



The Fourth Book of *MOSEH*,

C A L L E D

NUMBERS.

The Argument of this Book.

THE Greek Interpreters called this Book ARITMOI, which accordingly the Latins rendred NUMERI, i.e. The Number and the Reason of this Name given it is, that therein are set down and rehearsed many Numbrings; which according to Gods command were made among his People, as they journied through the Wilderness; namely of the Israelites and of the Levites. Nevertheless, there are many other things yet recounted in this Book besides the said Numbrings: for here we find the Orders, according to which the twelve Tribes were to camp themselves round about the Tabernacle, and which they were to observe in their removing and marches. Here likewise is spoken of the Offices of the Priests and Levites, of their maintenance, and of the wonderful confirmation of their Priest hood: here you meet with sundry Ceremonial, Moral and Civil Lawes, and some of a mixt sort; herein is described the most strange and wonderful manner, how it pleased God to lead and conduct the Israelites through the Wilderness unto the land of Canaan: Several Accidents also are related here which hapned in those journies; the causes, occasions, means and issues whereof yeeld manifold instructions and warnings unto all men, as well for civil as ecclesiastical affairs and conversation. After the setting up and hallowing of the Tabernacle, the Chief of the twelve Tribes came and solemnly presented the same with their Gift and Sacrifices. Of sundry mutinies and mutinies of the ungrateful people, rising up against God and his servant Moseh, and of the punishments ensued, very notable and terrifing examples are set before our eyes here. In the mean time Moseh comes to be supported in the burthensome charge of his Government, by the subordinate assistance of seventy ancient men (or Senatours) And yet he meets with many incumbrances, yea some from his own brother Aaron, and from his sister Miriam. Upon the discovery made of the land of Canaan by the Spies, and the ill report by most of them, and the murmuring of the people thereupon, divers grievous plagues ensue, either suddenly surprizing and seizing some of the people, or hanging still over the rest, who were to wander and die in the wilderness, until the fourtieb year after their coming forth out of Egypt: Besides divers other sins and prevarications, as well of particular persons, as of many together, men concealed therein, together with their promised reward. Moreover there is set forth in this Book most eminently, the incomprehensible mercy of God, in hearing the intercessional prayer of Moseh his faithful servant, and pardoning the sins of a most refractory and rebellious generation of men, and in the continual shewing of so many mercies and favours unto them; some whereof were spiritual, consisting in the maintenance of Gods pure Religion in Doctrine and worship; others temporal, in the delivering of them from mighty Enemies, by glorious overcoming and subduing of them, and in a most liberal bestowing of many other outward benefits and temporal blessings upon them. At last there is related here the manner how the Israelites prepared themselves, for to enter into the possession of the land of Canaan, whose limits and borders are described withall; this they did according to Gods command, by appointing the Tribes of Reuben and Gad and half the Tribe of Manasseh their inheritance in the land, which they had conquered on this side Jordan, and setting order, as about the division of the land of Canaan in general, so about the setting apart of some Cities and places therein (whereof some were to belong unto the Levites, others to serve for Citie of Refuge.) This Book comprehends the historical Acts of thirty eight years and nine months, viz. from the second month of the second year after the Israelites coming forth out of Egypt, until the beginning of the eleventh month of the fourtieb year.

NUM.



NUMBERS.

CHAP. I.

God commandeth Moseh and Aaron to number the Israelites, from twenty years old and upward, being fit for fight, ver. 1. &c. And that under the conduct of twelve Chieftains, of every Tribe one, 4. whose names are set down, 5. this is performed, 17. the numbers are expressed in particular of each Tribe, 20. and in general of all, 45. whereof nevertheless the Levites are exempted, 47. who are charged to take care of the Tabernacle, 50. together with an appointment, where they were to camp themselves, viz. the Levites round about the Tabernacle, and the rest of the Tribes round about them, 52.

Moreover the L ORD spake unto Moseh, in the desart of Sinai, in the Tent of the Congregation, on the first of the second month, [called, Ziv, and agreeing most with our April, as the first month most with our March, see 1 King. 6. on verse 1.] in the second year after that they were come forth out of the Land of Egypt, saying 5.

2. Take up the sum [Hebr. the head, so likewise Exod. 30. 12; and below verse 49. and Num. 4. 2. Understand a short comprisal of a great multitude of men] of the whole Congregation of the children of Israel by their families, according to the house of their Fathers, in the number of the names of all that is male, head for head: [Heb. by, or, according to their heads, or, skulls, brain-pans.]

3. From twenty year old, [Heb. from a son of twenty year, so frequently in this chapter] and upward, all that march forth with the host in Israel: [i. e. all such as were made use of in time of war to bear arms, and were fit to be led against the Enemie to fight him; and consequently there were excepted here all such as through sickness, and indisposition of body or age were unfit for such service, and so below oft times. See this manner of speaking likewise Deut. 24. 5. 2 Chron. 26. 11.] then ye shall number [The Heb. verse signifieth not only to number barely, but likewise, to take good heed and careful view and inspection about those that are told, the which in our military phrase we call mustering] according to their hosts, Thou and Aaron.

4. And with you there shall be of every Tribe a man: that is a Chieftain [Hebr. a man of the head, i.e. the most principal and chiefest man of every Tribe, the first by birthright, and consequently the head of it, see below on verse 16.] over his Fathers (the plural) house.

5. These now are the names of the men which shall stand by you, of Reuben [i. e. of the Tribe of Ruben, and so likewise in the following verses] Elyzur, the son of Sedeur.

6. Of Simeon Selumiel, the son of Zurisaddai.
7. Of Juda Nabession the son of Amminadab.
8. Of Issachar, Nethaneel, the son of Zubur.
9. Of Zebulon, Eliab the son of Helon.

10. Of the Children of Joseph; of Ephraim, Elifama the son of Ammihud; of Manasseh, Gamaliel the son of Pedazour.

11. Of Benjamin, Abidan the son of Gideoni.

12. Of Dan, Abiezzer, the son of Ammisaddai.

13. Of Aser, Pagiel the son of Ochran.

14. Of Gad Eliasaph the son of Debuel [Otherwise Rehucl, below chap. 2. verse 14.]

15. Of Naphtali, Abiras the son of Enan.

16. These were the called (ones) [i. e. those that were summoned, or called together, viz. the chief and principal men, or Princes of the people of each Tribe, who were wont to be called together, when there fell out any matters of moment to be transacted in publick affairs, comp. below chap. 16. 2. and 26. 9. Otherwise renowned (ones) [the chief of the Tribes of their Father, they were the Heads, [see the annot. Job. 12. on verse 24.] of the thousands of Israel [see Jud. 6. on verse 15.]]

17. Then Moseh and Aaron took the men, which are expressed by names.

18. And they gathered the whole Congregation, upon the first day of the second month, and those declared their descent by their families, according to the house of their Fathers, [i. e. they made it appear by their Genealogies and Pedegrees, from what forefathers they were descended. Otherw. they were written down, and they made a Register (or muster-roll) of them; or they were marked (prickt) and registered] in the number of the names of him that was twenty year old and upwards, head for head. [see above on verse 2.]

19. According as the L ORD had commanded Moseh, so he numbered them in the wilderness of Sinai.

20. So there were the sons of Ruben the first born of Israel, their births by their families, according to the house of their Fathers, in the number of their names head for head, all that was male from twenty year old and upwards, all those that marched forth with the host. [see above on verse 3.]

21. Their numbered (ones) of the Tribe of Ruben, were fourty six thousand and five hundred.

22. Of the sons of Simeon, their births by their families according to the house of their Fathers, his numbered (ones) in the number of the names, head for head, all that was male, from twenty years old and upwards, all that marched forthwith the host.

23. Their numbered (ones) of the Tribe of Simeon were fifty and nine thousand, and three hundred.

24. Of the sons of Gad, their births by their families, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

25. Their numbered (ones) were of the Tribe of Gad fourty and five thousand, and six hundred and fifty.

26. Of the sons of Judah, their births, by their Families,

lies, according to the house of their Fathers, in the number of the names of twenty year old and upwards, all that marched forth with the host.

27. Their numbered (ones) were of the Tribe of Judah, seventy and four thousand and six hundred.

28. Of the sons of Issachar, their birth by their Families, according to the house of their Fathers; in the number of the names, of twenty year old and upwards, all that marched forth with the host.

29. Their numbered (ones) were, of the Tribe of Issachar fifty and four thousand, and four hundred.

30. Of the sons of Zebulon, their Births, by their Families, according to the house of their Fathers, in the number of their names, of twenty year old and upward, all that marched forth with the host.

31. Their numbered (ones) were of the Tribe of Zebulon, fifty and seven thousand, and four hundred.

32. Of the sons of Joseph, of the sons of Ephraim, their Births by their Families according to the house of their Fathers, in the number of the names, from twenty year old and upwards, all that marched forth with the host.

33. Their numbered (ones) were, of the Tribe of Ephraim, forty thousand and five hundred.

34. Of the sons of Manasseh, their Births by their Families, according to the house of their Fathers, in the number of the names, from twenty year old and upwards, all that marched forth with the host.

35. Their numbered (ones) were, of the Tribe of Manasseh, thirty and two thousand and two hundred.

36. Of the sons of Benjamin, their Births, by their Families, according to the house of their Fathers, in the number of the Names from twenty year old and upward, all that marched forth with the host.

37. Their numbered (ones) were, of the Tribe of Benjamin, thirty and five thousand and four hundred.

38. Of the sons of Dan, their Births, by their Families, according to the house of their Fathers; in the number of the names from twenty year old and upward, all that marched forth with the host.

39. Their numbered (ones) were, of the Tribe of Dan, sixty and two thousand, and seven hundred.

40. Of the sons of Aser, their Births by their Families, according to the house of their Fathers; in the number of names, from twenty year old and upwards, all that marched forth with the host.

41. Their numbered (ones) were, of the Tribe of Aser, forty and one thousand, and five hundred.

42. (Of) the sons of Naphtali, their birth by their Families, according to the house of their Fathers; in the number of the names from twenty year old and upwards, all that marched forth with the host.

43. Their numbered (ones) were of the Tribe of Naphtali, fifty and three thousand, and four hundred.

44. These are the numbered (ones) which Moses numbered and Aaron and the chief of Israel: twelve men they were [viz. the twelve Chieftains, or chief Commanders of Israel, see above verse 4. and 16.] each one over the house of his Fathers (the plural.)

45. Thus were all the numbered (ones) of the sons of Israel, according to the house of their Fathers; from twenty year old and upwards, all that marched forth with the host in Israel.

46. All the numbered (one) were they, six hundred thousand, and three thousand and five hundred and fifty.

47. But the Levites, according to the Tribe of their Fathers, were not numbered amongst them. [Heb. in the midst of them, i.e. Howbeit that the Levites were likewise a Tribe by themselves, yet their Tribe was not reckoned, nor brought into account in this numbering.]

48. For the LORD had spoken to Moses, saying;

49. Only the Tribe of Levi ye shall not number, nor take up their sum, among the sons of Israel.

50. But thou put the Levites over the Tabernacle of

the Testimony, [Thus the Tabernacle is likewise called below ver. 53. and Exod. 38.21, &c. in regard that there-in was kept the Testimony of Gods will, viz. the Law, written in two Tables of Stone, and lying in the Ark of the Covenant. See Exod. 25. 21. and Heb. 9.4] and over all the furniture thereof, and over all that belong unto it; they shall carry the Tabernacle, and all his furniture, and they shall administer the same, and they shall camp themselves round about the Tabernacle.

51. And when the Tabernacle shall remove, the Levites shall take the same off; and when the Tabernacle shall camp, the Levites shall set up the same, and the stranger, that approacheth thereunto shall be put to death. [Understand any one that was not of the Tribe of Levi; for such might not come near it, not lay any hand on for to help take it down, or carry, or set it up.]

52. And the children of Israel shall camp themselves every one by his camp, and every one by his banner, by their hosts.

53. But the Levites shall camp themselves round about the Tabernacle of the Testimony, that there be no indignation [viz. of almighty God, who will not suffer the transgression of his Lawes, especially those touching his worship, to go unpunished] over the congregation of the Children of Israel; therefore the Levites shall observe the watch of the Tabernacle [see Lev. 8. on verse 35.] of the testimony.

54. Thus the Children of Israel did, according to all that the LORD had commanded them, so did they.

C H A P. II.

Orders for the Tribes camping round about the Tabernacle and their marching, ver. 1. &c. The Tribe of Juda was to camp on the East-side of the Tabernacle with Issachar and Zebulon, who led the Van in marching, 3. The Tribe of Reuben on the South-side, with Simeon & Gad, marching in the second rank or body, 10. Upon them the Tabernacle was to follow, and the Levites were to camp round about the same, 17. The Tribe of Ephraim with Manasseh and Benjamin kept the West-side, and the third rank in the March, 18. Dan with Aser and Naphtali had the North quarter in the Camp, and brought up the rear in marching, 25. The conclusion of this Chapter, 32.

And the LORD spake unto Moses and unto Aaron

saying; 2. The Children of Israel shall camp themselves every one under his Banner [Of these there were four, as appears by verse 5. 3. 10. 18. 25. They were divided according to the fourth parts of the world; under each Banner there were three Tribes, whereof one was the Chief, as Juda, Reuben, Ephraim and Dan; Juda was camped Eastward, together with Issachar and Zebulon; Reuben, Southwards, with Simeon and Gad; Ephraim Westward, with Manasseh and Benjamin; Dan, Northwards, with Aser and Naphtali: See the strength of every ones host, verse 9.16, 24, 31.] according to the signes (or Tokens) [or, Ensignes, it should seem hence, that besides the four capital Ensignes or Standards, there were likewise other smaller Colours or Ensignes made use of according to the quantity or number of the Families] of the house of their Fathers, round about over against the Tent of the Congregation shall they camp themselves. [It is conceived, that the Tribes camped themselves round about the Tabernacle, at a distance of about 2000 Cubits, and that from that which is related, Josh. 3. 4. The Priests now and the Levites, according to their Orders, camped betwixt the camps of the Tribes and the Tabernacle, above chap. 1. 53, and below verse 17. Moses and Aaron were on the East-side, the Gerohites on

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the West-side, the Kohathites on the South-side, and the Merarites on the North-side of the Tabernacle.]

3. They now that shall camp Eastward towards the rising [Namely of the Sun] shall be the Banner of the camp of Judah, according to their hosts; and Nahshon the son of Amminadab, shall be the chief of the sons of Judah.

4. His host now, and their numbered (ones) were seventy and four thousand, and six hundred.

5. And next to (or, by) him shall camp the Tribe of Issachar; and Nathanael the son of Zuar shall be the Captain of the sons of Issachar.

6. His host now, and his numbered (ones) were fifty and four thousand, and four hundred.

7. (Besides) [This particle is inserted out of the sequel, verse 14. 22. and 29.] the Tribe of Zebulon [viz. shall camp themselves by Judah there, as in the foregoing fifth verse, and in the following twelfth, &c.] and Eliab the son of Helon shall be the Chieftain of the sons of Zebulon.

8. His host now, and his numbered were fifty seven thousand and four hundred.

9. All the numbered of the camp of Judah [Comprehending those of the Tribes of Issachar and Zebulon, whereof Judah was the chief: and so afterwards for the rest, as the camp of Ruben, vers. 16. of Ephraim vers. 24. of Dan verse 31.] were an hundred thousand and eighty-six thousand [Heb. eighty thousand, and six thousand] and four hundred, according to their hosts; they shall march up before. [i.e. have or lead the Van in marching.]

10. The Banner of the camp of Ruben, according to their hosts, shall be toward the South; and Eliazar the son of Sedcur, shall be the Chieftain of the sons of Ruben.

11. His host now, and his numbered were forty-six thousand and five hundred.

12. And by him shall camp the Tribe of Simeon; and Selumiel the son of Zurisaddai shall be the Chieftain of the sons of Simeon.

13. His host now and their numbered were fifty-nine thousand and three hundred.

14. Besides the Tribe of Gad, and Eliasaph the son of Reuel [Above chap. 1. 14, he is called Dehuvel] shall be the Chieftain of the sons of Gad.

15. His host now, and their numbered, were forty and five thousand, and six hundred and fifty.

16. All the numbered in the camp of Ruben, were an hundred thousand, and fifty one thousand, and four hundred and fifty according to their hosts, and they shall march up the second, [i.e. in marching be the second brigadier.]

17. After that the Tents of the Congregation shall march up, with the Camp of the Levites, in the midst of the Camps, even as they shall camp themselves, so shall they march up, every one in his place, [Heb. at his hand, i.e. in his place with his party (company, squadron, brigadier)] according to their Banners.

18. The Banner of the Camp of Ephraim, according to their hosts, shall be against the West [Heb. Sewards, See Gen. 12. on verse 8. and below 3. 23.] and Elisama the son of Ammihud shall be the Chieftain of the sons of Ephraim.

19. His host now, and their numbered, were forty thousand and five hundred.

20. And by him [viz.] shall camp, as above verse 7. and below verse 22.] the Tribe of Manasseh, and Gamaliel the son of Pedazur, shall be the Chieftain of the sons of Manasseh.

21. His host now and their numbered were thirty two thousand and two hundred.

22. Besides [See above on verse 7.] the Tribe of Benjamin, and Abidan the son of Gideoni shall be the Captain of the sons of Benjamin.

23. His host now, and their numbered were thirty five thousand and four hundred.

24. All the numbered in the Camp of Ephraim, were an hundred and eight thousand [Hebr. and hundred thousand and eight thousand, compare above verse 9.] and one hundred, according to their hosts, and they shall march the third. [i.e. in marching they shall have the third brigade.]

25. The Banner of the camp of Dan shall be toward the North, according to their hosts: and Athieser the son of Ammasaddai, shall be the Chieftain of the sons of Dan.

25. His host now and their numbered were sixty two thousand and seven hundred.

26. And by him shall camp the Tribe of Aser: and Pagiell the son of Ochran shall be the Chieftain of the sons of Aser.

28. His host now and their numbered, were forty one thousand and five hundred.

29. Besides the Tribe of Naphtali, and Abira the son of Enan shall be the Chieftain of the sons of Naphtali.

30. His host now and their numbered, were fifty three thousand and four hundred.

31. All the numbered in the camp of Dan, were an hundred thousand and fifty seven thousand and six hundred, they shall march up the hindmost [i.e. in marching they shall bring up the rear] by (or, according to) their Banners.

32. These are the numbered (ones) of the Children of Israel, according to the house of their Fathers; all the numbered of the Camps according to their hosts, were six hundred thousand and three thousand and five hundred and fifty.

33. But the Levites were not numbered among the sons of Israels [Heb. in the midst of the sons of Israel] according as the LORD had commanded Moseb.

34. And the Children of Israel did according to all that the LORD had commanded Moseb; so they camped according to their Banners, and so they marched up, every one according to his Families, according to the house of his Fathers.

CHAP. III.

The Genealogie of the Priests, verse 1. &c. with whom the Levites are joined in the Administration of the Tabernacle, 5. and their three Families are numbered, and the places of their habitations assigned by the Tabernacle, as also their offices, 14. The first born of the Israelites, into whose place the Levites were substituted, are numbered by Gods command, 40. and forasmuch as their number was greater then that of the Levites, the rest are redeemed, 44. and the mony made of it, given to Aaron and his sons, 51.

These now are the Births (Generations) of Aaron and Moseb; [Understand hereby the relation or rehearsal not only of some particular persons, as Moseb and Aaron, together with his sons and the Levites, but likewise of that which through Gods Ordinance fell out and came to pass amongst them: Thus the Word Birth, or Generations is likewise taken, Gen. 6.9. and 25. 18. see likewise chap. 37. 2. with the Annotations thereon] on the day (when) the LORD spake with Moseb, on Mount Sinai.

2. And these are the names of the sons of Aaron, the first-born Nadab; after that Abihu, Eleazar and Ithamar.

3. These are the Names of the sons of Aaron the Priest (in the plural) which were anointed, whose hands were filled to administer the Priesthood. [i.e. who were consecrated for the service of the Priesthood. See the explaining of this kinde of speaking, Lev. 7. on verse 37. item see Exod. 28.41. and 29.9.]

4. But Nadab and Abihu died before the face of the LORD,

LORD, [see Lev. 10 on 2.] when they brought strange fire before the face of the LORD, [see Lev. 10. on verse 1.] in the wilderness of Sinai, and had no children, but Eleazar and Ithamar administered the Priestly office, before the face of their father Aaron. [i. e. in their fathers life-time, see the like phrase, Gen. 11.28.]

5. And the LORD spake to Moses, saying;

6. Cause the Tribe of Levi to approach, and put him before the face of Aaron the Priest, that they may serve him.

7: And that they observe his guard [Or, keep his orders and command. Heb. keep his keeping, see the like below, vers. 8.28; 32,38, and chap. 9. 19. item see Lev. 8. on verse 35.] and the guard of the whole Congregation, [i. e. which the whole Congregation otherwise was to observe and keep, in whose name the first born of the Israelites had formerly attended this charge, as appears Exod. 19. 22. but now it was laid on the Levites, see above chap. 1. 53. and compare below here verse 38. and chap. 16. 9.] before the Tabernacle of the Congregation, for to administer the service of the Tabernacle.

8. And that they take care of all the furniture of the Tent of the Congregation, and the Guard of the Children of Israel, [i.e. that which formerly belonged to the care of the Children of Israel, by their first-born] to administer the service of the Tabernacle.

9. Thou shalt then give the Levites unto Aaron and his Sons; they are given, they are given him out of the Children of Israel.

10. But Aaron and his sons thou shalt place, that they take care of their Priests office, and the stranger which approacheth shall be put to death. [i. e. He that is not of the Priestly house or off-spring, to whom it was not at all permitted to administer the Priests office, see likewise below verse 38. and chap. 16. verse 40. Item compare Lev. 22. verse 10.]

11. And the LORD spake to Moses, saying;

12. And I, behold, I have taken the Levites out of the midst of the Children of Israel; in stead of all the first-born that openeth the womb, [Heb. the opening of the womb:] thus both men and beast, the first that come forth out of the womb of their mothers and dams, are called in Scripture, Exod. 13. 2. and 34. 19. and below chap. 18. 15] out of the Children of Israel, and the Levites shall be mine.

13. For all (or, every) first-born is mine; from that day that I smote all the first-born in the land of Egypt, have I hallowed me all the first-born in Israel, from the men to the beasts: they shall be mine, I am the LORD.

14. And the LORD spake to Moses in the Wilderness of Sinai, saying;

15. Number the sons of Levi, by the house of their Fathers, according to their Families; all that is male, from one month old and upwards, them thou shalt number. [Heb. from a son of the month.] The numbering of the Levites was threefold. 1. from one month old and upwards, at which time they were hallowed to the LORD, whereof our text here speaketh, and below verse 40. 2. from 25. year old and upward, when they were admitted as Novices, for to administer the common services of the Tabernacle, whereof see below chap. 8. verse 24. 3. from thirty year old and upwards who were the principal, not only in the administration of the Tabernacle, but likewise in the transportation thereof and its furniture, of which see below chap. 4. 3. who having attained to the fiftieth year, they then were exempted from further attendance in this kind, and only obliged to assist the rest with their authority, inspection, direction and advice, below chap. 8. verse 25. 26.]

16. And Moses numbered them according to the LORDS command, [Heb. mouth, see Gen. 41. on verse 40. and Exo. 17. 1. and below here verse 39.] according as it was enjoined him.

17. These now were the sons of Levi; by their names Gersom and Kohath, [Heb. Kehath otherwise also called Kohath, as in the following 19. verse, &c.] and Merari.

18. And these are the names of the sons of Gersom, by their Families, Libni and Simei.

19. And the sons of Kohath, by their Families, Amram and Izhar, Hebron and Uzziel.

20. And the sons of Merari by their Families, Mabli and Musi, these are the Families of the Levites, according to the house of their Fathers.

21. Of Gersom was the Family of the Librites, and the family of the Simeites, these are the families of the Germonites.

22. Their numbered (ones) were in number, of all that was male, from a month old, [Heb. from a son of the month and so in the sequel] and upwards, their numbered ones were seven thousand and five hundred.

23. The families of the Germonites shall camp themselves behind the Tabernacle westward. [Heb. seaward, see above chap. 2. on verse 18.]

24. The principal now of the fatherly house of the Germonites, shall be Eliazaph the son of Lael.

25. And the Guard [Heb. keeping, or observation, beeding, i. e. that which they were to keep or observe and take care for] of the sons of Gersom in the Tent of the Congregation, [Here the charge of these and the rest of the Levites is pointed at, but afterwards more largely described] shall be the Tabernacle and the Tent: [whereby understand all the Curtains, Hangings, Coverings and Deckings of the same belonging to any part thereof, which were to be carried by the Germonites] its cover, and the cover at the door of the Tent of the Congregation.

26. And the hangings of the Court, and the Deck of the door of the Court, which are by the Tabernacle and by the Altar round about, together with its coards, for all the service thereof.

27. And of Kohath is the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites, these are the families of the Kohathites.

28. In the number of all that was male, from a month old and upwards (there) were eight thousand and six hundred, taking care of the Guard of the Sanctuary. [See above on verse 7.]

29. The families of the sons of Kohath shall camp themselves, on the side of the Tabernacle southward. [The south hath its name in the Hebrew from the right hand, because that they which turn themselves with their faces towards the East, have the South in that posture on the right hand.]

30. The principal now of the Fatherly house of the Families of the Kohathites, shall be Elizaphan, the son of Uzziel.

31. Their Guard now shall be the Ark, and the Table, and the Candlestick, and the Altars, [Understand the Incense Altar and the Altar of the burnt offerings, as may be seen below, chap. 4. verse 11, 13. whereof the latter stood in the Court, and the former within the holy place] and the furniture of the Sanctuary, wherewith they do service, [they viz. the Priests] and the Cover, [hereby understand the Vail of partition between the holy place, and the most holy, together with the Covers we read of below, chap. 4. verse 5.6.7. &c.] and all (that belongs to) his service. [Heb. and all his service, i. e. all the furniture, utensils and implements belonging thereunto, compare below chap. 4. verse 26.]

32. The principal now [Who was to be put over the principals of the Levites, and the next in Dignity after the High-priest, whose place he supplied in time of exigency, see 1 King. 4. on verse 4. being therefore called the second Priest, 2 King. 25. 18.] of the principals of Levi, [whereof there were three of each family, One, viz. Eliazaph of

Chap. iii.

Gersons family, above verse 24. and Elizaphan of Kohaths, verse 30. and Zuriel of Merari's, verse 35.] *I shall be Eleazar, the son of Aaron the Priest (his) inspection [viz: Eleazars, who was the principal of the Levites principals] shall be over them that take care of the Guard of the Sanctuary, [i.e. which have any charge or imployment about the service of God there]: Otherwise, instead of his inspection, &c. the text may be read thus; this is the office (or, function) of them that take care of the Guard of the Sanctuary, taking these words to be the conclusion of what is said touching the office of the Kohathites.]*

33. Of Merari, is the family of the Mabulites, and the family of the Musites, tbcse are the families of Merari.

34. And their numbered (ones) in the number of all that was male, from a month old and upwards, were six thousand and two hundred.

35. The Principal now of the fatherly house of the families of Merari shall be Zuriel, the son of Abihail; they shall camp themselves on the side of the Tabernacle Northwards.

36. And the inspection of the guards of the sons of Merari, shall be over the planks of the Tabernacle and the bars thereof, and the pillars thereof, and the feet thereof, and all the furniture thereof, and all (that belongs to) his service. [In regard that the Merarites had a greater burden to carry then the Gersonites, as appeareth by comparing this and the next verse, with the former 25. and 26. therefore the Merarites were allowed four Wagons for their service, and eight Oxen; whereas the Geronites were to have but two Wagons and four Oxen, see below chap. 7. 7, 8.]

37. And the Pillars of the Court round about, and their feet, and their pins, and their cords.

38. Those now, that are to camp themselves before the Tabernacle Eastward, before the Tent of the Congregation towards the rising, shall be Moses and Aaron with his sons, taking care of the Guard of the Sanctuary, for the guard of the Children of Israel: [In stead of that guard which the Children of Israel ought otherwise to have taken care of themselves, see above on verse 7.] and the stranger that approacheth, shall be put to death. [see above on verse 10.]

39. All the numbered of the Levites, whom Moses and Aaron numbered by their families on the LORDS command, all that was male from a month old and upwards were twenty and two thousand. [Viewing the precedent verses 22, 28, 24. We finde that the number of the Gersonites was seven thousand & five hundred, that of the Kohathites eight thousand and six hundred, and the Merarites, six thousand and two hundred, making in all two and twenty thousand and three hundred, full three hundred more then are mentioned in this verse here; but it must be remembred, that unto the number of two & twenty thousand, the Priests, being of the Family of the Kohathites, and the first-born of the Levites themselves were to be added, who (making up three hundred together) not being given to the Priests, but remaining Gods own in a peculiar manner, Exo. 13. 2. and not being able to serve for the redeeming of others, being themselves first-born, and therefore there are justly summoned up two and twenty thousand onely, because no more were given to the Priests.]

40. And the LORD said to Moses, number all the first-born that is male, among the Children of Israel from a month old and upwards, and take up the number of their names.

41. And thou shalt take for me the Levites (I am the LORD) instead of all the first-born among the Children of Israel, and the beasts of the Levites instead of all the first-born among the beasts of the Children of Israel.

42. Moses then did number as the LORD bad commanded him, all the first-born among the Children of Israel.

43. And all the first-born, being male, in the number of the names from a month old and upwards, according to their numbered (ones) were twenty and two thousand two hundred seventy and three.

44. And the LORD spake to Moses, saying;

45. Take the Levites [Namely those two and twenty thousand numbered ones, of whom see above verse 39.] instead of all the first-born among the Children of Israel, and the beasts of the Levites, instead of their beasts: for the Levites shall be mine, I am the LORD.

46. As for the two hundred seventy and three, which shall be redeemed, exceeding the Levites [Who were but two and twenty thousand (capable of entring the account) above verse 39. and the first-born two and twenty thousand, and two hundred seventy three, verse 43.] of the Children of Israel.

47. Thou shalt take for each head five shekels [Heb. five five shekels by the head or skull] according to the shekel of the Sanctuary [see Gen. 20. on vers. 16. and 23. on vers. 15.] shalt thou take them, that shekel is twenty Gerah [see Lev. 27. on verse 25.]

48. And thou shalt give that mony to Aaron and his sons (the mony) of the redeemed, which exceed (the number) among them.

49. Then Moses took that redemption mony of those which exceeded above (the number of) them that were redeemed by the Levites, [viz. by 273. mentioned before verse 46. and consequently, so many first-born were to be redeemed with mony, compare the Annotations on verse 46.]

50. Of the first-born of the Children of Israel [viz. which, or so many as exceeded the number of the Levites] he took that mony; one thousand and three hundred and sixty and five (shekels) according to the shekel of the Sanctuary. [Each head of two hundred seventy three first-born, exceeding the number of the Levites, was to pay five shillings for his redemption, above verse 47. and the fore-said number of two hundred seventy three, being multiplied with five, produceth just the sum set down here.]

51. And Moses gave that Mony of the redeemed unto Aaron and his sons, according to the LORDS command: [Heb. mouth] according as the LORD had commanded Moses.

C H A P. IV.

God commands the numbring of the Levites, such as were fit for the service of the Tabernacle, with a further instruction touching their charges, and first of the Kohathites, ver. 1. &c. then of the Gersonites, 22. and lastly of the Merarites, 29. also the number of each party is rehearsed in particular, as of the Kohathites, 34. of the Gersonites, 38. of the Merarites, 42. and of all in general, 46.

A Nd the LORD spake to Moses and to Aaron, saying;

2. Take up the sum [Heb. the head, see above chap. 1. on verse 2.] of the sons of Kohath, out of the midst of the sons of Levi; by their Families, according to the house of their Fathers.

3. From thirty year old, [Heb. from a son of thirty year, and so in the sequel, see above chap. 3. on verse 15.] and upwards, until fifty year old; all (or, every one) that comes into this warfare [or host or army, and so below vers. 30 and 43. Understand a holy and Ecclesiastical warfare, in which the service of the Tabernacle was to be exactly observed according to the orders once institutit; even as the Souldiers in military affairs, each one must discharge his duty and service, according to his orders and commands. Thus the Ministry of the Church is called a War or Warfare, Combate, here and below verse 23, 39,

35. and chap. 8.24. because that the Ministers thereof are bound to keep good orders, and unceasantly to work and watch, and fight against the Enemies of mens salvation, see 1 Cor. 9.7. and 2 Cor. 10.3. 1 Tim. 1. 18. 2 Tim. 2. 3. 4.] for to do the work in the Tent of the Congregation.

4. This shall be the service of the sons of Kohath, in the Tent of the Congregation (to wit) the holiness of holinesses. [Understand hereby the Ark of the Covenant, the Table for the Shew-bread, the Candlestick, the Incense-altar, the Vessels and the furniture of the Sanctuary, and the Altar of burnt-offerings; of which thing somewhat was said before, chap. 3.v.31. but now a fuller declaration is made, and all these things were to be carried by the Kohathites in their removings, see below verse 15.]

5. In the marching of the Camp, Aaron and his sons shall come, and take off the Vail of the Cover, [See Exod. 26.31,32,33. and Lev. 4. on ver. 6. and Heb. 9.3. where it is called the second Vail] and therewith they shall cover the Ark of the Testimony.

6. And thereupon they shall lay a Cover of Badgers-skins, [Of these, see Exod. 25.5.] and spread a whole sute of skie-colour abroad upon it, and they shall put on the hand-bars thereof. [i. e. so fit and accommodate them unto the same, that it might conveniently be born up and carried thereby; for otherwise the said hand-bars were alwaies to remain in the rings of the Ark, Exod. 25.15. comp. 1 King. 8.8.]

7. They shall likewise spread a skie-colour sute abroad upon the shew Table, [Heb. Table of the faces, to wit, of the bread of the faces, otherwise called the Shew-bread (Loaves) which lay upon this Table, and were called thus, because they were alwaies laid upon the Table before the face of the LORD for shew as it were; and thence is the name here of Shew-Table] and shall set thereupon the dishes (wherein the Shew-bread-loaves were laid, of these, see Exod. 25.29.) and remained there all the week, until new ones were made and laid in their stead, Lev. 24.8.] and the incense-plates [which were placed above upon the Shew-bread with incense, Lev. 24.7.] and the Cruces [wherewith they sprinkled and poured forth liquors: Otherw. besoms, wherewith the Table was made and kept clean] and the covering plates, [Hebr. plates of covering, wherewith the Shew-bread was covered, of these there were twelve, according to the number of the Shew-bread (loaves) see Exod. 25.29. Otherwise, the dishes of sprinkling] also the continual Bread shall be upon it. [i. e. the twelve Shew-bread (loaves or Cakes) which were to be renewed evry Sabbath, Lev. 24.8.]

8. Then they shall spread a scarlet sute over it, and shall cover the same with a cover of Badgers-skins, and they shall put on the hand-bars thereof.

9. Then shall they take a sute of skie-colour, and cover the Candlestick of the light, and his lamps, and his snuffers, and his extinguishers, and all his oyl-vessels wherewith they serve the same, [viz. the candlestick. See of furniture for the candlestick and the lamps thereof, Exod. 25.38. and 35.14.]

10. They shall likewise put the same, and all his furniture into a Cover of Badgers-skins, and shall lay him upon the Bear. [Understand an Ensigne of staves, where something might be hung to be transported from one place to another, compare below verse 12. and chap. 13. 24. Otherw. planks, or bearing, supporting boards.]

11. And over the golden Altar [Understand the Incense-Altar, which stood in the holy place, and was overlaid with gold. See Exod. 30. verse 3.4.] they shall spread forth a sute of skie-colour, and shall cover the same with a cover of Badgers-skins, and they shall put on the hand-bars thereof.

12. They shall likewise take all the furniture of the service, [Understand hereby all the holy Vestments,

wherein the Priests were to officiate; whereof see Exod. 31.10. and 35.19., and 39. vers. 41. where they are likewise called Garments of the service. Hereunder some do likewise comprehend all manner of Vessels, and Utensils of the Tabernacle, whereof see Exod. 25.29. and 27. 3. 2 King. 25.14,15.] wherewith they serve in the Sanctuary, and shall lay them in a sute of skie-colour, and shall cover them with a cover of Badgers-skins, and shall put them upon the Bear.

13. And they shall scoure off the ashes from the Altar, [viz. of the Burnt-offerings] and they shall spread over it a sute of purple.

14. And they shall lay upon it all his furniture, [Whereof see Exod. 27. vers. 3. &c.] wherewith they serve at it, the chafing-dishes, the flesh-hooks, and the shovels, and the sprinkling basins, all the furniture of the Altar: and they shall spread forth over it a Cover of Badgers-skins, and shall putt on his hand-bars.

15. Now when Aaron and his sons shall have accomplished the covering of the Sanctuary, and of all the furniture of the Sanctuary, in the marching of the Camp, then shall the sons of Kohath come after that, [In after-times the Priests likewise themselves being multiplied, did carry these things, see Deut. 31.9. Josh. 3.6. and 8.33. 1 Sam. 4.4. 1 Chro 15.11,12. though it seemeth the Levites were not altogether excluded, 2 Chron. 5.5.] for to carry, [viz. upon their own shoulders, see below chap. 7. 9. and not upon Wagons, which order the Israelites observed not, 2 Sam. 6.6,7. 1 Chron. 13.7. and chap. 15. ver. 12,13,14,15.] but they shall not touch that holy (thing) [see below verse 20.] that they die not, see 1 Sam. 6.19. what punishment lighted upon the Bethshemites, for having seen the Ark of he LORD, and 2 Sam. 6.6,7. what befell Uzza, for touching of it] this is the charge of the sons of Kohath [i. e. that which they are to take care of for to carry] in the Tent of the Congregation.

16. The inspection now of Eleazar the son of Aaron the Priest, shall be over the oil of the Candlestick, and the incense of the fragrant spices, and the continual meat-offering [Which was offered every morning and evening. See hereof Exod. 29.38,39.] and the anointing oil, the inspection of all the Tabernacle, and all that is in it, on the Sanctuary, and on his furniture.

17. And the LORD spake to Moses, and to Aaron, saying;

18. Ye shal not suffer the Tribe of the familis of the Kohathites to be destroyed out of the midst of the Levites, [viz. by my righteous judgment, when as by your heedlessness or carelessness, ye should cause the holy things to be uncovered in the sight of the Kohathites, who seeing them, and laying hold on them, or onely touching them, might come to die for it by the hand of the LORD.]

19. But this ye shall do to them, that they may live and not dy, when they shall draw near to the holines of holiness; Aaron and his sons shall come and place them every one [Hebr. man, man, and so below verse 49. see Lev. 1.5. on verse 2.] over his service and on his charge. [viz. appointing and ordering every one of them what he should bear.]

20. Yet they shall not come in for to see, when they wrap in the Sanctuary, that they die not: [viz. in such a manner, as happened unto the two sons of Aaron, Nadab and Abihu upon another trespass, Lev. 1.10. and yet upon another unto Korah and his company, below chap. 16. verse 32. 33. &c.]

21. And the LORD spake to Moses, saying;

22. Take up likewise the sum of the sons of Gersom, according to the house of their Fathers by their Families.

23. Thou shalt number them from thirty year old [Heb. from a son of thirty year; and so in the sequel. See likewise of this numbering above, chap. 2. on verse 15.] and upwards, until fifty year old; all (or, every one) that comes

comes in to fight the combat, [see above the Annot. on verse 3. Otherw. for to gather (or) assemble in the host; comp. Exod. 38.8.] to administer the service in the Tent of the Congregation.

24. This shall be the service of the Families of the Gersonites, in the serving and in the charge. [See above on verse 15.]

25. They then shall carry the Curtains of the Tabernacle, and the Tent of the Congregation; [Understand the Curtains made of Goats-hair, and covering all the Tent; for as for the Planks and Pillars, &c. them the Merarites were to carry, below vers. 31.] (to wit) her cover, and the Badgers cover [Hebr. the cover of the Badger, i.e. of the Badgers-skins] which is above upon it, and the cover of the door of the Tent of the Congregation. [understand the Tapestry or Hangings, which hung at the door of the Tabernacle betwixt the Court and the holy place.]

26. And the hangings of the Court, and the Cover of the door of the Gate of the Court, which is by the Tabernacle and by the Altar round about, and their Coards, and all the furniture of their service, together with all that is prepared for the same to serve.

27. The whole service of the sons of the Gersonites in all their charge, and in all their service, shall be according to the command [Heb. mouth, see Gen. chap. 41. on vers. 40. and so here below, verse 37.41,45,49.] of Aaron and his sons, and ye shall command them all their charge for observation.

