanding this law made for cities of refuge, which were to be denied him: *the revenger of blood shall slay the murderer when he meeteth him*; that is, when he is condemned, as both the Targums of Onkelos and Jonathan interpret it, after a hearing and trial of his case.

Ver. 22. *But if he thrust him suddenly, without enmity, &c.*] Push him from a precipice, before he is aware, without any malicious design against his life,

^m Misp. Maccot, c. 2. sect. 4. Maimon. Hilchot Rotzeach, c. 8. sect. 2. & in Pirke, c. 4. sect. 2. & Jarchi in loc.

ⁿ T. Bab. Maccot, fol. 9. 2.

^o Maimon. Rotzeach, c. 8. sect. 4.

^p Misp. Maccot, c. 2. sect. 3.

^q מִן הַיָּד.

^r מִן הַיָּד עַל סֵי, Pagninus, Montanus.

but merely through accident: *or have cast upon him any thing*; from the top of a house, or from a building he is pulling down, or pushes a bowing wall upon him, not knowing that he is passing by it: and *without lying of wait*; or having contrived to do it, just as he goes along, or in any other similar way.

Ver. 23. *Or with any stone wherewith a man may die, &c.]* Which is sufficient to kill a man, if thrown at him: *seeing him not*; and so without intention: the Jews⁴ from hence gather, that a blind man is to be acquitted, and dismissed, and not banished, and so stands in no need of a city of refuge; though others say he is to be banished, and needs it, and ought to have the privilege of it: *and cast it upon him that he die*; casting it upon another account, and with another view, but yet falling upon a man, it kills him: *and was not his enemy, neither sought him harm*: it was never known that they were at variance, or that the slayer had ever by any overt act discovered any malice and enmity against the deceased, by word or deed, or ever sought to do him any injury, either to his person or property.

Ver. 24. *Then the congregation, &c.]* That is, the court of judicature, assembled together to hear and try this cause: *shall judge between the slayer and the revenger of blood*; shall hear what both have to say, and pass sentence: *according to these judgments*; these judicial laws and rules of judgment, before delivered, exemplified in various cases.

Ver. 25. *And the congregation shall deliver the slayer out of the hand of the avenger of blood, &c.]* Put him under the care of proper persons, to conduct him to one of the cities of refuge, or put him in the way to it; and restrain the avenger of blood from pursuing him, until such time that it may be judged he is safe arrived there: *and the congregation shall restore him to the city of refuge, whither he was fled*; so that it seems by this, when one had been guilty of manslaughter, and fled to one of the cities of refuge, he might be taken from thence and had before a court of justice, and there take his trial; and if it appeared that the fact was committed by him, ignorantly, unawares, and without design, then he was returned to his city of refuge; but, if otherwise, he was put to death, notwithstanding he had fled thither; and so it is said in the Misnah⁵, that “at first, or formerly, one that killed another ignorantly or presumptuously, they sent him before to one of the cities of refuge, and the sanhedrim sent and fetched him from thence: he who was condemned to death by the court, they slew him; he that was not condemned was dismissed; he that was condemned to banishment they returned him to his place, according to Numb. xxxv. 25.” *and he shall abide in it unto the death of the high-priest, which was anointed with the holy oil*; and then he was to be set at liberty, and return to his house and family, and have his former possessions, and honours, if he had any, restored unto him, the commission or warrant for his detainer there ceasing, being made void by the death of the high-priest; who was the

prince of the priests and Levites, to whom those cities belonged, and so under his jurisdiction: or so it was ordered, because such was the general mourning for such a public loss as an high-priest, that all private revenges would subside, and the cause of them be buried in grief and forgetfulness; though, no doubt, this had a respect to something which will be hereafter taken notice of: the Jews say⁶, that the mothers of the priests used to supply with a sufficient quantity of food and raiment such who fled to the cities of refuge, that they might not pray for the death of their sons; and according to them, a man’s case was very bad when there was no high-priest; for so they write⁷, “he whose cause is finished (or his case determined in a court of judicature), and there is no high-priest;” and he that slays an high-priest, or an high-priest slays another, he never goes out, no, not so much as to bear testimony in any cause, and even in what the congregation has need of him, but there are his “dwelling, his death, and his burial.”

