



The Second Book of *MOSEH*,

C A L L E D

E X O D U S.

The Argument of this Book.

THE Greeks call this Book Exodus, i. e. a going forth, or coming forth; which name most Interpreters of the Bible do retain and make use of, it agreeing so well with the principal matter therein contained; for, after that the holy Ghost hath shewed in the beginning of this Book the great increase of the children of Israel in Egypt, and how Pharaoh sought to supprese them; he goes on describing the Birth of Moseh, with his wonderful preservation and education; and how God did call and send both him and his Brother Aaron, for to lead forth, and deliver his people of Israel out of the house of bondage in Egypt; which Pharaoh, (being and abiding hardened of God) refusing to assent unto, God visited the land of Egypt with ten grievous plagues, and after them he led forth his people by Moseh, with great wealth, and by a stretched out hand, out of Egypt after that they had eaten the Paschal Lamb; leading them through the Red Sea, (wherein Pharaoh, pursuing them, was drowned with all his host) into the wilderness, and guiding them, in and through the same with a pillar of cloud, and a pillar of fire; giving them Manna for their food, and Quails for their appetite: and water out of a Rock, for their drink. In this Wilderness they were put to it to fight with the Amalekites, whom they overcome and subdue. In this wilderness Jethro comes to Moseh, and gives him good instructions, which he followeth: In this wilderness God likewise gave unto the people of Israel the Ten Commandments, through Moseh, upon Mount Sinai, having written them with his own finger upon two Tables of stone: besides many other laws, statutes, rites, and ordinances. Also God commanded Moseh to make a Tabernacle, with the Ark, and other holy furniture, and offices thereunto belonging. Moreover there is related in this Book the Israelites Idolatry with the Golden Calf, for which transgression God was ready to destroy them, but that Moseh his intercession prevailed with him to spare them. Moseh desirereth to see the face of God. After that, God reneweth his Covenant with the Israelites by Moseh, whose face was become shining. Further, Moseh rehearseth the gifts and presents, which the people brought for the making of the Tabernacle, even more then enough for all things requisite thereunto. And after that, all was made ready, according to the command and pattern; which God shew'd Moseh in the Mount, the Tabernacle was set up, anointed, and filled with the glory of God.

This Book contains an Historicall Relation of what did happen to the Israelites, in the space of an hundred fowty and two years, after the computation of some.

EXO-



EXODVS.

CHAP. I.

The names and number of the children of Israel, that were come into Egypt, and their multiplication, v. 1. &c. how Pharaoh went about to suppress them, but in vain, 14. Pharaoh commands the Midwives, to kill all the male-children, as soon as they were born, 16. but they do save them alive, 17. for which God blessed them, 21. Pharaoh commands all the male-infants to be drowned, 22.

THese now are the Names of the Sons of Israel, that came into Egypt with Jacob; they came in (there) each with his house. [i. e. with his family or household. Heb. Man, and his house came.]

2. Ruben, Simeon, Levi and Juda.

3: Issachar, Zebulon, and Benjamin: [Benjamin was the youngest of all the sons of Jacob; and yet he is placed here before the sons of the Concubines, (or, By-wives).]

4. Dan and Naphtali, Gad and Aser.

5. All the souls now, [Heb. all (or every) soul, i.e. all the persons. See Gen. 12. on verse 5.] that came forth out of Jacobs thigh, [See Gen. 46. on verse 26.] were seventy souls: [See Gen. 46. on verse 27.] yet Joseph was in Egypt. [Joseph and his two sons, were likewise indeed come forth out of Jacob, but they were in Egypt before Jacob came there.]

6. Now when Joseph was dead, and all his Brethren, and all that Generation, [i. e. all the people of that age, or time, wherein Joseph and his Brethren were alive yet; and thus the word Generation is taken for the time of a mans life; See Gen. 15. on verse 16.]

7. Then the children of Israel became fruitful, and grew abundantly in great number, and they multiplied, and waxed exceeding mighty: [Heb. mighty in much much.] so that the land was filled with them.

8. After that, there stood up a new King over Egypt, who had not known Joseph.

9. The same said to his people: behold, the people of the children of Israel are many, yea mightier than we.

10. Come on, let us deal wisely against them, [Oth. let us out-wit them] that they do not multiply, and it happen, when any wars fall out, that they join themselves to our enemies, [Heb. haters] and fight against us, and go up out of the land.