28. That is the service of the Families of the sons of the Gersonites in the Tent of the Congregation, and their Guard [i.e. their charge and office, which they must be very regardful of, that they may execute the same faithfully in all the parts and circumstances thereof] under the hand of Ithamar the son of Aaron the Priest. [i. e. under his inspection and direction, it belonging to his care, to look to it, that every one faithfully discharged his office, so also below, verse 33. item, chap. 31. 49. item Lev. 8. 36.]

29. As for the sons of Merari, thou shalt number them by their Families, and according to the house of their Fathers.

30. Thou shalt tell them from thirty year old and upwards until fifty year old, all that comes in to this Warfare (or Combat) [See above on verse 3.] for to administer the service of the Tent of the Congregation.

31. This now shall be the observation of their charge, according to all their service in the Tent of the Congregation; the Planks of the Tabernacle, and his Bars, and his Pillars, and his Feet. [viz. whereon the Pillar stood, whereof there were made an hundred in number, each one of a Talent of silver, see Exod. 38.27.]

32. Together with the Pillars of the Court round about, and their Feet, and their Pins, and their Coards, [Understand the Coards of the Pillars of the Court; as the Gersonites carried the Coards and Wapes of the hangings of the Court, and of the covering of the door of the gate of the Court, see above verse 26. and chap. 3. verse 26.] with all their furniture, and with all their service, and the furniture of the observation of their charge thou shalt tell by name. [i. e. thou shalt count and deliver them piece by piece into their hands, keeping a register of it, that nothing may be lost.]

33. That is the service of the Families of the sons of Merari, according to all their service, in the Tent of the Congregation, under the hand of Ithamar the son of Aaron the Priest.

34. Moseb then and Aaron, and the chiefe of the Congregation, numbered the sons of the Kohabitites; by their Families, and according to the house of their Fathers.

35. From thirty year old and upwards, until fifty year old, all (or, every one) that came into this warfare, for

the service in the Tent of the Congregation.

36. Their numbered (ones) now were, by their families, two thousand seven hundred and fifty.

37. These are the numbered of the Families of the Kohabitites, of all that served in the Tent of the Congregation whom Moseb and Aaron numbered, according to the LORDS command, by the hand of Moseb. [See above on verse 28. and so in the sequel.]

38. As likewise the numbered of the sons of Gerson, by their Families and according to the house of their Fathers.

39. From thirty year old and upward, until fifty year old, all that came into this warfare, for the service in the Tent of the Congregation.

40. Their numbered (ones) by their Families, according to the house of their Fathers were two thousand six hundred and thirty.

41. These are the numbered of the Families of the sons of Gerson, of all that served in the Tent of the Congregation, whom Moseb and Aaron numbered according to the LORDS command.

42. And the numbered of the Families of the sons of Merari; by their families according to the house of their Fathers.

43. From thirty year old and upwards, until fifty year old: all that came into this warfare, for the service in the Tent of the Congregation.

44. Their numbered now were by their families three thousand two hundred. [This verse being compared with the foregoing thirty six and forty, it appeareth that among the Levites, which were fit for the service of the Tabernacle, the Merarites were the most in number, although they were the fewest in their general account or total number, see above chap. 3. on verse 39. which hapned thus by the all-wise providence of God; the Merarites having the heaviest burden to carry, required more and stronger middle-aged men then the Kohathites and Geronites, compare above chap. 3. on vers. 26.]

45. These are the numbered of the Families of the sons of Merari whom Moseb and Aaron numbered at Gods command, by the hand of Moseb.

46. All the numbered, whom Moseb and Aaron, and the chief of Israel numbered of the Levites, by their Families, and according to the house of their Fathers.

47. From thirty year old and upwards, till fifty year old, all that came in for to serve the service of the Administration, and the service of the charge, in the Tent of the Congregation. [i.e. for to serve and assist the Priests, who administered the service of the Tabernacle: for the common Levites were only to be subservient unto the Priests in their office.]

48. Their numbered were, eight thousand and five hundred and eighty.

49. They numbered them (or they were numbered) according to the LORDS command by the hand of Moseb, every one according to his service, and according to his charge; and his numbered (ones) were those whom the LORD had commanded Moseb. [or as the LORD. &c.]

CHAP. V.

A special command of God to remove all unclean persons forth the Camp, vers. 1. &c. which is executed; 4. laws of restoring such things as were taken away or purloined from any, 5. of hallowed things, that they belong to the Priests, 9. of a husbands jealous apprehension about his wives honesty, and the ceremonies to be used for the clearing thereof, 11. and a declaration of the same, 27. with a conclusion of that law, 29.

A Nd the LORD spake to Moseb.
2. Command the Children of Israel, that they dif-

mifs out of the camp all Lepros, and all running (persons,) [comp. Lev. 15.2.] and all those that are unclean of a dead (body) [Heb. of a soul, see Lev. 19. on vers. 28.]

3. *From the man to the woman [i.e. whether it be man or woman] thou shalt dismiss them, thou shalt dismiss them without the Camp; that they [viz. the rest of the Israelites] do not pollute their camps [viz. by suffering such unclean persons to have their abode amongst them. There were (as some do hold) three Camps; the Camp of the LORD, which was the Tabernacle, the Camp of the Levites, and the Camp of the Israelites: the leprous persons were excluded out of them all; but those with running issues, out of the two former] in the midst of whom I dwell. [i.e. among whom I continue with my grace and favour, whom I do keep and protect by my special providence, and whom withall I guide and govern by my word and spirit, guiding and conducting them to everlasting Salvation, comp. Lev. 26. 11, 12. with the annotat. and Ezech. 37. 28. 2 Cor. 6. 16.]*

4. *And the children of Israel did so, and sent them without the Camp, according as the LORD had spoken to Moses, so did the children of Israel.*

5. *Moreover the LORD spake to Moses, saying;*

Speak unto the Children of Israel, when a man or woman shall have done ought of any humane sins, [Heb. sins of man; understand such sins as men commit of humane frailty, proceeding from the inherent corruption of Nature, comp. Lev. 5. 2, 3. and this kind of trespass is opposed to sin committed of purpose, wilfully, presumtuously and with a high hand, below chap. 15. 30. Or understand the sin which is committed after the manner of men, who by nature are very propense and much inclined to them. Otherw. sins of men, i. e. committed against such and such men, or our Neighbour] having transgressed by transgression against the LORD, then that same soul is guilty [soul, i.e. person, see Gen. 12. on verse 5.]

7. *And they shall confess their sin which they have done: [viz. before the Priest, as who was to offer the sacrifice for him, and might receive the goods offered in the LORDS behalf, there being no redeemer at hand, verse 8. and comp. vers. 5. 6. 21, 22, 23, 24.] after that he shall [viz. the guilty] turn out his guilt again, [i.e. that which he hath purloined or taken from his brother, whereby he made himself guilty] according to the capital sum (or the principal) thereof, and shall add thereto the fifth part of the same above it, [thereby to requite the damage which the owner sustained the whiles for having been deprived of the use of his goods] and shall give it to him, on whom he made himself guilty.*

8. *But if that man shall have no Redemer, [viz. he to whom the wrong was done, he being dead, or having left no kindred, nor special heir, nor any one else that might lawfully own and claim the goods, and to whom it might be restored: In such a case the goods fell to the LORD, and by that means unto the Priests] for so turn out the guilt back unto him (then) that guilt which is returned unto the LORD shall be the Priests, except the ram of the expiation, wherewith he shall make expiation for him.*

9. *Besides all the hearing [This word is not taken here in particular, as opposed to the wave-offering, Exod. 29. 27. but in general for the things which are given by any to the Priest, and thereby are consecrated to the LORD, and may thenceforth be destinatory to no other use, then is commanded, see Exod. 25. 2. Num. 15. 19. Neh. 10. 39.] of all hallowed things of the Children of Israel, which they bring unto the Priest shall be his [namely the Priests, and so in the next verse, see Lev. 6. on vers. 16.]*

10. *And every ones hallowed things shall be his, whatsoever any shall have given to the Priest shall be his.*

11. *Moreover the LORD spake to Moses, saying.*

12. *Speak to the children of Israel, and say to them; When ever any ones [Heb. man man, as above chap. 4. 19. &c.] wife, shall have turned aside; [in the opinion*

or suspitious conceit of her husband, he charging her of breach of Wedlock by Adultery, and being so possessed with jealousy in that behalf, that he cannot be at rest in his minde] and by trespass shall have trespassed against him.

13. *That a man shall have lain with her by copulation of seed, [See of this same phrase, Lev 15. 18, 19, 20.] and it shall be hid before the eyes of her husband, and she shall have concealed her self, being nevertheless become unclean, [viz. by Adultery] and there is no wittness against her, and she is not surprized.*

14. *And the spirit of Jealousie is come upon him, [Understand hereby the passion of Jealousie in a man doubting his wifes honesty, and entertaining very ill opinions of the same: The word Spirit doth often signify the affections or passions, whereby a man is either inwardly inclined, or outwardly instigated to the committing of some sins or infirmities, or to the performance of some vertues and good works, see Isa. 19. 14. Hos. 4. 12. 1 Cor. 4. 21. Gal. 6. 1. 2 Tim. 1. 7.] that he is jealous of his wife, she being become defiled, or that the spirit of jealousie is come upon him, that he is jealous of his wife although she be not defiled.*

15. *Then shall that man bring his wife unto the Priest, and shall bring her sacrifice along for her, a tenth part of an Ephah, [See Exod. 16. 36.] of barley meat, he shall pour no oil upon it, nor lay frankincense upon it, [the reason is as some conjecture, that the oil was a token of grace and spiritual gifts, and the frankincense a token of a pleasing and acceptable smell, neither of which agreed with this case] because it is a meat-offering of jealousies, a meat-offering of remembrance, which bringeth iniquity to remembrance.*

16. *And the Priest shall make her approach, and shall put (or place) her before the face of the LORD. [i.e. before the Tabernacle wherein the Ark was, as a token of the presence of God, see Lev. 1. on vers. 3.]*

17. *And the Priest shall take holy water [Which was taken forth out of the holy Laver, standing by the Altar of burn-offering wherein the water was kept, which they were to make use of about any holy service there. See Exo. 30. 18. and 40. 30.] into an earthen Vessel: the Priest shall take of the dust, which is upon the floor of the Tabernacle, and put (it) into the water.*

18. *After that shall the Priest place the woman before the face of the LORD, and shall uncover the head of the woman, [This was done. 1. to declare that the woman was free, and at her own liberty and disposing, and had power to take an oath: as on the contrary, the covering of her head was a token, that she stood under the power of her husband, 1 Cor. 11. 5, 10. 2. that she might be the better seen and known, and her words and behaviour the better observed by the whole Congregation. 3. that she might be so much the more ashamed and afraid, to utter and declare any thing but the very truth, as standing bare and uncovered there before the presence of God and all the Assembly] and shall lay the meat-offering of remembrance upon her hands, which is the meat-offering of jealousies, and in the hand of the Priest (there) shall be that bitter water [so called, by reason of the many and bitter (or grievous) paines the woman was bringing upon herself by the heavy curse and imprecation she made against her self, in case of being guilty, see vers. 24. and 27. comp. Exod. 32. 20.] which bringeth the curse with it [i.e. the punishment of God mentioned verse 22, see likewise below, vers. 24.]*

19. *And the Priest shall swear her, [i.e. he shall make her to declare by oath, whether she committed Adultery, yea or no, Otherw. adjure her] and shall say to that woman; If none have lain with thee, and if, being under thy husband [Otherw. instead of thy husband, i. e. those having lain with him instead of thy husband, and so ver. 26. and 29.] thou have not turned aside to uncleaneſs; (then)*

[Then] be free from this bitter water, which doth bring the curse with it. [i.e. thou shalt be guiltless and free from the punishment, which would otherwise light upon thee, by the drinking of this water.]

20. But if being under this husband thou be turned aside, and if thou be become unclean, that a man have lain with thee [see of the Hebrew phrase here used, Lev. 18. 20, 23. and chap. 20. 15.] besides thy Husband.

21. (Then shall the Priest swear (or adjure) that woman with the oath of a cursing (or imprecation,) [The LORD would have this Law confirmed three manner of waives. 1. By an oath of imprecation, to be made by the woman accused, in this verse and the next. 2. By the writing down of this act, which was to be done by the Priest, yet so nevertheless, that the note or parchment, was to be dipped and washed in the water, ver. 23. 3. By the drinking of the bitter water (into which the written note or schedule, containing the curse and imprecation was washed off as it were) which was likewise to be performed by the woman, whose case it concerned, verse 24.] and the Priest shall say to the woman) the LORD set thee for a curse, and for an oath in the midst of the People, [i.e. he make thee become a pattern of cursing and perjurie; that other people shall take thee for an example of an accursed person, having not only committed so foul a sin, but likewise denied it so stoutly with a solemn oath and imprecation] the LORD causing thy thigh to fall away, and thy belly to swell.

22. That this same water, which bringeth the accursing with it enter into thy bowels, to make thy belly to swell, and thy thigh to fall away, then the woman shall say, Amen, Amen. [Amen is a word, which the Hebrews use, 1. in assenting to any thing, Deut. 27. 15, 16. Neh. 8. 7. Rev. 5. 14. 2. in confirming and assevering of any relation, Mat. 5. 18. and 6. 21, &c. 3. in wishing for any good, Jer. 11. 5. and chap. 28. 8. Rev. 22. 20. 4. in receiving and expecting of any evil threatened as here; it is doubled sometimes to increase and strengthen the signification; as here, and Psal. 89. 53. John 3. 3, 11. and c. 5. 1. &c. The Word doth properly signify, be it true, or, it is true, or be it thus, so let it done.]

23. After that shall the Priest write these same curses into a schedule, [Or small note paper] and he shall blot it out, or, wipe it off, wash it out] with the bitter water.

24. And he shall give that bitter water, which bringeth the accursing with it, unto that woman to drink, that the water which bringeth the accursing with it [See above on verse 18.] enter into her for bitterness. [i.e. that the bitter punishments of God may seize upon her, being guilty.]

25. And the Priest shall take out of the hand of that woman the meat-offering of Jealousies, and he shall wave the same meat-offering before the face of the LORD, and shall offer the same upon the Altar.

26. The Priest shall likewise gripe a handful of that meat-offering, the same offering of remembrance, [Understand a part of the same offering, which was to be kindled and burnt, comp. Lev. 2. 2. and the Annot.] and shall kindle it upon the Altar, and after that shall be given that woman, that water to drink.

27. When now he shall have given her that water to drink, it shall come to pass, if she were unclean, and have transgressed by transgression against her husband, that the water which bringeth accursing with it, shall enter into her for bitterness, and her belly shall swell and her thigh decay, [this water had not this operation by nature, but by the special ordinance of God, who by the same, either executed his just judgement upon the guilty person, or manifested his promise on the guiltless] and that woman shall be for a curse [see above vers. 21.] in the midst of her people.

28. Yet if the woman be not defiled, but is clean; she shall be free, and shall conceive seed (be sown with seed)

[i.e. become fruitful and bear Children.]

29. That is the law of the jealousies; when a woman being under her husband shall have turned aside and become unclean.

30. Or when the spirit of jealousy shall have come upon a man, and he shall have been jealous of his wife, that he put the woman before the face of the LORD [See above on verse 16.] the Priest fulfill this whole Law on her.

31. And the husband shall be guiltless of the iniquity, [i.e. although the husband shall have accused his wife upon wrong surmizing, yet shall not he be punished for it; or the husband having performed this, shall be guiltless of the Adulterie of his wife; whereas on the contrary, if he should connive and wink at it, he should be guilty] but that same woman shall bear her iniquity. [see Lev. 5. on verse 1.]

CHAP. VI.

Laws touching the Nazarites, ver. 1. &c. of the clearness required of them, 3. of the manner how a Nazarite becoming unclean was to be purified, 9. of the Ceremonies to be used, upon the Vowes accomplished, 13. of the form of blessings, which the Priests were to observe and follow in blessing of the Congregation, 22.

And the LORD spake to Moses, saying; 2. Speak unto the Children of Israel, and say to them; when a man or woman shall have separated (themselves) vowed the vow of a Nazarite, [The Hebr. word Nazir, written with the letter Zain doth signify one separated, viz. from the world, to give himself wholly up to the meditation of holy and heavenly things, and the observation of Gods worship and service: These Nazarites were a figure which was spiritually, though not literally fulfilled in Christ. Of these see likewise, Jud. 13. 5. Lam. 4. 7. and Amos 2. 11. They are to be distinguished from Nazarites, written with the Letter Tzade, as called so from the City of Nazareth, whence Christ also was called a Nazarite, Mat. 2. 23. and the Christians also Nazarites, Act. 24. 5. Of the Nazarites there were two sorts: 1. Those whom God expressly chose and appointed to be such, as Samson, Jud. 13. 5. and (as some do hold) John the Baptist, Luk. 1. 15. 2. Such as of their own accord became such, as those here spoken of] for to separate themselves to the LORD.

3. He shall separate himself from wine and strong drink, wine-vinegar, and vinegar of strong drink [See Lev. 10. on vers. 7.] he shall not drink, neither shall he drink any moisture (or sap, juice) of grapes, nor eat fresh or dried grapes.

4. All the daies of his Nazarite-ship shall he eat nothing of ought that is made of the Vine of Wine, [So Jud. 13. 14. i.e. which beareth grapes and bringeth forth wine; the contrary is a Vine, that beareth and bringeth forth none, Hag. 2. 20.] from the kernels unto the husks.

5. All the daies of the Vow of his Nazarite-ship, the razour shall not go over his head; until these daies shall be fulfilled, which he shall have separated himself unto the LORD, shall he be holy [i.e. dedicated and consecrated to the LORD] letting the locks of his hair to grow.

6. All the daies he shall have separated himself to the LORD, shall not be go to the corps [Heb. Soul, see Lev. 19. on verse 28. and here below verse 11.] of a dead (person.)

7. For his Father or for his mother, for his brothers, or for his sister, for them he shall not defile himself, they being dead; for the Nazarite-ship of his God is upon his head. [i.e. the token of his Nazarite-ship or separation, to wit, the long hair, which during his vow, he was not to cut or shorten, comp. below vers. 9. and 19.]

8. All the daies of his Nazarite-ship is he holy unto the LORD.

9. And

9 And if the dead (person) were (or had) died unawares suddenly by him, that he should have defiled the beat of his Nazirite-ship : [See above, on v. 7] then shall he shave his head, [viz. close to the skin with a razor :] on the day of his cleansing ; on the seventh day shall he shew it. [so long was he that had touched a dead body to be held unclean : See Levit. 15. 13. Compare below, chap. 12. v. 14.]

10 And on the eighth day shall he bring two Turtle Doves, or two young Pigeons, [Hebr. sonnes of Doves] unto the Priest, to the doore of the Tent of the Congregation.

11 The Priest now shall prepare one for a sin-offering, and one for a burnt-offering, and shall make expiation for him, from that which he sinned on [Or by, at, about] the dead bodie : [Hebr. the Soul. Understand this sinning here, of the Ceremonial uncleanness, which he had contracted, by being touched of a dead body, or having been near it, though against his will and knowledge] thus shall be hallow, [see Levit. 8. on v. 30.] his head on that day.

12 After that shall he separate the dayes of his Nazirite-ship unto the LORD, A new abstaining and restraining himself from those things mentioned above, v. 3. 4. 5. 6. 7. beginning his Nazirite-ship again, as if there had been nothing done before ; to continue in it for so many dayes, as he had vowed at the first] and shall bring a Lamb of one year [Hebr. a son of his year] for a guilt-offering : and the former dayes shall fall, [i. e. be lost and vain, and come not into the account of the dayes that were vowed] because his Nazirite-ship was defiled :

13 And this is the Law of the Nazirite : [i. e. of the offering of the Nazirite] On that day, when the dayes of his Nazirite-ship shall be fulfilled, shall he bring this [offering namely, mentioned in the following 14. and 15. veres] to the doore of the Tent of the Congregation.

14 He then shall offer for his sacrifice unto the LORD, a perfect Lamb of one year, [Hebr. a lamb, a sonne of his year] for a burnt-offering, and a perfect Ewe-lamb of one year ; [Hebr. an Ewe-lamb, a daughter of her year] for a sinne-offering, and a perfect Ram for a thank-offering.

15 And a basket of unleavened (Cakes,) Cakes of meal-flower, mixt with Oyle and unleavened Wafers stricken with Oyle : together with their meat-offering, and their drink-offering. [Meat-offerings and drink-offerings, are thus distinguished. The former was of drie things, the latter of moist of the meat-offerings, see Levit. 2. on verse 1. and of the drink-offerings, Levit. 23. on verse 37. and of both distinctly named, as here Joel 1. v. 9. 13.]

16 And the Priest shall bring [i. e. offer] it before the face of the LORD ; and shall prepare his sin-offering and his burnt-offering.

17 He shall likewise prepare the Ram for a thank-offering to the LORD, with the basket of the unleavened (Cakes,) and the Priest shall prepare his meat-offering, and his drink-offering. [Compare Genesis 35. the Annot. on v. 14.]

18 Then shall the Nazirite shave the head of his Nazirite-ship [See above on v. 9.] at the doore of the Tent of the Congregation ; and he shall take the hair of his Nazirite-ship, and he shall lay it upon the fire, that is under the thank-offering.

19 After that shall the Priest take a boyled shoulder of the Ram, and an unleavened Cake out of the basket, and an unleavened wafer ; and he shall lay it upon the hands of the Nazirite, after that he hath shewed off his Nazirite-ship [i. e. the hair which was grown in his head, during his Nazirite-ship.]

20 And the Priest shall wave the same for a wave-

offering, [How the wave-offering is to be distinguished from the heave-offering. See Levit. 7. on v. 30.] before the face of the LORD ; it is a holy thing for the Priest ; with the breast of the wave-offering, and with the shoulde (or legg) of the heave-offering : and after that, that Nazirite shall drink wine.

21 That is the Law of the Nazirite, that shall have vowed his sacrifice unto the LORD, for his Nazirite-ship, besides what his hand shall get : [i. e. except that, which over and above the aforesaid sacrifice, he shall be willing of his own accord, to vow and offer according to his means and abilitie. More he was allowed to do, but not les ; the sacrifice prescribed in this Law, being enjoyned the poor as well as the rich] according to his vow, which he shall have vowed, so shall he doe, according to the Law of the Nazirite-ship ; [others, above, beyond, besides.]

22 And the LORD spake unto Moses, saying :

23 Speak unto Aaron and to his sons, saying : Thus shall ye bless the children of Israel, [viz. as Priests and Ministers of God in the generall Congregation, wish the Congregation all prosperitic, happiness and salvation from God] saying unto them :

24 The LORD bles^s you, [See Genesis 12. on v. 2.] and keep you.

25 The LORD cause his face to shine over you. [The face of God doth signifie his presence and providence, either to bless or to punish ; of the face punishing or avenging, see Levit. 17. 10. Psalm 34. 17. and 51. 11. of the face of favour and bliss, the Text here speaketh ; as also, 2 Chronicles, 30. 3. Psalm 13. 2. &c. Now God is said to let his face to shine, when he sheweth forth and exhibith his grace and bliss, and benefits actually, Psalm 31. 17. item, 80. 4. 8. 20. and 119. 13. Dan. 9. 17.] and be gracious unto you.

26 The LORD lift up his face over you, [i. e. let the eyes of his gracious Providence continually be over you, to protect your coming and going forth, for your good, which God doth not, when he is said to hide or turn away his face, Deut. 32. 2. Ezech. 7. 22.] and give you peace. [see Gen. 37. on v. 14. Heb. set, i. e. fit and dispose, or bestow peace upon you.]

27 Thus shall they lay my Name upon the children of Israel ; [This was performed, partly with calling upon the Name of God, and partly, with stretching forth their hands over the Congregation, as if they were ready forthwith actually to impart and bestow the blessing of the L O R D , which they prayed for, upon the whole Congregation, in Gods stead] and I will bles^s them.

C H A P. VII.

A description of what the twelve Chieftains of the Tribe did offer, after the setting up and hallowing of the Tabernacle, in the generall, verse 1. &c. which was given to the Gersonites and the Merarites. 4. What they offered every one in particular of silver and gold vessels, and of beasts, for the consecration of the Altar. 10. The summe of what was offered. 84. The manner how God spake with Moses from the expiation-cover, 89.

A Nd it came to passe on that day, [Understand the first day of the first moneth of the second year after their coming forth out of Egypt. See Exod. 40. v. 17. 18.] When Moses had made an end to set up the Tabernacle, and had anointed the same, and had hallowed the same, and all his furniture : together with the altar and all his furniture : and he had anointed them and hallowed them.

2 That the chief of Israel, [See above ch. i. on v. 16.] the heads of the house of their fathers, offered ; these were

the chief of the Tribes which stood over the numbered]

3 And they brought their sacrifice before the face of the Lord ; six covered waggons, [Arched and vaulted as it were with their covering, for the better keeping of things to be carried therin] and twelve Oxen ; one Wagon for two Chieftains, and one Oxe for each one; and brought them ; [Others, offered the same] before the Tabernacle.

4 And the LORD spake to Moseb, saying :

5 Take them from them, that they may be fit to administer the service of the Tent of the Congregation : and thou shalt give the same to the Levites, unto every one [i.e. unto each family of the Levites, i. e. to the Gersonites, the Kohathites, and the Merarites, whose offices and charges were described above, Chapter 3. and 4.] according to his service.

6 So Moseb took those Waggonns and those Oxen, and gave them to the Levites.

7 Two waggonns and four Oxen he gave to the sons of Gerson, according to their service.

8 And four Waggonns and eight Oxen he gave to the sons of Merari, according to their service, [The reason why he gave more Waggonns and Oxen to the Merarites, than to the Gersonites, See above, chap. 3. on verse 36.] under the hand of Ithamar the son of Aaron the Priest. [i. e. under his direction and inspection. See Gen. 41. on v. 35.]

9 But unto the sons of Kohath he gave nothing; for the service of the holy thing, [Expressed above, chapter 4. 4, 5, 6. &c.] was upon them, (which) they bare upon their shoulders. [See above, chap. 4. on v. 15.]

10 And the chief offered for the consecration of the Altar [The Hebrew word rendered consecration here, doth properly signify the Action whereby something is consecrated to the LORD for a singular use, by certain Ceremonies, 2 Chron. 7. v. 9. Exr. 6. 16. and here in the sequel] on the day, when the same was anointed ; the chief then offered their sacrifice before the Altar. [viz. the Altar of burnt-offering.]

11 And the LORD said to Moseb : Each chief shall (every one upon his day) [Hebr. Each chief upon one day, each chief upon one day shall &c. See of this manner of speaking, Gen. 7. v. 2.] offer their sacrifice for the consecration of the Altar.

12 He now that upon the first day offered his sacrifice, was Nabeffon the son of Amminadab, for the Tribe of Juda. [i. e. he offered not for himself in particular, but in the Name and behalf of the whole Tribe of Juda. The same is likewise to be understood of the rest of these Heads or Chieftains, viz. that they offered on their Tribes behalf.]

13 And his sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels,) one silver sprinkling basin of seventie shekels, after the shekel of the Sanctuarie. [Of the value of half a Rixdoller (or two shillings three pence sterl.) See Gen. 20. v. 16. and 23. on v. 15.] they were both full of meal-flower mixed with Oyle, for a meat-offering : [of which, see Lev. 2. on v. 12.]

14 One incense-plate [Others, Cooking pan, or Spoon (ladle)] of ten golden (shekels) [of the value of the golden shekel. See Genesis 24. on verse 22.] full of Incense.

15 One Bullock, a yong one, [Hebr. the son of a Bull, and so in the sequel] one Ram, one Lamb of one year old, [Hebr. son of his year] for a burnt-offering : [See Gen. 8. on v. 22. and Levit. 6. on v. 9.]

16 One He-kid for a sin-offering : [See Levit. 4. on verse 3.]

17 And for a thank-offering. [See Levit. 3. on v. 1.] two Bullocks, five Rams, five He-goats, five Lambs of a year old, [Hebr. sons of one year, and so in the sequel, i. e. such as were one year old] that was the sacrifice of Nabeffon the son of Amminadab,

18 On the second day (there offered Nathaniel the son of Zuar, [Hebr. Tsuar] the chief of Issachar.

19 He offered his sacrifice ; one silver dish, whose weight was an hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuarie, they were both full of meal-flower, mixed with Oyle, for a meat-offering.

20 One Incense-plate, [To wit, a golden one. See below, v. 84. of ten golden shekels full of Incense :

21 One Bullock, a young one, one Ram, one Lamb of one year old : for a burnt-offering :

22 One He-kid for a sin-offering :

23 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Nathaniel, the son of Zuar.

24 On the third day (there offered) [This is inserted here out of v. 18. above, and so in the sequel] the chief of the sons of Zebulon, Eliab the son of Helon.

25 His sacrifice was one silver dish, whose weight was an hundred and thirtie (shekels,) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuarie ; they were both full of meal-flower mixed with Oyl for a meat-offering :

26 One Incense-plate of ten golden (shekels) full of Incense :

27 One Bullock, a yong one, one Ram, one Lamb of one year old for a burnt-offering :

28 One He-kid for a sin-offering :

29 And for a thank-offering two Bullocks, five Rams, five He-goats, five Lambs of a year old, that was the sacrifice of Eliab the son of Helon.

30 On the fourth day (there offered) the chief of the children of Reuben, Elizur, [Heb. Elitzur] the son of Sedeur.

31 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels,) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuarie : they were both full of meal-flower, mixed with Oyl, for a meat-offering.

32 One Incense-plate of ten golden (shekels) full of Incense :

33 One Bullock, a yong one, one Ram, one Lamb, of a year old for a burnt-offering.

34 One He-kid for a sin-offering :

35 And for a thank-offering, two Bullocks, five Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Elizur, the sonne of Sedeur.

36 On the fifth-day (there offered) the Chief of the children of Simeon, Selumiel, the sonne of Zuri-Saddai. [Hebr. Tzuri-schaddai.]

37 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-bason of seventie (shekels,) after the shekel of the Sanctuarie : they were both full of meal-flower mixed with Oyl, for a meat-offering :

38 One Incense-plate of ten golden (shekels) full of Incense :

39 One Bullock, a yong one, one Ram, one Lamb of a year old for a burnt-offering :

40 One He-goat for a sin-offering :

41 And for a thank-offering, two Oxen, five, Rams, five He-goats, five Lambs of a year old : that was the sacrifice of Selumiel the son of Zuri-Saddai.

42 On the sixth day, (there offered) the chief of the children of Gad, Eliasaph the son of Dehuvel.

43 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuarie ; both full of meal-flower, mixed with oyl, for a meat-offering.

44 One Incense-plate of ten golden (shekels) full of Incense :

45 One

45 One Bullock, a young one, one Ram, one Lamb of a year old, for a burnt-offering.

46 One he-goat, for a sin-offering.

47 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Eli-saph, the son of Debuel.

48 On the seventh day (there offered) the chief of the children of Ephraim; Elizama, the sonne of Ammibud.

49 His offering was one silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary, both full of meal-flower mixed with Oyl for a meat-offering.

50 One Incense-plate of ten golden (shekels) full of Incense:

51 One Bullock, a young one, one Ram, one Lamb of a year old for a burnt-offering:

52 One he-goat, for a sin-offering.

53 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Elizama the son of Ammibud.

54 On the eighth day (there offered) the chief of the children of Manasseh, Gamaliel, [Heb. Gamliel] the son of Pedazur; [Heb. Pedatsur.]

55 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary, both full of meal-flower, mixed with Oyl for a meat-offering:

56 One Incense-plate of ten golden shekels, full of Incense:

57 One Bullock, a young one, one Ram, one Lamb, being a year old for a burnt-offering.

58 One he-goat, for a sin-offering:

59 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Gamaliel the son of Pedazur.

60 On the ninth day (there offered) the chief of the children of Benjamin, Abidan the son of Gideoni.

61 His sacrifice was a silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-bason of sevontie shekels, after the shekel of the Sanctuary: they were both full of meal-flower, mixed with Oyl, for a meat-offering.

62 One Incense-plate of ten golden (shekels) full of Incense:

63 One Bullock, a young one, one Ram, one Lamb being a year old for a burnt-offering:

64 One he-goat, for a sin-offering.

65 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Abidan the son of Gideoni.

66 On the tenth day (there offered) the chief of the children of Dan, Abiezzer, the son of Ammisaddai.

67 His sacrifice was a silver dish, whose weight was one hundred and thirtie (shekels;) a silver sprinkling-bason of sevontie shekels, after the shekel of the Sanctuary: they were both full of meal-flower, mixed with Oyl for a meat-offering.

68 One Incense-plate of ten golden (shekels) full of Incense:

69 One Bullock, a young one, one Ram, one Lamb being a year old for a burnt-offering.

70 One he-goat for a sin-offering:

71 And for a thank-offering, two Oxen, five Rams, five he-goats, five Lambs of a year old, that was the sacrifice of Abiezzer, the son of Ammisaddai.

72 On the eleventh day [Heb. on the day of the eleven days, and so below, v. 78.] (there offered) the chief of the children of Aser: Pagiell the son of Ochran.

73 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels;) one silver sprinkling-

bason of sevente Shekels, after the shekel of the Sanctuary, both filled with meal-flower, mixed with Oyl, for a meat-offering.

74 One Incense-plate of ten golden (shekels) full of Incense:

75 One bullock, a young one, one Ram, one Lamb, being a year old, for a burnt-offering.

76 One he-goat, for a sin-offering.

77 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old, that was the sacrifice of Pagiell, the son of Ochran.

78 On the twelfth day, [Heb. on the day of the twelve dayes] (there offered) the chief of the children of Neph-tali: Abira the son of Enan.

79 His sacrifice was one silver dish, whose weight was one hundred and thirtie (shekels) one silver sprinkling-bason of seventie shekels, after the shekel of the Sanctuary: they were both full of meal-flower mixed with Oyl, for a meat-offering:

80 One Incense-plate of ten golden (shekels) full of Incense:

81 One Bullock a young one, one Ram, one Lamb of a year old, for a burnt-offering:

82 One he-goat for a sin-offering:

83 And for a thank-offering two Oxen, five Rams, five he-goats, five Lambs of a year old: that was the sacrifice of Abira, the son of Enan.

84 That is the consecration of the Altar of the chief of Israel, on the day when the same was anointed: twelve silver dishes, twelve silver-sprinkling-basons, twelve golden Incense-plates.

85 One silver dish, was of one hundred and thirtie shekels, and one sprinkling-bason of seventie shekels. All the silver of the vessels was four and twentie hundred (shekels) after the shekel of the Sanctuary.

86 Twelve golden Incense-plates full of Incense; each Incense-plate was of ten shekels, after the shekel of the Sanctuary: all the gold of the Incense-plate, was an hundred and twentie shekels.

87 All the Oxen for burnt-offering were twelve Bullocks, twelve Rams, twelve Lambs of a year old, with their meat-offering, and twelve he-goats for a sin-offering.

88 And all the Oxen for thank-offering, were twenty four Bullocks; the Rams fixtie, the he-goats fixtie, the Lambs of a year old fixtie, that is the consecration of the Altar, after the same was anointed.

89 And when Moseh went into the Tent of the Congregation, [viz. after the same was dedicated and consecrated to the service of the LORD: before that time God spake to Moseh upon mount Sinai, and elsewhere] for to speak with him, [viz. with the Lord] then he heard a voice speaking to him from above the expiation-cover, which is upon the Ark of the Testimonic, from betwixt the two Cherubims, [therefore God is said, to sit or dwell between the Cherubims, 1 Sa. 4. 4. 2 King. 19. 25. Ps. 80. 2.] thus he spake to him, [viz. according as he had promised to do, Exod. 25. 21.]

CHAP. VII.

Lawes concerning the lighting of the Lamps upon the Candlestick, ver. 1. &c. and the cleansing of the Levites, 5. who are put into the place of the first-born, and joyed to the Priests to serve them, 16. Of the age wherein the Levites were to enter into their Ministrie and, when to go out, 23. shewing what they were to do after, 26.

And the LORD spake to Moseh, saying:

2 Speak to Aaron, and say to him: when thou shalt kindle the Lamps, [Heb. cause the Lamps to arise]

the seven Lamps shall shine right over against the Candlestick, [Heb. over against the face of the Candlestick, i.e. on both the sides of the body of the Candlestick, which had six reeds or branches issuing forth the same, and on a top which being lighted, they cast their light on the sides of the Candlestick. See Exod. 25.37.]

3 And Aaron did so; he kindled the Lamps thereof, over against before the Candlestick, even as the LORD had commanded Moseb.

4 This work now of the Candlestick was of *masse* gold, [i.e. wrought all out of one lump or masse of gold, and not joined or soldered together by piece-meal, of several parts or joints. See Exod. 25. on v. 31.] unto his stem unto his flowers it was *masse*, according to the fashion [Heb. regard, aspect, hue, i.e. fashion or pattern] which the LORD had shewed Moseb, [viz. on the mount Exod. 25. 40.] so he had made the Candlestick.

5 And the LORD spake to Moseb, saying;

6 Take the Levites out of the midst of the children of Israel, and cleanse them. [Which was done when the Levites, being solemnly set apart for the service of the LORD, and separated from the rest of the Tribes, were sprinkled with the sin-water, and shaved, and their cloaths washed, and sacrifices offered for them. See further hereof in the following verses.]

7 And thus shalt thou do to them to cleanse them, sprinkle upon them water of expiation, [i.e. water for to unsin, i.e. to cleanse and purifie them from sins, according to the Ceremonial Law. Of this water see below v. 19. where it is called a water of separation] and they shall let their razour go over all their flesh, and shall wash their cloathes and cleanse themselves.

8 After that shall they take a bullock, a young one: [Heb. the Son of a bullock, and so in the sequel] wth his meat-offering of meal-flower, mixt with oil, and another bullock, a young one, thou shalt take for a sin-offering.

9 And thou shalt cause the Levites to approach before the Tent of the Congregation, and thou shalt cause the whole Congregation of the children of Israel to assemble?

10 Then thou shalt cause the Levites to approach before the Tent of the Congregation: and the children of Israel shall lay their hands upon the Levites: [Understand the chief of the Tribes, and some of the principal rank among them, who were used to transact and execute such publick affairs in the name and behalf of all the Congregation. Of the laying on of hands, see Gen. 48. 14. and Lev. 1. on v. 4.]

11 And Aaron shall wave the Levites, [i.e. offer up, give and dedicate them] for a wave-offering [See of the wave-offering properly called thus, Lev. 17. on v. 30. but it seemeth the Hebrew word is generally taken for any thing offered and dedicated to God, in which sense ye find it used, Exod. 35. 22. and chap. 28. 24, 29. and here in the following verses, 13, 15, and 21. although the first signification (according to some) may likewise take place here, viz. that they were waved towards the four parts of the world] before the face of the LORD, in the behalf (or because) of the children of Israel, that they may be for to administer the service of the LORD.

12 And the Levites shall lay their hands upon the head of the bullocks, after that prepare thou one for a sin-offering, and one for a burnt-offering to the LORD, to make Expiation over the Levites.

13 And thou shalt put the Levites before the face of Aaron, and before the face of his sons, and thou shalt wave them for a wave-offering to the LORD.

14 And thou shalt sever forth the Levites out of the midst of the children of Israel, that the Levites may be mine.

15 And after that the Levites shall come in to serve

the Tent of the Congregation: and thou shalt cleanse them, and shalt wave them for (a) wave-offering. [Oth. when thou shalt have cleansed them, &c.]

16 For they are given [So above chap. 3. v. 9.] they are given me, out of the midst of the children of Israel: for the opening of every womb [see above chap. 3. on v. 12.] for the first-born of every one of the children of Israel, have I taken them to me.

17 For all the first-born among the children of Israel is mine, among men and beasts, on that day when I smote all the first-born of the land of Egypt, have I hallowed them unto me.

18 And I have taken the Levites, for all the first-born among the children of Israel.

19 And I have given the Levites, Aaron and his sons, for a gift [Heb. given, given them] out of the midst of the children of Israel, for to administer the service of the children of Israel in the Tent of the Congregation, and to make expiation for the children of Israel: [i.e. that by their persons they may supply the place & function of the first-born of the Israelites. See above, ch. 3. on v. 7. and by their ministerie administer the expiatory offerings. Which above all others were to be performed on all occasions] that there may be no plague among the children of Israel, if the children of Israel should draw near to the Sanctuarie. [which the Levites therefore were to perform in their behalf; an example of such a plague we have in King Uziah 2 Chron. 26. 16.]