Ver. 26. *But if the slayer shall at any time come without the border of the city of his refuge, &c.]* Which seems to be the three thousand cubits assigned to every city of the Levites, and so to the cities of refuge; and which, according to the Jewish writers, were a refuge, as the city itself; and it is said⁸, “he, that kills a man there, is killed for him, but though the border is a refuge, the slayer does not dwell in it, as it is said, “ver. 25. he shall abide in it, but not in its borders:” whither he was fled; on account of manslaughter.

Ver. 27. *And the revenger of blood find him without the borders of the city of his refuge, &c.]* Without the suburbs, fields, and vineyards belonging to it: *and the revenger of blood kill the slayer*; being exasperated against him, and to avenge the blood of his relation on him: *he shall not be guilty of blood*; or be reckoned a murderer, or die for it.

Ver. 28. *Because he should have remained in the city of his refuge until the death of the high-priest, &c.]* Nothing could give him his liberty but his death; so that though this was a merciful provision made in such cases for such persons, and was a considerable benefit and privilege, yet it carried in it some appearance of a punishment; since such a person was confined within the boundaries of one of the cities of refuge as long as the high-priest lived; and this was done to make persons cautious how they were any way accessory to the death of another, though without design: *but after the death of the high-priest the slayer shall return into the land of his possession*; to that part of the land, and to that tribe to which he belonged, to his house and family, and to his possessions and inheritances, whatever he had, and to all the honours and privileges he before enjoyed, and under no danger from the avenger of blood henceforward: a custom somewhat like this has prevailed in some parts of Africa, as Leo Africanus⁹ relates, that if a man happened to kill another, all the friends of the deceased conspired to kill him, but if they could not effect it, then the guilty person was proclaimed an exile from the city, for the whole space of

⁴ Misn. Maccot, c. 2. sect. 3.

⁵ Ib. sect. 6.

⁶ Misn. ut supra.

⁷ Misn. Maccot, c. 2. sect. 7.

⁸ Maimon. H. Ichot Hotzeach, c. 9. sect. 11. Misn. Maccot, c. 2. sect. 7.

⁹ Descriptio Africae, l. 2. p. 155, 156.

seven years; and at the expiration of the whole seven years, when he returned from his exile, the chief men of the city invited him to a feast, and so he was restored to his liberty: temples, groves, altars, and statues, were common among other nations for asylums or refuges, but whole cities very rarely with the ancients; it seems there were some².

Ver. 29. *So these things shall be for a statute of judgment unto you, &c.*] A judicial law, according to which they were to proceed in all the above cases: *throughout your generations in all your dwellings*; throughout all ages, as long as they dwelt in the land of Canaan, even unto the times of the Messiah, in whom the things figured hereby had their accomplishment: the cities of refuge were types of Christ: hence a divine person, even the Messiah, is often spoken of as the refuge of his people, Psal. ix. 9. and xli. 1, 7. and lxii. 7, 8. with which compare Heb. vi. 18. these were places to flee to, as the word is rendered by the Greek version; to Christ sensible sinners flee for shelter and safety, which supposes danger in themselves from the law and justice of God; a sense of that danger which makes them flee from wrath to come; a view of Christ, as a place of refuge, and that no other but he will serve their purpose, and therefore make all the haste and speed they can unto him. The word properly signifies cities of gathering, or of reception. There was a gathering of the elect of God to Christ at his death; and there is another at effectual calling, which is an act of God's grace, and a distinguishing one, when souls gather to Christ as their Saviour for righteousness, peace, pardon, rest, and everlasting life; and when Christ receives them, though sinners, into his arms, and into his heart, and into open fellowship with him, so as to dwell in him, where they dwell pleasantly and safely; he receives them into his house here, and into heaven hereafter; and by, and in Christ, those that flee to him, and are received by him, are retained and preserved from Satan, law, hell and death. The cities of refuge were of God's appointing; so Christ, as a Saviour, and rock of refuge to his people, is appointed and fore-ordained of God; they were well known for refuges, as the Lord is in the palaces of Zion; they were open for all, at all times, as Christ is for all sinners, even the chief of sinners, Jews or Gentiles; they are all one in Christ, the Israelite, and the stranger and sojourner; all impediments were removed out of the way of them, and plain directions to them given, as are in the Gospel, and by the ministers of it; and there is always room in Christ for such that flee to him, as there was in those cities; and being in him, they are safe from the curse and condemnation of the law, from wrath to come, and from the second death; and their redemption and atonement, peace and reconciliation, liberty, life and salvation, are owing to the death of Christ, their high-priest. Abendana³ observes, that the death of the high-priest atoned for the offence (of manslaughter), which was the reason the manslayer continued in the city of refuge till his death, and then was released: however, certain it is, that the death of Christ, our high-priest, atones for every sin of those that flee to