11. And they set over the same Rulers of Task: [i.e. Such as required and exacted of every one his appointed days-work.] to oppress the same with their burthens: [viz. which they had imposed and laid upon them] for they were building [Oth. they (viz. the children of Israel) builded.] unto Pharaoh Cities of Treasure, [Oth. of Ammunition] Pitom and Raamses. [This City must be distinguished from the land of Rameses, Gen. 47. 11.]

12. But the more they oppressed them, the more they multiplied, and the more they grew: [Heb. even as they did oppress it (viz. the people) so it multiplied, and so

it grew, or, brake forth. See Gen. 28. on verse 14.] so that they were vexed by reason of the children of Israel.

13. And the Egyptians made the children of Israel serve with hardship. [Therefore Egypt is justly called an house of bondage, Exod. 20. 2. and an Iron face, Deut. 4. 20.]

14. So that they made them (their) life bitter with hard service, in clay, and in bricks, (or tile-stones) and with all (manner of) service in the field. with all their service, which they made them serve [Oth. which they did serve under them] with hardship.

15. Besides that, the King of Egypt spake unto the Mid-wives of the Hebrew-women) [Oth. to the Hebrew Mid-wives.] (the name of one whereof was Siphra, and the name of the other Pua); [These two were the principal, for doubtless among so numerous a people, there were many more.]

16. And said; when ye help the Hebrew women in labour, and see them upon the stools: if it be a son, then kill him, [see the reason above verse 9, 10.] but if it be a daughter, let her live.

17. Yet the Mid-wives feared God, and did not as the King of Egypt had spoken to them, but they saved the male-infants alive.

18. Then the King of Egypt called the Mid-wives, and said unto them, wherefore have ye done this thing? that ye did save the male-infants alive?

19. And the Mid-wives said to Pharaoh: Because the Hebrew women are not like the Egyptian women, for they are strong; [Heb. alive, or lively] before the Mid-wife comes to them, they have brought forth, (or, born.)

20. Therefore God did the Mid-wives good: [Not for their lying, but for their fearing God, and saving their children alive; see the next verse.] and that people multiplied, and became very mighty.

21. And it came to passe, because the Mid-wives feared God, that he builded their houses. [Heb. made, i. e. God did so bless them, that they saw a fair posterity and offspring. This may be refer'd unto the Israelites, or to the mid-wives, or to both together.]

22. Then Pharaoh commanded all his people, saying: All the sons [Heb. every son, &c.] that are born, [viz. by the Hebrew women.] ye shall cast into the River, but save all the daughters [Heb. every daughter] alive.

CHAP. II.

Moseh is born, and in a coffer of rushes, put into the River, v. 1, &c. where he is found out, and brought up by Pharaoh's daughter, 5. seeing his brother wrong'd, he slays an Egyptian, 11. This an Israelite upbraids him with, 13. he fleeth to Midian, 15. there he rescues Jethro's daughters from the violence of the Shepherds, 16. he serves Jethro, and marries his daughter Zippora, 21. who bears him Gersom, 22. God heareth the cry of the Israelites, 24.

AND a man [whose name was Amram, the son of Kehath, the son of Levi, Exodus 6. 16, 18. Num. 26. 59.] of the house of Levi [i. e. of the Family and Tribe of Levi] went, and took [viz. to wife, i. e. married] a daughter of Levi. [born to Levi himself, called Jachebed, Num. 26. 59. Kehats sister, Amram, her own husbands aunt, that is, his fathers sister, Exod. 6. 20. such marriages were forbidden afterwards, Levit. 18. 12.]

2. And the woman conceived, and bare a son: when she saw, that he was fair, [Heb. good, see Gen. 6. on verse 2.] then she hid him three months.

3. Yet when she was able to hide him no longer, [for the Israelites did live intermixed with and among the Egyptians, Exod. 3. 22. and the Kings command was strict, and the transgressing of it dangerous, Exod. 1. 22. Heb. 11. 23.] then she took for him a coffer, [or, chest, box] of bull-rushes [of which the Egyptians were wont to make light boats, Isa. 18. 2.] and lined it with lime, and with pitch, and she put the lad in there, and put it in the bull-rushes, at the bank of the river. [Heb. lip; this the mother did, that the childe might the sooner be heard and seen and found.]

4. And his sister [By name Miriam, Exod. 15. 20. Num. 26. 59.] put her self afar off, to know what should be done with him.