20 And Moseb and Aaron and all the Congregation of the children of Israel did on the Levites: according to all that the LORD had commanded Moseb of the Levites, so the children of Israel did on them.

21 And the Levites unsinned themselves, [Which according to the Ceremonial Law, was done by washings, sprinklings and sacrifices, Lev. 15. 13, 14, 15. Num. 19. 11. 12, &c.] and washed their cloathes, and Aaron waved them for a wave-offering [see above on v. 11.] before the face of the Lord; and Aaron made expiation over them to cleanse them.

22 And after that the Levites came to administer the service in the Tent of the Congregation, before the face of Aaron, and before the face of his sons; according as the LORD had commanded Moseb of the Levites, so they did on them.

23 And the LORD spake to Moseb, saying:

24 This is that which concerneth the Levites of five and twenty years old and upward, shall they come into fight the fight [See above chap. 4. on v. 3.] in the service of the Tent of the Congregation. [the Levites in regard of their age were divided into four ranks or degrees; The first sort from their infancie to their five and twentie year were Schollers and Apprentises, and instructed in the things concerning the Law and their functions. The second, from twenty five to thirty years, began to put their hands to the work, and to practice what they had learned. The third sort from thirty years to fifty, administered the whole service of the Levitical Office compleatly. The fourth sort being come once to fifty and upwards, were free of the handy-work of the Ministry, having nevertheless the care and oversight of those which were in actuall service. Compare above chap. 3. the Annot. on v. 15.]

25 But from being fiftie years old, he shall go off from the Warfare of this service, and he shall serve no more.

26 Yet he shall serve with his brethren, [viz. the rest of the Levites, employed in the Tabernacle, and not being come to that age of fifty years] in the Tent of the Congregation, for to take care of (or, observe) the Guard. [i.e. for to look to, and have an inspection on those which did serve in the Tabernacle, to the end, that all things might be done and performed with good order and edification, according to the Lawes of God, in that be-

half.

half. Others, to be helpfull to them in their Ministerie] but he shall not administer the Service: thus shalt thou do to the Levites in their Guards.

CHAP. IX.

A relation of the Pasover kept in the wildernes, verse 1. &c. and of those which could not keep the Pasover on the ordinary day, by reason of their uncleanness, 6. A late ordaining what they were to do, which were gone long journeys, declaring the time when, and the manner how, 9. Punishment of those, who having no let, shall neglect it on the set time 13. a command for the strangers and Proselytes, that they were to observe the same, 14. The manner how God manifested his presence to the Israelites, 15. withall, how they knew, when they were to journey, and where to Camp. 17.

And the LORD spake to Moses in the wildernes of Sinai, in the second year after that they were gone forth out of the land of Egypt, [Others, And the LORD hat spoken, &c. (and so likewise in the sequel of this Text, to verse 7.) to wit, before the numbring of the Israelites, above chap. i. v. 1. which happened in the second moneth of the second year: but this relation is now inserted after here, by reason of the unclean and travelling persons, who could not keep the Pasover in the first moneth, and were therefore remitted to the second moneth. See below, v. 11.] in the first moneth, [called Nisan by the Hebrewes, Nchem. 2. 1. Eftb. 3. 7. and Abib. See Exod. chap. 13. on v. 4. and chap. 23. 15. and agreed for the most part with our March] saying:

2 Let the children of Israel keep the Pasover [See of this word, Exod. 12. on v. 11. and Lev. 23. on v. 5.] on its set (or appointed) time; [see Exod. 12. 6.]

3 On the fourteenth day of this moneth betwixt the two Evens [See concerning this expression, Exod. 12. on v. 6.] shall ye keep the same, on its set time: according to all the institutions thereof, [whereof see Exod. chap. 12. and 23. and Levit. 23.] and according to all its rights shall ye keep the same.

4 Moses then spake unto the children of Israel, that they should keep the Pasover.

5 And they kept the Pasover, on the fourteenth day of the first moneth, betwixt the two Evens in the wildernes of Sinai, according to all that the LORD had commanded Moses, so did the children of Israel.

6 Then there had been people [Under the Hebrew word here rendred people, properly signifying men, there are likewise women comprehended in this passlage, as Gen. 39. 11. 14.] which were unclean [viz. according to the Ceremoniall Law, betokening the spirituall uncleanness: understand therefore such as were unclean, for having touched a dead body, or had gone into a house, where a dead body was, or had accompanied the dead body to the grave. See Leviticus, 11. verse 1. and 11.] over the dead body of a man, [Hebrew, the soul. See Leviticus, 19. on verse 28. and so likewise, in the ensuing verse here] and had not been able to keep the Pasover; [See Levit. 7. 2. where the unclean (ones) are forbidden to eat of the thank-offerings] on the same day: [i. e. upon the ordinary appointed and set day] therefore they drew near before the face of Moses, and before the face of Aaron, on that same day.

7 And these people said to him, we are unclean over the dead body of a man: why should we be abridged, [Or kept back, or, off] that we should not offer the sacrifice of the LORD, [understand hereby the Pasover, which is so called both here and verse 13. and Exod. 12. 27. partly, because the slaying thereof was done by, and according to Gods speciall command, for to keep their deliverance

out of Egypt in continual remembrance, and to offer God thanksgiving for it. Exod. 12. 27. partly, also because that slaying of the Passover-Lamb had been a Type and Figure, pointing at the sacrifice of our LORD Jesus Christ, 1 Cor. 5. 7.] in its set time, in the midst of the children of Israel!

8 And Moses said to them: Abide standing, that I may hear what the LORD shall command you.

9 Then the LORD spake unto Moses, saying:

10 Speak unto the children of Israel saying: when any one among you, among your families shall be unclean over a dead body, or absent a great way, he shall notwithstanding keep the Pasover to the LORD:

11 In the second moneth on the fourteenth day, between the two Evens shall they keep the same: with unleavened (bread-leaves) and bitter sauce, [Heb. bitternes] shall they eat the same. [viz. the Pasover. See this manner of speaking likewise. Deut. 16. 7. 2 Chron. 30. 18. John 18. 18. and understand thereby the Paschall-Lamb, which is called the Pasover, or Pasing-by, for the reasons given, Levit. 23. on verse 5. the like is to be understood of the phrase to slay the Pascha, or Pas-over, Exod. 12. 21. Deuteronomie 16. 26. to cook, or, dres the Pasover, Deut. 16. 7.]

12 They shall leave nothing of it over untill the morning, and they shall break no bone thereon; according to all (or every) Institution of the Pasover, shall they keep the same.

13 When a man that is clean, and is not upon the way, (or journey) and shall neglect to keep the Pasover, then that soul shall be rooted out, out of her people. [See Gen. 17. on verse 14.] for he hath not offered the sacrifice of the LORD, on its set time: that same man shall bear his sin. [See Levit. 5. on v. 1.]

14 And when a stranger sojourneth with you, and he will likewise keep the Pasover unto the LORD, according to the Institution of the Pasover, and according to the manner of it, [See Levit. 5. on v. 10.] thus he shall keep it: there shall be one kinde of Institution for you, both to the stranger and to the in-born of the land.

15 And on the day of the setting up of the Tabernacle, the cloud [Whereof see Exod. 13. on v. 31.] covered the Tabernacle upon the Tent, [i. e. not properly over the court, but in some sort over the Holy place, especially, over the most Holy, where the Ark of the Testimony was] of the Testimony: [See above, ch. 1. on v. 50.] and in the evening (there) was over the Tabernacle as a shafe of fire, untill the morning.

16 Thus it happened continually the cloud covered the same: [i.e. the Tabernacle, viz. by day, as appeareth by, Exod. 13. 21. and is to be gathered likewise from the verse foregoing] and by night there was a shafe of fire.

17 But after that the Cloud was lifted up from above the Tent; thus the children of Israel likewise journeyed after that: and in the place where the cloud stayed, there the children of Israel encamped themselves.

18 After (Or, according to) the mouth of the LORD the children of Israel journeyed, and after the mouth of the LORD they camped themselves: [i. e. thus they did, according to the Order or Precept of the LORD: understand, according as God made it known by the Cloud, which was a token of his Prescence, whether the same was lifted up, or stood still. For that same was unto the Israelites instead of a command of the LORD, according to which they were to govern themselves, in their removings and aboads] all the dayes wherein the Cloud remained over the Tabernacle, they camped themselves.

19 And when the Cloud stayed, [Heb prolonged] many dayes over the Tabernacle, then the children of Israel took care, (or, observed) the Guard of the LORD. [i. e. they diligently then attended the whole publick Service or Worship of God; Compare Levit. 8. 35. and above, chap.

chap. 3 ver. 7. They likewise observed what the LORD was doing, *viz.* whether he was lighting up the cloud, or caused it to rest; according to which they were either to journey, or stay] and journeyed not.

20 Now when it was that the Cloud was a few days, [Hebr. dayes of number, i. e. few. See the like expression, Gen. 34.30. and the Annot.] upon the Tabernacle, according to the mouth of the LORD, they camped themselves, and according to the mouth of the LORD, they journeyed.

21 But in case that the cloud was there from the evening to the morning, and the cloud was lifted up in the morning, then they journeyed: or by day, or by night, when the Cloud was lifted up, they journeyed.

22 Or, when the Cloud delayed two days, or a moneth, or (many) dayes, [Hebr. dayes. This word placed alone thus, signifieth some or many dayes. see Gen. 4. on v. 3. or a whole year. See Levit. 25. on v. 29.] upon the Tabernacle, staying upon it, then the children of Israel camped themselves and journeyed not; and when it was lifted up, they journeyed.

23 According to the mouth of the LORD they camped, and according to the mouth of the LORD, they journeyed: they observed the Guard of the LORD, according to the mouth of the LORD, by the hand of Moseb. [i. e. by his service or Ministerie. See Exod. 4. on v. 13. and Lev. 8. on v. 36.]

CHAP. X.

Command of making two silver Trumpets, with a direction to what end, when, how, by whom, and with what good success they should be used, verse 1.2. &c. a relation of the Israelites removing out of the wilderness of Sinai, to that of Paran, 11. In what order they marched, 14. Moseb his endeavour to get Hobab his father in Law, to go along with him. 29. The prosecution of the journey 33. The prayer of Moseb, which he used, when the Ark was removed, and set down again, 35.

Morover, the LORD spake unto Moseb, saying: 2 Make thee two silver Trumpets; [The use whereof was threefold. First, to call the Congregation together, v. 2. to wit, the Ecclesiastical, verse 3.7. 10. and the Civill, verse 4. Secondly, to make the Camp to break up to journey, v. 2.5.6. Thirdly, to arm the Militia, androuze them up to fight against the enemies, verse 9. of sige (or mafie) [or beaten work. See above, chap. 8. and verse 4. where mention is made of the golden Candlestick, which was of pure beaten mafie gold] and they shall be unto thee, for the Congregation, and for the marching of the Camps. [i. e. to call the Congregation together, and to make the Camp to march.]

3. When they [viz. the priests, whose office it was; See below verse 8.] shall blow [viz. not with a broken tune, as below v. 5.6.7. but with a plain long protracted unison; as appears by the comparing of those verses] with the same, [i. e. with both of them, as appeareth by comparing the next verse] then shall the whole congregation be gathered unto thee, at the door of the tent of the Congregation.

4. But when they shall blow with the one, then the chief heads of the Thousands of Israel shall be assembled to thee.

5. When ye shall blow, [viz. for the first time (or journey) as appears by comparing this verl with the next] with a broken sound, [understand such a one as doth not make a steddie, plain unison, but a differing, interchanging, quavering and uneven tune; and thus the Hebrew word is taken in the following verses, 6, 7, 9.] then the Camps which are camped Eastwards, shall march.

6. But when ye shall blow the second time, with a broken sound, then the Camps, which Camp Southward shall march: they shall blow with a broken sound for their marches.

7. But in assembling the Congregation, ye shall blow, yet make no broken sound.

8. And the sons of Aaron the Priest, shall blow with these Trumpets: and they shall be unto you for a perpetuall institution, [Hebr. institution of eternite. See Gen. 13. on v. 15.] by your generations.

9. And when you shall march in your land to fight against your Enemy that distresseth you, ye shall likewise make a broken sound with these Trumpets: then shall ye be had in remembrance before the face of the LORD your God, and ye shall be delivered from your enemies: [Understand, not as if the deliverance and good success of the people of God depended on the blowing of those Trumpets; but that they were not to blow or sound the same, nor march forth to battell, but according to Gods command, and relying on him alone for help: in which cases, the sounding of the Trumpets was a token to them of Gods assistance. How remembrance is attributed unto God, See Gen. 8. on v. 1.]

10. Likewise on the day of your rejoicing, [i. e. when the LORD shall have removed any notable judgement from, or bestowed any extraordinary mercy upon you; over which they were wont to rejoice, and to give God publick and solemn thanks in the assembly. See Psalm 48. and 118.] and in your set high times [wherein honest rejoicing and chearfulness was not only allowed, but also enjoyned them, Deut. 16.14.] and in the beginnings of your moneths, [Hebr. heads of, &c. so below, chap. 28.]

11. See hereof an example, Neh. 8. comparing the first verse with the tenth and the eleventh] ye shall likewise blow with the Trumpets, over your burnt-offering, & over your thank-offerings; and they shall be for a remembrance unto you, before the face of the LORD your God; [the sense is, that the LORD would be gracious unto them, and do them good, if they should assemble according to his command, for to return him praise and thanks for his mercies and benefits. Compare this with the Annot. on the former verse] I am the LORD your God.

11. And it came to passe in the second year in the second moneth, [Of which see above, chap. 1. on v. 1.] on the twenith of the moneth, that the Cloud [spoken of before, chap. 9. verse 15.] was lifted up from above the Tabernacle of the Testimony. [See above, chap. 1. on verse 50.]

12. And the children of Israel marched up by (Or, according to) their marches, [i. e. in such order and array, as God had commanded and prescribed them to march, above, chap. 2.] out of the wilderness of Sinai: and the Cloud remained [Heb. dwelled, i. e. rested] in the wilderness of Paran. [See Gen. 14. on v. 6. before the children of Israel fully arrived in this wilderness, they had yet an other camping or leaguer place called Tabera bel. chap. 11. v. 3. and a second called Kibroth Taava, below, chap. 11. 34. and a third called Hazeroth, below, chap. 11. 35. from whence they arrived at last in the wilderness of Paran, below, chap. 12. v. 16.]

13. Thus they marched for the first (time) according to the mouth [i.e. command. See Gen. 41. on v. 40.] of the LORD by the hand [i. e. ministerie or direction and conduct, see Exod. chap 4. 13.] of Moseb.

14. For at first (there) marched the Banner of the Camp of the children of Judah, according to their hosts: [i. e. according to the orders and marshallings settled in the Camp of Juda, under their respective Commanders of their thousands and their hundreds, and so in the sequel] and over his Host, (there) was Nabezon the son of Amminadab.

And over the Host of the Tribe of the children of Issachar, (there) was Nathaniel the son of Zuar.

15. And

16 And over the host of the Tribe of the children of Zebulon, (there) was Eliab the son of Helon.

17 Then the Tabernacle was taken off, and the sons of Gersom, and the sons of Merari marched, carrying the Tabernacle. [These marched immediately after the banner of the children of Juda, that they might set up the Tabernacle where they were to camp, against the arriving of the Kohathites, who were to carry the Sanctuarie, or the holy vessels and furniture themselves in person. See verse 21.]

18 After that, (there) marched the banner of the Camp of Reuben, according to their hosts : and over his host (there) was Elizur the son of Sedeur.

19 And over the host of the Tribe of the children of Simeon, (there) was Selamiel, the sonne of Zur-Saddai.

20 And over the host of the Tribe of the children of Gad, (there) was Eliasaph the son of Dehuvel.

21 Then (there) marched the Kohathites, carrying the Sanctuarie, and (the others) [viz. the Gersonites and Merarites, being gone before, and marched away with the Camp of the Tribe of Juda, as may be seen by the 17. verse] did set up the Tabernacle, against that these [viz. the Kohathites] came.

22 After that marched the Banner of the Camp of the children of Ephraim, by their hosts, and over his host (there) was Eltsama the son of Ammiud.

23 And over the host of the Tribe of the children of Manasseh, (there) was Gamaliel the sonne of Pedazur.

24 And over the host of the Tribe of the children of Benjamin, (there) was Abidan the sonne of Gi-deoni.

25 Then (there) marched the Banner of the Camp of the children of Dan, concluding all the Camps together by their hosts : (Heb. gathering all the Camps. This is set down thus, in regard that Dan with the two other Tribes joyned to his Banner, did bring up the Rear, and so concluded all the rest that marched before, that none should tarry behinde. Thus the Rear is likewise spoken of Jos. chap. 6. 13.] and over his host was Abiezer the son of Ammisaddai.

26 And over the host of the Tribe of the children of Aser, (there) was Pagiell the son of Oshran.

27 And over the host of the Tribe of the children of Naphtali, (there) was Abira the son of Enan.

28 These were the marches of the children of Israel, by their hosts when they journeyed. [i. e. these were the Orders, according to which the Israelites did march, when they removed and journeyed.]

29 Moseb now said, [Or, had said, for some hold that this happened when he was first come to him in the wildernes, Exod. 18. 27.] to Hobab [this is held to be the same, that Exod. 18. 1. was called Jethro] the son of Reguel, [Heb. Reuel, or Rebuél.] the Midianite Moseb's father in law : We journey toward that place, whereof the LORD said, I will give thee that : go with us, and we shall do well to thee, for the LORD hath spoken the good (or, that which is good) over Israel. [compare Gen. 18. 19.]

30. But he said to him, I will not go : but I will goe to my Countrey, and to my kindred. [Some are of opinion, that this absolute refusal was but for that time, and that he would first return homewards, but came again afterwards unto the Israelites, seeing the Scripture maketh mention of his posterities dwelling among them, Jud. 1. 16. and chap. 4. 11, 17. 1 Sam. 15. on v. 6. 2 Kings 10. v. 15. 1 Chron. 2. 55. Jer. 35. 2.]

31. And he said: forsake us not (I pray) for since thou knowest, that we camp in the wildernes, thou shalt be eyes to us. [Heb. two eyes ; i. e. a good guide and leader, to conduct us most conveniently through these untrodden, unknown, and over-grown ways, which thou

art better acquainted with then any of us. Oth. and thou hast been our eyes.]

32. And it shall come to passe when thou shalt go with us ; and that same good shall happen, whereby the LORD shall doe well by us, that we shall likewise do well unto thee.

33. So they marched thrice days journey from the mount of the LORD; [Understand Mount Sinai, and Horeb, called the Mount of the LORD, because that there the LORD had revealed himself, and given his Law upon the same. See Exod. 3. 1. and 33. 6. Deut. 1. 2. 1 Kings 19. 8.] and the Ark of the covenant of the LORD [so called, because that therein were laid up the two stone Tables by Moseb, when the LORD had made a Covenant with the children of Israel, as they were coming out of Egypt, and marching towards the land of Canaan, Exod. 25. 16. 1 Kings 8. 9. 2 Chron. 5. 10.] journeyed [viz. being carried by the Priests, Deut. 31. 9.] three days journeys to spic out a resting place for them.

34. And the cloud of the LORD was over them by day, when they marched forth out of the Camp:

35. Now it came to passe in the marching of the Ark, that Moseb said, Arise, LORD, and let thine enemies be scattered, [Heb. thine enemies shall be scattered, &c.] and thy haters flee from thy face.

36. And when it rested, he said; Return, LORD (to) [Oth. with, by] the ten thousands of the thousands of Israel, [i. e. to the great number of the children of Israel, being almost numberless.]

CHAP. XI.

The murmuring of the people, with the punishment and issue thereof, v. 1, &c. an other murmuring yet proceeding from a lusting after flesh and other meat, Bathing the Man, 4. which is withal described here, 7. Moseb's complaint hereupon, wishing he might be released of his charge, 10. God commands him to gather 70. of the ancientest of Israel before the Tabernacle, far to help him bear the burden, 16. He promiseth to give the people flesh to eat, 18. rebuketh Moseb for holding it an impossible thing, 21. The seventy men are called, and endowed with necessary gifts, 24. God giveth quails to the Israelites, which they feed on, 31. but yet a grievous plague withal, 33. and journey on, 35.

And it came to passe, when the people were complaining, [Oth. and the people were as complaining, or, bemoaning themselves] i. e. full of complaints ; or shewing themselves sullen, much displeased, disgusted and unsatisfied, full of grumbling, and finding fault with every thing. The reason hereof seemeth to have been the frequent troubles and inconveniences of their journeys] (that) it was evil in the ears of the LORD, [i. e. much displeased him : thus men or things are said to be evil in the sight, or eyes of the LORD : when they displease him greatly. See Gen. 38. on v. 7. compare hel. verse 10. and the note.] for the LORD heard it, so that his anger kindled, and the fire of the LORD began to burn, and consume in the uttermost of the Camp. [this fire the LORD had caused to fall down from heaven in a wonderfull manner, either by lightning or otherwise : so that they well perceived, that it came from the LORD, punishing their evil and refractorie complainings. Compare 2 Kings 1. 12. and the Annot.]

2. Then the people cried to Moseb, and Moseb prayed to the LORD, and the fire was quenched.

3. Therefore he called the name of that place Tabeera : [This word doth signifie a kindling, or brand. In this place the Israelites had pitched their Camp, and it was otherwise called Kibroth-Taava, below verse 34, and 35. and

and Numb. 33. 16. the diversitie of the names implieth the diversitie of the situations Tabera, lying nearer to Egypt, and Kibroth Taava nearer unto Canaan. In the rehersall of the camping-places, Tabara is past over, and Kibroth Taava onely mentioned, below chapter 33.16.] because that the fire of the L O R D had burned among them.

4 And the common people [Or the concourse, or gathering root of the multitude, understand hereby such as were come forth with the Israelites out of Egypt, and used to the diet of that Country, continually talking of it, whereby they had caused the Israelites to murmur now. See of thist, Exod. 12.38.] which was in the middest of them, was seized with lust; [Hebr. were lustful with lusting, or, lustful the lusting, i.e. they lusted exceedingly to eat flesh again, see 2 Chron. 36. on v. 14.] therefore also the children of Israel wept again. [Hebr. therefore the children of Israel also turned and wept, i. e. wept again. The Verb to turn, being joined to another active Verb, doth often signifie but a renewing and repeating of the same action] and said, who shall give us flesh to eat?

5. We remember the fishes which we did eat in Egypt for nothing; the Cucumbers, and the Pompions, and the Leeks, and the Onions, and the Garlick.

6. But now our soul [i. e. our life. See Gen. 19. on v. 7. is drie (or withered) [i.e. faint, through want of that refreshing we had by change and varietie of diet] there is nothing at all, besides this Man, before our eyes. [Hebr. besides our eyes to the Man, i. e. our eyes see nothing but Man.]

7. The Man now was like Coriander-seed, and its colour [Heb. eye for the colour is discerned by the eye] was as the colour of the Bedelah. [the meaning is, that the Man in its outward shape and hue, had the colour of the Bedelah; whereof see Gen. 2. on v. 12. it is probable, that the name Bedolah here signifieth the gum dropping from the tree of that name, and being very transparent.]

8. The people ran to and fro, and gathered (it) and ground it with mills, or pounded it in mortars, and boild it in pots, [Or kettles] and made cakes of it; [See Gen. 18. on v. 6.] and the taste of it was as the taste of the best moy-sture of Oyl. [i. e. the uppermost part of the Oyl, which was altogether free from dregs, and had a certain sweet favour. See Exod. 16. on v. 31.]

9. And when the Dew fell down by night upon the Camp, the man did fall down upon the same.

10. Then Moseh heard the people weep by their households and every one at the doore of his Tent: and the anger of the L O R D was much incensed, also it was evill in the eyes of Moseh. [i.e. it much displeased him. See of this manner of speaking, Gen. 21. on v. 11. and compare above the Annot. on v. 1.]

11. And Moseh said to the L O R D; why hast thou done, (dealt) ill by thy servant, and why have I found no grace in thine eyes, [See Gen. 6. on v. 8. as also below, v. 15.] that thou layest the burthen of all this people upon me?

12. Hauc I then conceived all this people? have I brought them forth? [Or, begotten (engendred) them] that thou shouldest say to me: Bear them in thy bosome, like as a foster-father beareth the suckling, unto the land, which thou hast sworn unto their fathers?

13. Whence should I have the flesh, to give unto all this people? for they weep against (or toward) me, saying, Give us flesh that we may eat.

14. I alone am not able to bear all this people: [i. e. the whole burthen of all this people. See above v. 4.] for it is too hearie for me.

15. And if thou do (deal) thus by me, kill me outright [Hebr. killing, kill me, or, putting to death, put me to death, i. e. let me die rather forthwith, that I may be rid of this burthen] if I have found grace in thine eyes:

and let me not be old my misfortune. [Hebr. my evil, i. e. my vexation, and continual grievous trouble; compare Gen. 19. the Annot. on v. 19.]

16. And the L O R D said to Moseh: gather me seventeen men out of the ancientest of Israel. [Of those, see Exod. 3. on v. 16. and Lev. 4. on v. 15.] in whom thou knowest to be [viz. not only by name and calling, but in deed and practise] the Ancientest of the people, and the Governors of them: [understand the chief Officers and Commanders. Compare Exod. 5.6. Deut. 16. 18.] and thou shalt bring [Hebr. take, i. e. having taken or made choice of, and bring] them before the Tent of the Congregation, and there they shall put themselves by thee.

17. Then will I come down [Spoken of God after the manner of man; See Gen. 11.5. and 35.13. with the Annotations. So likewise below, v. 25 and chap. 12. 5.] and speak with thee there: and I will separate of the spirit, i.e. of the same gifts of the Spirit, and that without impairing the gifts of Moseh. The Word Spirit, is frequently used for the gifts of the Spirit; as below, chap. 27. v. 18. Psalm 51. 14. Joel 2. 28. John 7. 39. &c.] which is upon thee, and lay upon them: and they shall bear the burthen of this people (together) with thee, that thou bear (it) not alone.

18. And to the people thou shalt say, Hallow your selves, [See Lev. 11. on v. 44] against to morrow and ye shall eat flesh, for ye have wept before the ears of the L O R D: saying, who shall give us flesh to eat? for we fare well. [Hebr. it was well, or, good with us in Egypt, therefore the L O R D will give you flesh, and ye shall eat.]

19. Ye shall not eat one day, nor two days, nor three days, nor ten days, nor twentie days.

20. For a whole moneth [Hebr. moneth of days, i. e. a full compleat moneth, every day thereof. See Gen. 29. on v. 14. and so in the next verse] until it come forth at your nose, and become a loathing to you, because that ye rejected the L O R D, that is in the middest of us, and wept before his face, saying: why did we come forth out of Egypt now? [Or thus, or hitherwards.]

21. And Moseh said, This people is six hundred thousand foot, [Above chap. 1. 46. there is added to this number, three thousand five hundred and fiftie more; whence it should seem, that since that telling, the number was now diminished, or that Moseh contented himself to make use of the round summe, in lieu of the odd. See the like, Exod. 12. 37. compare Gen. 15. 2. and the note there] in whose middest I am; and thou hast said, I will give them flesh, and they shall eat a whole moneth. [Hebr. a moneth of dayes.]

22. Shall there then be killed Sheep and Oxen for them, to satisfie them? [Hebr. to find before item, viz. flesh to satisfie them: the Hebrew word doth properly signifie to finde, but here it is taken for to be enough, or sufficient; as also Jos. 17. 16. Jud. 24. 14.] shall all the fishes of the sea, be gathered for them to suffice them?

23. But the L O R D said to Moseh; Should the L O R Ds hand be shortned then? [i.e. his power so small and confined, that he should not be able to perform what he foretold? [thou shalt see now, whether my word shall come to passe to thee or not?]

24. And Moseh went forth, and spake the words of the L O R D unto the people; and gathered seventeen men out of the ancientest of the people, [According as God had commanded him; above v. 16. though two of them stayed behind; below v. 26. and put them round about the Tent. [viz. of the Congregation; See above v. 16.]

25. Then the L O R D came down in the cloud [Which covered the Tabernacle; Exod. 40. 38. Others, in a cloud. This cloud was a token of the Majestic and present apparition of God, so likewise below, ch. 12. on v. 5.] and spake unto them, and separated of the Spirit, [see above on v. 17.] that was upon him, laid (him) upon the seventeen men, whose ancientest: and it came to passe, when the Spirit rested upon

upon them, that they prophesied, [this word signifieth here, to utter and declare through the inspiration of the spirit the great virtues and misery deeds of God. See the same word used in the like sense, 1 Sam. 10. 5, 6. 1 Cor. 2. 28. Acts 2. 15.] but afterward no more. [i.e. afterwards they prophesied no more; this visible token being sufficient for once, to render them assured within themselves of their calling unto this charge, and to get them established before the people: as likewise hapned to Saul, 1 Sam. 10. 6, 10, 13. Others, in like manner, prophesied not, viz. to prophesie, i.e. from that day forward the spirit of Prophesie forsook them not.]

26 But two men did remain in the Camp: the name of the one was Eldad, and the others name was Medad: and that spirit rested upon them; (for they were among the enrolled,) [i.e. of the number of those whom Moses had called in unto his assistance: as appeareth above, verse 24. 25. though they were not come forth to the Tent] and they prophesied in the Camp.

27 Then (there) ran a youth, and brought word to Moses, and said; Eldad and Medad prophesie in the Camp.

28 And Joshua the son of Nun the servant of Moses, one of his chosen young men; [Others, from his very youth] answered and said; My Lord Moses forbid them.

29 But Moses answered to them; Art thou zealous for me? [i.e. doth envy seize upon thee, or dost thou grudge unto any that he hath the same or like gifts of the holy Spirit with me? Compare herewith the jealousy of John the Baptist his disciples, John 3. 26.] O that [Heb. Who shall give that, &c. a Hebrew phrase of wishing ought, whereof see Deut. 5. on v. 29.] all the people of the LORD were Prophets, that the Lord would give his spirit over them.

30 After that Moses gathered himself to the Camp, he and the ancients of Israel.

31 Then (there) went forth a wind from the LORD, and raked Quails from the sea, and scattered them by the Camp about a dayes journey this way, and about a dayes journey that way round about the Camp: and (they) were about two ells above the earth.

32 Then the people arose, all that day, and all that night, and all the next day, and gathered the Quails; he that had least, had gathered ten Homers: [Of the word Homer, signifying a certain measure, see Lev. 27. on v. 16, oth. heaps] and they spread them asunder for themselves [Hebr. spreading they spread them] round about the Camp.

33 That flesh was yet betwixt their teeth, before it was chewed, [By the former twentieth verse it appeareth that this hapned at the end of a moneth, thus long they satisfied their lusting after flesh-meat] then the anger of the LORD, kindled against the people, and the LORD smote the people with a very great plague.

34 Therefore they called the name of that place, Kibroth-Taavah, [i.e. lust-graves, a camping-place so called By reason that there were many buried there, who having loathed the Man, had glutted themselves with flesh, which the LORD indeed had given them, but in his anger] for there they buried the people, that had been lustyng.

35 From Kibroth-Taava the people journeyed to Hazeroth, [Another camping-place of the Israelites in the wilderness. See of this likewise, Num. 33. 17. and Deut. 1. 1.] and they staid [Hebr. were] in Hazeroth.

CHAP. XII.

Miriams and Aarons murmuring against Moses, v. 1. &c. for which they are both rebuked of God, 6. and Miriam besides punished with leprosy, 10. Aaron humbleth himself before Moses, who intercedeth for Miriam to the LORD, 11. and is heard in her behalf, she remaining seven dayes without the Camp, 14.

Miram now spake, and Aaron, against Moses, [Miriam is placed before Aaron here, for that it should seem she was the first raiser of this murmuring; for which cause she was likewise punished in an especial manner, below, v. 10.] by reason of the woman the Cusite, whith he had

taken; [her proper name, as some conceive was Zippora, Exol. 2. 21. but she is called a Cusite, from the people of whom she descended; understand not the Cusites illued from Cham, Gen. 10. 6. but of the Midianites: it seems the scripture doth comprehend under the name of Cusites, not only the Moors or Ethiopians, but also the Egyptians, & the Arabians, and the Midianites, and the people inhabiting southward. See Gen. 2. on v. 13. and 10. on v. 6. others, the Moore or Ethiopian] for he had taken a Cusite to wife.

2 And they said, hath the LORD then spoken only by Moses? hath he not likewise spoken by us? [Miriam is called a Prophetess, Ex. 15. 20. and God hath promised to be with Aarons mouth, that he should be a mouth to his brother Moses, Exod. 4. 15, 16.] and the LORD heard it.

3 But the man Moses was very meek; [Or patient, slow to anger, tenderly affected; i.e. he bore this upbraiding patiently, wherewith his sister and brother had provoked him; as also otherwise he was of a very mild and patient disposition to bear with all men, for the injuries done to his person] more than all men that were upon earth.

4 Then the LORD spake on a sudden to Moses, and to Aaron, and to Miriam, ye three come forth unto the Tent of the Congregation; [viz. out of your own Tents] and they three came forth.

5 Then the LORD came down [See above ch. 11. on v. 17. in the cloud pillar, see above chap. 11. on verse 25. and stood at the doore of the Tent: then he called Aaron and Miriam, and they both came forth.

6 And he said, Hear now my words: If there be a Prophet (among) you; I the LORD shall make my self known unto him by a vision, [See of Prophetical visions, Gen. 1. 5 on v. 1. and 46. on v. 2.] by a dream shall I speak unto him. [of Gods appearing in a dream, see Gen. 20. on v. 3. and 28. on v. 12.]

7 Thus is not my servant Moses: who is faithfull in all my house.

8 (From) mouth to mouth do I speak with him, [i.e. by mutual presence, familiarly without interpreter or interlocution, very plainly, clearly, and by an articulate voice. comp. Jer. 32. 4. 2. John 1. 2. in like sense it is said, to speak with one face to face. See Exod. 33. 11. and Deut. 5. 4. with the Annot.] and (by) beholding, [viz. not of the divine essence (which is invisible, Exod. 33. 20. 23. John 1. 18. and 1 Tim. 6. 16.) but some extraordinary token of his Glory. And although he likewise appeared to the rest of the Prophets divers wayes, nevertheless, those wherein he appeared to Moses, were clearer then any other, in which regard Moses here is preferred before all other Prophets. Exo. 33. 11, 20, 22, 23. and Deut. 34. v. 10.] and not by dark words: and he regardeth the likeness of the LORD: [these and some of the former words are read thus by others, and (by) face, and not by dark words, or likeness of the LORD doth he see] wherefore then were ye not afraid to speak against my servant, against Moses?

9 Then the anger of the LORD did kindle against them; and he went away.

10 And the Cloud withdrew from above the Tent; and loe Miriam was leprous, (white) as snow: [This was not a common, and vulgarly every where known leprosie, but a special malignant kind thereof, which reigned much in Egypt, and cleve to the Israelites for their sins; whereof ye may read at large, Levit. 13. and those which were smitten or visited with it, became altogether bloodless as it were, and as wan and pale as a dead body, all the blood being corrupted and tainted, see likewise of the phrase here used, Exod. 4. 6. and 2 Kings. 5. v. 27.] and Aaron beheld Miriam, and lo, she was leprous.

11 Therefore Aaron said to Moses, ah my Lord, lay not the sinne upon us (I pray) wherewith we have done foolishly, and wherewith we have sinned.

12 Let her not be, as a dead (one,) of whose flesh when he cometh forth out of his mothers body, the mortie almost is consumed: [Understand this of an untimely fruit of the womb]

the womb, whose flesh cometh forth half consumed. Heb. whole mortise of his flesh is nigh consumed, in the coming forth out of his mothers body.]

13 Moses then cried unto the LORD, saying; O God heal her (I pray.)

14 And the LORD said to Moses; if her father had reproachfully spit into her face, should she not be ashamed seven dayes? [Hebr. spitting had stet. The meaning is; Like as a daughter, whose father from some extraordinary miscarriage of hers, had spit in her face, deserved to be debarred of his presence for seven dayes at least; so, and much more doth one of Gods daughters, she having highly trespassed against him, and being therefore defiled with leprosy by him all her face over, deserve to be shut out and separated from the Camp, wherein God dwelt; that others might take warning by her] let her be shut out seven dayes without the Camp, and after that received again. [Hebr. gathered together again, viz. to the Camp from which she was to be separated by reason of her leprosy, Levit. 13. 46. and Numb. 5. 2. and afterwards received again, being made whole, Levit. 14. 8. and so in the next verse. Compare 2 Kings 5. the Annotations on v. 3.]

15 Thus Miriam was shut out without the Camp, seven dayes, and the people journeyed not, unill Miriam was received. [Hereby the reason may be gathered, why the Israelites stayed at Hazeroth, as was said before, chapter 11.v. 35.]

16 But after that the people journeyed from Hazeroth, and they camped themselves in the wilderness of Paran. [viz. in Rithma, which was in the Wilderness of Paran. See below, chap. 33.18. and of Paran it self, see Gen. 14.on v.6.]

CHAP. XIII.

Gods command that twelve spies, of every Tribe one, should be sent for to take a view of the Land of Canaan, verse 1. &c. Their Names, 5. Their charge and instruction, 15. The execution thereof, 22. Their Return and Report, together with the exhibition of the fruits of the Land, 26. Caleb encourageth the people for to go and take possession of the Land, 31, but ten of his fellow-spies dissuade it, and dishearten the people, 32.

1 And the LORD spake unto Moses, saying: [viz. after they had journeyed so long in the Wilderness of Paran, untill they were come to Kades-barnea, a Cite that lay at the North-end of the Wilderness, close to the Southern hills of the Land of Canaan.]

2 Send the men forth to spy (or discover) the Land of Canaan, which I will give to the children of Israel: [This command the LORD gave unto Moses, after that the people had desired of him, that it might be done, as appeareth, Deut. 1. 22.] of each Tribe of his fathers one man, [Hebr. one man, one man, i. e. of every Tribe one: See Genesis 7. on verse 2.] every one being a chief among them.

3 Moses then sent them out of the Wilderness of Paran: according to the mouth [i. e. command, so above, chap. 9. 18.] of the LORD: all those men were heads of the children of Israel.

4 And these are their Names: of the Tribe of Reuben Simeon, the son of Zaccur.

5 Of the Tribe of Simeon, Saphat the son of Hori.

6 Of the Tribe of Juda, Caleb the son of Jephunne.

7 Of the Tribe of Issachar, Iigael the son of Joseph.

8 Of the Tribe of Ephraim, Hosea [Otherwise called Joshua, verse 16. and for the most part throughout] the son of Nun.

9 Of the Tribe of Benjamin, Palti the son of Rapha.

10 Of the Tribe of Zebulon, Gaddiel, the sonne of Sodz.

11 Of the Tribe of Joseph, for the Tribe of Manasseh, Gaddi the son of Sufi.

12 Of the Tribe of Dan, Ammiel the son of Gemilli.

13 Of the Tribe of Assir, Sebur the son of Michael.

14 Of the Tribe of Naphtali, Nahbi, the son of Vosif.

15 Of the Tribe of Gad, Guel [Hebr. Guel,] the son of Machi.

16 These are the names of the men whom Moses sent: [Twelve in number according to the number of the twelve Tribes to spie that land i.e. to find out and discover the condition, not only of the Countie, but also of the inhabitants thereof. See the following verses, 18.19,&c.] and Moses called Hosea the son of Nun Joshua.

17 Moses sent them for to spie out the Land of Canaan; and he said to them: Go up this way towards the South, [In regard namely, not of the Camp of the Israelites, which was at Kades-Barnea; and had the Land of Canaan Northwards before them, but in respect of the situation of Canaan it self] and get up the hills.

18 And take a view of the Land how it is conditioned, and the people that dwell therein, whether they be strong, or weak, whether there be few or many.

19 And how the Land is conditioned wherin they inhabit, whether it be good or bad; and how the Cities are conditioned, wherin they dwell; whether in Camps [i. e. in open fields without walls, as Camps use to be: and this hath reference to the custome of the Arabians, who have no strong nor certain places of abode, but remove and pitch now here now there, as their occasions lead them] or in strong holds.

20 Also how the land (or soil) is conditioned, whether it be fat or lean; whether there be Trees in it or not; and strengthen your selves, [i. e. be of good cheer and undaunted] and take of the fruit of the Land: those dayes now were the dayes of the first fruits of the Vine-Grapes. [i. e. it was just about the time, when the first Grapes ripened.]