him, and by which they are reconciled to God. In some things there is a difference between these cities of refuge and Christ; they were six, he but one; they were for such only who shed blood ignorantly, he for such that were enemies to him, and lived in malice towards others, and guilty of the most enormous crimes: to be in these cities of refuge was a kind of exile and imprisonment, but they that are in Christ are freemen; it was possible that such might die that were in them, and at most were only delivered from temporal death, but they that flee to Christ for refuge are saved with an everlasting salvation.

Ver. 30. *Whoso killeth any person, &c.*] Willingly, and through enmity and malice: *the murderer shall be put to death by the mouth of two witnesses*; which is repeated partly to shew, that this law concerning the cities of refuge was not designed to screen a murderer, who was guilty through malice prepenise; and partly for the sake of what is added to it, that two witnesses are required in such a case, where a man's life is at stake, to prove the fact against him; which shews how careful the Lord is, and men should be, of the lives of his creatures, that no man suffer wrongfully; which is repeated again and again, that it might be observed, see Deut. xvii. 6. and xix. 15. *but one witness shall not testify against any person, to cause him to die*; which looks as if in other cases, in pecuniary matters, and the like, where life is not concerned, one witness may be sufficient; though it is always best and safest to have more if they can be had, that at the mouth of two or three witnesses every thing may be established, Deut. xix. 15. Matt. xviii. 16.

Ver. 31. *Moreover, ye shall take no satisfaction for the life of a murderer, &c.*] Though he would give all his wealth and substance, all his estates and possessions, and whatever he is worth in the world; for all that a man has he'll give for his life; but these are not to be taken, nor any thing, and every thing his friends may offer for him; all is to be rejected, the life of such a man is not to be saved on any consideration: *which is guilty of death*; as he is who kills a man willingly and purposely; but one may be guilty of killing another, and yet not be deserving of death, when it is done ignorantly and accidentally with respect to him, for which reason this clause is added: *but he shall be surely put to death*; by the order of the civil magistrate; and if this is not done either through want of evidence, or the fault of the judge, or the criminal clemency of the chief governor, God sooner or later will take vengeance on such a person.

Ver. 32. *Moreover, ye shall take no satisfaction for him that is fled to the city of his refuge, &c.*] Though for killing a man unawares: *that he should come again to dwell in the land, until the death of the priest*; the high-priest; such a man's liberty was not to be purchased with money, nor even his life to be bought off, should he be taken without his city; a great ransom could not deliver him from the avenger, because he was guilty of this law, which so wisely and mercifully provided for him; and consequently guilty also of great ingratitude to God, as well as of a breach of his

² Vid. Marmor. Oxon. & Not. in ib. p. 25. & Rittershusium de Jure Asylorum, c. 2.

³ Not. in Miclol Yophi in ver. 25.

law, and of disrespect to his high-priest, under whom he was protected.

Ver. 33. *So ye shall not pollute the land wherein ye are, &c.*] The land of Canaan, as it had been by the old inhabitants of it, by idolatry, adultery, and murder: *for blood it defileth the land*; the shedding of innocent blood defiles a nation, and the inhabitants of it, brings guilt thereon, and subjects to punishment: *and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it*; or *there can be no expiation*^b, or *atonement made* for it in any other way; the blood of the murderer is required at his hands, and nothing short of it will satisfy law and justice, see Gen. ix. 6.

Ver. 34. *Defile not therefore the land which ye shall inherit, &c.*] By the commission of such atrocious

crimes, or suffering them to go unpunished, or by taking a compensation for the life of the guilty person: *wherein I dwell*; which is added to strengthen the exhortation, and as giving a reason why care should be taken not to pollute it, because the Holy God dwells there; as he did in the tabernacle erected for him, and in such a peculiar manner as he did not in other lands: *for I the Lord dwell among the children of Israel*; he now dwelt among them as their God, and their King; his tent or tabernacle being pitched in the midst of the camps of Israel; and so he would continue to dwell among them when they were come to the land of Canaan, so long as they observed his laws, statutes, and ordinances; and therefore it behoved them to be careful that they did not pollute themselves and their land, and cause him to depart from them.