5. And Pharaoh's daughter went down to wash her self in the river, and her damsels walked by the rivers side; [Heb. band] when she saw the coffer in the midst of the bull-rushes, she sent her maid-servant there for to fetch it. [Heb. and took it.]

6. When she opened it, she saw that lad, [Heb. and she saw him, the lad, (or, male-infant)] and behold, the lad wept: and she was moved with compassion over the same, and she said, This is one of the Hebrews male-infants.

7. Then said his sister to Pharaoh's daughter, Shall I goe and call a nurse [Heb. a suckling woman] of the Hebrew women to thee, to suckle that lad?

8. And the daughter of Pharaoh said unto her, goe; and the young maid went, and called the lads mother.

9. Then Pharaoh's daughter said unto her, Take this lad, and suckle it me, I will give (thee) thy wages; and the woman took the lad, and suckled it.

10. And when the lad was grown up, she brought him to Pharaoh's daughter, and he became a son to her: [i.e. and she took him for her son: causing him to be brought up in all the wisdom of the Egyptians, Acts 7. 21.] and she called his Name Moseb, [i. e. drawn forth, viz. out of the water.] and said; for I have drawn him out of the water.

11. And it came to passe in those days, when Moseb was grown up, [Moseb was at this time forty years of age, mighty in words and deeds, Acts 7. 21.] that he went forth to his brethren, and viewed their burthens: and he saw that an Egyptian man smote an Hebrew man, of his brethren. [i. e. kinf-men, or countrymen.]

12. And he looked hitherwards and thitherwards, and when he saw that there was no body, he smote [or, slew] the Egyptian, and hid him in the sand. [This Moseb did, to make his brethren understand, that God would deliver them through his hand; but they understood it not, Acts 7. 25.]

13. The second day he went forth again, and behold, two Hebrew men were striving together: and he said to the unrighteous; [i. e. to the wrong-doer, or to him that was in the wrong.] why dost thou smite thy neighbour?

14. Then he said, who hath set thee Chief (or, President) [Heb. aman, a Prince, i. e. a Princely ; or principal man] and Judge over us? Sayest thou (this) to kill me, as thou hast killed the Egyptian? then Moseb was afraid, and said, verily, this matter, (or fact, businesse) is made known.

15. Now when Pharaoh heard this matter, [i. e. the killing of the Egyptian by Moseb,] he sought to put Moseb to death: but Moseb fled before the face of Pharaoh, and dwelt in the land of Midian, [Acts 7. 29. Midian. See Gen. 25. verse 2.] and he sate by a well of water.

16. And the Priest [Oth. the Prince or Ruler, President. See of the Hebrew word Cohen, Gen. 41. 45. his name was Jethro, Exo. 3. 10. and Hobab, Num. 10. 29.] in Midian had seven daughters, which came to draw (water), and filled the troughs to water their fathers flock.

17. Then the herdsmen came and drove them away: howbeit Moseb stood up and delivered them, and watered their flocks.

18. And when they came to their father [i. e. grandfather; so the word is taken, 2 Kings 14. 3. and 16. 2. and 18. 3.] Reuel, [This was a Midianite, Hobabs or Jethro's father, Num. 10. 29.] he said; wherefore are ye return'd so soon to day? [Heb. why have ye hasted to come to day?]

19. Then they said, An Egyptian man delivered us out of the hand of the herdsmen, and he likewise drew us (water) abundantly, [Heb. drawing he drew] and watered the flock.

20. And he said to his daughters, [i. e. grand-daughters, as appears by Num. 10. 29. See the Annot. on 1 Chronicles 1. 50.] where is he now? why did ye let the man goe thus? [viz. it being so late already] call him, that he may eat bread. [i. e. that he may take his repast with us. See Gen. 31. 54.]

21. And Moseb agreed to dwell with the man: and he gave Moseb his daughter [his grand-daughter, the daughter of his sonne Jethro, Exodus 3. 1.] Zippora.

22. Who bare him a sonne, and bee called his name Gersom: for he said; I am become a stranger, in a strange Country; [After these words there are divets otheis in our old Translation, not extant in the Hebrew Text here, but inserted out of the Greek Translation, and extant elsewhere in the Hebrew Text, viz. Exodus 18. 4. whence they were borrowed.]