21 Thus they went up and spied out the Land, from the Wilderness of Zin, [Hebr. Tsin. The name of a certain Wilderness, called Kadesj, otherwise lying on the borders of Palestina; below chap. 33. verse 36.] (even) unto Rebab, [a Citie which lay on the North-border of the Inheritance allotted afterwards unto the Tribe of Asir. Jos. 19.28.] where one goeth to Hamath. [the name of a Citie likewise on the North-border of the East-part of Canaan, which afterwards fell to the share of Naphtali, Jos. 19.35. (where it is called Hammath) 2 King. 14.25. and 17. 24.]

22 And they went up into the South, and came unto Hebron, [The name of a Citie, of which see Gen. 23. on v. 2.] and there were Abiman, Sesai, and Talmai, children of Enak: [the name of a great and famous Giant; which name is common to others, and so some would have it also in this place; and Gen. v. 28. and 33.] See Deut. 1. 28.] now Hebron was built seven years before Zoan in Egypt. [Hebr. Tsoan, which is the name of a very ancient Citie, which is held to be the same Citie with Tanis, one of the principall Cities of Egypt, wherein the Kings and Princes used to keep their residence. See Psal. 78. 12.]

23 After that they came to the Vale [Or Brook, for the Hebrew word signifieth either] of Ecol; [see the reason, of this denomination in the next verse, and compare Deut. 1. 24.] and cut off a branch thence with a cluster of Grapes, which two of them carried upon a bearing-staff: likewise of the Pomegranates and of the figs.

24 That same place was called the vale of Ecol, by reason of the cluster, [The Hebrew Word Ecol, signifying grapes, or, a cluster of grapes] which the children of Israel cut off thence.

25 Then they returned from spying of the Land, at the end of fourtie dayes;

26 And they went (their way) and came to Moses and to Aaron, and to the whole Congregation of the children,

children of Israel in the Wilderness of Paran, [See Gen. 14. on verse 6.] unto Kades : [understand Kades Barnea, which lay in the wilderness of Paran, by the camping place of Rithma, and is to be distinguished from Kades in the Wilderness of Zin. Whereof see Genesis 14. on verse 7.] and brought report again unto them, and unto the whole Congregation, and caused them to see the fruit of the land.

27 And they related to him, [viz. to Moses, as the chief of the Congregation, yet in the presence and audience, not only of Aaron, but also of the whole Congregation, whence arose the uprose or mutiny described in the sequel here] and said : We came to that land, whither thou didst send us, and verily, it is flowing with milk and honey ; [see Exod. 3. on v. 8.] and this is the fruit thereof.

28 Besides that it is a strong people, [viz. in bodies, means and number] which dwell in the Land, and the Cities are fenced, (and) very great, and we likewise, saw the children of Enak there. [see above, verse 22.]

29 The Amalekites, [Of which people see Gen. 14. 17.] inhabit in the South-country : but the Hethites [of these See Gen. 10. on verse 15. and of the rest together, Gen. 15. on v. 19.] and the Jebusites, and the Amorites dwell on the hills ; and the Canaanites dwell at the sea, and at the banke of Jordan. [Hebr. at the hand.]

30 Then Caleb quieted the people, [i.e. he made them hold their peace that he might be heard. There is no mention made here of Joshua, nor that he fainted through fear, or that he was not like affected with Caleb ; but that either he was absent, during this mutiny; or (being Moses his servant) held his peace then for other considerable reasons. As for his faithfulness in this matter, the same is recorded below, Chapter 14. 6. 7. &c. and of his being rewarded for it, in the same Chapter, verse 30.] before Moses : [others, toward Moses, viz. clamouring or murmuring against him] and said ; Let us march up courageously [Hebr. marching up, march up] and hereditarily possess that ; [viz. the land of Canaan] for we shall assuredly subdue the same. [Hebr. subduing subdue, &c.]

31 But the men that were gone up with him, [To wit, the other ten, which together with Caleb and Joshua had been discovering of the land of Canaan] said ; We shall not be able to march up to that people, for they are stronger than we.

32 Thus they brought forth an evill report of the land, which they had spied, unto the children of Israel, saying ; That land, through which we passed for to spie it, is a land that consumeth its inhabitants, [Implying, that it was a land in the cultivating and husbanding whereof, men were fain to waste and consume all their vigour by hard and continual labour for the enjoying of some fruit : or that the fruit it self was so ill conditioned, that it devoured and consumed the inhabitants, which nevertheless was untrue ; some do understand this consuming of the intestine warres which were ever and anonc amongst the inhabitants of Canaan. Compare Ezech. 36. on verse 12. 13.] and all the people which we have seen in the mid of thereof are men of great tallness. [Hebr. of measure, as 1 Chronicles, 12. 23. and 20. 6. Isaiah 45. 14.]

33 We likewise saw the Giants there, [Hebr. Nephilim, of which word, see Gen. 6. on verse 4.] the children of Enak of the Giants, [viz. descending] and we were like Grashoppers in our eyes, and so we were in their eyes.

CHAP. XIV.

The people murmur against Moses and Aaron, verse 1,

&c. What Moses, Aaron, Caleb and Joshua did to appease the people 5. what did infuse thereupon, in regard as well of the people remaining obstinate in their rebellion, as of God, threatening to destroy them, 10. Moses intercedeth for them. 13. God heareth him, 20. yet with condition that the murmurers should not enter into the Land of Canaan, commanding them to turn back into the Wilderness. 21. A further setting forth of this judgement upon the murmurers, shewing their age, and excepting those which were to be free of this punishment, 35. together with the relation of them, which would not return, but goe on forthwith to invade and take possession of the land of Canaan, 39.

Then all the Congregation raised themselves, and lifted up their voice : [Hebr. then all the Congregation raised, and gave their voice] and the people wept in that night.

2 And all the children of Israel murmured against Moses, and against Aaron : [And consequently against God himself, whose Ministers they were] and the whole Congregation said to him ; O that we had died in the Land of Egypt, or, O that we had died in this Wilderness !

3 And wherefore doth God bring us to that Land, [They seem to charge God with unadvisednes, as if he had not considered, what he had undertaken ; or, with unfaithfulness, as if he had no mind or intent to perform what he promised ; or, with weakness and insufficiencie, as if he were not able to effect it] that we fall by the sword [see Levit. 26. on verse 7.] (and) our wives, and our little ones become a prey ? [viz. to our enemies the Canaanites] should it not be good for us to return to Egypt ?

4 And they said the one to the other ; [Hebr. the man to his brother] Let us cast up [Hebr. set, put, make] a Head, and return to Egypt.

5 Then Moses and Aaron fell upon their faces, before the face of the whole assembly of the Congregation of the children of Israel. [viz. for to pray and intreat the people, to desist from their evil purpose and designes of returning into Egypt : or for to call upon God, as well in the peoples behalf, that he would convert them, as in their own, that he would preserve and rescue them, from the imminent danger.]

6 And Joshua the sonne of Nun, and Caleb the sonne of Jephunne, being of those, which had spied that Land, rent their garments. [Of rending their cloathes in time of great trouble and distress, see Genesis 37. on verse 29.]

7 And they speake to the whole Congregation of the children of Israel, saying ; The land through which we went, to spie the same, is an exceeding good Land. [Hebr. very, very good. See the doubling of this word very ; likewise Gen. 17. v. 2, 6. 20. and Ezech. 16. 13.]

8 If the L O R D take pleasure in us, [i.e. if we doe not turn away Gods favourableness from us by our wicked and rebellious courses : see the beginning of the next verse] he shall bring us into that Land, and shall give us the same ; a Land that floweth with milk and honey.

9 Onely bc not rebellious against the L O R D, and fear not ye the people of this Land, for they are Bread to us : [i.e. they shall be as easily subdued by us, as bread is chewed in a sound mans mouth, and consumed in his stomach. Compare, Deut. 31. on v. 17.] their shadow, i.e. their defence and protection. See Psalm 91. 1. Isa. 25. 4. Jer. 48. 45, &c.] is withdrawn from them, and the L O R D is with us, [viz. with his fatherly grace and favour, watchfull providence, and powerfull assistance. See Genesis 21. on verse 22. and chapter 26. on v. 24.] fear them not.

10 Then all the Congregation said, they ought to be stoned with stones: but the Glory of the LORD appeared in the Tent of the Congregation, before all the children of Israel. [viz. by the outward token of the Cloud, wherein God used to appear now and then unto the Israelites in a very glorious manner, Exod. 16. 7. 10. and chapter 24. 5, 16. and chap. 40. 34. and Lev. 9. on v. 6. 2 Chron. 5. 14.]

11 And the LORD said to Moses; How long shall that people provoke me? and how long will they not believe on me through all the tokens, which I did in the middest of them? [i. e. will they never trust and rely on me, and leave quite unregarded those manifold and wonderful works, which through my power and goodness I have from time to time, wrought so abundantly among them.]

12 I will smite them with pestilence, and I will cast them off: [Understand this, not as a full Decree and Determination, but as a conditional threatening, which the LORD was present to represent to Moses, to kindle his zeal, and stir up his intercession for the peoples welfare; insomuch, that these words doe not betoken what God determined by his unalterable Decree, but onely what punishments the Israelites had well deserved] and I will make thee a greater and stronger people than this is.

13 And Moses said to the LORD: Then the Egyptians shall hear it: [The Arguments which Moses maketh use of in his intercession for the people are three: The first is taken from the enemies of God and his people, who would reproach Gods honour, if he should destroy his people; in this verse and the following, 14. 15, 16. The second, from the Nature and gracious Covenant of God, verse 17, 18. The third, from the former mercies, and examples of Gods speciall favour, so frequently exhibited to this people, verse 19.] for through thy power didst thou cause this people to march forth out of the middest of them:

14 And they shall say to the Inhabitants of this land, (who) [This word is inserted here out of the next verse] heard, that thou LORD art in the middest of this people: that thou LORD art seen eye to eye: [i. e. most apparently, manifestly and familiarly. Compare Gen. 32. on v. 30. Exod. 33. on v. 11. above chap. 12. on v. 8. Deut. 5. on v. 4. 1 Kings 22. on v. 19.] that thy cloud stands over them, and thou goest before their face in a cloud-pillar by day, and in a fire-pillar by night?

15 And if thou shouldest put this people to death as a single man, [i. e. all the people, as if they were but one man. So Jud. 6. 16.] then would the heathen, which heard thy fame, [Hebr. hearing] speak saying:

16 Because the LORD was not able to bring this people into that land, which he had sworn to them, therefore did he slay them in the wilderness.

17 Now then let the power of the LORD wax great (I pray) [By joyning his Mercie to his Justice] according as thou hast spoken, saying;

18 The LORD is long-suffering [Hebr. long of wrathfulness, see Exodus, 34. on verse 6.] and great of bountie, (or bounteouerselv, beneficence,) forgiving the iniquitie and transgression, holding (the guiltie) in no wise guiltless, [unto the mercy of God, his Justice likewise is added, they being inseparably in him: in which regard Moses doth not simply desire and beg for mercy here, but so, as that the Justice of God, should likewise have some place; and onely that in judging and punishing of his people, he would remember Mercy. See Exod. 34. 7. Jer. 30. 11. Nah. 1. 3.] visiting the iniquitie of the Fathers on the children [see Gen. 21. on v. 1. and Exod. 20. 5.] in the third and in the fourth (generation.) [Hebr. on the third and on the fourth, (in the plural super tertios & super quartos) towit, descendants, or off-springs from the stock.]

19 Forgive (I pray) the iniquitie of this people, accord-

ing to the greatness of thy tenderness: and according as thou hast forgiven the same unto this people, from the land of Egypt hitherto.

20 And the LORD said; I have forgiven them according to thy Word.

21 Yet assuredly, (as true as I live:) all the earth shall be filled with the glory of the LORD. [Understand the Justice and Power of the LORD, which should be made known throughout all the earth before all men.]

22 For all the men, which saw my Glory and my Tokens, which I did in Egypt, and in the wilderness; and have tempted me ten times now, [i.e. oft times; a certain number for an uncertain. See Gen. 31. on v. 7. and Lev. 26. on v. 8.] and were not obedient to my voice.

23 If they shall see the land, which I swear unto their Fathers, [i. e. they shall never see it, as the following words of this verse do plainly declare: understand therefore hereupon to perfect the fence, then I shall not live, or, the like. For here God is introduced speaking after the manner of men, it being usuall among the Hebrews, when they took an oath to conceal the issue or imprecation, in case of swearing falsely. Compare Genesis 41. on verse 23. The like kind of swearing is likewise attributed to God elsewhere, as below, v. 28. and 35. and Chapter 32. verse 11. 12. Deuteronomy, 1. 35. 2 Kings 9. 26. Psalm 89. 36.] Nay, none that provoked me shall see the same.

24 Yet my servant Caleb, [Josua is not named here, God pronouncing this sentence over the people, that were in the Camp, where Caleb had his abode, but Josua was with Moses and Aaron, at the Tent of the Congregation; therefore also he is not reckoned nor sentenced with the people, which was in the Camp (wherefore also he is exply named afterwards, v. 30.) and thus Moses and Aaron likewise are excepted, having not sinned with the people; although for another particular default related below, chapter 20. v. 12. they likewise died without entering into the land of Canaan] because there was another spirit with him, and he held on to follow after me: [Hebr. and hath fulfilled (to go) after me, i. e. he hath shewed his obedience constantly, faithfully, and with an upright heart. So Deuteronomic, 1. 36. and 1 Kings 11. 6.] therefore shall I bring him to the land, into which he was come, and his seed shall hereditarily possess it.

25 The Amalekites now, and the Canaanites dwell in that vale: [viz. on the other side of that mountain, in the bottome. Hereby the Israelites were warned of the danger of advancing further, they being come to the Borders of their Enemies, who stood upon their guard against them, and whom they should not be able to subdue, God going not along with them: See below, v. 43.] turn your selves to morrow, and take your journey toward the wilderness, on the way to the Reed-Sea. [understand the red-sea, called thus, by reason of the abundance of Reeds and Bul-rushes, which grew in and especially about, or at the shore of it. See further of this sea below, chap. 21. v. 4. Psalm 106. 7, 19. 22. and 136. 13. Heb. of the reed-sea.]

26 After that, the LORD spake to Moses and to Aaron, saying:

27 How long shall (I) be with this evil Congregation, which are murmuring against me? [See the like expressions, Matth. 17. 17. otherwise, how long shall I (forbear, or forgive) this evill congregation, which are, &c. or, how long shall I bear this evil congregation, which is murmuring against me, (and) the murmuring of the children of Israel, whereby they, &c.?] I have heard the murmurings of the children of Israel, whereby they are murmuring against me.

28 Say unto them; (As true as) I live, saith the LORD, if I doe not unto you, [See above, on verse 23.] as ye have spoken in my ears: [what they

they spake when they murmured. See above, verse 2.]

29 Your dead bodies shall fall in this wilderness, and all your numbered ones, [Of whom see above, chapter 1. verse 1, 2, &c.] according to your whole number, from twentie years old and upwards, ye that murmured against me :

30 If ye come into that land, over which I lifted up my hand; [The manner of swearing used among men calling God to witness, by lifting up their hand, is attributed to God here, by the usual phrase among men, of this manner of swearing, see Gen. 14. on v. 22.] that I wou'd cause you to dwell therein, except Caleb the son of Jephunne, and Joshua the son of Nun.

31 And your little ones, of whom ye said; They shall become a prey, them I will bring therein, and they shall know that Land, which ye reproachfully have rejected.

32 But as for you, your dead bodies shall fall in the wilderness.

33 And your children shall go feeding in this wilderness [Hebr. be feeding &c. The Hebrew word implieth, to be shepherds, or, to remove to and fro with the flock, to find out good Pasture ; whereby is understood any uncertain and unsettled kind of life here on earth. Compare Isa. 38. 12.] fourtie year, [counting from the time of their coming forth out of Egypt, as it appeareth below, chapter, 33. 38. and Deuteronomy, 1. 3. and chapter 2. 14.] and shall bear your whoredomes : [i. e. the punishments due to your manifold spirituall whoredomes, and revolts : Spirituall whoredome is Idolatrie, whereof see Exodus, 34. 15, 16. And howbeit, those children suffered the punishment of their parents, wandering so many years in the wilderness, yet was not God unjust, they having likewise committed, and committing manifold sins deserving punishment.] until your dead bodies shall be consumed in this wilderness.

34 According to the number of thy dayes, in which ye spied that land, fourty dayes; each day for each year shall ye bear your iniquities, [i. e. the punishments of them, see Gen. 4. on v. 13.] fourtie year : [the time since their departure out of Egypt, being comprehended in the number ; see above verse 33.] and shall perceive (or, be sensible of) my breach. [this may be understood in respect of God, who, by reason of their continual rebellion would separate himself from among them ; or, in regard of the people, deserving this punishment by their withdrawing from God.]

35 I the LORD have spoken ; if I do not this [See above on v. 23.] to all this evill Congregation of them which gathered themselves against me ! they shall be reduced to nothing in this Wilderness, and shall die there.

36 And those men whom God sent, for to spie out that land ; and, being returned did cause all the Congregation to murmur against him, bringing forth a bad report over that land ;

37 Those very men, that had brought forth a bad report of that Land, died [Others, shall die] by a Plague : [some doe understand this plague of the pestilence threatened above, verse 12. others, of a hasty and sudden death, by comparing their case with that of Joshua and Caleb, who are said to have remained alive, in the very next verse] before the face of the LORD. [that is to say ; God hath executed his judgement upon them in a very remarkable manner, as if for that end and purpose he had been visibly sitting in the seat of judgement against them.]

38 But Joshua the son of Nun, and Caleb the sonne of Jephunne remained alive of the men that were gone to spie out the land.

39 And Moses spake these words to all the children of Israel : Then the people mourned greatly.

40 And they rose up early in the morning, and got up

on the top [Hebr. head] of the mount, saying ; Behold here we are, and we will march up to the place, which the LORD said ; for we have sinned. [this was no true sorrow for, nor confession of their sins ; they cannot be said truly to repent, who ceasing from one kind of evill, fall to the committing of another, as these Israelites here did : for they ceased indeed to murmur against the LORD, but immediately resolve to go on and invade the Land of Canaan, against the expresse command of God.]

41 But Moses said ; Why transgress ye thus the command of the LORD ? [Hebr. the mouth of the LORD, i.e. Gods expresse command, whereof see above, v. 25.] for that shall have no success.

42 Do not go up ; for the LORD shall not be in the midst of you [viz. with his favourable help and assistance,] lest ye be smitten before the face of your enemies.

43 For the Amalekites and the Canaanites are there before your face, and ye shall fall by the sword ; for because ye have turned your selves away from the LORD, therefore the LORD shall not be with you.

44 Nevertheless, they strove presumptuously, [The Hebrew Verb here used doth properly signifie to rush upon a busyness with a great deal of ill grounded daring and impetuosity, especially striving to get upward] for to get up to the top of the hill : but the Arke of the Covenant of the LORD, and Moses, departed not out of the midst of the Camp.

45 Then the Amalekites came down, and the Canaanites, which dwelt in that mountain, and smote them, and defeated them (down) to Horma. [The name of a place afterwards so called by reason of this defeat. See Numbers, 21. verse 3.]

CHAP. XV.

Of adding meat-offerings and drink-offerings to other oblations, verse 1. &c. Oblation of the firstlings of the dough. 19. Sin-offering for all the congregation having transgressed through straying or unadvisednes, 22. for a single soul. 27. The punishment of a wilfull sinner, 30, of him, which gathered wood on the Sabbath-day, 32. Of laces with skie-colour thred upon the garments.

A fter that, the LORD spake to Moses, saying : Speak unto the children of Israel and say to them : when ye shall be come into the land of your habitations, [i.e. into the land of Canaan, wherein ye are to take up your habitation hereafter] which I shall give unto you.

3 And you will do (or make) a fire-offering to the LORD, a burni-offering, or slay-offering, for to set a vow apart, [i.e. having let someting apart, which ye vowed to the LORD by way of thankfulness, or, &c.] or a free-will-offering, or in your set festivals, [i. e. in the sacrifices which were to be offered by the Law of God at the solemn Feasts] to make a pleasing smell to the LORD, of Bullocks, or of small cattell :

4 Then he that offereth his sacrifice unto the LORD, shall offer a meat-offering of a tenth, [See Leviticus, 14. on verse 10.] of meat-flowre mixt with a fourth (part) of a Hin [See Lev. 19. 36.] of Oyl.

5 And of wine for a drink-offering shalt thou prepare a fourth part of a Hin, for a burnt-offering, or for a slay-offering for one Lamb ;

6 Or for a Ram, shalt thou prepare a meat-offering of two tenths meal-flowre, mixed with oyl, a third part of a Hin.

7 And for a drink-offering shalt thou offer a third part of a Hin of wine, for a pleasing smell unto the LORD.

8 And

8 And when thou wilt prepare a young bullock, [Hebr. a son of a Bullock : and so in the sequel] for a burnt-offering, or a sin-offering, for to set a vow apart, or for a thank-offering to the LORD :

9 Then shall he [viz. that intendeth to offer the sacrifice, the person is changed here, thou into hee] offer for (or, to) a young Bullock, a meat-offering of three tenths of meal-flower, mixed with Oyl, the moyetic of an Hin.

10 And of wine, for a drink-offering, shalt thou offer the moyetic of an Hin for a fire-offering of a pleasing smell to the LORD.

11 Thus it shall be done with the one Bullock, or with the one Ram : or with the small cattle of the Lambs, or of the Goats :

12 According to the number which thou shalt prepare, shalt thou doe thus with every one according to their number.

13 Every In-borne (or, Native) shalt doe these thing, thus; offering a fire-offering for a pleasing smell to the LORD.

14 Likewise, when a stranger sojourneth with you, [viz. having his firm habitation without your Countrie, and onely for a time taken up his abode among you, and embraced the true Religion, as the matter it self doth evidence] or is in the midst of you in your Generations ; [being indeed a stranger born but come to dwell and inhabit amongst you] and he will prepare a fire-offering for a pleasing smell to the LORD ; even as ye shall do, so shall be do.

15 Ye (the) Congregation, be it for you, and for the stranger that sojourneth (with you) one kind of institution : for an everlasting institution, [Hebr. an institution of Eternitie Compare Gen. 17. v. 7.] with your Generations : even as your (selves) so shall the stranger be in ore the face of the LORD : [the meaning is, that the Israelites and the converted strangers shall be held in like esteem, and enjoy one manner of right in matters of Religion before God.]

16 One manner of Law, and ons manner of Right shall be for you, and the stranger that sojourneth with you.

17 Moreover, the L O R D spake unto Moseh, saying :

18 Speak unto the children of Israel, and say to them ; Being come into the land, whereinto I shall bring you ;

19 It shall come to pass, when ye shall eat the bread of the land ; then shall ye offer a heave-offering unto the L O R D ;

20 The first-lings of your dough ; ye shall offer a cake for your heave-offering : ye shall offer the same according to the heave-offering of the threshing-floor. [i. e. according as your dough shall be great or small, in like manner as ye are commanded to do with the first-fruits, which afterwards is threshed out in the threshing-floore ; such as are Wheat, Rye, Barley, &c. See Leviticus, 2. 14, 15, 16.]

21 Of the firstlings of your dough, ye shall give an heave-offering to the L O R D , by your Generations.

22 Furthermore, when ye shall have erred, and not done all these Commandments, which the L O R D spake to Moseh.

23 Of all that the L O R D commanded you, by the hand of Moseh ; from that day that the L O R D commanded it : [i. e. ever since, he gave you this Law] and forward by your Generations.

24 It shall come to pass then, if ought be done through error, [viz. by the whole Congregation] (and is hid) [This Parenthesis is put in here out of Levit 4.13.] before the eyes of the Congregation, [This some do understand of the particular Congregations or assemblies in the Land of Canaan afterwards, in the severall Cities, Towns and Villages thereof, and that Lev. Chapter 4.

verse 13, &c. by the whole Congregation, there is undoubtfull, as the same was yet together, without the land of Canaan, being charged then to offer onely a young Bullock for a sin-offering, and to bring forth the same, and burn it without the Camp, Lev. 4. 21. when as here beside the young Bullock, there is likewise a he-goat prescribed for the sin-offering] that the whole Congregation shall prepare a Bull, a young bullock for a burnt-offering, for a pleasing smell unto the L O R D , together with his meat-offering, and a drink-offering, according to the manner : and an He-goat for a sin-offering.

25 And the Priest shall make the propitiation for the whole Congregation [See the note upon these two words in the former verse] of the children of Israel, and it shall be forgiven to them: for it was an errore, (or straying) and they brought their sacrifice, a fire-offering to the L O R D , and their sinne-offering before the face of the L O R D over (or because of) their straying.

26 It shall be forgiven then to the whole Congregation of the children of Israel, (as) also to the stranger, that sojourneth in the midst of them ; for it (happened) to all the people through errore.

27 And if a soul [i.e. any man, or person apart : and so in the sequel] shall have sinned through errore, the same shall offer a Goat of a year [Hebr. a Goat a daughter of her year] for a sin-offering.

28 And the Priest shall do the propitiation over the erring soul, having sinned through errore, before the face of the L O R D ; making the propitiation over her, and it shall be forgiven to her.

29 The In-born (or native) of the children of Israel, and the stranger that sojourneth in the midst of them, there shall be one Law for you, to him that committeth it through errore.

30 But the soul that shall have done ought with a lifted up hand, [i. e. daringly, presumptuously, wilfully, and in defiance as it were, without any fear and reverence of the most High and his Lawes. This phrase is elsewhere otherwise used. See Exod. 14. 8. Numb. 33. 3.] whether it be in-born (or natives) or strangers ; the same reproacheth the L O R D , and that same soul shall be cut off [see Gen. 17. on v. 14.] out of the midst of her people ;

31 For she hath despised the Word of the L O R D , and annibilated his Commandement ; that same soul shall be utterly cut off ; her iniquitie is upon her. [Or, be upon her, i. e. let her bear the punishment of her iniquitie, which she hath brought upon herself by her own guilt. Compare Lev. 20. on v. 9.]

32 Now the children of Israel being in the wilderness, they found a man gathering wood upon the Sabbath-day.

33 And those which found him gathering wood, brought him to Moseh, and to Aaron, and to all the Congregation, [i. e. to the chief Rulers or Judges.]

34 And they [viz. those that had apprehended him, or some others, by order from Moseh] put him into custody, for it was not declared, what should be done to him. [viz. what kind of death he should die ; though Exodus 35. 2. command was given, that such as did any servile work on the Sabbath-day should be put to death.]

35 Then the L O R D said unto Moseh : That man shall surely be put to death : [See the last note in the former verse] all the Congregation shall stone him with stones without the Camp.

36 Then the whole Congregation brought him forth without the Camp, and they stoned him with stones, that he died : according as the L O R D had commandell Moseh.

37 And the L O R D spake unto Moseh, saying,

38 Speak unto the children of Israel, and say to them, that they make themselves small laces on the corners of their garments, [Compare Deut. 22. 12. and Matth. 23. 5.]

Item Exod. 13. 16. Deu. 6. 8. and chap. 11. 18.] by their Generations: and upon the Lices of the corner they shall set a sky colour thread.

39 And it [viz. the laid thread] shall be unto you, on the lices, that ye (may) look upon it and remember all the commandments of the LORD, and do them: and ye shall not trace according to your heart and according to your eyes, which ye are whoring after. [i.e. ye shall not seek to follow the thoughts of your hearts and the defirableness of your eyes, for to go a whoring after the Idols of the Heathen, as through your carnal sensuality ye are much inclined to do, which proved too apparent in them.]

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I am the LORD your God, which led you forth out of the Land of Egypt, for to be a God unto you; [See Gen. 17. on v. 7.] I am the LORD your God.

CHAP. XVI.

Korah, Dathan and Abiram, raise a sedition against Moses and Aaron. v. 1. &c. How Moses carried himself against it, 4. The sedulous are fearfully punished by God, 31. Their perfuming Censers are kept for remembrance and warning, 36. the people murmur over the destruction of the sedulous, by reason whereof fourteen thousand and seven hundred are consumed by fire, 41. Aaron by Moses his order maketh the plague to cease, 46.

Now Korah the son of Izbar, the son of Kabath, the Son of Levi, [This Korah was the head and ring-leader of the sedition and mutiny (v. 22. and 49.) who had least reason for it, himself being a Levite as appeareth here, and below v. 5. 6. See also Num. 26. 9. and 27. 3. and Jude 2. v. 11.] took to himself both Dathan and Abiram sons of Eliab, and On [which man is named no more hereafter: whence some conjecture, that he became better advised, and repented himself of the Enterprise] the Son of Peleth, Sons of Reuben. [or children of Reuben, i.e. such as were of his posterity. This is to be understood of Dathan, Abiram and On. Reuben indeed was the first-born, but had forfeited the right of primogeniture by his abominable trespass: howbeit it seemeth these were made so much the forwarder by it, as Korah was by his descent from Levi.]

2 And they rose up before the face of Moses [i.e. they rose up in conspiracy against him, daring him to his very face, and shewing their malice in his presence] together with two hundred and fifty men of the children of Israel: chief (ones) of the Congregation, [such he had drawn in unto him, to make their designe the more taking and authorized among the commons] the called (ones) of the Assembly; [See Numb. 4. on v. 16.] men of name. [See Gen. 6. 4.]

3 And they gathered themselves together against Moses, and against Aaron, and said unto them; It is too much for you; [Hebr. much for you: or, to you much, i.e. it is enough, or too much for you both: (Compare Eze. 44. 6.) for the rest of the Israelites are as good, and have as good a right and interest in the Priesthood and Government, as you two can have, which the fence of the following words in the Text] for this whole Congregation, they all, are holy, and the LORD is in the midst of them: wherefore then do ye exalt your selves over the Congregation of the LORD? [meaning, that Moses took upon him the Government, and Aaron the Priesthood.]

4 When Moses heard this, he fell down upon his face. [As being much troubled and grieved hereat, and sighing to God, for the appeasing of this dreadfull sedition.]

5 And he spake to Korah, [Inspired and encouraged

by God, with a strong confidence of a good issue in this affair, and being thereupon well advised, and resolved how to carry himself] and to his whole Congregation, [i.e. to all that had gathered themselves to and about him, the whole fray of them] saying, To morrow morning the LORD shall make it known, who is his, and the holy one, whom he shall cause to approach unto himself, [i.e. he whom God hath chosen for the Priesthood] and him whom he shall have chosen, [Hebr. shall chuse, i. e. shew and manifest to have chosen: and so in the sequel] him he shall cause to approach to himself.

6 Do this: take ye Censers of Frankincense, Korah and all his Congregation:

7 And put fire therein to morrow, [viz. in the morning, as was said above, v. 5.] putting incense thereon before the face of the LORD; and it shall come to pass, that the man whom the LORD shall chuse, the same shall be holy: it is too much for you ye children of Levi. [i.e. Ye ought to rest satisfied and contented with your allotted share, (spoken of in the verses following;) or it is high and far enough, cease from, and give over this evill purpose and practise of yours.]

8 Moreover, Moses said to Korah; Hear, I pray, ye children of Levi,

9 Is it too little for you, that the God of Israel hath separated you from the Congregation of Israel, for to administer the service of the Tabernacle of the LORD, and to stand before the face of the Congregation, for to minister unto them? [See above, Chapter, 3. 6, 7, 8, 9, 11, 12, &c.]

10 When as he hath made thee, and all thy brethren the children of Levi with thee, to approach; do ye now also seek the Priesthood?

11 By reason wherof, thou and all thy Congregation, have assembled yourselves against the LORD? for Aaron, What is he that ye murmur against him?

12 And Moses sent, to call Dathan and Abiram, the sons of Eliab: [As desirous to try whether he might reclaim and withdraw them by his reasoning the case with, and warning and rebuking of them, as he hath endeavoured to doe with Korah and the rest, though in vain] but they said; [i.e. they sent word unto him, or returned him this answer] We will not come up.

13 Is it too little, that thou hast brought us up out of a Land flowing with milk and honey, [Understand here the Land of Egypt] for to kill us in the Wilderness? that thou likewise makest thy self altogether a Sovereign over us? [Hebr. makest thy self a Sovereign (or Prince,) making thy self a Sovereign?]

14 Also thou hast not brought us into a Land flowing with milk and honey, [viz. whereof thou hast been speaking so much, to allure us. See Exodus, 13. 5. Leviticus, 20. 24, &c.] nor hast given us Fields and Vineyards to inherit: Wilt thou dig out the eyes of these mens [i.e. blind or blind-fold them, as we say; bereaving them of all fence and understanding, not to take notice of thy deceitfull dealings] We will not come up.

15 Then Moses was incensed very much, [Hebr. (it) incensed or kindled Moses, viz. the anger; understand an holy anger proceeding out of a singular zeal for the honour of God, against these enemies of God, and his holy institutions. Compare Gen. 4. on v. 5.] and he said to the LORD; Do not regard their offering: [compare Gen. 4. 4. otherwise, meat-offering] I have not taken one Asse from them, nor have I done evil to (any) one of them. [implying, that he had not done the least wrong or prejudice to any of them, but on the contrary, he had wished and done them all the good he could. Comp. 1 Sam. 12. 3.]

16 Moreover, Moses said to Korah; Be thou and all thy Congregation before the face of the LORD; thou and they, also Aaron to morrow.

17 And take ye every one his Censer of Frankincense,

and

and put incense therein, and bring before the face of the LORD every one his censer, two hundred and fifty censers: also thou and Aaron, every one his censer.

18 So they took every one his censer, and put fire therein, and laid incense therein; and they stood before the door of the Tent of the Congregation; also Moseh and Aaron.

19 And Korah caused all the Congregation to gather against them [viz. against Moseh and Aaron] at the door of the Tent of the Congregation; Then the Glory of the LORD [in the pillar of cloud, which was a wonderfull sign or token of Gods singular plesence, and so below v. 42.] appeared to all this Congregation?

20 And the LORD spake to Moseh and Aaron, saying;

21 Separate your selves out of the midst of this Congregation, and I will consume them as in a moment. [i.e. very suddenly, and so below v. 45.]

22 But they fell upon their faces and said; O God, God of the Spirits [i. e. of the souls whom thou hast created, being thereby the Author of life. Thus spirit is taken for life, Psa. 31. 6. and 146. 4. Eccle. 12. 7. Luke 8. 55. and chap. 23. 46. Atts 7. 59. Heb. 12. 9.] of all flesh: [i. e. of all men or mankind, see Gen. 6. on v. 12.] one only man [viz. Korah: see above, v. 1. and below, v. 49.] shall have sinned, and wilt thou be greatly wroth over all this Congregation?

23 And the LORD spake to Moseh, saying;

24 Speake unto this Congregation, saying: Goe up from round about the habitation of Korah, Dathan and Abiram.

25 Then Moseh arose, and went up to Dathan and Abiram: and after him went the eldest of Israel.

26 And he spake to the Congregation, saying; Turn off I pray, from the Tents of these wicked men, and touch nothing of what is theirs; that peradventure ye perish not in all their sins. [i. e. in the punishment, which is ready to light upon them, by reason of all their sins. See Gen. 4. on v. 13.]

27 So they went up from the habitation of Korah, Dathan and Abiram, from round about: but Dathan and Abiram went forth standing in the door of their Tents, with their Wives, and their Sonnes, and their little Children: [i. e. with all their Families and households.]

28 Then Moseh said, hereby shall ye acknowledge, that the L O R D , hath sent me, to doe all these deeds; that they are not of my (own) heart. [i. e. that they are not of my own devising, nor done and performed by my own will and pleasure, or of my own authoritie: Compare below, chapter 24.13. Ezek. 13.2. and the Annot.]

29 If these shall die as all men die, [i. e. after the common known and usual manner] and a visitation shall be made over them, according to all mens visitations; [i.e. if God shall punish them by a common, known, and usual judgement, or plague] then the L O R D hath not sent me. [i.e. thence it shal appear, that the Lord hath not sent me.]

30 But if the L O R D shall create some new thing, [Hebr. create a creation, i. e. by his Divine Almightie Power, doe a new and hitherto unheard-of miracle. See Gen. 1. on v. 1.] and the earth shall open her mouth, and swallow them up with all that is theirs, and they goe down alive into Hell, [or into the Grave, into the Pit, i. e. into the Cleft, which by the power of God shall be made in the Earth; of the Hebrew Word, School: See Gen. 37. on v. 35. and compare Psal. 55. 16.] then shall ye acknowledge, that these men have provoked the L O R D .

31 And it came to passe, when he had made an end of speaking all these wordes, that the earth which was under them, was cloven:

32 And the earth opened her mouth, and swallowed them up, with their houses, and all men, appertaining to Korah, [Except the sonnes of Korah, who perished not,

serving peradventure at this time in the Tabernacle or Tent of the Congregation, and being ignorant of their fathers rebellious design, or at leastwile not approving of it: See below, chapter 26.11. 1 Chron. 6.22. 37.] and all the substance.

33 And they went down, and all that was theirs [Or, all that belonged to them] alive to hell: and the earth covered them, and they perished out of the midst of the Congregation.

34 And all Israel, that were round about them, fled before their cry: for they said; lest the earth do swallow us up.

35 Besides there went forth a fire from the L O R D , and consumed the two hundred and fiftie men, [See above, v. 17, 18.] which offered Incense,

36 And the L O R D spake to Moseh, saying:

37 Say to Eleazar, the son of Aaron the Priest, that he take up the Censers out of the Embracement, and scatter the fire far away: [Or, yonder-ward, yonder-way. i. e. let him cause or order it to be done; viz. forth the camp, where the ashes were strewed forth; as some conceive.] for they are holy. [they, viz. the Censers (as followeth) wherein these men had brought Fire and Incense, before the L O R D , according to Mosehs order and command.]

38 (To whi) the Censers of these, which sinned against their souls, [i. e. which by this hainous sin of theirs, did hale down this destruction upon themselves. Compare 1 King. 2. 23. Prov. 20. 2.] that extended Plates to be made thereof, [Hebr. extension of Plates. Understand that they were to be beaten and hammered out at large to make flat Plates thereof] for a cover for the Altar: for they have brought them before the face of the L O R D , therefore they are holy; and they shall be for a token to the children of Israel. [i. e. for a token of Remembrance, to put them in mind of this revengefull judgement of God upon the Authours of such a rebellion against his Ordinance, to make every one take heed of meddling in that kind; See v. 40.]

39 And Eleazar the Priest took the copper Censers, which the burned (ones) had brought, and they extended them for a covering of the Altar:

40 For a remembrance to the children of Israel; that no stranger nor being of the seed of Aaron, do approach to kindle Incense before the face of the L O R D : lest he become as Korah and his Congregation: [i. e. lest the like judgement light upon him, as did befall Korah, &c.] according as the L O R D had told, [i.e. foretold, threatened,] him by the Ministerie [Hebr. hand] of Moseh.

41 But the second day all the Congregation of the children of Israel murmured against Moseh, and against Aaron, [saying; you have put to death the L O R D S people.]

42 And it came to passe, when the Congregation assembled themselves against Moseh and Aaron, and turned themselves towards the Tent of the Congregation, behold that Cloud did couer it, [i. e. the pillar of Cloud covered the Tent of the Congregation: See above v. 19.] and the Glory of the L O R D appeared.

43 Now Moseh and Aaron came unto the doore of the Tent of the Congregation.

44 Then the L O R D spake unto Moseh, saying:

45 Get [Or lift] you up out of the midst of this Congregation; and I will consume them, as in a moment: then they fell upon their faces: [they, viz. Moseh and Aaron. See above, v. 4 and 22.]

46 And Moseh said to Aaron: Take the Censer, and put fire in it from the Altar, and lay Incense upon it, hastily going to the Congregation, make atonement over them: [See Levit. 1. on v. 4.] for a great wrath is gone forth from before the face of the L O R D , the plague hath begun. [i.e. a very great judgement, or punishment is sent forth by God, and beginneth to be put in execution.]

47 And Aaron took it, according as Moses had spoken, and ran into the midst of the Congregation, and behold the Plague had begun among the people ; and he layed Incense therein, and made atonement over the people.

48 And he stood between the dead and between the living ; thus the plague was ceased. [Or stayed, withheld, kept in, viz. by God ; Compare 2 Sam. 24. 21, 25.]

49 Those now which died of that Plague, were fourteen thousand and seven hundred, besides those which died for the matter of Korah. [i. e. about and for the rebellion, whereof Korah was the authour and ring-leader.]

50 And Aaron returned again to Moses, to the door of the Tent of the Congregation : and the Plague was ceased.

CHAP. XVII.

God confirmeth Aarons calling by the miraculous blowing of his staffe alone, verse 1. &c. Which is laid up for a memorall, 10. the people are much terrified, by reason thereof, and seek for comfort at Moses's hand, 12.