C H A P. XXXVI.

THIS chapter gives an account of an application made by the heads of the tribe of Manasseh, concerning the inheritances of the daughters of Zelophehad, which, should they marry into other tribes, would be removed thither, and so be a loss to theirs, ver. 1—4. which case was judged worthy of regard; and to remedy this inconvenience, they were ordered to marry into the family of their father's tribe, and this was to be a law to all heiresses for the future in other tribes, ver. 5—9. and accordingly the daughters of Zelophehad married their father's brothers' sons, ver. 10—13.

Ver. 1. *And the chief fathers of the families of the children of Gilead, &c.*] The princes, as *Aben Ezra*; so the Septuagint version, which was the tribe of Manasseh, whose grandson Gilead was, as follows: *the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near*; to the house of judgment, as the Targum of Jonathan, the sanhedrim or court of judicature, consisting of the following persons: *and spoke before Moses*; the Septuagint version adds, *and before Eleazar the priest*, as in ch. xxvii. 2. and xxxii. 2. *and before the princes, the chief fathers of the children of Israel*; the princes of the several tribes; or it may be rather the seventy elders.

Ver. 2. *And they said, &c.*] One in the name of the rest: *the Lord commanded my lord*; that is, Moses, whom they address in a very respectable manner, being the chief governor of the nation under God: *to give the land for an inheritance by lot to the children of Israel*; which command may be seen in ch. xxv. 53—56: *and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother*; or kinsman, being of the same tribe: *unto his daughters*; who sued for it, and upon Moses's consulting the Lord about it, it was ordered they should have it, ch. xxvii. 1—11. and which these princes observed was likely to be attended with the following inconvenience.

Ver. 3. *And if they be married to any of the sons of the other tribes of the children of Israel, &c.*] Which was not an unreasonable supposition, and perhaps was judged very probable and likely, if some method was

not taken to prevent it; which they might conclude from the application of some young men of the other tribes unto them: *then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received*; for the inheritance given unto them would of course, the above being the case, descend to their sons, and whose fathers being of other tribes, it would be fixed there: *so shall it be taken from the lot of our inheritance*; which gave them some concern; for though this was no personal injury to them, nor any detriment to their families and estates, yet, as it was a lessening of their tribe, they were uneasy at it; and the rather they might be, since half their tribe was to settle on that side Jordan, where they now were: and now all this, the suit of the daughters of Zelophehad for their father's inheritance, which was granted them, the address of young men to them as heiresses, the concern of the heads of the tribe of Manasseh on this account; all this, I say, being before they entered into the land, or it was conquered by them, or divided to them by inheritance, shew their strong faith and assurance that they should possess it.

Ver. 4. *And when the jubilee of the children of Israel shall be, &c.*] At which time inheritances were to be restored to the original proprietors of them; yet this would be of no service in the present case, but rather the contrary, since it would fix the inheritances of these daughters in another tribe, or in other tribes into which they should marry; and so *Aben Ezra* and *Jarchi* interpret it, *though* there shall be a jubilee, that will be of no advantage; it won't remedy this inconvenience: *for then shall their inheritance be put unto the inheritance of the tribe whereunto they are received*; it being one principal part of the business of the jubilee-year to settle the inheritances of every tribe; and these daughters being married into another tribe, of consequence their inheritance would be placed there; or should it be sold by their husbands, or their sons, at the year of jubilee it would be restored to them as of such a tribe: *so shall their inheritance be*

^b לא יכפר non posset expiatio, Junius & Tremellius, Piscator; to the same sense Paginus, Montanus, Tigurine version.

taken away from the inheritance of the tribe of our fathers; and thereby be a lessening of it; and every tribe being ambitious of preserving and increasing its grandeur, this affair sensibly affected the heads of this tribe.

Ver. 5. *And Moses commanded the children of Israel, &c.*] Even all the tribes of Israel, whom the following law concerned, as well as the tribe of Manasseh: according to the word of the Lord; whom no doubt he consulted on this occasion, as he did when the daughters of Zelophehad applied unto him about the inheritance of their father: saying, *the tribe of the sons of Joseph hath said well*: in shewing such a concern for the welfare of their tribe; the consideration of which would be of service to them all, and therefore was worthy of notice. Aben Ezra observes, that the heads of the fathers spoke for the sake of every tribe, what was for the good of them all, and therefore was well spoken.