23. And it happened after many of these daies, [viz. About forty years after, Exodus 7. 7. Act. 7. 20.] Moseb lived forty years in Pharaoh's Court, forty years he was a stranger and Shepherd in Midian, and forty years he spent with the Israelites in the wilderness, [when the King of Egypt was dead, [and with him all the rest that sought Mosebs life, Exod. 4. 19. whereby Moseb got liberty to return into Egypt.] that the children of Israel fighed and cryed over the service; and their cry over their service came up to God.

24. And God heard their groans, and God remembred his covenant [See Genesis 8. on verse 1.] with [i. e. made, or establisht with] Abraham, and with Isaac, and with Jacob.

25. And God looked on the children of Israel, and God knew them [i.e. he took notice of and pity on them to help and deliver them.]

CHAP. III.

Mosch feeding Jethro's flock, v. 1, &c. God appeareth unto him in a burning bramble bush, 2. and commissions him to deliver Israel, 9. The Name of God is made known to him, 14. What Mosch was to say to the children of Israel, 15. and to Pharaoh likewise, 18. prediction of Pharaoh's obstinacy, 19. and the plagues of Egypt, 20. and the going forth of the Israelites with great rubes, 21.

AN D Mosch kept the flock of Jethro his father in law at the Priest in Midian. [Above chap. 2. 16, 18. it is said, That Reuel was Priest or Chief in Midian; now the same is said here of his son Jethro, who doubtless, after his death, succeeded him. Of the word here rendered Priest, see Gen. 41. on verse 45.] and he led the flock behinde the wilderness, and he came to the Mount of God, [thus called by reason of this divine apparition; and the LORD giving his laws upon the same to Mosch, Exodus 18. 5. and 19. 3. and 1 Kings 19. 8.] to Horeb. [Otherwise called Sinai, Exod. 19. 1. Acts 7. 30.]

2. And the Angel of the LORD [This was the LORD himself, as appears, verse 4. and 6. Deut. 33. 16. Compare Gen. 16. on verse 7.] appeared unto him in a flame of a fire, out of the midst of a bramble bush: and he saw, and behold, the bramble bush burned in the fire, and the bramble bush was not consumed.

3. And Mosch said; I will now turn [Heb. turn off] my self thitherward, and view that great Vision, [or, the great apparition, which was shewed forth there, not to the apprehension of the spirit, but to the outward sense of his bodily eyes.] why the bramble bush is not burned.

4. Then the LORD saw, that he turn'd himself thitherwards, for to view; and God called to him out of the midst of the bramble bush, and said; Mosch, Mosch: and he said, Lo (here) I am.

5. And he said; Draw not near here: pull off thy shoes from off thy feet, [This serv'd to excite Mosch to an holy humility; as it did Joshua in another place, Jos. 5. 15.] for the place whereon thou standest, is holy land. (or, ground) [Heb. is earth of holiness, viz. made holy through the presence and apparition of God, without which it was but like other ground.]

6. Moreover he said; I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and Mosch hid his face, for he was afraid to look upon God. [See the like examples of fear, 1 Kings 19. 13. Isa. 6. 2. 5. See also Job 13. 20. Luke 5. 8. proceeding from consideration of his own unworthiness and God's transcendent Majesty.]

7. And the LORD said; I have very well seen [Heb. Seeing I have seen] the oppression of my people, which is in Egypt: and have heard their cry, by reason of their Drivers; for their pains are known to me.

8. Therefore I am come down [See Gen. 11. 7. and 18. 21. and 35. 13.] to deliver it out of the hand of the Egyptians, and to carry them up out of this land, to a good and large land, [see Gen. 13. 14, 15.] to a land flowing with milk and honey: [understand and comprehend hereby all manner of temporal blessings. This affluence and abundance is often testified of the land of promise; as Exodus 13. 5. and 33. 3. Leviticus 20. 24. Deuter. 6. 3.] to that place of the Canaanites, and the Hethites, and the Pheresites, and the Hevites, and the Jebusites. [The Hebrew hath all

these names in the singular number.]

9. And now, behold, the cry of the children of Israel, is come unto me; and I have likewise seen the oppression, wherewith the Egyptians do oppresse them.

10. Therefore come now, and I shall send thee to Pharaoh: that thou mayest carry forth my people the children of Israel, out of Egypt.

11. Then said Mosch to God; Who am I, that I should go to Pharaoh, and that I should carry forth the children of Israel, out of Egypt?