Then the LORD spake unto Moses, saying ; 2. Speak unto the children of Israel, and take from them, for each fatherly house a staffe, [Hebr. Take from by them staffe, staffe, according to the fathers house, &c.] from all their chieftains [see above, Chapter 2.] according to the house of their Fathers, twelve staves : Thou shalt write every ones name upon his staffe.

3. But Aarons name thou shalt write upon the staffe of Levi : for one staffe there shall be for the head of the house of their fathers : [i. e. for each Head, Prince or Chieftain of the fatherly or paternal house : The meaning is ; although I have divided or parted the Tribe of Levi in two, to wit, the Priestly line of Aaron, and that of the Levites ; yet in this case they shall be jointly accounted under one Head, viz. Aaron.]

4. And thou shalt lay them aside in the Tent of the Congregation : before the Testimoni, [i. e. Before the Ark of the Covenant, wherein the Tables of the Covenant were laid up, being a Testimoni of the will of God] whither I shall come together with you. [Or, shall be assembled, or assemble with, unto, or by you, viz. for to speak with you, of whatsoever you are to make known to the Children of Israel : whereof the Tent of the Congregation or Assembly, had its denomination principally. See Exodus, 25. 22.]

5. And it shall come to pass, that the staffe of the man, whom I shall have chosen, [viz. for the Priesthood] shall blossom : [or bud forth, sprout, blow, and so verse 8.] and I shall still the murmuring of the children of Israel against me, [Heb. from over, or from against me, or still from me, or cause to cease, i. e. stop and quiet ; there being more such like words in the Hebrew Tongue, which carrie and imply the sense of two at once, see Genesis 12. on verse 15. The meaning is ; I shall make them to cease and give over their murmuring against me, and you also ; for as much as their murmuring against you, is an actuall murmuring against my self ; see below, verse 10.] which they murmur against you. [viz. against Moses and Aaron.]

6. Moses then spake unto the children of Israel, and all their Chieftaines gave unto him a staffe, for each Chieftain a staffe, [Hebr. for a Chief, or Prince

a staffe, for a chief one] according to the house of their Fathers, twelve staves : Aarons staffe was also among. [Hebr. in the midst their staves.]

7. And Moses laid their staves aside, before the face of the LORD, [See above on verse 4.] in the Tent of the Testimoni.

8. Now it happened on the second day, that Moses went into the Tent of the Testimony : and behold, Aarons staffe, for the house of Levi, blossomed : for it brought forth Budds, and bloomed Blossomes, and bore Almonds. [Others, riped Almonds, id est, bare Almonds, that were ripening, or growing on to ripeness and maturitie by degrees.]

9. Then Moses brought forth all those staves, from before the face of the L O R D [i. e. out of the most holy place, where they had lain before the Ark] unto all the children of Israel : and they saw it, and took each his staffe.

10. Then said the L O R D to Moses ; Bring the staffe of Moses again before the Testimoni in custodie, to (be) a token for the rebellious children : [Hebrew, children of Rebellion] thus shalt thou make an end of their murmuring against me, [Hebrew, and their murmurings from me, or, from ever against me, id est, make an end, and keep it from me, cause it to cease, and make them give over murmuring against me : see above, on v. 5.] that they die not.

11. And Moses did it : according as the L O R D had commanded him, so did he.

12. Then the children of Israel spake unto Moses, saying ; Behold, we give up the ghost, [Or, we faint, swoon, are in agonie, expiring, and so in the sequel ; Thus they speak out of great treour and astonishment, fearing they should perish all of them like Korah ; whereas the L O R D on the contrarie, by this very means did warn them to beware of destruction, shewing his mercie and long-suffering thereby. See verse 5. and 10.] we perish, we perish all.

13. Whosoever draweth nigh in any wise, [Hebrew, who so draweth nigh, who so draweth nigh] unto the Tabernacle of the L O R D, shall die : shall we then perish, giving up the ghost ? [others, shall we then utterly, totally, altogether, (or,) all at once, perish ; or, have they made an end of perishing, i. e. shall there be no end then of perishing ?]

CHAP. XVIII.

God sheweth Aaron and his sonnes their Office, appointing them the Levites for their service, verse 1. &c. settelsh the maintenance of Aaron, and his sonnes, 8. As also the Levites, 21. Who were to pay Tenthys of their Tenthys, to the High-Priests, 25.

Then the L O R D said to Aaron ; [viz. to dispossesse the people of the fear that was upon them, mentioned in the two last verses of the foregoing Chapter ; and to prompt them with the means of preventing the like mischiefe hereafter] Thou and thy sonnes, and thy Fathers house with thee, shall bear the iniquite of the Sanctuarie : [id est, the punishment of what is done amisse in the Sanctuarie, and the Ceremonies thereof ; therefore ye ought to looke well to it, that every one remain within the Verge and limits of his function : otherwise ; you must undergoe the punishment. See Leviticus, 5. on verse 1.] and thou and thy sonnes with thee

shall

shalt bear the iniquitie of your Priestly Office. [i. e. the punishment of what is done amiss in the Priestly Office ; when ye shall not carry your selves in it as ye ought, or suffer a stranger to meddle and transgresse therein.]

2 And also thy brethren, the Tribe of Levi, the Tribe of thy Father, shalt thou cause to approach unto thee, that they may be joyned to thee, and serve thee : but thou and thy sonnes with thee, shall be for the Tent of the Testimonic. [See above, Chapter 17. on verse 4.]

3 And they shall observe thy Guard, and the Guard of all the Tent ; yet to the furniture of the Sanctuarie, and to the Altar, they shall not approach, that they dic not ; as well they, as your selves. [Hebr. also they, also your selves ; viz. when you prevent it not, or suffer it to be done through carelessness, or connivance.]

4 But they shall be joyned unto thee, and observe the Guard of the Tent of the Congregation, in all the service of the Tent : and a stranger shall not approach unto thee. [i. e. he that is not of the Tribe of Levi, shall not be admitted to serve and minister unto thee.]

5 Ye now shall observe the Guard of the Sanctuarie, and the Guard of the Altar : that there may be no indignation [viz. of the L O R D] more, over of the children of Israel. [i. e. no such Plague or Judgement, as formerly befell Korab and his complices.]

6 For, I, behold, I have taken your brethren the Levites, out of the midst of the children of Israel : they are a gift unto you, given to the L O R D , [Others, given (ones) to, or of the L O R D , i. e. they that are given unto you for your service, and thereby given up and dedicated to the service of the L O R D] for to administer the service of the Tent of the Congregation.

7 But thou and thy sonnes with thee shall observe your priestly Office, in all matters of the Altar, and in that which is within the Vail, [Whereby the Holy place is divided from the Court] that ye shall administer : your Priests Office I give (unto you) for a ministrice of a gift, [i. e. this that you and your posteritic are made choice of for the Priestly Office before others, and are appointed to administer the same, is a meer gift and grace of my own ; as also I have given to the Levites their Office : neither you, nor they, deserved it at my hands. And thus likewise is the spirituall estate, betokened and typified hereby, to wit, our communion with our High Priest Jefus Christ, together with his merits and saving mercies, a meer gift of the grace and favour of the L O R D , Isa. 9.5. Rom. 3.24. and 8.32. and 11.35. Eph. 2.7,8,9. and 2 Tim. 1.9. 1 Pet. 2.9,10. 1 John 4.10. Rev. 1.5.6.] and the stranger that approacheth, [not being of Aarons line, and going about to intermeddle with the Priestly Office. See above, Chapter 16.40. and 2 Chronicles 26.19.] shall be put to death.

8 Moreover, the L O R D spake to Aaron ; and I, behold, I, have given thee the Guard of my heave-offerings, [See above, chapter 5. on verse 9.] with all holy things [Hebr. Holinesses. See Leviticus 5. on verse 15.] of the children of Israel, have I given you them, for the anointings sake, [i.e. for that thou art anointed to this Holy Office. See Leviticus 8. 11. &c.] and to thy sonnes for an everlasting Institution. [viz. until the coming of the Messiah, see Genesis 13. on verse 15. and 17.7.]

9 This thou shalt have of the Holiness of Holiness. [See Levit. 2. on v. 3.] out of the fire : [i. e. that which is no burnt-offering, or appointed to be wholly burnt with fire upon the Altar, but is remaining over

of the fire-offerings, &c.] all their sacrifices, with all their meat-offering, and with all their sinne-offering, and with all their guilt-offering that they shall render unto me ; it shall be a Holiness of Holinesses, to thee, and to thy sonnes. [i. e. thou and thy sonnes ought to account of it as a very holy thing ; others, an Holiness of Holinesses, it shall be thine and thy sonnes ; i. e. therefore, because it is a very holy thing, shalt thou and thy sons have it.]

10 At the most Holy place shalt thou eat the same : [Either within the Holy place it self, or without by the Altar of burnt-offerings, which also it self is called an Holiness of Holinesses, Exodus 29.37. See further, Leviticus 6.16,26, and chapter 7. verse 6. and chapter 8. 31. and 14. 13. this place is called, The Holy of Holies, or most or very Holy place, in comparison of all the Court, where all the Congregation assembled. God would have the Priests to eat all these things in this place, to shew the Holiness of these sacrifices, and with all, to refrain the Priests thereby from all gluttony and distemper ; eating there as in the presence of God, and guests at his Table : of what they might otherwise in their private houses eat, and who, see verse 11. 13, 19.] all the male shall eat that ; it shall be an Holiness unto you.

11 Also this shall be yours ; the heave-offering of their gift, with all the wave-offerings of the children of Israel ; I have given them to thee, and thy sonnes and thy daughters with thee, for an everlasting Institution : every one that is cleane in thy House, shall eat the same.

12 All the best [Hebr. fat, and so in the sequel, and below, verse 29, 30.32. See Gen. 45. on v. 18.] of the Oyl, and all the best of the Must and of Corn, their firstlings, which they shall give unto the L O R D , to thee have I given them.

13 The first-fruits of all that is in their Land, which they shall bring unto the L O R D , shall be thine : every one that is clean in thy house, shall eat the same.

14 Every banned (thing) [See Levit. 27.28.] in Israel shall be thine.

15 All that openeth the womb, [Hebr. All, or every opening of the womb, see Exodus 13. 2, 12, 13, 15. and Numbers 3. verse 12.] of all flesh, which they shall bring unto the L O R D , among men, and among beasts, shall be thine : But the first-born of men thou shalt wholly redeem : [Hebr. redeeming redeem ; i. e. cause to be altogether redeemed ; and thus the redeeming is likewise to be understood in the following verses, for causing, or, letting, permitting to be redeemed] also, thou shalt redeem the first-borne of the unclean beasts.

16 Those now among them which are to be redeemed, thou shalt redeem from a moneth old, [Hebrew, from a sonne of a moneth] according to thine estimation, [which thou art to square according to my precept, as appeareth in the sequel] for the money, [or silver] of five shekels, according to the shekell of the Sanctuarie ; [See Genesis 20. on v. 16. and chap. 23. on. verse 15. the same is twentie Gerabs ; see Leviticus 27. on verse 25.]

17 But the first-born of a Cow, or the first-born of a Sheep, or the first-born of a Goat, thou shalt not redeem ; they are Holy : [Hebrew Holiness, i. e. an Holy thing] their blood shalt thou sprinkle upon the Altar, and their fat shalt thou kindle for a fire-offering of a pleasing smell to the L O R D .

18 And their flesh shall be thine : as the wave-bread, [See Lev. 7.34.] and as the right shoulder, [or, leg] shall it be thine.

19 All the heave-offerings of the holy things, which the children of Israel shall offer unto the L O R D , have I given

I given

I give unto thee, and to thy sonnes, and to thy daughters with thee; for an everlasting Institution: [With these and the following words, God would prevent and restrain all further murmuring, exceptions, and disputes among the Israelites] It shall be an everlasting Covenant of Salt, [i.e. a lasting and constant one; as we see the things which are salted, endure longer, and are preserved from rotting and corruption. See Leviticus 2. on verse 13. and 2 Chronicles 13. 5.] before the face of the LORD; for thee, and for thy seed with thee.

20 Also the LORD said unto Aaron; Thou shalt not inherit it in their Land, and thou shalt have no portion in the midst of them; I am thy Portion, and thine Inheritance: [Compare, Deuteronomy 10. on verse 9.] in the middest of the Children of Israel.

21 And behold unto the children of Levi, [Or, as for the children of Levi, behold, &c.] have I given all the Tenth in Israel for an Inheritance: [See Leviticus 27. on verse 30.] for their service which they minister, for the service of the Tent of the Congregation.

22 And the children of Israel shall no more approach to the Tent of the Congregation, to bear sinne, [i.e. to draw guilt upon themselves, and incur punishment; See above on verse 1. and below, v. 32.] (and) to die. [as happened unto Korah, and his followers, see above, chapter 16.]

23 But the Levites, [Hebr. Levi] They shall administer the service of the Tent of the Congregation; and they shall bear their iniquitie: [i.e. they shall bear the punishment themselves, if they transgres in their Ministeries; see above, verse 1.] it shall be an everlasting Institution for your Generations; and they shall inherit no Inheritance in the middest of the children of Israel.

24 For the tenths of the children of Israel, which they shall offer unto the LORD for a heave-offering, have I given unto the Levites for an Inheritance; therefore, have I told them; They shall inherit no Inheritance in the middest of the children of Israel.

25 And the LORD spake unto Moses, saying;

26 Thou shalt likewise speak unto the Levites, and say unto them; when ye shall have received the Tithes of the children of Israel, which I have given you of them for your Inheritance; then shall ye offer thereof an heave-offering of the LORD, the tenths of these tenths.

27 And it shall be imputed unto you, for your heave-offering, as corn of the threshing floore; [i.e. it shall be accounted, and be as acceptable, as if ye had Land of your own, and did offer the Tenth or Tithes thereof like unto the rest of the Tribes] and as the fulness of the press. [understand the Wine-press, and Oyl-press; see Joel 2.24.]

28 So also shall ye offer an heave-offering of the LORD, of all your Tribes, which ye shall have received of the children of Israel: and ye shall give the LORDS heave-offering thereof unto the Priest Aaron.

29 Of all your gifts, [i.e. of all the Tithes which are given you] shall ye offer every [i.e. all manner of] heave offering of the LORD; of all the best. [Hebr. fat as above, verse 12. and in the next verse] therof, its hallowing thereof. [i.e. that portion thereof whereby your Tithes are hallowed, so that ye may use and enjoy the same with a good Conscience. See below v. 32. others, its holy part thereof.]

30 Thou then shalt say unto them: when ye offer the best thereof, then shall it be imputed to the Levites, as an

in come (or revenue) of the threshing floore, and as an in-come of the press: [See above on verse 27.]

31 And ye shall eat the same in all places, ye and your house: for it is a reward unto you, for your service in the Tent of the Congregation.

32 So shall ye bear no sinne over it, [See above, verse 1. and 22.] when ye offer the best of it: [Hebrew, the fat, as above, verse 12. See the Note there] and yee shall not unhallow (or profane) the holy things of the children of Israel, that ye do not.

CHAP. XIX.

Orders about the Water of Separation, to be made with the ashes of a red, slain and burnt Heifer, verse 1. &c. Of sundrie pollutions, and cleansings by the said water, II. Lawes against the contemners of this cleansing, 20.

Further, the LORD spake to Moses and to Aaron, saying;

2 This is the institution of the Law, which the LORD commanded, saying: speake to the children of Israel, that they bring to you [Hebr. take to you, i.e. take and bring to you. See of the like use of such words, Genesis 12. on verse 15.] a red perfect Heifer, wherein there be no defect; [Compare Hebrews 7. 26. 1 Peter 1. 19. &c.] on which no yoke hath come.

3 And the same ye shall give to Eleazar, the Priest; and he shall bring her forth without the Camp, [See the signification hereof, Heb. 13. 11, 12.] and they shall slay her before his face.

4 And Eleazar the Priest, shall take of her blood, with his finger: and of her blood he shall sprinkle seven times, right over against the Tent of the Congregation.

5 Further, they shall burn this Heifer before his eyes; her skin and her flesh, and her blood with her dung shall be burnt.

6 And the Priest shall take Cedar-wood, and Hyssop and Scarlet; and cast it into the middest of the burning of this Heifer.

7 Then the Priest shall wash his clothes, and bathe his flesh with water, and afterward goe into the Camp: and the Priest shall be unclean until the Even.

8 Also he that burnt her, shall wash his clothes with water, and bathe his flesh with water, and be unclean until the Even.

9 And a clean man shall gather the ashes of this Heifer, and lay them aside without the Camp in a cleane place: and it shall be to keep, [i.e. these ashes shall be kept and preserved] for the Congregation of the children of Israel, for the Water of separation; [where-with thole were to be sprinkled, who by means of any ceremoniall uncleanness, were to be separated and secluded from the Tabernacle, or meeting of the Congregation; in token of their Purification] it is an Expiation [or, unsinning, Hebr. sins; i.e. Expiation, or cleansing from sinne: see verse 12, 13, 19, 20. The meaning is: This Water, and the sprinkling thereof, shall be a token of the cleansing and Purification from sinne, made, or to be made, only by the blood of the Messiah our LORD and Saviour Jesus Christ, the same being sprinkled upon (i.e. imputed and appropriated unto) the souls of all true children of God, whereof all the ceremony, was but a type and figure: See Heb. 9. 12, 13, 14. and ch. 1, 2, 3, 4, 12, 14. 1 Pet. 1. 2. 1 John 1. 7. &c. So the word Sin, is also very frequently taken, for sacrifice for sin, or sin-offering. See

and compare above, chapter 8. on verse 7. where this water is called water of sin; and in this chapter v. 17. ye have the burning of sin.]

10 And he that gathered the ashes of this Heifer, shall wash his clothes and be unclean until the Even: this shall be unto the children of Israel, and unto the stranger, that sojourneth in the midst of them, for an everlasting institution.

11 Who so toucheth a dead, any dead body of a man, [viz. whether he be a born Israelite, or stranger, Hebr. Soul. See Lev. 19. on v. 28.] the same shall be unclean seven dayes.

12 On the third day he shall un-sin (or purifie) himself therewith, [viz. with the water of separation spoken of before] so shall he be clean on the seventh day: but if he doe not un-sin himself on the third day, he shall not be clean on the seventh d.y.

13 Who so ever toucheth a dead, the dead body of a man, that shall be dead, and shall not have un-sinned himself, the same defileth the Tabernacle of the LORD; [viz. whilst being unclean yet, he nevertheless presumeth, and dreads not to appear in the Court of Gods holy habitation, contrary to the express command of God] therefore e shall that soul [i.e. man, or person], be rooted out from Israel: [as having wilfully despised, not only the Ceremonial precept of the L O R D, but likewise the thing betokened thereby; to wit, the cleansing through the blood of Christ] as the following words shew forth, compared with the note above, on v. 9. compare likewise, Heb. 10. 26, 27, 28, 29. And see further, Gen. 17. on v. 14. and below here, v. 20.] because the water of separation is not sprinkled upon him, he shall be unclean; his uncleanness is yet in him, [or, shall be further in him; or abideth in him.]

14 This is the Law, when a man shall have died in a Tent: [i. e. in the Camp, in his habitation or dwelling place] Every one that goeth into that Tent, and every one that is in that Tent, shall be unclean seven dayes.

15 (As) also all open furniture, whereon no covering [Hebr. wrung, or wrested work, or piece of cloth, or band wherewith things are bound up] is bound, [Hebr. joyned, fastned, coupled; the fence is, such things as are not covered, kept close, bound or wrapped up] the same is unclean.

16 And who so ever shall have touched in the open field, one slain with the sword, or a dead (person) or the bones of a man, [Being dead] or a grave, shall be seven dayes unclean.

17 Now for an unclean (one) [Here now God ordereth the manner of preparing and applying the water of separation] they shall take of the dust, [i. e. of the preserved ashes of the red Heifer above mentioned, verse 9.] of the burning of the unsinning, [or expiation, purification, Heb. sin. i.e. serving for the expiation or abolition of and purifying from sin. See above, on v. 9.] and put living water [i. e. spring, or running water, taken out of a fountain or river, see Gen. 26. on v. 19. and Levit. 14. 5.] thereupon in a vessel.

18 And a clean man shall take hyssop, and dip into that water, and sprinkle it on that Tent, and on all the furniture, and on the souls that were there: (as) likewise, on him that touched a bone, or a slain, or a dead (person) or a grave.

19 And the clean shall sprinkle the unclean on the third day, and on the seventh day: and on the seventh day he shall un-sin, (or expiate) him; and he shall wash his clothes, and bathe himself with water, and be clean in the Even.

20 He on the contrarie, that shall be unclean, and shall not un-sin (or expiate) himself, that soul [i. e. man, or person] shall be extirpated out of the midst of the Congregation: for he hath defiled the Sanctuarie of the LORD, [See above, on v. 13.] the water of separation is not sprinkled upon him he is unclean.

21 This shall be unto them for an everlasting institution: and he that sprinkleth the water of separation, shall wash his clothes; also he that toucheth the water of separation, shall be unclean until the Even.

22 See, whatsoever shall have touched that unclean (one) shall be unclean; and the soul that shall have touched the same [Or, him] shall be unclean until the Even.

CHAP. XX.

The children of Israel come into the Wilderness of Zin; there Miriam dieth, verse 1. and the people murmur for water, 2. The L O R D commandeth Moseb to speak to the rock, for to yield water, 7. Moseb striketh on it, 11. The L O R D is displeased with Moseb and Aaron, by reason of their unbelief, 12. Moseb desireth passage through Edom, 14. which is denied him, 18, 20. Aaron by Gods command, surrendreth his high-Priestly office unto his son Eleazar, upon mount Hor, 23. and there he dieth, 28. All the Congregation bemoan him.

When the children of Israel, the whole Congregation, were come into the wilderness of Zin, in the first moneth, [viz. of the fourtieth year after their coming forth out of Egypt, below, ch. 33. 38.] the people abode at Kades: [this Kades lay on the borders of Edom, v. 16. and is a distinct place from Kades Barnea, Deut. 1. 19.] and Miriam [the sister of Moseb and Aaron, a Prophetess; see Exod. 15. 20] died there, [and so did, in this same fourtieth year since the Israelites coming out of Egypt, Aaron likewise: below, chapter 33. 38. and Moseb himself also, Deuteronomie 34. 5.] and she was buried there.

2 And there was no water for the Congregation: then they gathered themselves againt Moseb, and against Aaron.

3 And the people contended with Moseb; and they spake, saying, Ab, [This particle sets forth the greatness of their hearts-grief, making the same to break out into the ensuing wish, or imprecation] that we had given (up) the ghost when our brethren gave up the ghost, before the face of the L O R D! [See above, Chapter. 16, 32, 49.]

4 Wherefore have ye brought the Congregation of the L O R D into this wilderness? that we should die there? we and our cattle?

5 And wherefore have ye made us come up out of Egypt, for to bring us into this evill place? [See Fer. 2. 6.] it is no place of feed, nor of Figs, nor of Vines, nor of Pomegranates; nor is there any water to drink.

6 Then Moseb and Aaron went from the face of the Congregation, [viz. being struck with an apprehension of fear, what violence and trouble they might be put to by the people] unto the doore of the Tent of the Congregation, and they fell upon their faces: [they viz. Moseb and Aaron, calling upon the L O R D, as Exod. 17. 14.] and the glory of the L O R D appeared unto them. [viz. in the pillar of Cloud.]

7 And the L O R D spake to Moseb, saying;

8 Take that staff [viz. the staff of Aaron, which was kept before the Ark of the Covenant. See above chap. 17. 10.] Some understand Moseb his staff here, wherewith he had wrought so many wonders formerly] and gather the Congregation, thou and Aaron thy brother, and speake ye to the rock before their eyes; so he shall give them water. Thus shall ye bring them forth water out of the rock. [Psalm 78. 15, 16. and 105. 41. and 114. 8. Nebuch. 9. 15.] and thou shalt make the Congregation and their beasts to drink.

9 Then Moseb took the staff from before the face of the L O R D

LORD, [i.e. out of the Tabernacle] according as he had commanded him.

10 And Moses and Aaron assembled the Congregation before the rock: and he [viz. Moses] said unto them [he had received no command to addres his speech unto the people, but to speak unto the rock, v. 8.] Hear now, ye rebellious, shall we bring forth water for you out of this rock? [of this they needed not to have doubted, God having promised it, v. 8.]

11 Then Moses lifted up his hand, and he smote the rock [of the spirituall signification of this rock, see 1 Cor. 10. 4.] twice [which likewise sheweth Moses his halitneis and anger] with his staff: and there came forth much water, so that the Congregation drank and their beasts.

12 Therefore the LORD said to Moses and to Aaron: because ye have not believed me, [i.e. because ye did not believe my words, to do and perform what I commanded you, as doubting whether I was sufficiently able to accomplish what I had commanded you to doe] to have hallowed me before the eyes of the children of Israel: [chearfully at my command, charging the rock to yield forth water; and thus giving the people a good example, of believing and obeying my words] therefore ye shall not introduce this Congregation into the land which I have given them. [that which God here threatened, came also to pass; for Aaron died on mount Hor, below, verse 28. and Moses on mount Nebo, Deut. 34.]

13 These are the waters of Meriba, [i.e. waters of strife, or contention] for which the children of Israel contended with the LORD, [i.e. with Moses the servant of the LORD, v. 3. See Exod. 16. 8.] and he was hallowed on them, [to wit, on Moses and Aaron; for punishing their disobedience, he hallowed himself thereby; see Lev. 10. 3. and 22. 32. Others apply this to the Israelites, to whom God made good his holy Word, when he brought forth water out of the rock.]

14 After that Moses sent forth Messengers from Kades unto the king of Edom, (saying;) Thus saith thy brother Israel; [Edom, or Esau, and Jacob, or Israel were brethren indeed; and those that speak here together, their respective posterities] Thou knowest all the way that met us: [Heb. that found us.]

15 That our fathers went down to Egypt, and we dwelt many dayes [i.e. for a long time] in Egypt: and that the Egyptians have done evil to (or, dealt ill with) us and our fathers.

16 Then we cried unto the LORD, and he heard our voice, and he sent an Angel [See Exodus 14. 19.] and he led us forth out of Egypt: and behold, we are at Kades, a Citie on the utmost of thy border.

17 Let us we pray, pass through thy land, [That being then their next and ready way into Canaan] we will not pass thorow the Corn-field, nor thorow the Vineyards, nor will we drink the water of the Wells: [viz. without paying for it, as appears, v. 19.] we will go the Kings (high-) way, [Hebr. the Kings way.] Others, the high-way, the common road] we will not turn to the right, nor to the left hand, until we shall have passed thorow thy borders.

18 But Edom said unto them; [viz. to Moses, or to Israel] Thou shalt not pass thorow me, [i.e. thorow my land, as v. 17. See the like expression, Deut. 2. 30. and Rom. 15. 28.] lest I go forth to meet thee with the sword, [i.e. with force of arms, in hostile manner.]

19 Then the children of Israel said to him; we will march the beaten way, and if we drink of thy water, I and my cattle, I will give its price for it: [This God commands expressly, Deut. 2. 6. 7.] I will onely pass thorow on foot, without any thing else.

20 But he said, Thou shalt not pass thorow; and Edom went forth to meet him, with a hearie (or numerous) people, and with a strong hand.

21 Thus Edom refused Israel [i.e. the Israelites] to pass thorow his border: therefore Israel turned away from him. [This the Israelites did by Gods command, Deut. 2. 4. 5. notwithstanding that the way, which they passed afterwards thorow the wilderness proved very toilsome and difficult to them, Numb. 21. v. 4. 5.]

22 Then they journeyed from Kades: and the children of Israel, the whole Congregation came to mount Hor. [See Numb. 33. 37.]

23 Now the LORD spake to Moses, and to Aaron, by mount Hor, at the border of the land of Edom, saying;

24 Aaron shall be gathered to his people; [i.e. he shall die, as verse 26.] for he shall not come into the land, which I have given to the children of Israel: because ye were rebellious to my mouth [i.e. to my command] at the waters of Meriba.

25 Take Aaron and Eleazar his son, and make them come up to mount Hor: [Numbers, 33. 38. Deuteronomy 32. 50.]

26 And pull off Aaron his garments, [To wit, his Priestly habit described, Exodus 28. 2.] and put them on Eleazar his son: for Aaron shall be gathered, [viz. to his people as above, v. 24.] and die there.

27 Moses now did, according as the LORD had commanded, for they went up on mount Hor, [Moses, namely, Aaron, and Eleazar] before the eyes of all the Congregation.

28 And Moses pulled off Aaron his garments, and he put them on Eleazar his son: and Aaron died there; [See Deut. 10. 6. and 32. 50.] on the top of that mount: then Moses and Eleazar came down (from) that mount.

29 When all the Congregation saw, [i.e. perceived by the relation of Moses and Aaron, and seeing Aaron was not returned, and Eleazar invested in his Priestly habit, See the like phrase, Gen. 42. 1. compared with Acts 7. 12.] that Aaron was deceased; [Aaron died in the hundred twentieth and third year of his age, Numb. 33. 38. on the first day of the fifth moneth, in the fortieth year, since the coming forth out of Egypt. Of his burial, see Deut. 10. 6.] then all the house of Israel bewailed [i.e. they mourned for] Aaron thirtie dayes. [and so long they mourned likewise afterwards for Moses, Deut. 34. 8.]

CHAP. XXI.

The Canaanites fight against Israel, and overpower some of them, verse 1. &c. but through Gods assistance they subdue them again, and destroy both them and their Cities. 3. The people murmur again, 5. for which they are plagued with fierce Serpents, 6. They repent, 7. God commands the erecting of a copper Serpent, 8. which Moses setteth up; and who so looketh on it, recovered, 9. Several journeys of the Israelites, 10. Their Hymne at Beer, for the water, which God had given them, 17. The Israelites sue for passage to the Amorites, 21. Sihon refuseth it, 23. The Israelites defeat them, with their King, and take their Cities, 24. Some sayings of Sihons oppression, 27. Og the King of Bashan, fights against the Israelites, and is overcome, and his land possessed by the Israelites, 33.

When the Canaanite the King of Harad; [This seemeth to be the name of the Citie where this King had his residence, see Jos. 12. 14. Others are of opinion, that the King himself was called Harad] inhabiting toward the South, [viz. of the land of Canaan, whither the spies went, Numb. 13. 17. see also Numb. 33. 40.] heard that Israel came by the way of the spies: [i.e. the same way, which the spies had taken, whom Moses had sent forth. Some conceive the word Atharim (rendred spies here) to be the name of a certain place] he fought against

against Israel, and he carried away some captives of them away captive.

2 Then Israel vowed a vow unto the LORD, and said: if thou dost give this people wholly into my hand, then I will banish their Cities. [i.e. I will not keep the same for my own use and advantage, but hallow them unto thee, or destroy them for thine honour; see Isa. chap. 6. 17, 19, 21, 24, and Lev. 27. 28, 29.]

3 The LORD then heard the voice of Israel, and gave the Canaanites over, [viz. into his hands, as v. 2.] and he banned them, and their Cities: [this was not completely performed in Moses' time, but by Joshua afterwards J. 12. 14. and Jud. 1. 16, 17.] and he, [viz. Israel, i.e. the Israelites] called the name of that place Horma. [i.e. banning, utter destruction.]

4 Then they journeyed from mount Hor, on the way of the reed-sea, [See Exod. 13. 18.] that they might march about the land of the Edomites: yet the peoples soul grew vexed, [Hebr. perverted, see Jud. 10. on v. 16.] upon this way [or, by reason of this way.]

5 And the people spake against God, and against Moses; wherefore have ye made us to come up out of Egypt? that we should die in this Wilderness? for here is no bread nor water, and our soul loatheth this very light bread. [Thus they call the bread of heaven, or the Manna which was still continued to them]

6 Then the LORD sent fierie Serpents [Heb. Burning Serpents, thus called from the effect of their biting, which caused a mortall burning, and consequently an excessive thirst] among the people; these bit the people: and there died much people of Israel.

7 Therefore the people came to Moses, and said: We have sinned, for having spoken against the LORD, and against thee; pray to the LORD that he take away these Serpents from us; then Moses prayed for the people.

8 And the LORD said to Moses, make thee a fierie Serpent, [Verse 9. it is called a copper Serpent; the meaning here is, make a copper Serpent like unto one of these fiery ones] and put it upon a pole, [Or, stake, spear; others, for a sign, or upon a banner] and it shall come to pass, that every one that is bitten, when he looketh on it, he shall live. [i.e. recover and remain alive.]

9 And Moses made a copper Serpent, and put it upon a pole; and it came to pass, when a Serpent did bite any one, he looked upon the copper Serpent, and he remained alive.

10 Then the children of Israel journeyed, and they camped themselves at Oboth.

11 After that, they journeyed from Oboth, and camped themselves by the hills of Abarim, in the Wilderness, which is over against Moab, towards the rising of the Sunne.

12 From thence they journeyed and camped themselves by the brook Zered:

13 From thence they journeyed and camped themselves on this side of Arnon, [Others, at the terry of Arnon] which is in the Wilderness coming forth out of the border of the Amorites; for Arnon is the border of Moab, between Moab, and between the Amorites; [of Arnon, see Jud. 1. 2. 18.]

14 Therefore it is said [Others, it shall be said, viz. in future ages, or time to come] in the book of the Wars of the LORD: [i.e. of such Wars as were made by the appointment and manifest power of the LORD: this Book, or Writing, or Relation, is no more extant now, though without any prejudice or detriment of the Canonical Scriptures] against Vaheb [viz. (as it may be understood,) were those Wars of the LORD,] or (fighting) against Vaheb, &c., or the like. The words following, as also of verse 15. are hard to be understood, and are variously interpreted; We set them down here, as they are rendred by the most learned. Vaheb is thought to have been the King of the Moabites, whom Sihon sub-

dued, verse 26.] in a whirl-winde, [Hebr. Besupha.] Some take this to be the name of a certain place; otherwise called Suph, Deut. 1. 1. others, the red Sea] and against the brooks of Arnon.

15 And the descent of the brooks, turning it self toward the situation of Ar, [a Citie so called in the land of the Moabites, v. 28.] and leaueth, [or bordereth, toucheth, is situated] on the borders of Moab.

16 And from thence (they journeyed) to Beer: This is the Well, wherof the LORD said unto Moses; gather the people, and I will give them water.

17 (Then Israel sang this song, [Praising the goodness of God in providing this good Well, or Fountain for them] Spring up thou Well, sing thereof by turns; [or sing it by turns: See Exodus 15. 21. and 1 Sam. 18. 7. and Psalm 147. 7.]

18 Thou Well, which the Princes digged, which the Nobles of the people delved by the Law-giver, [i.e. by his advice and direction; understand the Law-giver Moses, as also Deut. 33. 21. or, by the Law-giver, God himself may be understood here, as Isa. 33. 22.] with their staves:) [Understand this of the staves of Moses and Aaron; or, of the staves of authoritie, which the Princes and Governors did usually bear in their hands in token of their office, place and authoritie, wherein God had put them, and from the Wilderness (they journeyed) to Mattana.

19 And from Mattana to Nahaliel: and from Nahaliel to Bamoth.

20 And from Bamoth to the valley, that is in the field [i.e. Land] of Moab, to the top of Pisgah, and that which looketh toward the Wilderness, [Others, toward Jesimoth.]

21 Then Israel sent messengers to Sihon the King of the Amorites, saying; [Deut. 2. 26. Jud. 11. 19.]

22 Let me pass thorow the Land; we will not turn aside into the Corn-fields, nor into the Vineyards, we will not drink the water of the Wells: we will goe on the Kings (high-)way, till we shall be marched thorow thy border.

23 But Sihon did not let Israel pass thorow his borders; but Sihon gathered all his people, and he went forth to meet Israel, to the Wilderness and he came to Jahza, [The name of a Citie likewise mentioned, Deuteronomie 2. 32. Jud. 21. 20. Jer. 48. 21. 34.] and fought against Israel.

24 But Israel smote him with the edge [Heb. mouth] of the sword; and took his Land in hereditarie possession, even from Arnon unto Jabbok, [these are names of rivers in those parts] even unto the children of Ammon; (for the border of the children of Ammon was strong) [this is the reason why Sihon could not take the border as he had taken the Land of the Moabites.]

25 Thus Israel took in all these Cities: and Israel dwelt in all the Cities of the Amorites, at Hesbon, and in all her dependant places, [Hebr. daughters, i.e. small Cities, Towns and Villages resorting under and subjected to Hebron, as their Metropolis, or chief Citie. Moses calleth them elsewhere unwalled Cities, or Towns, Deut. 3. 5.]

26 For Hesbon was the City of Sihon the King of the Amorites, and they had fought against the former King of the Moabites: [i.e. with him that was King there, immediately before Balak] and he had taken all his land out of his hand, even to Arnon.

27 Therefore those that use Proverbs, say; Come to Hesbon, let them build and fortifie the Citie of Sihon, [i.e. greater and stronger then she was before.]

28 For there is a fire gone forth from Hesbon, A flame out of the Citie of Sihon: [i.e. Sihon after that he had subdued Hesbon brake forth thence, and like a fire, over-run and embrased all the Land of Moab] it hath devoured Ar of the Moabites, [viz. their Metropolis, from which the

the whole land got its Denomination] (and) the Lords of the high places (or heights) of Arnon; [understand the Priests and Princes, which were not able to save or defend the City by their idoll. See Jer. 48. 7. others, the Citizens of Bamoth, at Arnon.]

29 Woe unto thee Moab, thou people of Chamoz art undone: [i.e. thou people which serve and worship Chamoz: thus the Idol of the Moabites was called, 1 Kings 11.33.] He [viz. Chamoz] hath delivered his son, [i.e. Moabs sons, or the Moabites, which ran away and his daughter's into captivity, [i.e. Chamoz, in stead of protecting and defending them, hath suffered them to be led away captive] to Sihon the King of the Amorites.

30 And we have cast (or thrown) them down: [Or shot them, viz. with arrows, others, their lamp, i.e. glory is perished] Hesbon is lost even unto Dibon, [one of the high places or Cities in the Land of Moab, Isa. 15. 2. Jer. 48. 18. 22.] and we have laid it waste, even unto Nobah, which (reacheath) unto Medeba. [likewise a City in the land of Moab, Isa. 15. 2.]

31 Thus Israel dwelled in the land of the Amorites.

32 After that Mosch sent to spy out Jaazer, [The name of a City having formerly appertained to the Moabites, spoken of Numb. 32. 1, 3, 34, 35. and Jer. 48. 32.] and they took in their dependant places: [See above verse 25] and he drove the Amorites, that were there out of the possession.

33 Then they turned themselves, and marched up, the way of Basan: [This was a good fat pasture-country, spoken of Deut. 32. 14. Psalm 22. 13. Jer. 50. 19. Amos 4. 1. Mich. 7. 14.] and Og the King of Basan went forth to meet (or encounter) them, and all his people, to the battell, in Edrei. [Og was likewise a King of the Amorites, a Giant, of whom see further, Deut. 3. 1, 11. Edrei, was a Cittie situated in Ogs Kingdome, Deuteronomie 3. 10.]

4 The L O R D now said to Mosch; Fear him not; for I have given him into thine hand, and all his people, also his Countrey: and thou shalt do to him, according as thou hast done to Sihon, the King of the Amorites, that dwelt at Hesbon.

35 And they smote him, and his sons, and all his people, so that none was left him over: [Hebr. no remaining ones] and they took his [viz. King Ogs] land into hereditary possession.

CHAP. XXII.

Balak the King of the Moabites sendeth for Bileam to curse Israel, verse 1. &c. Bileam enquireth of the L O R D, what he should do, 8. who forbids him to go, 12. Balak sends for him the second time, 15. and the L O R D lets him go, 20. The Angell would have killed him, had not his She-Aske stopt out of the way, 21 and lay down under him, 27. Bileams eyes are opened that he saw the Angel, 31. who rebuketh him, 32. and he confesseth his fault, and is ready to return, 34. but the Angel permits him to go on, 35. Balak comes to meet Bileam and receives him stately, 36. but what honour soever he bestoweth upon him, he cannot move him to curse Israel, 38.

A fter that the children of Israel journeyed, and camped themselves in the plain fields of Moab on this side the Jordan of Jericho. [i.e. that part of it which passeth near by Jericho, or which had a Ferry or Foord by Jericho.]

2 When Balak the son of Zippor [This Balak was at this time King of the Moabites, verse 4. see more of him,

Jud. 11. 25. and Mich. 6. 5.] saw all that Israel had done to the Amorites.

2 Then Moab was sore afraid before the face of this people, for they were many: [Here is fulfilled that which was foretold, Exodus 15. 15.] and Moab was distressed [or grew vexed, as Exodus 1. vers. 12.] before the face of the children of Israel.