Ver. 6. *This is the thing which the Lord doth command concerning the daughters of Zelophehad, &c.*] Concerning this affair relative to them; the Targum of Jonathan paraphrases the words, "not for the generations that rise up after the division of the land, but for the daughters of Zelophehad;" as if this order only respected them, or what might happen before the land was divided, but not after; and this is the general opinion of the Jewish writers; but it seems, that as the following law not only concerns them, but all heiresses, so all such after as well as before the division of the land, since the reason of it holds good after as before: saying, *let them marry to whom they think best*; whom they like best, who are most acceptable to them; as it was reasonable they should, and not have such forced upon them, whose persons were disagreeable to them: *only into the family of the tribe of their father shall they marry*; they were to marry not only such as were of the tribe of Manasseh, but of their father's family in that tribe; they could only marry into the family of the Hopherites; see ch. xxvi. 32, 33.

Ver. 7. *So shall not the inheritance of the children of Israel remove from tribe to tribe, &c.*] Which shews that this concerns all the tribes of Israel, though yet not fully expressed, as it is afterwards: *for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers*; or cleave^a to a wife in that tribe for marriage; this word is used in the original institution of it, Gen. ii. 24. though they were not strictly obliged to marry in their own tribe; and frequently they did intermarry with other tribes, which, had it been unlawful, would not have been done, as it was by kings, and priests, and others; nor was there any danger of an inheritance going into another tribe by a man's marrying into it; wherefore this signifies only, that they were to be careful to keep their inheritances in their tribe; and therefore if any of them had no sons, only daughters, he was to marry them

in his own tribe and family, that the inheritance might not remove, as follows.

Ver. 8. *And every daughter that possesseth an inheritance in any tribe of the children of Israel, &c.*] For the same law which gave the daughters of Zelophehad a right to their father's inheritance, gave every other daughter in Israel a right to inherit where there were no sons, ch. xxvii. 8. and every such daughter, according to this law, *shall be wife unto one of the family of the tribe of her father*; marry into her father's tribe and family; by which it appears that such who were not heiresses might marry persons of another family, and even of another tribe: *that the children of Israel may enjoy every man the inheritance of his fathers*; of his father's brethren, or of those that are near akin to him.

Ver. 9. *Neither shall the inheritance remove from one tribe to another, &c.*] Which was one end of the year of jubilee, but that did not sufficiently secure it without this law, as this case shews: *but every one of the tribes of Israel shall keep himself to his own inheritance*; the chief view of which was, that it might clearly appear of what tribe and family the Messiah sprung when he came.

Ver. 10. *Even as the Lord commanded Moses, so did the daughters of Zelophehad.*] They married into the family of their father's tribe, according to the following account.

Ver. 11. *For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, &c.*] The names of the daughters of Zelophehad, and the same as in ch. xxvi. 33. and xxvii. 2. only the order a little varied, Tirzah and Noah here changing places; there they are according to their birth, here they are according to their marriage, as Aben Ezra thinks; though Jarchi is of opinion, that being thus differently placed shews that they were equal to one another, and one was not preferred to the other: *these were married unto their father's brothers' sons*; so that they were cousin-germans.

Ver. 12. *And they were married into the families of the sons of Manasseh, the son of Joseph, &c.*] The family of the Hopherites, of which they were. Aben Ezra observes, that their being married into families, and not a family, is a sign that their uncles' sons were not all of them brethren, or the sons of one man, but of more, though all sons of one or other of their father's brethren: *and their inheritance remained in the tribe of the family of their father*; by means of these marriages, even both in their father's tribe and family.

Ver. 13. *These are the commandments and the judgments, &c.*] The judicial laws concerning the division of the land of Canaan, the case of inheritances in it, and the cities of refuge: *which the Lord commanded by the hand of Moses unto the children of Israel, in the plains of Moab by Jordan near Jericho*; where the Israelites had been ever since they were first observed by Balak king of Moab, and where the various things had been done recorded in the preceding chapters from that time.

^a יִרְבֵּן adhærebut, Montanus, Vatablus, Junius & Tremellius.

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A.D. Gillette,

The Minutes of the Philadelphia Baptist Association
1707-1807, p. 439

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David Benedict

A General History of the Baptist Denomination,
Vol. 2, p. 149

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