12. Then he said; I shall assuredly be with thee; and this shall be a token unto thee, that I have sent thee, [viz. This apparition of mine; or, that which here follows immediately in the Text.] when thou hast led forth this people out of Egypt, then ye shall serve God [i.e. offer up sacrifice, as appears verse 18. see the fulfilling thereof, Exod. 19.] upon this mountain.

13. Then said Mosch to God; Behold, when I come to the children of Israel, and say to them, The God of your fathers hath sent me unto you: and they tell me; what is his name? what shall I say then?

14. And God said to Mosch; I shall be (hec) that I shall be. Also he said; Thus shalt thou say to the children of Israel, I SHALL BE hath sent me unto you. [Oth. read here, I am that I am, or, I shall be that I was; and afterwards, I AM hath sent me, &c.] The Hebrew words here and their severall significations well agreeing with the Name JEHOVAH, which implieth, that God here sending Mosch, is eternal in his being, faithful in his promises, and Almighty in the performance thereof. Compare Rev. 1. 4. 8. and 16. 15. Heb. 13. 8.]

15. Then God said farther to Mosch; Thus shalt thou say to the children of Israel; The LORD God [See Genesis 2. on verse 4.] of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: that is my Name everlasting; and that is my Memorial, from Generation to Generation. [Heb. to Generation of Generation. As if God had said, By this name all Generations shall remember me: See Psalm 102. 13. and 135. 13. Oth. This is my memorial for ever, at all times.]

16. Go, and assemble the eldest of Israel [Hereby are understood the Governours and Teachers of the people: these declared unto the people, what they understood by Mosch: See Exodus 12. 3, 21. and 19. 3.] and say to them, The LORD your Father's God hath appeared to me, the God of Abraham, Isaac, and Jacob, saying; I have faithfully visited you, [Hebrew, visiting I have visited you. See Genesis 21. on verse 1.] and that which is done unto you in Egypt.

17. Therefore I have said, I will carry you forth out of the oppression of Egypt, to the land of the Canaanites, [Hebrew, the Canaanite, &c.] and the Hethites, and the Amorites, and the Pheresites, and the Hevites, and the Jebusites: to the land flowing with milk and honey.

18. And they shall hear thy voice: and thou shalt goe, thou and the eldest of Israel, unto the King of Egypt, and ye shall say unto him: The LORD, the God of the Hebrews hath met us, [i.e. appeared to us without our expectation; and spake unto us, commanding us, what now we are presenting and requesting.] therefore let us go now (we pray) the way of three dayes (or, a three dayes journey) into the wilderness [to wit, unto Mount Horeb, verse 12. which without lets and impediments by the way, was but a three days journey distant from Egypt.] that wee may sacrifice to the LORD our God.

19. Yet I know, that the King of Egypt will not let you goe : no not by a strong hand. [not for divers great and heavy plagues. See Exod. 14. 31.]

20. For I will sircut out [Heb. send, send forth] my hand, [i. e. my strong and smarting plagues.] and smite Egypt with all my wonders, [Hereby he understands the ten plagues, wherewith he was resolved to smite Egypt.] which I shall do in the midst of them : after that, [i. e. after the laft, or tenth plague, viz. the slaying of the first-born.] he shall let you goe.

21. And I will give this people grace in the eyes of the Egyptians : [i. e. favour among them. See Gen. 18. 3. so that they shall be willing and ready to lend unto the Israelites, before their going forth, whatsoever they shall desire at their hands.] and it shall come to passe, when ye shall go forth, ye shall not go forth empty. [According to Gods promise, Gen. 15. 14. of the fulfilling whereof see below chap. 12. 35, 36.]

22. But (each) woman shall ask of her neighbour, and of the Hostesse of her house, vessels of silver, and vessels of gold, and garments : them ye shall lay (or, put) upon your sons, and upon your daughters, and shall bereave the Egyptians. [This was no theft, nor sin : God having commanded the act, which is the owner Paramount of all, and likewise intended thereby to recompence his people by this means, their heavy labour hitherto.]

C H A P. IV.

Mosch is encouraged by the changing of his staff into a Serpent, v. 1. &c. and by the leprosie of his hand, 6. as also by the turning of the water into blood, 9. Mosch pretends difficulty to goe to Pharaon, 10. provoking God to anger therely, who appoints Aaron to be his spokes-man, 14. Jethro gives leave to Mosch to return to Egypt, 18. The LORD tells Mosch, what he is to doe and speak to Pharaon, 21. The LORD is ready to slay Mosch by the way, 24. Zippora circumciseth her son, 25. God sends Aaron to meet Mosch, 27. They both declare their charge unto the Israelites, 29. and are believed, 31.