4 Therefore Moab said to the eldest of the Midianites; [Called Princes, below, v. 7, 8.] Now will this company lick up [i.e. consume and devour] all that is round about us, [Hebr. all our roundabouts, or round aboutnesses] as the Oxen licketh up the verdure of the field: At that time now Balak the son of Zippor was King of the Moabites.

4 The same sent messengers to Bileam [Jof. 13. 22. he is called a fore-teller: See below, chap. 24. 1. The Apostle Peter calls him a Prophet, 2 Pet. 2. 16.] the son of Beor at Pethor, [a Cittie in Mesopotamia, below, c. 23. 7. Deut. 23. 4.] which is by the river, [viz. Euphrates] in the land of the children of his people, [i.e. in his, viz. Bileams own countrey, or fatherland, which was Melopotamia, as appeareth below, chap. 23. 7.] for to call him; saying; Behold there is a people come forth out of Egypt; behold, they have covered the face [Hebr. eye. See Exod. 10. 5. 15. and below v. 11.] of the Land, and they remain lying right over against me.

6 And now, come I pray, curse this people; for they are mightier than I, peradventure I shall be able to smite them, or shall drive them out of the Land: for I know that whom thou blessest, the same shall be blessed, and whom thou cursest, the same shall be cursed.

7 Then the eldest of the Moabites, and the eldest of the Midianites went, and had the (wages of) the sooth-saying or [2 Pet. 2. it is called the wages of unrighteousnes. See Jer. 22. on v. 13.] so they came to Bileam, and spake unto him the words of Balak.

8 He then said unto them, tarrie here this night, and I shall return you an answer, according as the L O R D shall have spoken unto me: then the Princes of the Moabites stayed with Bileam.

9 And God came to Bileam, [viz. in the night] and said, who are the men that are with thee?

10 Then Bileam said to God; Balak the son of Zippor, the King of the Moabites, hath sent them to me, saying;

11 Behold, there is a people come forth out of Egypt, and they have covered the face of the Land: come now, curse me them; peradventure I shall be able to fight against them, or drive them out.

12 Then God said to Bileam; Thou shalt not go with them: thou shalt not curse that people, for they are blessed.

13 Then Bileam arose in the morning, and said to the Princes of Balak, Go to your Land: for the L O R D refuseth to permit me to go with you. [Or, refuseth me leave to go with you.]

14 Then the Princes of the Moabites arose, and came to Balak: and they said; Bileam hath refused to go with us. [As Bileam said lese to the Moabitish Princes, then God hath spoken to him; so these messengers tell their master, King Balak, less then Bileam had told them.]

15 Yet Balak went on to send Princes, more and more honourable than those were. [viz. That were sent first.]

16 Who came to Bileam and told him; Thus saith Balak, the son of Zippor; Let nothing I pray, let thee to come to me.

17 For I shall very highly honour thee, [Hebr. honouring I shall honour thee], and whatsoever thou shalt say unto me, I will doe; come then I pray, curse me this people.

18 Then answered Bileam, and said to the servants of Balak; If Balak gave me his house full of silver and gold; [Hebr. the fulness of his house] yet should I not be able to transgress the command [Hebr. the mouth] of the L O R D my God; [hence it appeareth that Bileam had some

some knowledge of the true God, in regard of this transaction; yet neither wholly nor uprightly] to do small or great (matters.)

19 And now tarry ye likewise here, I pray, this night, [viz. as former Ambassadors had done] that I may know what the Lord shall further speak to me. [Bileam makes shew that he would doe nothing in this matter, but what God should be pleased to command him, whereas he knew well enough, that God had already forbidden him to curse Israel, in expresse and plain termes.]

20 Now God came to Bileam by night, and said to him; Because those men are come to call thee, arise go with them: and nevertheless thou shalt do that, which I shall speak unto thee [God permits Bileam to go indeed at length with Balaks Ambassadors, not that he was pleased therewith, as appears by v. 22. but the more to discover the evil disposition of Bileam, and to manifest his own glory therein, that Bileam was constrained still to bless the people, which he intended to curse.]

21 Then Bileam rose in the morning, and saddled his shee-aske, and he went along with the princes of Moab.

22 But the anger of God was kindled because [Others as] he went along, [viz. with such an intent and purpose to curse the people of God.] and the Angel of the Lord put himself in the way, for an adversary [Heb. Satan] to him: now he rode upon his shee-aske, and two of his youths were with him.

23 The shee-aske now saw the angel of the Lord standing in the way, with his drawn sword in his hand, [This was a token of wrath and vengeance as. Jol. 5. 13. &c. [Chro. 21. 16.] Therefore the shee-aske turned out of the way, and went into the field: then Bileam smote the shee-aske [viz. with his rod or staff] to make her turn into the way.

24 But the angel of the Lord stood in a path of the vineyards, (there) being a wall on this, and a wall on that side.

25 When the shee-aske saw the angel of the Lord, she thrust (or pressed) her self to the wall, and crushed Bileams foot on the wall, therefore he held on to beat her.

26 Then the angel of the Lord went further yet, and stood in a narrewe place, where there was no way for to turn to the right or to the left hand.

27 When the shee-aske saw the angel of the Lord, she lay down under Bileam: and the wrath of Bileam kindled, and he smote the shee-aske with a stafe.

28 Now the L O R D opened the mouth of the shee-aske that she said to Bileam, what have I done thee, that thou hast smitten me three times now?

29 Then said Bileam to the shee-aske; because thou hast mocked me: O that I had a sword in my hand! for I would kill thee now.

30 The shee-aske now said to Bileam; am not I thy shee-aske, whereon thou hast ridden, (ever) since thou wast (my master) until this day? have I ever been wont, [Heb. have I having the manner, had the manner] to do thus unto thee? then he said no.

31 Then the L O R D uncovered the eyes of Bileam, so that he saw the Angel of the L O R D standing in the way, and his drawn sword in his hand: therefore he inclined the head, and bowed himself upon his face.

32 Then the Angel of the L O R D said unto him, why hast thou smitten thy shee-aske three times now? behold I am gone forth for an adversary (to thee) because this way [which thou art in] turneth away from me. [Heb. over against me, i. e. in my presence, under mine own eyes; the meaning is, God was offended with Bileam, because he went about another way and course of proceedings, than God had declared and commanded. See 2 Pet. 2. 15.]

33 But the shee-aske hath seen me, and she hath turned aside before my face, three times now: had she not turned aside before my face assuredly I should now also have put thee to death, and saved her alive.

34 Then Bileam said to the Angel of the L O R D , I have sinned, for I knew not that thou stoodst in the way to meet me: and now is it evil in thine eyes? [i. e. displeasing unto thee] I will return. [Heb. I will return me.]

35 The angel of the L O R D now said to Bileam, go thy way with these men, but onely that word which I shall speake to thee, hat thou shalt speak: thus Bileam went with the princes of Balak.

36 When Balak heard that Bileam came, then he went forth to meet him, to the city of the Moabites, which (lith) on the border of Arnon, that is at the utmost border.

37 And Balak said to Bileam: have not I earnestly sent unto thee, [Heb. sending sent] for to call thee? wherefore didst thou not come unto me? am not I able to honor thee aright?

38 Then Bileam said to Balak; Behold I am come unto thee; shall I be any ways able now [Heb. being able be able] to speak ought? [to wit, according to my own will, besides or contrary to Gods?] the word, which God shall put into my mouth, that shall I speak.

39 And Bileam went with Balak; and they came to Kirjath-Huzoth [Oth. the city of the streets, or into the city that lay without.]

40 Then Balak slew bullocks and sheep; [viz for sacrifice, and the remaining pieces they did eat themselves at their publick meales: see below, chap. 25. 2.] and he sent to Bileam, and to the princes that were with him.

41 And it came to passe in the morning, [To wit, of the second day, after the feast of the sacrifices] that Balak took Bileam, and carried him up to the high places of Baal: that from thence he might see the utmost (part) of the people. [viz. of Israel.]

C H A P. XXIII.

Balak and Bileam slay and offer oxen and rams, v. 1. &c. God putteth a blessing over Israel into Bileams Mouth, 5. which Balak is troubled at, 11. They go to another place to curse the people of God, 13. and there they offer again sacrifice, 14. God meets Bileam again, and putteth yet a greater blessing into Bileams mouth, 16. Balak bringeth Bileam to a third place, where they offer sacrifice again, 27.

Then said Bileam to Balak; build me here seven altars; and prepare me here seven oxen and seven rams.

2 Balak now did according as Bileam had spoken; and Balak and Bileam offered a bullock and a ram upon every altar.

3 Then Bileam said to Balak; abide standing by thy burnt-offering, and I will goe, [viz to enquire of God; but that he did in an undue manner see chap. 24.] pre-adventure shall the L O R D meet mee, [Heb. meeting meet me] and that which he shall shew, the same shall I make known unto thee: then he went up to the high(place) [others done.]

4 When God met Bileam, he said to him, Seven altars here I prepared, and have offered a bullock and a ram on each altar:

5 Then the L O R D put, (or layd) the word in Bileams mouth, and said, return to Balak, and speake thus:

6 Now when he returned to him, behold he stood by his burnt-offering, he and all the princes of the Moabites.

7 Then he lifted up his sentence, [By the word lifting up, is implied here, that Bileam raised and lifted up his voice to make a loud and audible proclamation, of what he had to say] and said: out of Syria [i. e. from Mesopotamia, which lay in Syria, Deuteronomie 23. 4. Heb, out of Aram] hath Balak the king of the Moabites caused me to be fetched, from

from the mountain towards the East (saying,) Come curse me Jacob, rebuke Israel. [i.e. the posterity of Jacob or Israel, that is to say, the Israelites.]

8 What, (Or, why, how,) shall I curse, whom God doth not curse? and what shall I rebuke, where the LORD doth not rebuke?

9 For from the top of the rocks do I see him, and from the hills do I behold him: behold, that people shall dwell alone, [i.e. they shall be separated from all other Nations, and have no communion with them, in either Ecclesiastical or Civil governments or affairs: See Mich. 7.14. with the Annot.] and they shall not be reckoned among the Heathen (Nations.)

10 Who shall number the dust of Jacob? [i.e. his children, seed, posterity; See Gen. 13.16. and ch. 28.14.] and the number, (yes,) the fourth part of Israel? [others, the number of a quarter. It should seem that Bileam had looked upon the Camp of Israel, which was divided in four principal quarters, round about the Tabernacle, Numb. 2.] Let my soul die the death of the upright, [or, of those that are right, i.e. let me die the death of righteous or just men; but Bileam perished among Gods enemies, below, chap. 31.8. Jos. 13.22. See also 2 Cor 11.15.] and let my uttermost be like his, [to wit, Israels.]

11 Then Balak said to Bileam; What hast thou done to me? I took thee to curse mine enemies, but loe, thou hast altogether blessed them. [Heb. blessing hast thou blessed them.]

12 And he answered and said: Shall not I observe to speak that, which the LORD hath put into my mouth?

14 Then Balak said to him; Come with me, I pray, to an other place, whence thou shalt see him; thou shalt see nothing but his end (or utmost part,) but not see him altogether, and curse me him from thence. [As if he had said; Thou maist perhaps have been daunted before, with the sight of such a multitude, and therefore didst not dare to curse them in that place; others, read it thus; Whence thou shalt see him, (thou sawest only his end but thou hast not wholly seen him, &c.)]

14 Thus he took him along to the field of Zophim, on the top of Pisga: and he built seven Altars, and he offered a bullock and a ram upon each Altar.

15 Then he said to Balak, abide standing here by thy burnt-offering: and I will meet him [viz. the LORD, to enquire of him] there.

16 When the LORD met Bileam, he put the word into his mouth; [See above, ch. 22.35.] and he said; return to Balak, and speak thus:

17 When he came to him, behold, he stood by his burnt-offering, and the Princes of the Moabites by him: Balak now said unto him, What hath the LORD spoken?

18 Then he lifted up his sentence, [See above, v. 7.] and said: arise Balak and hear. [viz. to receive the Word of the LORD with due reverence. See Jud. 3.20.] incline thine ear to me thou son of Zippor.

19 God is no man that he should lie, nor a child of man, that it should repent him; should he say, and not do it? or speak, and not make it steadfast? [Heb. to stand.]

20 Behold, I have received to bless: [viz. this people of Israel; for this he saith he received Gods command, and could not but obey the same] because he blesseth, I shall not reverse it. [he, viz. the LORD.]

21 He, [viz. the LORD] regardeth not the iniquities in Jacob, [The meaning is, God is so kind and gracious to the Israelites, that he doth in a manner not see or heed, at least not impute their sins unto them] nor doth he look upon the malice [oth. perversness, or, toyl, trouble, labour] in Israel: the LORD his God is with him, and the sound [viz. of Trumpets, having regard to the silver Trumpets, whereof see ab. ch. 10.9. Jos. 6.16, 20. Jud. 7.20. and 2. Chr. 13.12.] of the king [i.e. of God the King of all kings. This passage may well be applyed to the preaching of the word of God, as is with him. [viz. with Jacob, or Israel.]

22 God hath carried (or led, brought) them forth out of

Egypt: his powers are as an Unicorns. [The Unicorn is especially commended for his strength in the Scriptures, below, ch. 24.8. Deut. 33.17. Job 39.12. Psal. 22. 22. and 92.11. This creature was known in those dayes, but what it was properly, is now unknown.]

23 For their enchantment (or witchcraft) against Jacob, nor soothsaying against Israel, i.e. those acts and practices avail nothing against the Israelites. Others, in Jacob, &c. in Israel] At this time it shall be said of Jacob and of Israel, what God wrongh. [i.e. it shall not only be recorded and related in times hereafter, what strange and wonderfull works God wrought among this people, but even now at this present time, it will be the matter of discourse and admiration: oth read, what is that which God hath done?]

24 Loe, the people shall rise up like an old Lion, and they shall exult themselves like a lion: they will not lie down, till they have eaten the prey and drunk the blood of the slain.

25 Then Balak said to Bileam; Thou shalt neither curse it wholly, nor bleſs it in any kind. [Heb. cursing, not curse, and bleſsing, not bleſs.]

26 But Bileam answered, and said to Balak: did I not speak unto thee, saying, Whatever the LORD shall speak, the same I shall do?

27 Further, Balak said to Bileam, Come, I pray, I will take thee along to another place: peradventure shall it be right in the eyes of that God, that thou curse it [viz. the people of Israel] me thence.

28 Then Balak took Bileam along, to the top of Peor. [The name of a mountain, called Phogor by the Greeks, whereon the Moabites used to offer sacrifices to their Idol, called Baal-Peor, below ch. 25.2, 3, 18. and where they had a Temple, called Beth Peor, Deut. 3.29. also there was a City of that name, which afterwards fell to the share of the Reubenites, Jos. 13.15, 20.] which looketh towards the wilderness.

29 And Bileam, said to Balak; build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 Balak now did, according as Bileam had said: and he offered a bullock and a ram upon each altar.

CHAP. XXIV.

Bileam laying aside his hypocrisy, foretelleth the prosperity of Israel, v. 1. &c. Balak leaveth him in anger, 10. but before, Bileam had prophecied of the star that was to go forth out of Jacob, and of the ruine and destruction of some nations, 14. after that, Balak and Bileam parted asunder, 25.

When Bileam saw, that it was good in the eyes of the LORD, that he blessed Israel, he went not this time as formerly, [Heb. as once in once,] to the enchantment, or witch-craft, sorcerie. Understand the undue manner of prophesying, which he made use of, and God accounteth no better then witch-craft, but he set his face toward the Wilderness. [viz. where the children of Israel lay encamped, in the field, or plains of the Moabites.]

2 When Bileam lifted up his eyes, and saw Israel dwelling according to his Tribes: [viz. ranked in such order, as God had commanded them, Num. 2.] then the spirit of God was upon him, [i.e. God inspired him what he should vtter.]

3 And he lifted up his sentence, and said: Bileam the son of Beor, speakest, and the man, whose eyes are opened. [Understand the eyes of his understanding to see, and discern, what was to happen to the children of Israel in future ages. Heb. whose eye speaketh.]

4 The bearer of the speeches of God speaketh; he that feeth the vision of the Almighty, that falleth in a trance (or extasie) [Heb. the falling (one)] and to whom the eyes are uncovered.

5 How good (or goodly) are thy tents, Jacob! thy habitations, Israel!

6 They [viz. the children of Israel] spread themselves forth like the brooks, like the gardens by the rivers: the

LORD hath planted them, like the Sandle-trees [or Aloetree, whose wood being dried, yeelds a pleasant smell] like the Cedar trees by the water. [the wood of these trees is very fair; they grow very high and large, and do not easily rot or walte; of this wood the Temple of Solomon was built, 1 Kings 6.9,10.]

7 There shall flow waters out of his [viz. Israels] buckets, and his seed shall be into many waters: [i.e. it shall multiply abundantly] and his King shall be exalted above Agag, [this is the name of the King, yea, and of all the Kings of the Amalekites, whose Kingdom at that time was very great and glorious; see 1 Sam. 15.8.] and his Kingdome shall be heightened.

8 God hath carried him forth out of Egypt, his powers are as an Unicorn; [See above, chap. 23 22.] he shall devour the heathen his enemies, and break their bones; [Heb. out-bone their bones, i.e. pull out, or draw forth the bones, out of their flesh] and shoot (them) through with his arrows.

9 He hath bended himself, he laid himself down like a Lion, and like an old Lion, who shall rouse him up? [Or awake him] So blessed be he that blesseth thee, & cursed be he, that curseth thee. [According to Gods promise, Ge. 12.3.]

10 Then the anger of Balak kindled against Bileam, and he smote his hands together; [In token of anger and vexation] and Balak said to Bileam; I have called thee to curse mine enemies, but behold, thou hast now thrice times continually blessed them. [Heb. blessing hast thou blessed them.]

11 And now pack thee away, [Heb. flee thee] to thy place: [viz. into Mesopotamia, to thy City of Pethor] I had said, that I would highly honour thee, [Heb. honouring, honour thee, viz. with great gifts and presents] but loe, the LORD hath guarded (or kept) that honour from thee. [Heb. the LORD hath guarded thee from that honour.]

12 Then said Bileam to Balak; have not I also spoken to thy Messengers, whom thou sentest to me, saying:

13 If Balak gave me his house full of silver and gold, I cannot transgres the command of the LORD, doing good or evil, out of my (own) heart; [i.e. of my self, see Numb. 16. 28.] that which the LORD shall speak, that I shall speak.

14 And now behold, I go to my people, Come, I will give thee counsel (and say) what this people shall do to thy people. [i.e. I shall give thee both advice and warning. Some by this counsel here do understand the ensuing prophecies; and others that wicked counsel, whereof below, ch. 25. compared with Num. 31.16 and Rev. 2.14.] in the last daies. [to wit, in Davids time, as is described, 2 Sam 8.2.]

15 Then he lifted up his sentence, and said: Bileam the son of Beor speaketh, and that man whose eyes are opened, speaketh.

16 The hearer of the speeches of God, speaketh, and he that knoweth the knowledge of the most high: that feith the vision of the Almighty, that falleth in a trance, and whose eyes are uncovered.

17 I shall [Or I do] see him, [or This a prophesie regarding Christ, the Messia to come, whereof David was a Type] but not now, [i.e. not yet] I shall behold him, but not near; There shall go forth a star out of Jacob, and there shall come up a Scepter out of Israel; [by the Star & Scepter, Bileam understandeth the glorious kingdom of the people of God, which was fulfilled, partly, temporally in David, but chiefly in the spirituall Kingdom of our LORD Jesus Christ, See Revel. 22.16.] the same shall smite down the borders [Heb. corners, sides, i.e. the limits, borders or frontiers] of the Moabites, [see the fulfilling hereof, 2 Sam. 8.2. yet principally it was fulfilled by the calling of the Gentiles by the Apostles: some do understand by the borders or corners, the Princes of the Countrie] and shall destroy [properly, un-wall, dismantle] the children of Seth. [i.e. all the other Nations, out of which Christ was to gather himself a Church; for the posteritie of Cain, perished in the flood.]

18 And Edom shall be an hereditarie possession. [See the

fulfilling, 1 Chr. 18. 13. and consequently, the spirituall effect in the calling of the Gentiles, and subduing of the enemies of the Church of God] and Serr [this is the name of the mountain where the Edomites inhabited, Gen. 36. 7, 8.] shall be an hereditarie possession to his enemies: [viz. to the children of Israel] yet Israel shall do (or, shew) power, [i.e. deal valiantly.]

19. And (one)out of Jacob shall bear sway, [Understand David, 2 Sam. 8. 14. and Christ] and he shall destroy the remnant out of the Cities. [Heb. out of the City; i.e. out of every one, or all the Cities, viz. of the Edomites, verse 28.]

20 When he saw the Amalekites; he lifted up his sentence, and said; Amalek is the firstling, (or first-born) of the heathen, [Or the first, i.e. a most excellent Kingdom; or the first that waged war against the Israelties, but his uttermost is for destruction. [i.e. the Amalekites shall be destroyed, according to Gods counsel and decree. See Exod. 17.14. and 1 Sam. 19.]

21 When he saw the Kenites, [These dwelt among the Amalekites; See 1 Sam. 15.6.] he lifted up his sentence, and said: Thy dwelling is strong, and thou hast put thy nest [i.e. habitation and abode, as Job 29.18.] into a rock.

22 Nevertheless Kain [Others, the Kainites, or Kenites, descending from one, who it seems was called Kain] shall be consumed until Assur shall carry thee away captive [Others, as long as Assur shall keep thee captive.]

23 Further, he lifted up his sentence, and said: Ob, wlo shall live, [i.e. who shall remain alive then?] as if he had said; alafs, what a deal of trouble and misery shall befall many people in those dayes! when God shall do [Heb. set, appoint, ordain] this? [viz. that followeth here v. 24. others, when God shall appoint him, viz. Israel, or shall set (up) himself.]

24 And the ships of (or from) the shore (or coast) [He hand, i.e. coast or shore] Chittim, Kittim or Chittini was one of the sons of Javan, the son of Japhet, Noahs son, Gen. 10.4. his posterity seated themselves in Cilicia, Macedonia, Cyprus and Italy, Joseph. l. 4. Antig. So that by the word Chittim, there is understood sometime the one, and sometime the other Nation] those that shall plague Assur; also they shall plague Heber; [i.e. the Hebrews, or posterity of Heber, of whom see Gen. 10.22,24. All the Jews or Israelties are Hebrews posteritie, who were glauged, much both by the Romans and the Greeks] and he [viz. the Chittite] shall likewise be for destruction.

25 Then Bileam arose, and went (his way) and returned to his place: [viz. to Mesopotamia. This indeed was Bileams intent and purpose, but he was detained by the Midianites, and slain with the sword afterwards by the Israelties, Numb. 31.8. others, conceive, that Bileam went indeed home, but returned to the Midianites afterwards, and perished among them] Balak went also his way.

CHAP. XXV.

The Israelties commit whoredome at Sittim, with the daughters of the Moabites, and idolatrie with Baal-Peor, v. 1. &c. The LORD commandeth Moseh to put the Idolaters to death, 4. Phinehas killeth Zimri and Cozbi, 7. therefore God promiseth him the Priesthood for ever, 11. God commands the slaying of the Midianites, 17. for having dealt guilefully with the Israelties.

And Israel abode at Sittim, [A place in the wildernes, in the lower countie of the Moabites, by Jordan, Num. 33.48,49. it is called Abel Sittim here Israel made their abode till after the death of Moseh, when Joshua brought them thence to Jordan, which they passed at Gilgal, Jos. 2.1. and 3.1.] and the people began to whore [viz. many of the people of Israel; (1 Cor. 10.8.) for all these that committed this sinne, were destroyed; but those that cleaved to the LORD were kept alive, Deut. 4.3.4.] with the daughters of the Moabites. [understand likewise, and of the Midianites, as appears by v. 6 and 17,18.]

2 And they [viz. the daughters of the Moabites] invited the people to the slay-offerings of their gods ; [others, of their God, viz. Baal-Peor] and the people [i. e. some, or a part of the people of Israel] did eat, and bowed themselves before their gods. [participating thus with their idolatrie, 1 Cor. 10.18. notwithstanding, that God had warned them of the like, Exod. 34.14.]

3 Now when Israel coupled themselves to Baal-Peor, the anger of the LORD kindled against Israel.

4 And the L O R D said unto Moseb ; Take all the heads of the people ; [viz. those which are guiltie of this sin ; see an example verse 14. Some understand, as if these heads of the people were taken, or appointed to be Judges, and to see the execution done upon the guiltie] and hang them to the L O K D, [others, before the L O R D, to the L O R D ; i. e. to the honour of the righteous God, that hates and punisheth sin] against the Sun, [i. e. publickly, openly, before all the world, as long as the Sun shall be above the Horizon that day] thus shall the fervencie of the L O R D S wrath be turned away from Israel.

5 Then said Moseb to the Judges of Israel ; every one put his men to death, those that coupled themselves to Baal-Peor. [His men, i.e. such as belonged to, or were under his government, according to the orders given, Exod. 18.2.5.]

6 And behold, a man came out of the children of Israel, and bought a Midianitish (woman) to his brethren, Luijz, to the Israelites that were in the Camp] before the eyes of Moseb, and before the eyes of all the Congregation of the children of Israel, as they wept, before the door of the Tent of the Congregation.

7 When Phineas, the son of Eleazar, the son of Aaron the Priest sive (that) he arose out of the midst of the Congregation, and took a spear in his hand :

8 And he went after the Israelitish man into the stow, and thrust them thorow, the Israelitish man, and the woman through her belly : then the plague was ceased from over the children of Israel.

9 Those now that died of the plague, were twenty and four thousand. [The Apostle, 1 Cor. 10.8. sets but twentie three thousand. It is to be supposed that the Judges executed one thousand, according to v.5. and that God smote twentie three thousand with the plague ; or, one thousand were hang'd up, the rest were smitten by Gods own hand.]

10 Then the L O R D spake unto Moseb, saying ;

11 Phineas the son of Eleazar, the son of Aaron the Priest, hath turned away my fierce anger from over the children of Israel, having been jealous (with) my jealousy, in the midst of them, so that I have not destroyed the children of Israel in my jealousy.

12 Therefore speak ; Behold, I give him my Covenant of peace, [Or, (to wit) peace : the sence is, I give him the Priest-hood to posses it peaceably and prosperously he and his posterite, he having pacified my wrath by his zeal.]

13 And he shall have, and his seed after him, the Covenant of the everlasting Priest-hood : [i.e. an everlasting Priest-hood established by an everlasting Covenant ; but understand by everlasting, to the coming of the Messiah ; see Heb. 7. 11.] therefore because he hath been jealous for his God, and made expiation for the children of Israel.

14 Now the name of the slain Israelitish man, that was slain with the Midianitish (woman,) was Zimri, the son of Salu, a chief of a fatherly house of the Simeonites.

15 And the name of the slain Midianitish woman, was Cozbi, a daughter of Zur, who was a head of the people of a fatherly house among the Midianites ; [This Zur is reckoned among the kings of the Midianites, bel.c.31.8.]

16 Moreover, the L O R D spake to Moseb saying :

17 Deal hostile-like with the Midianites, & smite them. 18 For they have dealt hostile-like with you, by their wiles, which they devised guilefully against you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of the Midianites, their sister, [Being of their own

Nation and Parentage] which was slain in the day of the plague, for the matter of Peor, [or Peors sake.]

CHAP. XXVI.

The numbring of the Israelites, from twenty year old and upwards, such as were fit for war, verse 1, &c. particularly, of every Tribe, saving the Tribe of Levi, 51. to whom the land of Canaan was to be distributed according to the proportion of every Tribes greatness or smallness, 52. the numbring of the Levites by themselves, 57. yet in all this numbring there was none left of those which had been numbered in the Wildernes of Sinai, after their coming forth out of Egypt, but Josua and Caleb, 65.

Now it came to pass after that plague, [Understand the plague mentioned in the precedent Chapter, whereby twenty four thousand Israelites perished, by reason of their committed whoredome with the Moabitish women, and idolatry with Baal Peor. After this plague there were none (but Josua and Caleb) left of those above twenty years old, that for their murmurings sake were condemned to die in the Wildernes, before the children of Israel should enter into the possession of the land of promise ; see above ch. 14.33, 34.35. Item, in this chapter v.63 64, 65. and Deut. 2. 14.] that the L O R D spake to Moseb, and to Eleazar, the son of Aaron the Priest, saying ;

2 Take up the sum of the whole Congregation of the children of Israel. This numbring is held to be the third, after their coming out of Egypt. The first was in the same year of their coming forth, Exod. 30.12. &c. The second in the beginning of the second year, Numb. 1. 2. The third is here spoken of] from twenty year old. [Heb. a son of twenty year, and so in the sequel] and upward : according to the house of their fathers : all (or every one) that goeth forth to the hoste, [see above, c. 1. on. v. 3] in Israel

3 Moseb then, and Eleazar the Priest, spake to them, in the plains of Moab, [See above, ch. 22.v.1. and below in this chapter, v.63. and ch. 33. 48.] at the Jordan of Jericho, [where this river turneth it self near to Jericho ; so above, ch. 22. and below here, v.63.] saying :

4 (Let the sum be taken up) from twenty year old and upward ; [The parenthesis is inserted to compleat the sentence out of verse 2. nevertheless it may be remitted, the words being rendred and read in this manner ; From twenty year old and upward, &c. so that this should be the beginning of the muster-roll it self, which Moseb made, and shewed unto the people] according as the L O R D had commanded Moseb, and the children of Israel, that were come forth out of Egypt. [see above, chap. 1. v. 2. and compare Exod. 30.12.]

5 Reuben was the first-born of Israel : the sons of Reuben, were Hanoch ; of whom was the family of the Hanochites ; [The particle of or from, are inserted here, to hold an answerableness to the phrase following ; so likewise below, v.23. &c. the other word, them, must often be admitted and added to compleat the sence, according to the propertie of the Hebrew Language] of Pallu, the Family of the Palluites :

6 Of Hezron, [Heb. Chersron] the Family of the Hezronites ; of Carmi, the Family of the Carmites.

7 These are the Families of the Reubenites : and their numbered (ones) were fourtie and three thousand, and seven hundred and thirtie.

8 And the sons of Pallu were Eliab. [The plurall for the singular, see Gen. 21. on v.7. and 46. on v.7.]

9 And the sons of Eliab, were Neomuel, and Dathan, and Abiram : these Dathan and Abiram were the called (ones) [Numb. 1. on v.16. and chap. 16. 2.] of the Congregation, that made contention against Moseb and against Aaron, in the Congregation of Korah, [understand that mutinous and rebellious assembly, whereof Korah was the ring-leader ; see above chap. 16. 1. 2. 3.] when they made contention against the L O R D .

10 And the earth opened her mouth, [i.e. did split asunder; making a very broad and deep gap] and swallowed them up with Korah, [Understand with Korah's family, which was with them then, above, ch. 16. 33. for as for Korah himself he was burnt together with the two hundred & five men; see the same cha. v. 35.] when the Congregation died: when the fire consumed two hundred and five men, and became a token, [Heb. a banner, i. e. a remarkable example of the righteous judgement of God upon those which cause uproar, division and sedition, against the order established by God, in Church and Commonwealth.]

11 But the children of Korah died not. [viz. neither by the fire, which consumed their father and his company; nor by the sinking into the earth, with their father's family; which happened, because they consented not to their fathers mutiny, and peradventure were the whiles employed in the service of the Tabernacle.]

12 The sons of Simeon, according to their families; of Nemuel, [Otherwise called Jemuel, Genesis 46. 10.] the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, [Called also Zochar, Gen. 46. 10.] the family of the Zerahites: of Saul, the family of the Saulites.

14 These are the families of the Simeonites; twenty and two thousand and two hundred. [Observe that their number is much diminished here, from what it was above chap. 1. 23. possibly, because they were addicted much to Simei, the son of Salu, that was a chief ruler of the Simeonites, and consequently, they may have both approved of his lewd fast, mentioned above, chap. 25. 14. and were as ready to follow his example.]

15 The sons of Gad, according to their families; of Zephon, [Heb. Tzephon, called elsewhere Ziphion, Gen. 46. 16.] compare these names here further with the said chapter. Item, with 1 Chron. 1. 2, 3, 4, 5, 6, 7, 8, &c.] the family of the Zephonites: of Haggai, the family of the Haggites: of Suni, the family of the Sunites:

16 Of Ozi, [Who seemeth likewise to be called Ezbon, Gen. 46. 16.] the family of the Oznites: of Heri, the family of the Herites:

17 Of Ardd, [Gen. 46. 16. called Arodi] The family of the Aroditae: of Areli, the family of the Areliites.

18 These are the families of the sons of Gad, according to their numbered ones, fourtie thousand, and five hundred.

19 The sons of Judah were, Er and Onan: but Er and Onan died in the land of Canaan, [viz. by a just judgement of God, upon their gross and enormous sins. See Gen. 38. on v. 7.]

20 Thus the sons of Judah were, according to their families; of Sel., the family of the Selanites: of Perez, [Heb. Peres] the family of the Perezites: of Zerah, the family of the Zerahites.

21 And the sons of Perez were; of Hezon, the family of the Hezonites: of Hamul, the family of the Hamulites.

22 These are the families of Juda, according to their numbered ones, seventie and six thousand and five hundred.

23 The sons of Issachar, according to their families, were; (of) [See above, on verse 5.] Tola the familie of the Tolaites: of Puva of the family of the Putites.

24 Of Jasub [Called Job, Gen. 45. 13.] the families of the Jasubites: of Simeon, the family of the Simeonites.

25 These are the families of Issachar, according to their numbered (ones) sixtie and foure thousand, and three hundred.

26 The sons of Zebulen, according to their families

were; of Sered, the family of the Seredites: of Elon, the Family of the Elonites: of Japhleel, the Family of the Japhleelites.

27 These are the Families of the Zebulonites, according to their numbered (ones): sixtie thousand and five hundred.

28 The sons of Joseph according to their Families, were Manasseh, and Ephraim.

29 The sons of Manasseh were; of Machir, the Family of the Machirites: Machir now begat Gilad: of Gilad was the Family of the Giladites.

30 These are the sons of Gilad; (of) [This particle is inserted here and in the two following verses out of the foregoing and ensuing manner of speaking in this Chapter. See above, on v. 5.] Fezer, [otherwise called Abiezir, Jos. 17. 1. and elsewhere] the Family of the Fezrites: of Helek, the Family of the Helekites.

31 And of Asriel, the Family of the Asrielites: and of Sechem the Familtie of the Sechemites.

32 And (of) Semida, the Family of the Semidaites: and (of) Hepher, the Family of the Hepherites.

33 Yet Zelaphéad [Heb. Tzelophéad] the son of Hepher had no sons, but daughters; and the names of the daughters of Zelaphéad, were, Machla, and Noa, Hogla, Milca and Tirza.

34 These are the Families of Manasseh: and their numbered (ones) were fiftie and two thousand and seven hundred.

35 These are the sons of Ephraim, according to their Families; of Sutlab, the Family of the Sutelabites: of Becher, the Family of the Becherites: of Tahan, the Family of the Tahanites.

36 And these are the sons of Sutlab: of Eran, the family of the Eranites.

37 These are the Families of the sons of Ephraim, according to their numbered (ones) thirtie and two thousand and five hundred. These are the sons of Joseph, according to their Families.

38 The sons of Benjamin, according to their Families; of Bila, the Family of the Belaites: of Asbel the Family of the Asbelites: of Abiram, the Family of the Abiramites. [Abiram seemeth to be likewise called Ehi, Gen. 46. 21. and Achirach, 1 Chron. 8. 1.]

39 Of Sephupham, the Family of the Sephuphamites: of Hupham, the Family of the Huphamites.

40 And the sons of Bala, were Ard, and Naaman: (of Ard) the Family of the Ardites: of Nasman, the Family of the Nasmanites.

41 These are the sons of Benjamin, according to their Families, and their numbered (ones) were fourtie five thousand and six hundred.

42 These are the sons of Dan, according to their Families; of Subam, [Gen. 46. 23. called Chusdim] the Family of the Subamites; these are the Families of Dan, according to their Families.

43 All the Families of the Subamites, according to their numbered (ones) were sixtie foure thousand and foure hundred.

44 The sons of Aser, according to their Families, were of Imna, the Family of the Imnaites: of Isui, the Family of the Isuites: of Beria, the Family of the Berites.

45 Of the sons of Beria were; of Heber, [Heb. Chaber with the letter Cher] the Family of the Hebraries; of Machtiel, the Family of the Machtielites.

46 And the name of the daughter of Aser was Serah.

47 These are the Families of the sons of Aser, according to their numbered (ones) fiftie and three thousand, and four hundred.

48 The sons of Naphtali, according to their Families; of Fahzel [Heb. Fachzel, or Fachzel. 1 Chronicles 7. 13.] the Familtie of the Fahzelites: of Guni, the family of the Gunites.

49 Of Fezer, the Family of the Fezrites: of Sillem, [1 Chron.

¹ Chro. 7. 13. Schallun] the familie of the Scillemites.

50 These are the families of Naphtali, according to their families, and their numbered ones were fourty five thousand and four hundred.

51 These are the numbered ones of the sons of Israel, six hundred thousand, one thousand seven hundred and thirty. [Marke here the unsayling truth, and mighty power of God; in the promised multiplication of Abrahams seed : for there having died, within the space of thirty eight yeeres, more then Six Millions & three thousand Israelites in the wilderness, yet God brought it about, that the same number remained, which was formerly iherfed Numbers, 1.46, onely a thousand and od hundreds excepted.]

52 And the LORD spake unto Moses, saying :

53 Unto these [vix families of the Tribes] the land shall be distributed for an inheritance, according to the number of the names. [i. e. proportionably according as the families be great or small, consisting of many or few men, whose names were all enrolled, compare the next verse.]

54 To them that are many, thou shalt make their inheritance more, and to them that are few, shalt thou make their inheritance less: unto every one his inheritance shall be given, according to his numbered ones. [All this was performed accordingly, on this side Jordan, by Moses, among the tribes of Reuben, and Gad, and half the tribe of Manasseh. bel.ch. 32.v.35, and beyond Jordan among the rest of the Tribes, and the other half of Manasseh, by Joshua, Jos. 14. &c.]

55 Nevertheless, the land shall be divided by lot: [the land was first divided by lot into twelve tribes, and the Tribes afterwards into their families, and that according to the Judgement of their respective ruling Heads, and the high priest] they shall inherit, according to the names of the tribe of their fathers. [i. e. the families of each Tribe shall step into their possessions, according to the manner prescribed in the former verse.]

56 The inheritance of every one [Understand in regard of the division to be made among the Tribes] shall be divided according to the lot, [Heb. according to the mouth of the lot, for the lot is the LORD, declaring his pleasure] between the many and the few.

57 These now are the numbered ones of Levi, according to their families; of Gersom the family of the Gersomites; of Kehath, the familie of the Kehathites; of Merari the familie of the Merarites.

58 These are the families of Levi; the familie of the Livenites [Descending from Gersom] the Familie of the Hebronites, [issuing from Kahash, ab. ch. 3. 19.] the Familie of the Mabitites, the Familie of the Musites; [these two had their descent from Merari; ab. ch. 3. 20.] the Familie of the Korbites; [of the posterity of Kahash ab. chap. 16. 1.] and Kehath begat Amram.

59 And the name of Amrams wife was Jochebed the daughter of Levi, whom Levi (his wife) [Heb. when she i.e. Levi his wife, not Jochebed (the person born) but her mother, Aunt to Amram who was the grandson of Levi,] brought forth in Egypt, and this (woman) bare Amram, Aaron, Moses and Miriam their sister.

60 And unto Aaron were born, Nadab, Abihu, Eleazar, and Ithamar.

61 Nadab now and Abihu died; when they brought strange fire before the face of the LORD.

62 And their numbered ones were twenty and three thousand, all that were male from a moneth old, [Heb. the sons of a moneth.] and upward: for these were not told among [Heb. in the midst, and so in the sequel of this verse] the children of Israel, there being no inheritance given them, among the children of Israel:

63 These are the numbered ones of Moses & Eleazar the priest who numbered [See ab.chap.1.v.112,&c.] the child-

dren of Israel, in the plains of Moab, by Jordan of Jericho;

64 And among these there was none of the numbered ones of Moses, and Aaron the Priest, when they numbered the children of Israel in the wilderness of Sinai. [See of this numbering. Ex. 30. 12,13,14.]

65 For the LORD had said of them, that they should surely die in the wilderness, [Heb. dying dye. i. e. assuredly depart this life, either by some plague, or their natural death, and that by reason of their rebellion and stiff-neckedness, see ab. chap. 14. 28, 29, 30. and bel. chap. 27. 3.] and there was none remained, but Caleb the son of Jephunneh, and Joshua the son of Nun. [these two remained faithful to God themselves, and exhorted the people to the like; ab. chap 14. 6. &c.]

C H A P. XXVII.

The daughter of Zelaphhead sue for an inheritance among the brethren of their father. 4. 1. &c. God grants their right of succession, in any inheritance 8. Moses being charged by God to overlooke or take a view of the land of Canaan from a mountain, for to die upon it, without entring into the land, 12 whereof the reason is given. he prayeth the Lord to give the people an able leader, in his stead, 15. and God orders Joshua to be chosen, for that purpose, and to be confirmed in that office of his, by the imposition of hands before all the people, 18. which is performed by Moses. 22.

1 Then drew near the daughters of Zelaphhead, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, among the families of Manasseh, [To whom appertaining, they appear among them, before Moses for to sue for their deceased fathers inheritance] the son of Joseph: (and these are the names of his [vix Zelaphheads daughters] Machla, Noa, and Hogla, and Milka, and Tirza.)

2 And they stood before the face of Moses, and before the face of Eleazar the priest, and before the face of the chief (Rulers) and of all the Congregation, at the door of the Tent of the Congregation, saying,

3 Our father died in the wilderness, and he hath not been in the midst of the congregation of those which gathered themselves against the LORD, in the congregation of Korah: [i.e. they were not mixt with them, nor had any hand in, or communion with their evil enterprise and doings, in that mutiny and insurrection, described ab.cha.16.1.2,3, &c. i.e. but he died in his (own) sin, [though he was not guilty of partaking in the conspiracy of Korah, yet he] was not clear of the former generall murmuring of the people, for which God had threatened them, they should all die and perish in the wilderness: see Numbers 14.] and had no sonnes.

4 Why should our fathers name be taken away [Heb. lessened] out of the midst of his familie, because he hath no son? give us a possession in the midst of the brethren of our father.

5 And Moses brought their case [Heb. the judgement i. e. their case, plea, busynesse, being to be brought before, and determined by Gods own sentence, it being then a doubtful matter yet, whether daughters in case of the male-line failing, might be admitted to inherit, or, by onely receiving a dowrie quit the inheritance to others] before the face of the LORD. [i. e. in the tent of the congregation where Moses heard the voice of the LORD speaking to him from above the Expiation-cove, between the Cherubims, see Ex. 25. 22. and Num. 7. 89. or else it may be, that Moses understood the minde and will of God in such like cases, by certain signs and tokens of the urim and Thummim, that was in the breast-plate of the high-priest; comp. bel.v. 21.]

6 And

6 And the LORD spake to Moses, saying :

7 The daughters of Zelaphéhd speak aright ; thou shalt wholly give them [Heb. giving give them] the possession of an inheritance in the midst of the brethren of their father ; [understand, that part or portion of inheritance, which should have fallen to their fathers share if he had lived] and thou shall cause the inheritance of their father to come upon them.

8 And unto the children of Israel thou shalt speak, saying : when any dyeth, and hath no son, then ye shall cause his inheritance to come upon his daughter.

9 And if he have no daughter, then shall ye give his inheritance to his brethren. [viz. after the decease of him that hath no son nor daughters ; and so also in the latter end of the next verse.]

10 Now if he have no brethren, then shall ye give his inheritance to the brethren of his father.

11 If his father also have no brethren, then shall ye give his inheritance to his neareast kindred, to him that is the neareast to his family, [viz. his fathers, from whom the sons are denominated.] that he may hereditarily possess it : this shall be for an institution of right to the children of Israel, [i. e. this shall be the rule and square in their courts of Judgement, for to decide and determine the like cases and differences] according as the LORD commanded Moseh.

12 After that the LORD said to Moseh : Ascend on this mount Abarim : [The LORD sheweth him a certain hill from mount Abarim : at this mount there was the one and fourtieth (i. e. the last saving one) resting, or camping-place of the children of Israel, in their journeying toward the land of Canaan, together with mount Nebo, whereon Moseh died, Deut. 32. 49,50. and 34. 1, 5.] and see that land, which I have given to the children of Israel.

13 When thou shalt have seen the same, then shalt thou be gathered to thy people [See Gen. 15. on v. 15. and 25. on v. 8.] thy self also, according as thy brother Aaron was gathered.

14 After that thou hast been rebellious to my mouth in the Wilderness of Zin, [Heb Tsin, above, chap. 20. 12.] in the contention of the Congregation, for to hallow me at the waters before their eyes : [we do hallow or sanctifie God, when we conceive aright of his Holiness, vertues and operations, when we speak reverently of them, and by our works and actions cause his Name to be praised and magnified, Lev. 22. 2. also above, chapter 20. 12. Job. 8. 13. and 29. 23.] those are the waters of Meribas [i. e. of contention, distinguished by the place from those at Raphidim, where they (viz. Moseh and Aaron) had not sinned against the LORD with unbelief, Exod. 17. 7.] of Kades in the wilderness of Zin.

15 Then Moseh spake unto the LORD saying :

16 Let the LORD, the God of the spirits of all flesh, [i. e. he that hath created the souls of all men, and poureth forth into the same such gifts of both nature and grace, as are fit and requisite for them, to go through the work of their calling : see above, chapter 16. on verse 22.] put (or, set, place) a man over this Congregation.

17 That may go forth before their face, and that may come in before their face, [i. e. such a one as may carefully observe and courageously perform the works of his calling, both at home and abroad, upon all occasions. See Deut. 28. 6, and 31. 2. with the Annot.] and that may lead them forth, and that may lead them in : [i. e. guide and command them by his authority, prudence and discretion, and faithfully govern and protect them, so that every one may discharge the duty of his Calling, and enjoy both spirituall and temporall bliss and welfare, under him] that the Congregation of the LORD be not as sheep that have no shepherd.

18 Then the LORD said to Moseh ; Take unto thee fo-

lue, the son of Nun, a man in whom the spirit is ; [i. e. such a measure and portion of the Spirit as is needfull for him to manage so great a Government ; viz. the Spirit of the fear of the LORD, of wisdom, of power, of righteousness, of patience, of temperance, which are the special graces of my spirit] and lay thy hand upon him : [by this Ceremony, he was to be consecrated and dedicated unto God, faithfully to administer his Office, and to receive the necessary gifts for it ; see of the various use of this Ceremony, Gen. 48. on v. 14. Lev. 1. on v. 4. Numb. 8. on verse 10.]

19 And set him before the face of Eleazar the Priest, and before the face of the whole Congregation ; and give him charge before their eyes : [viz. of what he is to do or forbear in the administration of his Office.]

20 And lay upon him [Compare above, chap. 11. 17. and the Annot. there] of the glory : [understand hereby, not onely the outward luster of authority and respect, but especially the inward endowment and worthy qualification for the Office] that they may hear, [i. e. obey him] to wit, the whole Congregation of the children of Israel.

21 And he shall stand before the face of Eleazar the Priest, that shall ask counsell for him, according to the manner of Urim ; [See hereof, Exod. 28. on v. 30. Lev. 8. on v. 8. By means hereof Gods counsell was asked extraordinarily in very doubtfull and weighty cases ; see above the notes on v. 5. But otherwise the Rulers were to square their actions according to the written Word, and revealed Will of God ; Deut. 17. 19. Josua, 7, 8.] before the face of the LORD ; according to his mouth shall they go forth, and according to his mouth shall they come in, he and all the children of Israel with him, and the whole Congregation. [i. e. both he and they shall perform the duties of their calling, according to the command and precept of the LORD. Compare above, the Annot. on v. 17.]

22 And Moseh did, according as the LORD had commanded him : for he took Josua, and set him before the face of Eleazar the Priest, and before the face of the whole Congregation.

23 And he laid his hands upon him, [See above, on v. 18.] and gave him charge : according as the LORD had spoken, by the ministrie [Heb. hand] of Moseh.

CHAP. XXVIII.

Lawes touching sacrifices to be offered at certain set times, verse 1. &c. as the dayly burnt-offering in the morning, 3. together with its meat and drink-offering, 7. and that of the evening, verse 8. the Sabbath-offering, 9. the burnt-offering of the new-Moons, with its meat, drink, and sin-offering, 12. the Passovers, 16. Sacrifices, 19. and continuance, 24. the Pentecost, and the sacrifices thereof, 26.

Moreover, the LORD spake unto Moseh, saying : 2 Command the children of Israel, and say to them : My sacrifice, my meat [Heb. bread. see Lev. 3. on v. 11. and below here v. 24.] for my fire-offerings : [See Lev. 1. on v. 9.] my pleasant smell ; [see Gen. 8. on v. 21.] shall ye observe to offer unto me on its set time.

3 And thou shalt say unto them ; This is the fire-offering, which ye shall offer unto the LORD : two perfect Lambs of one year ; [Heb. sons of one year, and so in the sequel, v. 9. 11. 19. 27.] by the day, for a continual burnt-offering ; [see below, v. 6. and the Annot. Item Gen. 8. on v. 20. and Lev. 6. on v. 9.]

4 The one Lamb shalt thou prepare in the morning ; and the other Lamb shalt thou prepare betwixt the two evenings : [i. e. betwixt the two ends of the Evening ; or between the beginning and the ending of the Evening. Now

Now the even was entring at the ninth hour of the day, i. e. three hours before the going down of the sun, and with the going down thereof it ended. These two ends of the evening, are called *two Evenings*, the former being the end of the decyning day, & the other the beginning of the night to come, see likewise Ex. 12. on verse 6.]

5 And a tenth part of an Ephah of meal-flour [This portion of an Ephah is called by the Hebrews, *Gomer*, or Homer, or Omar, see Ex. 16. on verse 36. and Lev. 5. on verse 11. hence it appeareth, that when there is mention made of one, or three, or parts of meal-flour, that it is to be understood of so many parts of an Ephah] for a meat-offering, [see Lev. 2. on verse 1.] mingled with the fourth part of an Hin [a measure of liquid wares among the Hebrews, whereof see Lev. 19. on verse, 36.] of beaten oyl.

6 It is the continual burnt-offering, which was instituted upon Mount Sinai, [Heb. made on mount Sinai. See of the continual burnt-offering, Ex. 29. 38, 39. &c. and of the other offerings, Lev. 23, which by reason, that for the space of 39. years after in the wilderness, they were not well kept, God was pleased then to renew the lawes thereof, when they were ready now to enter in to the land of Canaan, partly, that they might be neglected no more thus, and partly, that thence it might appear, that notwithstanding that peoples manifold backslidings, and turnings aside, God like a gracious indulgent father, held them still, for his peculiar people, and was desirous to be still known and served by them] for a pleasing smell, a fire-offering to the LORD.

7 And its drink-offering [See Lev. 23. on verse, 37.] shall be the fourth part of a Hin, for the one lamb: in the sanctuary [i. e. in the court of the Tabernacle, upon the Altar of the burnt-offerings, so called likewise, 2. Chron. 29. 7. See the account there] shalt thou offer, [the Hebr. verb here signifieth the offering of liquid, or moist things, as Gen. 35. 14. Ex. 30. 9.] unto the LORD, the drink-offering of strong-drink. [Heb. *Schechar*, see Lev. 10. 9. Understand wine, as appears bel. verse 14. and Ex. 29. 40. and. 35. 14. and chap. 30. 9.]

8 And that other lamb shalt thou prepare between the two evenings; like unto the meat-offering of the morning, and like its drink-offering shalt thou prepare it, for a fire-offering of pleasing smell to the LORD.

9 But on the sabbath-day, two perfect Limbes of one year, and two tenths of meal-flour, for a meat-offering mingled with oyl, together with its drink-offering.

10 It is the burnt-offering of the sabbath, on each sabbath, [Heb. in his sabbath; and so bel. verse 14. in his moneth, for in each, or every moneth] besides (or above) the continual burnt-offering, and its drink-offering.

11 And in the beginnings [Heb. heads; so Exod. 12. 2. and above, ch. 10. on v. 10.] of your Moons, shall ye offer a burnt-offering to the LORD: two young bullocks, [Heb. the sons of a bullock, as also below v. 19. and 27. see Lev. 1. on v. 14.] and one ram, seven perfect lambs of one year.

12 And three tenths of meal-flour for a meat-offering, mingled with oyl, for the one bullock: and two tenths of meal-flour, for a meat-offering, mingled with oyl, for the one ram.

13 And each time a tenth [Heb. a tenth, a tenth. See Gen. 7. on verse. 2. and below verse 21, and 29,] part of meal-flour for a meat-offering, mingled with oyl, for the one lamb, [i. e. for each lamb, and so below chap 29. 4. and 1. Kings 10. 14. in one year, for each year, &c.] it is a burnt-offering, for a pleasing smell, a fire-offering to the LORD.

14 And their drink-offerings shall be half an Hin to a bullock, and a third part of an Hin to a ram, and a fourth part of an Hin of wine to a lamb: That is the burnt-offering of the new moon, in each moneth, [Heb. in her moneth], according to the moneths of the year, [or, throughout the moneths of the yeare, i. e. which are to be offered in the beginning of each moneth of the year.]

15 Beside there shall be prepared a kid-he-goat for a sin-offering to the LORD [see Lev. 4. on verse 3.] above the continual burnt-offering, together with its drink-offering.

16 And in the first moneth, on the fourteenth day of the moneth, is the passover to the LORD. [Oth. of the LORD. See Lev. 23. on verse 5.]

17 And on the fifteenth day of the same moneth it is feast: seven dayes shall unleavened (bread) be eaten.

18 On the first day, there shall be an holy convocation. [And consequently an holy assembly for divine worship. Heb. a convocation of holiness, and so below verse 25.] See Lev. 23. on verse 2. [ye shall do no servile work.]

19 But ye shall offer a fire-offering, for a burnt-offering to the LORD, two young bullocks [Heb. sons of a bullock] and one ram; besides seven lambs of a year: they shall be perfect.

20 And their meat-offering shall be meal flour mingled with oyl: three tenths for a bullock, and two tenths shall ye prepare for a ram.

21 Each time ye shall prepare a tenth part to a lamb, unto the seven lambs.

22 After that a he-goat for a sin-offering, to make expiation for you.

23 Besides the mornings burnt-offering, which is for a continual burnt-offering; shall ye prepare these things.

24 In pursuance of these things shall ye by the day, for seven dayes space, prepare the meat of the fire-offering for a pleasing smell to the LORD: it shall be prepared above (or, besides) the continual burnt-offering, with its drink-offering.

25 And on the seventh day shall ye have an holy Convocation: ye shall doe no servile work.

26 In like manner, on the day of the first-fruits, when ye shall offer a new meat-offering [See Lev. 23. on verse 16.] unto the LORD, according to your weekes, [i. e. after that the 7. weeks, whereof we read Lev. 23. 15, 16. shall be past] shall ye have an holy convocation: ye shall do no servile work.

27 Then shall ye offer unto the LORD a burnt-offering [This offering belonging to this day, is to be distinguished from an other, whereof see Lev. 23. 18. that served properly for the keeping of the Pentecost: this was acceleratione, as prescribing the manner of offering the first-fruits to the LORD, inasmuch that both were to be offered, and not the one to be taken away by the other] for a pleasing smell, two young bullocks, one ram, seven lambs of one year.

28 And their meat-offering of meal-flour mingled with oyl, three tenths to one bullock, two tenths to one ram.

29 Each time a tenth and a lamb; unto the seven lambs.

30 One kid-he-goat, to make expiation for you:

31 Besides the continual burnt-offering, and its meat-offering, shall ye prepare the same; they shall be perfect to you, with their drink-offerings:

CHAP. XXIX.

Laws touching the sacrifice of the feast of the Trumpets, v. 1. &c. its burnt-offering, 2. and sin-offering, 5. of the feast of Atonement 7. its offerings, 8. of the feast of the leavewaves during sever dayes, 12. with each dayes offering; the first, v. 13. the second, 17. the third, 20. the fourth, 23. the fifth, 28. the sixth, 29. the seventh, 32. of the eighth day, which was a great holy day, 35. its offerings, 36. the conclusion of this chapter, consisting in a command, and the execution thereof, 39.

it shall Likewise in the seventh moneth, [See of this moneth, Lev. 23. on v. 24.] on the first of the moneth, yee shall have an holy convocation, yee shall doe no servile work;

it shall be unto you a day of resounding. [this Feast is thus called, because of its being published and known by the sounding of Trumpets, see Lev. 23. on, ver. 23.]

2 Then shil ye prepare a burnt-offering for a pleasing smell to the LORD ; one young bullock, [Heb. son of a bullock, and so bel. ver. 8. and 13. 17. See Lev. 1. on v. 14.] one ram, seven pens, & lambs of one year ; [Heb. sons of the year, i. e. one year old, so, bel. v. 8. and 13. and 17. &c. see Lev. 23 on v. 17.]

3 And their meat-offering, of meale-flour mingled with oyl ; three tenths [viz. of an Ephah, and so in the sequel : See ab. 5. chap. 28. on ver. 5.] to the Bullock, and two tenths to the Ram ;

4 And one tenth to one lamb [i. e. to each one , see above, chap. 28. on verse. 13. and so below, here verse 10. and 15.] for (all) the seven lambs.

5 And a Kid-he-goat for a sin-offering : to make expiation for you.

6 Beside the burnt-offering of the moneth, [Which was to be offered on the first day of each moneth, above chap. 28. 11, 12. &c. 2. Chro. 2. 4. so that this ordinary offering of the new moones was not to be neglected for the sake of this fore-mentioned] and its meat-offering ; and the continuall burnt-offering, [see above, chap. 28. on verse. 6. and below, verse. 11 and 16. &c.] and its meat-offering, with their drink-offerings, after their manner : [i. e. according to the lawand order, which God had command ed and appointed, inthat behalfe. see Lev. on verse 10.] for a pleasant smell, a fire-offering to the LORD .

7 And on the tenth of this seventh moneth [This day was the day of expiation, or atonement, whereof ye may read, Lev. 16. 29. 30. and ch. 23. 27.] ye shall have an holy Convocation ; and ye shall humble your selves : [i. e. your persons before the LORD , by calling to minde and confessing your sins, by fasting and prayer, & by full purpose of heart, to amend your lives . See Lev. 16. on v. 29.] ye shall do no servile work.

8 But ye shall offer a burnt-offering for a pleasant smell to the LORD , one young bullock, one ram : seven lambs of a year ; [See above verse 2.] they shall be perfect unto you.

9 And their meat-offering of meal-flour mixed with oyl : three tenths to the bullock ; two tenths to the one ram,

10 Each time one tenth to one Lamb, [Heb. one tenth, one tenth to one lamb, and so below, verse 15. and above chap. 28. 13.] for (all) the seven lambs.

11 One kid-he-goat for a sin-offering ; besides the fin. offering of the expiations, [Whereof ye may see Lev. 16. 11. 15. which notwithstanding the other sacrifices commanded here, on the expiation-day, were to be offered in course still ; as ever and anon it is inculcated, that the daily sacrifice must be continued, however on certain dayes, sundrie other sacrifices were appointed besides the same : see bel. verse. 16, 22, 25, 28, 31, 34, 38, 39.] and the continuall burnt-offering, and its meat-offering, with their drink-offerings.

12 Likewise on the fifteenth day of this seventh moneth [Understand the feast of the Tabernacles of leave-huts, whereof see Lev. 23. 34. and Deut. 16. 13.] shall ye have an holy Convocation : ye shall do no servile worke : but ye shall celebrate a feast to the LORD , seven dayes.

13 And ye shall offer a burnt-offering a fire-offering, for a pleasant smell to the LORD , thirteen young bullocks, [To wit on the first day of this feast ; for on the second there were but twelve to be offered ; on the third but eleven ; and so on, each day following one less than was offered the day before. See below v. 17, 20, 23, 26, 29, 32.] two rams ; fourteen lambs of a year ; they shall be perfect.

14 And their meat-offering of meal flour, mixt with oyl, three tenths to one bullock, [i. e. to each bullock, as ab. verse 4. and so in the sequel] for (all) the thirteen bullocks, two tenths to one ram, among those two rams.

15 And each time one tenth to one lamb , for all those fourteen lambs ;

16 And one kid-he-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

17 Then on the second day, [viz. of the feast of the Tabernacles, and so in the sequel] twelve young bullocks, two rams : fourteen perfect lambs of one year ;

18 And their meat-offering and their drink-offering to the bullocks, to the rams and to the lambs, in their number : after the manner. [See above on verse. 6.]

19 And one kid-he-goat for a sin-offering : besides the continuall burnt-offering, and its meat-offering, with their drink-offerings.

20 And on the third day [viz. of the forelaid Feast] eleven bullocks, two rams, fourteen perfect lambs of one year.

21 And their meat-offerings, and their drink-offerings, to the bullocks, to the rams and to the lambs, in their number, after the manner :

22 And one he-goat for a sin-offering : besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

23 Further on the fourth day, ten bullocks, two rams fourteen perfect lambs of one year.

24 Their meat-offering , and their drink-offerings, to the bullocks, to the rams, and to the lambs , in their number, after the manner.

25 And one kid-he-goat for a sin-offering : besides the continuall burnt-offering , its meat-offering , and its drink-offering.

26 And on the fifth day, nine bullocks, two rams, and fourteen perfect lambs of one year ;

27 And their meat-offering, and their drink-offering , to the bullocks, to the rams and to the lambs, in their number, after the manner ;

28 And one he-goat for a sin-offering ; besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

29 Then on the sixth day, eight bullocks, two rams, fourteen perfect lambs of one year.

30 And their meat-offering, and their drink-offerings to the bullocks, to the rams, and to the lambs, in their number, after the manner ;

31 And one he-goat for a sin-offering, besides the continuall burnt-offering, and its meat-offering, and its drink-offerings.

32 And on the seventh day, seven bullocks, two rams, fourteen perfect lambs of one year ;

33 And their meat-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, in their number, after the manner ;

34 And one he-goat for a sin-offering, besides the continuall burnt-offering, its meat-offering, and its drink-offering.

35 On the eighth day ye shall have an inhibition-day : [Heb. inhibition, or ceasing, forbearance, because that on this day all manner of servile work was forbidden. See. Leviticus 23. on verse 36. This was the great day of the feast , on which Christ stood up in the temple , and called the thristie souls unto him, promising them refreshment, John 7. 37.] ye shall do no servile work.

36 And ye shall offer a burnt-offering, for a fire-offering, (for) a pleasant smell to the LORD , one bullock, one ram, seven perfect lambs of one year ;

37 Their meat-offering and their drink-offerings , to the bullock, to the ram, and to the lambs, in their number after the manner :

38 And one he-goat for a sin-offering : besides the continuall burnt-offering, and its meat-offering, and its drink-offering.

39 These things ye shall doe to the L O R D on your set high times, (or Festivalls) : besides your vowes, [These vowes

vowes and the offerings following here in the Text, were the ordinary services of Gods worship, which were not to be neglected or left undone, for any of the extraordinary ones, mentioned in this Chapter, which were to be offered, according to Gods command, on certain dayes of the year: see above, on verse 11. *J and your free-will-offerings, with your burnt-offerings, and with your meat-offerings, and with your drink-offerings, and with your thank-offerings.*

40 And Moseb spake to the children of Israel, according to all that the L O R D had commanded Moseb.

C H A P. XXX.

Lawes concerning the Vowes made by a male-person, declaring that they ought to be kept, verse 1. &c. or by a daughter of the Family, shewing when their vowes were to be kept, 3. or not; 5. or by a married woman; when they were to keep them, 6. or not, 8. or by a widow, or divorced, or forsaken woman, that they were binding. 9. Again, of a married woman, 10. the conclusion of the Chapter, 16.

And Moseb spake unto the heads of the Tribes, [Which were out of each Tribe one, the Ruler or Governor thereof; See above, ch. i. v. 4. and 16. with their Annot.] of the children of Israel, [unto whom these Heads or Rulers were to impart the ensuing Ordinance, each one to his Tribe] saying: *This is the thing which the L O R D hath commanded.*

2 When a man shall have vowed a vow, [viz. barely, without an oath, either to give or do something freely for the honour of God. Of vowes, what they be; see Rev. 7. on v. 16.] or sworn an oath, [viz. thereby engaging and binding himself to do or leave such a thing] binding his soul with a bond, [Heb. binding a bond upon his soul, i. e. on himself, or his person; and so in the sequel, as bodies are tied with ropes and cords to abide in a certain place, so the souls of men are tied by vowes, made unto the L O R D to keep firm and stedfast to what they vowed unto him] he shall not unhallow his word: [i. e. not cause the same to become a reproach, and matter of blasphemy, and reviling by breaking of his vow] he shall doe according to all that proceeded out of his mouth. [provided the same be in his power to perform, and lawfull, not contrary to the Law of the L O R D, such as was the vow of those that resolved to take away the life of Paul, Acts 23. 14.]

3 But when a woman shall have vowed a vow unto the L O R D: [Understand here, not a married woman, as below, v. 6. 7. 8. but a woman-like person, as a young daughter, being yet under the command of her father, as appeareth by this verse, and the last of this Chapter; Thus Mary the mother of the L O R D, is called among women, and a woman, Luke 1. 42. Gal. 4. 4.] and shall have bound her self with a bond, in her fathers house, in her youth.

4 And her father shall hear her vow and her bond, wherewith she bound her soul, and her father shall hold his peace towards her; [viz. either openly approving of it, or silently giving way to it, for (as the saying goeth) He that holds his peace, seemeth to assent and approve of what he heareth] then all her vowes shall stand, and every binding wherewith she shall have bound her soul, shall stand. [id est, she shall be bound to perform that which she vowed unto the L O R D without intermission.]

5 But if her father shall break the same in the day when he heareth it, all her vowes and her bonds, where-

with she bound her soul, shall not stand: [Understand here by two things; first that the father having understood his daughters vowes, he was not to take into any long deliberation, what he should approve, or disannull: secondly, that the daughter was to desist of her vowes immediately upon the fathers disapproving of the same. Compare below, verse 7. and 8.] but the L O R D shall forgive it her, [to wit, that she did vow so unadvisedly without her fathers knowledge. Secondly, that she was forced to abandon her vow. So below, v. 8.] for her father made her to break it.

6 But if indeed she have a husband, [Heb. being a husbands, shall be, i. e. being firmly betrothed, or married to a man, and consequently made subject to his Authoritie. See the like expessions likewise below, Chapter 35. 3.] and her vowes be upon her; [id est, when she stands engaged by any vow, which she promised to performe, either simply by solemn words, or, with the addition of an Oath: as above, verse 2. and below also, verse 8. 10.] or the utterance of her lips, whereby she bound her soul:

7 And her husband shall hear the (same,) and in the day when he heareth it, shall hold his peace towards her; then her vowes shall stand, and her bonds, wherewith she hath bound her soul, shall stand: [Compare above the note on verse 5. and see the verse following.]

8 But if her husband, on that day, when he heard it, shall break the same, and shall disannull her vow that was upon her, together with the utterance of her lips, wherewith she bound her soul; then the L O R D shall forgive it her.

9 As for the vow of a widow, [Whose husband was dead, when she made her vow; so that being at her own disposing, she had power to make vowes, without being accountable thereof to others] or of a divorced (woman): [understand such a one, as having received a letter of divorce is abandoned by her husband. See Levit. 21. 7. Such a one was likewise at her own free disposing, because the husband resigned all the right and command he had over her, into her own hands back again, by the Act of Divorce. And therefore their vowes were to stand.] all shee bound her soul with, shall stand over her.

10 But if in her husbands house she made a vow; or bound her soul with an oath by a bond.

11 And her husband shall have heard (the same,) and shall have held his peace towards her, not breaking the same; then all her vowes shall stand, and all the binding wherewith she bound her soul, shall stand.

12 But if her husband utterly disannull [Heb. disannulling, disannull: and so below, verse 15.] these things, in the day when he heareth it; nothing of all that proceeded out of her lips, of her vow, and of the binding of her soul, shall stand: her husband hath disannulled the same; and the L O R D shall forgive it her.

13 Every vow, and every oath of obligation, for the humbling of the soul; her husband shall establish the same, or the same her husband shall disannull.

14 But if her husband altogether hold his peace towards her from day to day, [Hebr. holding his peace, hold his peace, &c.] Then he confirmeth all her vowes, or all her bonds, which are upon her; he hath confirmed them, for having held his peace towards her, in that day he heard it.

15 Yet, if he shall wholly disannull the same: [Heb. disannulling, shall have disannulled them; viz. not on the same day when he heard them, but one or more dayes after] then he shall bear her iniquitie. [i. e. he shall be guilty]

guiltie of the punishment, deserved, by the breach of the foresaid vowe. See of this kind of speaking, Lev. 5. on v. 1. others render the Hebrew Verb here, take away; viz. the iniquitie of the woman, that by the breach of her vow, she shall not be held guiltie, or punishable; as v. 5,8, and 12. is intimated.]

16 These are the institutions which the LORD commanded Moseh betwixt a man and his wife; betwixt a father and his daughter, being in her youth, at the house of her father.

CHAP. XXXI.

The Israelites are commanded to wage warre against the Midianites; v. 1. &c. with an Hoste of twelve thousand men, and Phinehas the son of Eleazar, 4. Who overcome the Midianites, 7. return to their own with the prisoners and booty, 12. are entertained by Moseh with a check for what they had done amiss, 14. and a charge of what they ought to do, 17. a Law about the parting of the bootie, 25. together with the execution of the Law, and the sum of the bootie, 31. and the portion of the LORD, which fell to the share of the Priests and Levites; 41. The Chieftains of the Hoste make an offering to the LORD, 48. which is laid up in the Tabernacle for a memorall, 54.

And the L O R D spake unto Moseh, saying: 2 Take the vengeance of the children of Israel from the Midianites: [Heb. avenge the vengeance of &c. viz. by reason of the evil, which craftily they caused among the Israelites, when they seduced them to bodily and spirituall whoredom, of which see above, ch. 25. 1,2, &c. below verse 15. 16.] after that shalt thou be gathered to thy people. [id est, shall die and depart out of this world. See of this manner of speaking, Genesis, 15: on verse 15. and 25. on verse 8. and above, chapter 20. 24, 26.]

3 Then Moseh spake unto the people, saying; let men be prepared for battell, [Or, for the Hoste, and so in the sequel] and let them be against the Midianites, to do the vengeance of the LORD on the Midianites. [viz. that which the LORD had commanded to be executed upon the Midianites, see above, chap. 25. 17, 18. whereby God declared that the entity shewed to his people, is taken by him as committed against himself. Compare 2. 2. 8. and Acts 9. 4.]

4 Of each Tribe among all the Tribes of Israel, shall ye send one thousand to battell. [Hebr. a thousand of one Tribe, a thousand of one Tribe. See of this phrase, Lev. 24. 8. and above, 13. 2. &c.]

5 Thus there were delivered out of the thousands of Israel, a thousand of each Tribe: twelve thousand prepared for battell.

6 And Moseh sent them to battell a thousand of each Tribe; them, and Phineas the son of Eleazar the Priest to battell, [viz. not properly for to fight, or to be the generall or chief Commander of the army, but to assist the camp as a good counsellor and director, and to exhort the same to courage according to his speciall zeal, formerly testified, above chap. 25. 13. comp. Deut. 20. 2, 3, &c.] with the holy vessels, [which were according to the opinion of some, the Ark of the Covenant, and things appertaining to it; the same having accompanied the Camp on sundrie occasions, as may be gathered, by Numb. 14. 44. Jos. 4. 11. 1 Sam. 4. 4. others understand thereby only the Trumpets mentioned immediately after here in this verse, and were to be used in war] and the Trumpets of sounding in his hand.

7 And they fought against the Midianites; according

as the LORD had commanded Moseh: and they put to death all that were male.

8 Withall they put to death above their slain, the Kings of the Midianites; [Who were King Sihon his Tenants or Vassals, Jos. 13. v 21. before he was destroyed by Moseh, but afterwards took a kind of King-ship upon themselves. See above chapter 25. v. 15.] Evi and Rekem, and Zuar [Heb. Tsur] and Hur and Reba, five Kings of the Midianites: also they put to death by the sword Bileam, [Heb. Bilam] the son of Beor. [to wit, when he was upon the way to return into his Countrey of Mesopotamia. See above, ch. 24. v. 25.]

9 But the children of Israel took the wives of the Midianites and their little children prisoners: also they spoiled (them of) all their beasts and all their cattell, and all their substance.

10 Moreover, all their Cities with their dwelling places; [Others, in or through their dwelling place] and all their strong holds, they burned with fire.

11 And they took all the prey, and all the booty; of men and of beasts.

12 After that, they brought the Captives [Heb. the captivitie, to wit, the Midianite women and children, whom they had taken captive. See above v. 9. the word Captivity is often taken for captives, or prisoners. So below v. 19. 26. Item, Exod. 12. 29. 2 Chron. 28. 5. Eph. 4. 8.] and the bootie and the prey, unto Moseh, and to Eleazar the Priest, and to the congregation of the children of Israel in the Camp: in the plain fields of Moab, which are at the Jordan of Jericho. [i. e. that which runneth over against, or along by, or not far from Jericho, or half a ferry or passage near that City, compare above chapter 22. verie 1.]

13 But Moseh and Eleazar the Priest, and all the chief of the Congregation went forth to meet them, without the Camp.

14 And Moseh was very wroth against the Commanders of the Hoste, the Captains of the thousands, and the Captains of the hundreds, which came out of the battell of that war.

15 And Moseh said unto them; Have ye then left all the women alive? [By this question he implieth that they ought not to have done so. See the like manner of asking, strongly denying or implying the contrarie of what is demanded, Gen. 18. 17. with the Annotations.]

16 Behold these were through Bileams counsell, [Heb. word, understand the base device and, subtil contrivance whereby the Israelites were made to fall into whoredome and idolatrie. See above, chap. 24. verse 14.] for to give cause of trespass against the L O R D, in the busyness of Peor: whereby that plague was among the Congregation of the L O R D : [see above, Chapter 25. verse 9.]

17 Now then, put to death all that is male among the little ones; and put to death every woman which by mans copulation hath known a man. [See Gen. 4. on v. 5. and 19. on v. 8. and compare the next verse. Item Levit. 18. 22. and 20. 13.]

18 But all the little ones of Female kind, [Heb. among the women] which have not known the copulation of man; let them live for your selves.

19 And ye camp your selves without the Leguer seven dayes: [According to the Ordinance and Law of God given in regard of unclean persons, Leviticus 15. 13. and above, Chapter 19. 11. &c. and observed in Miriam above, Chapter 12. 14.] every one that did put a man [Heb. a Soul] to death, and every one that shall have touched a slain (body) shall expiate (or un-sinne) your selves, [See above, Chapter 8. on verse 21.] on the third day, and on the seventh day, ye and your captives.

20 Also ye shall expiate every garment, [i. e. cleanse them according to the Ceremonial Law, and so fit the same for a good and civil use ; Compare Leviticus 8.15. and 14.49. and Chapter 16. verse 16. with the Annotations thereupon] and every furniture of skins, and every worke of (Goats hair) and every furniture of wood.

21 And Eleazar the Priest said to the men of Warre, [Or, Hoste, i. e. such as bore Armes, and were practised and employed in the Wars] which were gone to that War ; This is the institution of the Law, which the LORD commanded Moseb.

22 Only the gold, and the silver, the copper, the iron, the tinne and the lead : [viz. which they had taken from the (Midianites).]

23 Every thing that endureth the fire [Heb. that is to go into the fire, i. e. that being made to pass the fire, is not damnified, and is not consumed by it, and so in the sequel] ye shall cause to pass through the fire, that it may be cleansed ; howbeit, it shall be expiated by the water of the separation : [whereof see above chapter 19. 9.] but all that endureth not the fire, ye shall cause to pass through the water.

24 Ye shall likewise wash your garments on the seventh day, that ye may be clean, and after that ye shall come into the Camp.

25 Moreover, the LORD spake unto Moseb, saying :

26 Take up the sum of the bootie of the Captives [Heb. Captivitie : see above on verse 12.] of men, and of beasts ; thou and Eleazar the Priest, and the Heads of the fathers of the Congregation.

27 And divide the bootie in two moyeties, between those which undertook the fight, which went forth to the War, and between the whole Congregation. [Which order David also followed in sharing out the booty between those that fought, and the rest that stayed with the baggage, to guard the same, 1 Sam. 30. 24.]

28 After that shalt thou heave a Tribute to the LORD, [Or, an appointed part, which was a kind of Tribute to be given unto the LORD, in testimonie of thankfulness, and was the appointed part for the Priests, which served the LORD in the Tabernacle] from the men of War, which were gone forth to this War ; of five hundred, one Soul, of Men and of Oxen, and of Asses, [the word Soul, in regard of men doth signify here a Man, or, Person, and in regard of the other creatures named, a beast or head of cattell ; of each five hundred the men of War were to assign one for the LORD : according as the Israelites, which were not gone forth to War, out of their moyety of fiftie, were to give one to the Levites ; that is, ten times more, then the men of Warre were to give to the Priests] and of the sheep. [The Hebrew word doth not onely signifie Sheep, but Goats also ; and so in the sequel. See Gen. 26. on verse 14. and Levit. 1. on verse 2.]

29 Of their moyety shalt thou take, and give it unto the Priest Eleazar, for an heaving of the LORD. [i. e. for to offer and hallow it unto the LORD, in token of thankfulness, thus below verse 41. and 52. The Hebrew word is generally taken here, for an offering or gift. see above, ch. 5 on v.9.]

30 But of the moyety of the children of Israel [i. e. that portion which belonged unto the children of Israel, according to the division mentioned above, v. 27. see of the same moyety below, v. 42. and 47.] thou shalt take one Captive of fiftie [or a share that is kept fast] of the Men, of the Oxen, of the Asses, and of the Sheep ; of all the beasts : [i. e. of all sorts of beasts, compire, Gen. 7.14.] and thou shalt give them to the Levites, which observe the guard of the tabernacle of the LORD. [see Num. 3. on v.7.]

31 And Moseb and Eleazar the Priest did, according as the LORD had commanded Moseb.

32 The bootie now, the surplus of the prey, [i. e. that which clearly remained over after the slain women and mail-children, above, v. 17. besides what the Camp had consumed, during the seven dayes they were to lie without the Camp, above, v. 19.] which the men of Warre, [see above, on v. 21.] had preyed, was ; six hundred thousand, and sevencient thousand, and five thousand sheep : [see above, on v. 28.]

33 And sevencient and two thousand Oxen :

34 And one and sixtie thousand Asses :

35 And of humane Souls, of the women that had known no copulation of man, all the Souls were two and thirtie thousand.

36 And the moyerie, (to wit) the share of those, which were gone forth to this Warre, were in number three hundred thousand, and thirtie thousand, and sevencient thousand and five hundred sheep.

37 And the Tribute for the LORD : [Understand the assigned portion, which the men of War were to contribute unto the LORD. See above, verse 28. and the Annotation thereupon] of Sheep was fix hundred sevencient and five.

38 And the Oxen were six and thirtie thousand ; and their Tribute for the LORD sevencient two.

39 And the Asses were thirtie thousand and five hundred, and their Tribute for the LORD was sixtie one.

40 And the humane Souls were sixteen thousand ; and their Tribute for the LORD two and thirtie Souls.

41 And Moseb gave unto Eleazar the Priest, the Tribute of the heaving of the LORD : according as the LORD had commanded Moseb.

42 And of the children of Israels moyety [Of which see above, v.30. and below, v.47.] which Moseb had divided off from the men that had fought :

43 (The half share now of the Congregation [Heb. the moyety of the Congregation, i. e. the half share which fell to the Congregation] was of the sheep, threes hundred thousand and thirtie thousand, seven thousand and five hundred,

44 And the Oxen were six and thirtie thousand.

45 And the Asses, thirty thousand and five hundred :

46 And of humane Souls sixteen thousand.)

47 Of that moyety of the children of Israel, Moseb tooke one captive [See above on v.30.] out of fiftie, of Men and of Beasts, and he gave them to the Levites, which observed the guard of the Tabernacle of the LORD, according as the LORD had commanded Moseb.

48 Then (there) stepped to Moseb the Commanders which were over the thousands of the Hoste ; the Chieftains of the thousands, and the Chieftains of the hundreds :

49 And they said to Moseb ; Thy servants have taken up the sum of the men of War, which were under our bands ; [i. e. under our command, see Gen. 16. on v.6.] and of us [others, thereof] (there) faileth not one man.

50 Therefore we have brought an offering of the LORD, every one that which he got, [Heb. found] a golden vessel [Or, furniture, or Jewell] a chain [others, arm or leg, ornament or golden garter] or a bracelet, a finger ring or an ear-ring, or a hanging girdle, [See Exod. 5. 3 &c.] to make expiation for our Souls, [by reason of their sins mentioned above, v. 14. 15, 16.] before the face of the LORD.