Then Mosch answered, and said ; But, loe, They [viz. the Israelites,] will not believe me, nor hear my voice ; for they will say, The LORD hath not appeared to thee.

2. And the LORD said unto him, what is there in thy hand ? and he said ; A staff [verse 20. it is called, the staff of God, because, that through Gods power, great things were done by the same.]

3. And he said ; throw it on the ground : and he threw it on the ground ; then it became [Exod. 7. 15. it is said, it was changed into] a Serpent : [Exod. 7. 10. it is called a Dragon.] and Mosch fled from it [viz. for fear.]

4. Then said the LORD to Mosch, Stretch forth thy hand, and lay hold on her by her tail. Then he stretched forth his hand, and apprehended her, and she became a staff in his hand, [Heb. palm.]

5. That they may believe, that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6. And the Lord said further to him, Now put thy hand into thy bosom : and he put his hand into his bosom. After that, he drew it forth, and behold, his hand was leprous, (as) white as snow.

7. And he said, Put thy hand again into thy bosom ; and he put his hand again into his bosom : after that, he drew it forth out of his bosom, and behold, it was again as his (other) flesh.

8. And it shall come to passe, if they believe thee not, nor hearken to the voice of the first token, [i. e. to the word,

confirmed by the first token. Here a voice is attributed to the token, (as Gen. 4. 10. to the blood) God speaking as it were, and making his minde known unto men by such tokens.] they will believe the voice of the last token.

9. And it shall come to passe, if likewise they believe not these two tokens, nor hearken to thy voice ; then take of the waters of the river, and pour them out on the dry ground : then shall the waters wher thou shalt take forth out of the river, the same shall become blood upon the dry ground.)

10. Then said Mosch to the LORD, Ab [see of the Hebrew particle here used, Gen. 43. 10] Lord, I am no man of language, [Heb. no man of word, i. e. I am no well-spoken man ; I want utterance.] neither of yesterday, nor ere yesterday, nor since the time, thou hast spoken to thy servant : for I am heare of mouth, and heare of tongue. [Mosch despaired altogether of the amendment of his tongue, since he found no improvement thereof, whiles God was instructing him for this embassie. Psal. 94. 9.]

11. And the LORD said to him, Who hath made [Heb. set or put] the mouth to man ? or, who hath made the dumb, or deaf, or seeing, or blinde ? am not I the same, the LORD ?

12. And now go (thy way) and I shall be with thy mouth, and shall teach thee, what thou shalt speak, [viz. by my Spirit ; as Christ likewise promised the same to his Apostles, Mat. 10. 19, 20. Mark 13. 11. and Luke 12. 11, 12.]

13. Yet he said, Ab Lord ! send by the hand [i. e. service, as Exod. 9. 35. Psal. 77. 21. Hag. 1. 1. Mal. 1. 1. Acts 7. 35.] (of him whom) thou wilt send. [Heb. send (I pray) by the hand thou shalt send : i. e. send such a one, whom thou knowest fitter to be sent, then I am, for such a message or employment.]

14. Then the anger of the LORD was kindled against Mosch ; and he said, Is not Aaron the Levite thy brother ? I know, that he shall speake very well. [Heb. that speaking he shall speak ; i. e. that he is well-spoken, that he can and will speak to good purpose.] and behold, likewise, he shall go forth to meet thee. [oth. he goeth forth] when he seeth thee, he shall rejoice in his heart

15. Thou then shalt speak unto him, and put the words [viz. those which I have, or yet shall speak unto thee] into his mouth : [i. e. thou shalt clearly instruct, and strictly charge him, faithfully to declare my words, where it shall be requisite. See Isa. 51. 16. Deut. 3. 30. Jer. 1. 9. & 5. 14.] and I shall be with thy mouth, and with his mouth ; and I shall teach you what ye shall do.

16. And he shall speak for thee unto the people : and it shall come to passe, that he shall be a mouth to thee, [i. e. he shall be thy spokes-man or interpreter : otherw. in stead of the mouth] and thou shalt be a God to him. [i. e. thou shalt have the direction of all, and enjoyn, and command him in my Name, what he shall say : and he shall hear and obey thee, as my self. Comp. bel. Chap. 7. 1.]