51 Then Moseb and Eleazar the Priest took from them the gold ; all well-wrought vessels, [Heb. every vessel, or furniture of work. Understand hereby all manner of golden stuff, vessel, workmanship, jewels and the like artificially and costly wrought and elaborated.]

52 And all the gold of the heaving, which they offered unto the LORD, was sixteen thousand seven hundred and fiftie shekels : [Understand golden shekels, of the value whereof see Gen. 24. on v.22. and above, ch. 7. on v.14.] from the Chieftains of the thousands, and from the Chieftains of the hundreds.

53 As for the men of war, every one had preyed for himself. [Whereof they imparted nothing to their Commanders, insomuch, that there was abundance of bootie remaining yet, besides that which was given to the Priests, and to the Levites, and to the rest of the Israelites.]

54 So Moseh and Eleazar the Priest, took that gold from the Captains of the thousands and hundreds : and they brought it into the Tent of the Congregation, for a remembrance for the children of Israel, before the face of the LORD. [viz. as well in regard of the mercy of God, whereby they had overcome their enemies, and were reconciled unto God, as to discharge their duty, in being really thankful to God for it, and faithfully adhering to him, to the end that he might always continue among them, with the assistance of his grace and blessing.]

CHAP. XXXII.

The Tribes of Reuben and Gad, desire, for reasons them thereunto moving, that Moseh would assign them their inheritance on this side Jordan, verse 1. &c. Moseh first sharply reproves them, 6. but they promising to march in arms before their brethren into Canaan, until it be subdued, they, together with the half Tribe of Manasseh, obtain their desire on the foresaid condition, 16.

THe children of Reuben now had much cattell, and the children of Gad had very many : [Heb. very mighty. The Israelites indeed were generally much given to keeping of cattell, as may be seen, Gen. 46. 32,34. and chap. 47.3,4.&c. but it seems that these two Tribes, were addicted to the same more than the rest, for that (as some conceive) they had perhaps formerly in Egypt, inhabited the most convenient part of the Country for pasture ; and therefore may, afterwards in the subduing of the kingdoms of Sihon and Og, and upon the great defeat of the Midianites, have made it their busyness, to take and get, and truck for, of others, as great a quantitie of cattell, as they could] And they viewed the Countrey of Gæzer, and the land of Gilead, and behold, this place was a place for cattell. [Heb. of cattell i.e. they observed and found, that all this Countrey was very fit and commodious for keeping of cattell.]

2 Then the children of Gad, and the children of Reuben came, and spake to Moseh and to Eleazar the Priest, and to the chief of the Congregation, saying :

3 Araroth, and Dibon, and Gæzer, and Nimra, and Hesbon, and Eleale : and Schebam, and Neba, and Bebon :

4 This land which [i.e. whose inhabitants] the LORD hath smitten before the face of the Congregation in Israel ; the same is a land for cattell : and your servants have cattell.

5 Moreover, they said : If we find grace in your eyes, let this land be given for a possession to your servants : and make us not march over the Jordan.

6 But Moseh said unto the children of Gad, and to the children of Reuben ; shall your brethren go to warre, and shall you remain here ? [Moseh doth not simply refuse, to assign them this land for an inheritance, being the same was likewise given the Israelites by God for to inherit, Deut. 2. 12, 31. but he rebuketh them sharply here, for that they sought to separate themselves from their brethren and take their ease, whilst they must go to war : which became them very ill to do, and might cause great scandal and dismayedness among their brethren ; besides at thereby they did (as much as in them lay) retard the performance of Gods promises ; as is declared in the

particulars. therefore I pray, should ye break the heart of the

children of Israel, [Discouraging and disheartning your brethren by your example. Compare Deut. 1. 28. Acts 21. 13. and below, v. 9.] that they go not over to the land which the LORD gave them ?

8 Thus your fathers did, when I sent them from Kades-Barnea, for to view this land :

9 When they were come up unto the valley of Escol ; [Others, brook, &c. See above, chap. 13. 24. Deut. 1. 24.] and viewed this land, they brake the heart of the children of Israel, that they went not to that land which the LORD had given them.

10 Then the anger of the LORD was kindled on that day, and he sware saying ;

11 If these men that went forth out of Egypt, from twentie years old and upward [Hebr. from a son of twentie years, &c.] shall see the Land, which I have sworn to Abraham, Isaac and Jacob ! [this is an imperfect speech, usuall in making of an oath. See above, Chapter 14. verse 23, 28, 35. Deus. 1. 35. and compare Gen. 14. on verse 23.] for they have not persevered to follow me : [Heb. they have not fulfilled (to go) after me. in the like phrase it is said of Joshua and Caleb, contrariwise in the next verse, that they had fulfilled, &c. See Deus. 1. 36. and above, c. 14. 24.]

12 Except Caleb the son of Jephunne, the Kenizite, and Joshua the son of Nun : [Compare Jos. 15. 17. Jud. 1. 13. and 3. 9, 11. 1 Chron. 4. 13, 15.] for they did persevere to follow the L O R D ; [see on the foregoing verse.]

13 Thus the anger of the LORD was kindled against Israel, and he made them to wander about in the Wilderness fourtie year : [Bringing the two years within the account (for to compleat the number,) from the going forth out of Egypt, to the sending of the spies from Kades-Barnea] until the whole Generation was consumed, which had done what was evill in the eyes of the L O R D. [i. e. which was displeasing to him.]

14 And behold, ye are risen up instead of your Fathers, a multitude of sinfull men ; for to multiply the heat of the LORDS anger against Israel. [Heb. for to adde yet, (or further to &c. or, above, beyond the heat, &c.]

15 When ye shall turn your selves away from behinde him, [viz. from the L O R D : The meaning is, if ye shall not be willing to follow the L O R D any longer] then he shall continue further to leave him, [viz. Israel] in the Wilderness ; and ye shall destroy all this people. [the sense is ; God shall in this case, cause them to wander in the Wilderness again, as their fathers did, until they perish all like them.]

16 Then they stopt unto him [id est, the Reubenites, and Gadites, came afterwards again to Moseh] and said ; We will build sheep-folds, [the Hebrew word doth signifie such folds or enclosed places for cattell, as are secured and guarded with hedges, pales or walls ; and so also below, v. 24.] here for our cattell, and Cities for our little ones.

17 But we our selves will prepare our selves, [Or, speedily, or cheerfully gird, or arme our selves for to goe before, &c.] hastening before the face of the children of Israel, until we shall have brought them to their place : [id est, courageously marching along before our brethren, in such a number, as shall be held requisite for to bring them into their possession by force of Armes. See Joshua 4. 12, 13.] and our little ones shall remain in the fenced Cities, by reason of the inhabitants of the Land. [id est, that in the mean time they may not be annoyed or endangered by the residue of the people in these parts.]

18 We will not return to our houses, until the children of Israel shall have constituted themselves hereditary possessours,

cessours, every one of his inheritance. [See Jos. 22. from the beginning to v. 10.]

19 For we will not inherit with them beyond Jordan, and further away : [To wit, the further borders of Canaan] when our inheritance shall be surrendered unto us, on this side of Jordan, towards the rising. [viz. of the Sun ; i. e. Eastward, toward the East of Canaan, where Gilad lay.]

20 Then said Moses to them ; if ye will do this thing, if ye will prepare [Or arm, put on, or gird arms about etc. as above, verse 17. and in the sequel] your selves for the battell before the face of the LORD ;

21 And every one of you, that is prepared, shall passe over the Jordan, before the face of the LORD ; [i. e. before the LORD, of whose presence the ark of the Covenant was a visible token, see Jos. 4. 13] untill he shall have driven out his enemies, before his face out of possession ;

22 And the land be subdued before the face of the LORD, and before Israel : and this land shall be a possession unto you before the face of the LORD.

23 If on the contrary ye shall not doe so, behold then ye have sinned against the LORD : but yee shall be made aware of your sin, when it shall finde you, [i. e. when ye shall be punished for the same. Oth. Know that your sin shall finde you, i. e. the punishment of your sin will surely hit you.]

24 Build you cities for your little ones, and folds for your sheep : and do that whch is gone forth out of your mouth. [i. e. that which ye have promised to perform : comp. above chap. 30. 3. &c. Deut. 23. 25. Matt. 15. 18.]

25 Then the children of Gad and the children of Reuben spake [Heb. said, in the singular i. e. they said all unanimously, with one accord, or, one of them, in the name of all] to Moses, saying : Thy servants shall doe, according as my Lord commandeth.

26 Our little ones, our wives, our substance . and all our beasts shall be there in the cities of Gilead.

27 But thy servants shall passe over all that are [Or, every one that is] prepared for the hoste, before the face of the LORD, unto the battell, according as my L O R D hath spoken.

28 Then Moses charged in thoir behalfe the priest Eleazar, and Joshua the son of Nun, and the heads of the fathers of the Tribes of the children, of Israel :

29 And Moses said to them : if the children of Gad, and the children of Reuben, shall passe over the Jordan with you, and every one that is prepared for war, before the face of the LORD, when the land shall be subdued, then shallic give them the land of Gilead, for a possession.

30 But if they passe not over with you prepared, [Or armed, girded, as ab.] then they shall be constituted possessors in the midst of you in the land of Canaan. [i. e. they shall be fain to abandon Gilead, and have their share, and inheritance, like the rest, in Canaan it self.]

31 And the children of Gad and the children of Reuben answered, saying : That whch the LORD hath spoken to thy servants, we shall likewise doe.

32 We shall passe over prepared before the place of the LORD, to the land of Canaan : and the possession of our inheritance, We shall have on this side Jordan.

33 Thus Moses gave to them, to the children of Gad, and to the children of Reuben, and to the half tribe of Manasseh, Josephs son, the kingdom of Sibon, king of the Amorites, and the kingdom of Og, king of Basan : the country with the cities thereof in the borders, the cities of the land round about.

34 And the children of Gad built [i. e. rebuilt, reared up again : and so in the sequel. All these following places were situated on the east side of Jordan between the rivers Arnon and Jordan] Dibon and Aroer, and Aroer :

35 And Airoth-Sophan, and Jazer, androg-
behah :

36 And Beth-Nimrah , and Beth-Haran : fenced ci-
ties, and sheep-folds,

37 And the children of Reuben built Hesbon and Ele-
ale and Kirjathaim.

38 And Nebo [Of this citie see Deut. 34. 1. Jos. 15. 2. Jer. 48. 1. otherwise it was also the name of an hill] and Baal-Meon, having its name changed [the former name having been idolatrous (as followeth) for both Nebo and Baal were names of Idols, and doubtlesse there were more such] and Libna : and they called the names of the cities hich they built by, (other) names.

39 And the children of Machir the son of Manasseh, went to Gilead [Or were gone &c. and had taken the same and so in the next verse] and took the same : [understand a part of it, see Deut. 3. 12. 13. and there on verse. 15. item Gen. 31. 21. This part of Gilead and the places of Jair extended Northwards from the brook of Jabbek towards Syria] and they drove out [Hebr. He drove out &c. he viz. Machir i. e. his posterite] the Amorites (Heb. the Amorite) which were therein out of possession.

40 So Moses gave Gilead to Machir the son of Manasseh, and he dwelt therein.

41 Now fair the son of Manasseh, [This Jair is Likewise reckoned under Manasseh, by reason that his grandfather was married to Machirs daughter, see 1. Chro. 2. 21. 22.] went and took their [viz. the Gileadites] villages ; and he called them Havvot-Jair [i. e. Jair his villages, countrie-towns, or gardens; See Deut. 3. verse 14.]

42 And Nobah went, and took in Kenath, with her dependant places, [i. e. such pettie towns, cities and places, as resorted under the Jurisdiction of Kenath, as their Metropolis, or mother-citie, Heb. daughters. See above chap. 21, on verse 25. and comp. 1. Chro. 2. 23.] and called it Nobah after his Name.

C H A P. XXXIII.

A Relation of the marchings and campings of the chil-
dred of Israel: from Egypt unto the land of Canaan v.
1. &c. The command given, of driving out the inhabi-
tants of the Land, and destroying of Idolatrie, 50. with
heavy threatenings if they did otherwise, §§. of divi-
ding the land by lot, 54.

THeze are the journeys of the children of Israel which went forth out the land of Egypt, according to their hostes, by the band [i. e. conduct] of Moses and Aaron.

2 And Moses wrote their marches, according to their journeyings, after the mouth [i. e. command] of the LORD ; and these are their journeys, according to their marches.

3 They journeyed then from Rahmehes in the first moneth, [Called Abib, otherwise Nisan. See Ex. 12. verle 2. and 13. 4. Deut. 1. on verse 3] on the fifteenth day of the first moneth ; the second day of the passeover the chil-
dren of Israel marched forth, by an high hand. [see Ex. 14. on verse 8] before the eyes of all the Egyptians.

4 When the Egyptians buried those, whom the LORD had smitten among them, every first-born. [Notwith-
standing that the Egyptians, by reason of this burial,
could not but be highly and bitterly incensed against the Israelites, whom they saw marching away before their eyes ; yet God so daunted and disheartened them, that they had not the courage to offend the children of Israel in the least degree, or to stop and hinder their peaceable departure] also the LORD had exercised Judgements upon their Gods. [see Ex. 12. on verse 12. and compare Isa. 19. verse 1.]

5 When the children of Israel were departed from Rahmehes, [See Gen. 47. on verse 11] they camped them-
selves at Succoth.

6 And they removed from Succoth and camped in
Etham ;

Etham, which is at the end of the Wilderness.

7 And they removed from Etham, and turned again to Pi-hachiroth, [See Ex. 14. on verse 2] which is over against Baal-Zephon: and they encamped before Migdol.

8 And they removed from Hachiroth, and went toward the midst of the sea towards the wilderness, and they went three days' journey in the wilderness of Etham, and encamped in Marah.

9 And they removed from Marah, and came to Elim: now in Elim there were twelve water-fountains, and seventy palm-trees, and they encamped there.

10 And they removed from Elim, and encamped at the Reed-sea.

11 And they removed from the Reed-sea, and encamped in the wilderness of Sin, [Where they murmured against the LORD, they first obtained the Manna; This wilderness, is to be distinguished from all other, called the wilderness of Zin or Tsin, below verse 36.]

12 And they removed out of the wilderness of Sin, and they encamped in Dophka.

13 And they removed from Dophka, and encamped in Alus.

14 And they removed from Alus, and encamped in Raphidim, but there was no water for the people to drink.

15 So they removed from Raphidim, and encamped in the wilderness of Sinai.

16 And they removed out of the wilderness of Sinai, and encamped in Kibroth-Taava, [i. e. lusty graves.]

17 And they removed from Kibroth-Taava, and encamped in Hazereth.

18 And they removed from Hazereth, and encamped in Rithma.

19 And they removed from Rithma, and encamped in Rimmon-Perez.

20 And they removed from Rimmon-Perez, and encamped in Libna.

21 And they removed from Libna, and encamped in Rissa.

22 And they removed from Rissa, and encamped in Kehelatha.

23 And they removed from Kehelatha, and encamped in the mountain of Saphar.

24 And they removed from the mountain of Saphar, and encamped in Harada.

25 And they removed from Harada, and encamped in Mackbeloth.

26 And they removed from Mackbeloth, and encamped in Tachath.

27 And they removed from Tachath, and encamped in Tharab.

28 And they removed from Thara, and encamped in Mithka.

29 And they removed from Mithka, and encamped in Hasmona.

30 And they removed from Hazmona, and encamped in Moferoth.

31 And they removed from Moferoth, and encamped in Bene-Jakan.

32 And they removed from Bene-Jakan, and encamped in Hor-Gidgad.

33 And they returned from Hor-Gidgad, and encamped in Jotbatha.

34 And they removed from Jotbatha, and encamped in Abrona.

35 And they removed from Abrona, and encamped in Ezeon-Geber.

36 And they removed from Ezeon-Geber, and encamped in the wilderness of Zin; [See abo. chap 13. on verse 21.] that is Kades.

37 And they removed from Kades, and encamped at mount Hor, at the end of the land of Edom.

38 Then the priest Aaron went up on mount Hor, according to the mouth of the LORD [i. e. according to his order and command] and died there; in the fortieth year, after the coming forth of the children of Israel out of the land of Egypt, in the fifth month [called Ab by the Hebrews, and answering our July and August] on the first day of the month.

39 Now Aaron was an hundred and three and twenty years old, [Heb. a son of 123 years] when he died upon mount Hor.

40 And the Canaanite, the King of Harad [Or, King Harad. See the historie of him, above chap 21. 1, 2, 3 and the annot. there] Who dwelt in the south, in the land of Canaan, heard that the children of Israel came on.

41 And they removed from mount Hor, and encamped in Zalmona.

42 And they removed from Zalmona, and encamped in Phunon.

43 And they removed from Phunon, and encamped in Oboth.

44 And they removed from Oboth, and encamped on the small hills of Abarim [Situated in the land of the Moabites, and parting the same from that of the Ammonites. See below verse 47] in the border of Moab.

45 And they removed from the little hills [of Abarim,] and encamped in Dibon-Gad, [Thus surnamed to difference it from another Dibon, which was allotted to the children of Reuben, Jos 13. ver. 15. 17.]

46 And they removed from Dibon-Gad, and encamped in Almon-Diblathaim.

47 And they removed from Almon-Diblathaim, and encamped in the hills of Abarim, [Extending themselves from about the dead sea, or the south end of Arnon, unto Nebo] against Nebo, [see Deut 34. 1.]

48 And they removed from the hills of Abarim, and encamped in the plain (or, champion) fields of the Moabites, at the Jordan of Jericho, [i. e. where this river runs along over against Jeicho, and so elsewhere also.]

49 And they encamped at the Jordan of Beth-Jeshimoth, unto Abel-Sittim; [Some conceive that this is the same place, which is called barley Sittim above chap 25.1. and here surnamed, Abel-Sittim, by reason of the mourning and sorrow of the children of Israel, which they shewed there, under the plague of the LORD] in the plain fields of the Moabites.

50 And the LORD spake to Moses in the plain fields of the Moabites, at the Jordan of Jericho, saying;

51 Speak unto the children of Israel and say unto them When ye shall be gone over the Jordan, into the land of Canaan.

52 Then shall ye drive out all the inhabitants of the land before your face, out of possession, and destroy all their imageries: also ye shall deftroy all their molten images, [Heb. images of melting, or, molten things] and root out all their heights (or high places) [See Levit. 26. on verse 30.]

53 And ye shall take the land in hereditary possession and dwell therein: for I have given you that land for to possess the same hereditarily.

54 And ye shall take the land in hereditary possession by lot; according to your families: to those that are manie, yee shall make their inheritane more: and to those that are few, yee shall make their inheritane less: [See abo. chap. 26. on verse 54.] whither (soever) the lot shall come forth to any [Heb. to him] that he shall have: ye shall take the inheritance according to the Tribes of your fathers.

55 But if yee shall not expell the inhabitants of the land out of possession before your face, it shall come to passe, that those which yee shall suffer to remaine of them, shall be for thornes in your eyes, and for prickes in your sides, and shall distressse. (or, hostilly deal with) yea in the contrarie wherein yee dwell, [i. e. they shal become & be a perpetual trouble and vexation to you, they shall deprive you of all your

your pleasure and peaceable enjoyment : and besides seduce you to such sin, as shall kindle my wrath against you. See Jos. 23. 13. Jud. 2. 3. and comp. Ex. 23. 33. and 34. 12. Deut. 7. 16. The true effect of this divine threatening the Israelites found throughout, even to David's times.]

56 And it shall come to passe, that I shall doe to you, as I thought to doe unto them.

CHAP. XXXIV.

God describeth the borders of Canaan, verse 1. &c. and nameth them, that shoulde divide the same among the children of Israel, 16.

Moreover, the L O R D spake to Moseb, saying ;
2 Command the children of Israel, and say unto them : When ye enter into the land of Canaan, this shall be the land, which shall fall unto you for inheritance ; [i.e. which shall fall to your share by lot, or be divided amongst you] the land of Canaan, according to its borders. [described in the sequel, compare herewith, Gen. 10. on v. 19. and chap 15. on verse 18. Ex. 23. 31. Deut. 1. 7 and 11. 24. Jos. 1. 4.]

3 The south-corner now shall be from the wilderness of Zin, at the sides of Edom : [i. e. all along the borders or frontiers of the Edomites, see Jos. 15. 1.] and the southern land-border shall be unto you, from the end of the salt-sea, [otherwise called the dead-sea, see Gen. 14. on verse. 3.] towards the East.

4 And this land-border shall go about unto you, from the south to the rising of Akrabbim, [i. c. of scorpions ; whereof this place perhaps obtained the name, see Deut. 8. 15. This was at the south end of the salt-sea, and the East-end of the mount Edom] and passe through to Zin and its [i. e. the said borders] issue shall be, from [or against] the south to Kades-Barnea : and it shall go out to Hazar-Addar. [these two places are joyned together here, as lying very neer together, Comp. Jos. 15. 3. where they are set down severally, and the first called Hebron. The mapps place them both, on the north-side of mount Edom, not far from Azmon] and passe through to Azmon, [situated at the west end of mount Edom, not farie from Gerar.]

5 Further this border shall goe about from Azmon to the river of Egypt : [Which divideth Egypt from the land of Canaan, comp. Gen. 15, on verse 18. oth. to the vale, or, valley of Egypt, there being severall morish or bogie plains that way] and the issues thereof shall be to the sea. [i. e. toward the west, see Gen. 12. on verse 8.]

6 As to the border of the west, [Heb. sea, and so in the sequel] there the great sea [understand the Mediterranean or Midland sea, called the great sea, in regard of other great waters and lakes which were and in about Jewrie] shall be your border.

7 Further the border of the north shall be this unto you : from the great sea shall ye designe unto you Mount Hor. [This was not mount Hor, on which Aaron died ; ab. chap. 33. 38. but another otherwise called Hermon, at the west end of mount Libanus, by comparing of Jos. 13. 5. with this, and the following verse. That mount Hermon had severall names, appeareth by Deut. 3. 9. and 4. 48. some take it for a mountain lying at the sea side, pointing out like an head, or cape, as we call it now.]

8 From mount Hor ye shall designe till one comes to Hamath : [A famous Royall city, at the foot of mount Libanus. See Gen. 10. 15. 18. above 13. 22. and Jos. 13. 5. Jud. 3. 3. 2 Sam. 8. 9. 1 Kings 8. 65. and 14. 28 2 King 14. 25. and 17. 24. 30, and 23. 33. Jer. 49. 23. Ezech. 47. 16. 17. and 48. 1. Amos 6. 2. Zech. 9. 2.] and the issues of this border shall be to Zedad. [this and the following places extended along mount Libanus down from Hamath by the west-side of Jordan, where it beginneth unto the sea of Kinneroth, or, Gennzereth.]

9 And this border shall go out to Ziphron, and the issues thereof shall be at Hazor-Enan to Zephan : this shall be the Northern border unto you.

10 Moreover ye shall designe unto you a border toward the East, from Hazor-Enan to Sepham, [Also called Siphonib, as some conceive. See 1. Sam. 30. 28.]

11 And this border shall go down from Sepham, to Ribla, towards the East of Ain ; then shall this border goe down, and extend along the shore [Heb. shoulcer] of the sea Cinnereth [afterwards called Genesareth, so known in the Evangelicall historie. See also Deut. 3. on verse 17.]

12 Further this border shall goe down along the Jordan [Heb. after the Jordan, to wit, there where, and so as the same river is running down from the sea, or lake, Genesareth, and falleth at last into the salt-sea] and the issues thereof shall be at the salt sea : This shall be the land unto you, according to its borders round about.

13 And Moseb charged the children of Israel, saying : this is the land which ye are to take by lot for inheritance, which the L O R D hath commanded to give unto the nine tribes, and to the half tribe.

14 For the Tribe of the children of the Reubenites according to the house of their fathers, and the Tribe of the children of the Gadites, according to the house of their fathers, have received ; also the half tribe of Manasseb hath [Heb. have received] their inheritance.

15 Two tribes and half a tribe have received their inheritance on this side Jordan, from Jericho Eastward, toward the rising : [vizq of the sun.]

16 Moreover the L O R D spake to Moseb, saying :

17 These are the names of the men which shall divide the land unto you for inheritance : Eleazar the Priest, and Joshua the son of Nun.

18 Besides ye shall take one chieftain out of each tribe, [Heb. one chieftain, or, Prince, one chieftain out of a Tribe] for to divide the land for inheritance.

19 And these are the names of these men : of the tribe of Judah, Caleb, son of Jephunne.

20 And of the Tribe of the children of Simeon, Semuel, son of Ammihud.

21 Of the tribe of Benjamin, Elidad, son of Chizlon.

22 And of the tribe of the children of Dan, the chieftain [Or, one chieftain (to wit) and so in the sequel] Bukki, son of Jozli.

23 Of the children of Joseph, of the Tribe of the children of Manasseb, the chieftain Hanniel, son of Ephod.

24 And of the Tribe of the children of Ephraim, the chieftain Kemuel, son of Siphran.

25 And of the Tribe of the children of Zebulon the chieftain Elizaphan, son of Parnachi.

26 And of the Tribe of the children of Issachar, the chieftain Paliel, son of Azzan.

27 And of the Tribe of the children of Aser, the chieftain Abihud, son of Selomi.

28 And of the Tribe of the children of Naphtali, the chieftain Pedact, son of Ammihud.

29 These are they, whom the L O R D commanded [Or appointed, ordained, constituted, comp. 2. Sam. 6. on verse 21. and chap 7. on verse 11. &c.] to divide the inheritances unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

The Number of the Cities, which the children of Israel were to give to the Levites, together with their suburbs, v. i. &c. among which there shoulde be six cities of refuge for such as had unawares or unwittingly killed any person, 16. a Command of taking no redemption money for to save a guilty or wilful murther, or, for the return of any that legally had betaken himself to one of the cities of refuge unto their own lawes, before the appointed time, 31.

And

And the LORD spake to Moses, in the plain fields of the Moabites, by the Jordan of Jericho, saying :
Command the children of Israel, that of the inheritance of their possession, they shall give cities unto the Levites, for to inhabit : [Though God had appointed no peculiar inheritance for the Levites in the land of Canaan, as he had done to the rest of the Tribes, yet his pleasure was, that they should have their proper places of abode all the land over, for the more convenient dispensing of the word of God among the people, and better looking to the preservation of the pure worship of God throughout the land] besides yee shall give the Levites suburbs to the cities, round about the same. [by the suburbs are understood the next bordering lands and fields about those cities, serving the Levites, not only for Barnes, stabbings and such like out-housings, to keep th^t corn and cattell there, but likewise, as some conceive, for arable land and pasture-ground. See Jerem. 32. 7.]

3 And those Cities they shall have for to inhabit : but their suburbs shall be for their beasts, and for their substance, and for all their living Creatures.

4 And the suburbs of the Cities, which yee shall give to the Levites, shall be from the City-wall off, and outwards of a thousand ells round about.

5 And ye shall measure from without the City, on the corner toward the East, two thousand ells, [i. e. over and above the thousand ells mentioned in the former verse, another thousand, or, as some Conjecture ; two thousand others yet : Some understand it, as if in this verse there is only declaration made of the manner of measuring those foresaid ells from one quarter to another, as well straight outward as in the circumference : or, that in this verse now there are understood the civil ells, whereof two thousand make but one thousand holy ones ; according as the Shekel of the Sanctuary, was double to the civil or common, whereof we remit the Judgement to the Judicious reader] and on the corner of the south, two thousand ells, and on the corner of the West, [Heb Sea] two thousand ells ; and on the corner of the North two thousand ells ; that the City be in the middle : This they shall have for suburbs of the cities.

6 The Cities now, which ye shall give to the Levites, shall be, six free-Cities, [Or, cities of refuge, recourse. See Jos. 20. on v. 2.] which ye shall give, that the man-slayer [understand him, that comes to kill a man unwittingly, and unwillingly, as below verse 11, 15. 22. 23.] may flee thither : and above the same, yee shall give (them) two and fourtie cities.

7 All the Cities, which yee shall give unto the Levites shall be eight and fourtie cities they with their suburbs.

8 The Cities, which ye shall give of the possession of the children of Israel, yee shall take many, [Heb. multiply, i.e. yee shall take many cities, or, give many to the Levites] from him that hath manie, [comp. above chap. 33. 54. and see Jos. chap. 21. verse 9. 16.] and from him, that hath few, take few : every one shall give of his cities to the Levites, according to his inheritance, which they shall inherit.

9 Moreover spake the LORD to Moses, saying :

10 Speak unto the children of Israel, and say to them : when ye goe over [Or shall be come, or, got over] the Jordan, to the land of Canaan ;

11 Then ye shall cause your cities to lie meeting [Heb. ye shall make (or) cause your cities to meet, i. e. ye shall so dispose your cities of refuge, that they may be neere hand and not faire remote, to the end that the guiltless man-slayer, may with all possible speed escape thither, and not fall into the hands of the avenger of blood, comp. Deut. 19. 3. &c. and the annot. there] (which) shall be for free-cities to you : that the manslayer may flee thither, that smote a soul [i. e. a man or person] unwittingly, [Heb. through error, or, straying, i. e. ignorantly, as Deut. 19. verse 4. 5. and so below here, verse 15. 22. 23.]

12 And these cities shall be for a Refuge unto you, before

the avenger [of blood] [See. v. 19, 21, 24, 27. where he is called avenger of blood] that the man-slayer die not, [viz. by the hand of the avenger of blood, see Deut. 19. 6.] till he have stood before the assembly in Judgment.

13 And these cities, which ye shall give, shall be six free cities unto you.

14 Threes of these cities yee shall give on this side Jordan, and three of these cities yee shall give in the land of Canaan, [viz. beyond Jordan. Comp. Deut. 19. verse 8. 9. 10.] they shall be free-cities.

15 These same six cities shall be for a refuge to the children of Israel, and to the Stranger, and to the co-habitant in the midst of them that thither there may flee whoso smites a soul unawares.

16 But if he struck him with an iron instrument [Understand, not unawares, or ignorantly, but willingly and willfully] that he be dead, he is a murderer : this murderer shall surely be put to death. [Hebr. dying, or, with death shall be put to death, and so below verse 17. 18. 20. understand, although he were fled into one of these free-cities see Deut. 10. 11. 12.]

17 Or if he struck him with a hand-stone, [Heb. stone of the hand, i.e. with a stone cast or thrown by the hand] whereof a man may come to die, that he be dead, he is a murderer, this murderer shall surely be put to death.

18 Or if he struck him with a wooden-hand instrument, whereof a man may die, that he be dead : he is a murderer, this murderer shall surely be put to death.

19 The avenger of blood, he shall put the murderer to death : [Comp. Deut. 19. 12. and above here v. 13. and below verse 30.] when he meets him, he shall put him to death.

20 If also he shall have thrust him, through hate, or have cast himself upon him with designe, that he be dead :

21 Or have struck him with his hand through enmity, that he be dead ; the slayer shall surely be put to death, he is a murderer : the avenger shall put this murderer to death, [Oth. (may) put to death &c.] when he meets him.

22 But if he have thrust him in haste without Enmity : or have cast an instrument without designe upon him :

23 Or unawares [Heb. without seeing, others ; without seeing (him)] with any stone, whereof a man may die, and he have caused the same to fall upon him, that he be dead, when as yet he was no Enemie to him, nor seeking his evil : [i. e. his hurt, damage, wounding, much lesse his life to destroy it]

24 Then the assembly shall judge betwixt the slayer, and betwixt the avenger of blood ; according to these very rights, shall they judge.

25 And the assembly shall rescue the man-slayer, [Understand him that slew his neighbour unwillingly, as verse 23.] out of the hand of the avenger of blood ; and the assembly shall cause him to return to his free-city, whither he was fled ; and he shall stay therein, untill the death [Or. the dying, and so in the sequel] of the high priest, which was anointed with the holy oyl, being therein also a Type of the Messias, our High priest and Saviour Jesus Christ, who by his death hath blotted out the hand-writing of our sinnes, and reconciled us with God, see Likewise Lev. 21. 10. and comp. Ps. 45. 8. Heb. 1. 9. Eph. 2. 16, 17. Col. 2. 14.]

26 Nevertheless if the man-slayer shall at all go forth [Heb. shall going forth go forth] out of the borders of his free-city, whither he was fled :

27 And the avenger of blood shall finde him without the borders of his free-city : then the avenger of blood shall put the man-slayer to death, it shall be no blood-guiltiness unto him. [Heb. no blood, i. e. no blood-guiltiness, or murther ; the fence is, it shall not be imputed murther to him by the Judges, they shall not finde him guilty, see Gen. 32. on verie 26.]

28 For he should have remained in his free Citie, untill the death of the high Priest, but after the death of the high Priest the man-slayer shall return to the land of his possession. [i. e. he shall have libertie and freedom, to remove and return to his open former dwelling place.]

29 And these things shall be unto you an Institution of right by your Generations; in all your habitations.

30 Whosoever smiteth a soul, [i. e. taketh away the life of any man or person; which some do understand here of the punishing of the man-slayer] the murderer shall be put to death according to the mouth of the witnesses: [this hath regard to the Judge, or avenger of blood, who might not put a murderer to death without precedent lawfull conviction;] but a single witness shall not witness against a soul, to die, [or that she die; i. e. no man shall be put to death upon the single Testimonie, of one man or person alone.]

31 And ye shall take no Expiation [Or Reconciliation, i. e. no redemption-money, nor any bribe or present, to spare the murderers life, or to grant him a pardon, as they call it] for the soul of the murderer, which is guilty to die: [i. e. which is found guilty of death. The Hebrew word signifieth one that is *unrighteous*; or one that is in the *wrong and guilty*, and consequently also, a *malefactor*: and is opposed to the righteous just or guiltless in matters of judgement. Compare Deut. 25. on v. 1. Otherwise, the word is taken generally for *wicked, ungodly, evil, dishonest*, such a one as is continually restless and stirring in evill, as Isa. 57. 20. Compared with Job 39. 20.] for he shall surely be put to death.

32 Also ye shall take no expiation for him that is fled [Others, for the fleeing] to his free Citie, that he should return [viz. by granting him a dispensation that he shall not need to flee to a Citie of refuge, or being fled thither, should have libertie to return to the place of his habitation, before the death of the high Priest] into the land. [viz. of his possession, as above, v. 28. i. e. into his own former place of abode and habitation] untill the death of the (high) Priest.

33 Thus shall ye not profane the land wherin ye are; for the blood that profaneth the land; and for the land there shall be no expiation made over the blood, that is shed therein, but by the blood of him, that shed it.

34 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, I the LORD am dwelling] in the midst of the children of Israel.

CHAP. XXXVI.

Mosch being consulted about the daughters of Zelaphéad, commands them by Gods order to marrie among their fathers Tribe, verse 1, &c. The like generall command for all inheriting daughters of female heirs, 8. The obedience of the daughters of Zelaphéad, 10:

And the heads of the fathers of the Famille of the children of Gilead, [i.e. those to whom it belonged to consider of such things as were of generall concernment of the whole Tribe] the son of Machir, the son of Manasseh, of the families of the children of Joseph, approached and spake before the face of Mosch, and before the face of the chief (ones) heads of the fathers of the children of Israel, [of the institution of this assembling, see above, chap. 11.]

2 And said; The LORD commanded my Lord, [i. e. thee Moſch, see above, ch. 26. 55, 56. and 33. 54.] to give that land for an inheritance unto the children of Israel by lot: and my Lord is charged by the LORD to give the inheritance of our brother [i. e. kinsman, being of one and the same tribe with us] Zelaphéad [Heb, Tselophéad] to his daughters. [see above, chap. 27. 7. their meaning is, That the former command about dividing the inheritances by lot, would not well agree with this, if so be that the daughters of Zelaphéad shall be permitted to transport the inheritances by marriage, unto other Tribes; as appears by the sequel.]

3 If they shall become wives [i. e. if they come to marrie; and so in the sequel] to one of the sons of the (other) Tribes of the children of Israel, then their inheritance would be withdrawn from the inheritance of our Fathers, and added to the inheritance of that Tribe to whom they shall become; thus there would be somewhat withdrawn from the Lot of inheritance.

4 Also when the children of Israel shall have a year of Jubilee; [Wherin every one returned to his possession; see Lev. 25. 13. which law would have been made of no effect, by such matches] then their inheritance would be added to the inheritance of that Tribe, to whom they became: thus their inheritance would be withdrawn from the inheritance of our Fathers.

5 Then Moſch commanded the children of Israel, according to the mouth of the LORD: [Whereby is given to understand, that Moſch first enquired the LORDS advice about this matter] saying, The Tribe of the children of Joseph speaks aright.

6 This is the Word which the LORD had commanded of the daughters of Zelaphéad, saying; Let them become wives to them which shall be good in their eyes: [i. e. which shall please them, or whom they shall fancie and like of] only, let them become wives to the Family of the Tribe of their Father.

7 So the inheritance of the children of Israel shall not be turned about from Tribe to Tribe: for the children of Israel shall cleave every one to the inheritance of the Tribe of his Fathers.

8 Moreover, every daughter inheriting inheritance, of the Tribe of the children of Israel, shall become wife to one of the family of the Tribe of her fathers; [This now is a general Law, which it pleased God to give for the civil government of Israel, concerning daughters, who in default of heirs male, should come to inherit in their fatherly house] That the children of Israel may hereditarily possess every one the inheritance of his Fathers.

9 Thus the inheritance shall not be turned about from the one Tribe to the other: for the Tribes of the children of Israel shall cleave every one to his inheritance.

10 According as the LORD had commanded Moſch, so did the daughters of Zelaphéad.

11 For Machla, Thirſa and Hogla, and Milca, and No-
ba, Zelaphéads daughters, became wives to the sonnes of their uncles.

12 They became wives among the families of Manasseh, Josephs son: thus their inheritance remained [Heb. was, or, hath been: see Psalm 37. on v. 18.] to the Tribe of the Family of their Father.

13 These are the Commandements, and the rights, which the LORD commanded to the children of Israel by the Ministry [Heb. by the hand] of Moſch, in the plain fields of the Moabites, by the Jordan of Jericho.

The end of the fourth Book of MOSEH called NUMBERS.



THE FIFTH BOOK OF MOSEH, CALLED DEUTERONOMIE.

The Argument of this Book.

THIS Book is by a word borrowed from the Greek tongue, called DEUTERONOMIUM, that is, a second or repeated Law: Because Moseh here briefly repeateth the Lawes of God, which are written and recorded in the foregoing Books, and whereth them faithfully upon the people, and not tediously, with a most fervent and speciall zeal, and with a multitude of most strong and holy Motives or Arguments. So that this Book may rightly be termed in a speciall manner an Epitome, or short Abridgement of the Law. This Moseh did in the two last moneths of the fourteenth year, after the departure of the children of Israel out of Egypt, in the fields of the Moabites, when he had now brought Israel to the borders of the land of Canaan, and all those rebellious Israelties, according to the threats and oath of God, were perished in the Wildernes: that he might fully instruct the people, that were grown up in the Wildernes, (a part whereof were to abide on this side Jordan, and the greatest part to be brought by Josua into the Land of Promise) a little before his death concerning their dutie, knowing that he shoud die shortly, and not passe over the Jordan into the land of Canaan.

First then, he setteth before the eyes of the people, the great and manifold mercies, which God had shewed to them these fourtie years together, as likewise the judgements that befell the rebellious ones: To prepare them for diligent attention and obedience to the Divine Commandments, chap. 1. 2. 3. Secondly, he repeateth and declareth not only the Morall Law of the ten Commandements, but also the Ceremoniall Lawes, concerning the outward worship of God, as also the Judicial or Civil Laws, and Military Ordinances, together with the office of the Rulers and Judges, here and there inserting certain new Lawes, and very earnest exhortations and protestations, with a very remarkable prophecie concerning the head of all the Prophets, our Lord Jesus Christ. All this he many wayes confirmeth with promises of Gods abundant blessing, if they shoud cleave unto him and obey him, and with threatening of his hearie curse, if they shoud depart from him, and break his Covenant, to the 31. chap. Lastly, he putteth Josua in his stead, delivereth the Book of the Law to the Priests and Levites, and giveth them a charge to lay it up in the most holy place, and at set times to read it before all the people. He likewise penneth and teacheth the children of Israel a most glorious Propheticall Song, foretelling what shoud befall them unto the coming of Christ, and the calling of the Gentiles; he blesseth the twelve Tribes: and having viewed the Land of Promise from mount Nebo, he dieth there, and is buried by God, and bewailed by the people; And Josua succeeded in his room.

DEUTE-