17. Take then this staff into thy hand, whereby thou shalt do those tokens. [Whereof mention will be made, Ch. 7. 8, 9. 10, 11.]

18. Then Mosch went, and returned to Jethro his father in law, and said to him, Let me go, I pray, that I may return to my brethren, that are in Egypt, and see, whether they are alive yet. Jethro then said to Mosch, Go in peace.

19. Also the LORD said to Mosch [or, had said] in Midian, Go, return into Egypt : for all the men are dead, which sought thy soul. [i. e. thy life. See Gen. 19. 17. that is, those which sought to put thee to death. See the like phrase, 1 Sam. 22. 23. and 1 King. 19. 14. Psal. 54. 5. Mat. 2. 20.]

20. So Mosch took his wife, and his sons, and carried them upon an ass, and returned into the land of Egypt : and Mosch took the staff of God into his hand. [The same staff namely, which God had bidden him to take along, v. 17. and by the means whereof God would work tokens,

Exod. 17.9. This staff is likewise called, the *staff of God*, to shew, that the power of working miracles, was not in the staff, nor in Moseh, but only in God.]

21. *And the LORD said to Moseh,* Because thou goest to return into Egypt, look to it, that thou do all the wonders before Pharaos, which I have put into thy hand: [i.e. which I am resolved and about to perform, through thy service, and my power] yet I shall stupifie his heart, [oth. stiffen, harden it, with-holding my grace from him, and delivering him over to his own evil will and affections, to that of his own malice, and through the devils instigation, he shall take occasion and motives from these very wonders, to withstand my Commandments but so much the more. The like phrase see bel. Chap. 10.1. and Deut. 2. 20. Josh. 11.20.] that he shall not let the people go.

22. *Then shalt thou say to Pharaos,* Thus saith the LORD, My son, my first-born, is Israel: [i.e. the people or posterity of Israel; who are called Gods first-born son, for being chosen the first, of grace, out of all nations, to be the people and children of God; and being as acceptable therefore unto God, as the first-born are unto their parents.]

23. *And I have said to thee,* [oth. I tell thee] Let my son go, that he may serve me; but thou hast refused to let him go: behold, I shall slay thy son, thy first-born.

24. *And it came to passe upon the way,* [viz. toward Egypt] in the inne, that the LORD came against him, and sought to slay him. [for having neglected the circumcising of his son. See Gen. 17.14.]

25. *Then Zippora took a stone.* (knife) [oth. a sharp stone] and circumcised the fore-skin of her son; and threw it before his feet, [oth. made it (the resected fore-skin namely) touch his (viz. Moseh his) feet. Others take it, as if Zipporah had thrown her son before her husbands feet] and said, Verily, thou art a bloody husband to me. [Heb. a bridegroom of bloods, (sanguinum, in the plural.) Understand these words, as if Zippora should have said to her husband, I was fain to ransom thy life with the blood of my son, whom now I circumciled: and thus thou art become, in a manner, a new bridegroom unto me.]

26. *And he* [viz. God, or, the Angel that was about to slay Moseh] ceased from him. Then said she, Blood-bridegroom, [Heb. a bridegroom of bloods] because of the circumcisions. [It seems she was not well pleased with the circumcision of her sons.]

27. *The LORD said likewise to Aaron,* Go to meet Moseh in the wilderness. And he went and met him, at the mount of God, [called Horeb ab. Chap 3.1.] and he kissed him.

28. *And Moseh made known unto Aaron,* all the words of the LORD, that had sent him; and all the tokens, which he had commanded him.

29. *Then Moseh and Aaron went,* and they gathered all the eldest of the children of Israel.

30. *And Aaron spake all the words which the LORD had spoken to Moseh:* and he did the tokens before the eyes of the people.

31. *And the people believed,* and heard, that the LORD visited the children of Israel, and that he saw their oppression, [viz. with compassion, as Exod. 3.7.] and they inclined their heads, and worshipped.

CHAP. V.

Moseh and Aaron declare unto Pharaos, what God had charged them to deliver unto him, v. 1, &c. He withstands and checks them, 4. The Israellites burdens are increased, 5. They murmur against Moseh and Aaron, 20. Moseh complains of it to God, 22. God promiseth to deliver them, 24.

A Nd after that, Moseh and Aaron went, and said to Pharaos, Thus saith the LORD, the God of Israel, Let my people go, that they may keep me a feast in the wilderness.

2. But Pharaos said, Who is the LORD, whose voice I should obey, for to let Israel go? I do not know the LORD, neither shall I let Israel go.

3. Then they said, The God of the Hebrews hath met us; therefore let us go (we pray) the way of three days into the wilderness, and to sacrifice unto the LORD our God, that he do not scize on us with pestilence, or with the sword.

4. Then the king of Egypt said unto them, Thou Moseh and Aaron, wherefore withdraw ye the people from their works? go (your ways) to your burthenes.

5. Moreover, Pharaos said, Behold the people of the land [he speaketh of the people of Israel in the land of Egypt] is (too) many already; and should ye make them to rest from their burdens? [By these words, Pharaos gives to understand, wherefore he laid such hevie burdens upon the Israellites, namely, to exhaust and waste all their vigour, and thus to hinder and impair their propagation.]

6. Therefore Pharaos commanded on that same day the exactors among the people, [these were Egyptians, v. 14. that were set over the Israelite-officers] and the officers of the same, [these were Israellites, v. 14. under the command of the forefaid Egyptians exactors] saying,

7. Ye shall henceforward give these people no straw more [Heb. ye shall not adde to give, &c.] for the making of bricks, (or, tile-stones) [Heb. to brick bricks, or tile tile-stones] as yesterday, and ere yesterday: let them go themselves, and gather straw for themselves.

8. And ye shall impose them the number [or, sum, measure] of the bricks, which they made yesterday and ere yesterday; ye shall not lessen the same: for they go (or, grow) idle; therefore they cry, saying, Let us go, let us sacrifice to our God.

9. Let the service be made hevie upon these men, that they may have (enough) of it to do, and gape (or gad) not about, or lying words, [Heb. words of lying, or, falsehood. This wicked king calls the words of God, lying words: or else, he would be understood, they were lyres, what Moseh and Aaron spake of being sent by God.]

10. Then the exactors of the people, and their officers, went forth, and spake to the people, saying, Thus saith Pharaos, I shall give you no straw.

11. Go ye (your selves) fetch you straw, where ye finde it: yet of your service nothing shall be lessened. [Heb. no word, i.e. nothing.]

12. Then the people scattered themselves in all the land of Egypt, to gather stubble in stead of straw.

13. And the exactors pressed on, saying, Complete your works, (each) days work upon its day, as when there was straw.

14. And the officers of the children of Israel, whom Pharaos exactors had put over them, were beaten, and told, [Heb. saying] Wherefore have ye not completed your set work (or, your task) in making of bricks, as formerly, [Heb. as yesterday, ere yesterday] so also yesterday and to day?

15. Therefore the officers of the children of Israel went, and cried to Pharaos, saying, Wherefore dealest thou thus with thy servants?

16. Thy servants have no straw given them, and they say to us, [they, viz. the exactors] Make the bricks: [oth. the bricks, they tell us, Ye shall make] and behold, thy servants are beaten; yet the fault is thy peoples, [viz. the Egyptians, delivering no straw to us, and nevertheless requiring the ordinary task and days work at our hands. Otherwise, And thy people, to wit, the Israellites, must be blamed, or faulty.]

17. Then he said, Ye are idle, idle are ye; therefore ye say, Let us go, let us sacrifice unto the LORD.

18. Go to now then, (labour) yet no straw shall be given you; however, ye shall deliver the number of bricks.

19. Then the officers of the children of Israel saw that it stood (or, went) ill with them, [Heb. that they were in the evil] being they were told, Ye shall not lessen your bricks from the task on its day. [As ab. v.13. Oth. (deliver) the days work (or task) on its day.]

20. And they met Moseh and Aaron, who stood over against them, when they went forth from Pharao;

And said unto them, The LORD look upon you, [i.e. the LORD take notice of this, and consider what ye have brought upon us. See Gen.31. on v.42.] and judge (u.) [See Gen.15. v.14. & 16. v.5.] because ye have made our favour to stink before Pharao, and before his servants, [Heb. before the eyes of Pharao, and before the eyes of his servants] giving a sword into their hands, to slay us, [viz. by having made us hateful to Pharao. See Gen. 34.30.]

22. Then Moseh returned to the LORD, [i.e. he took himself to a certain retired place, where, by prayer and hearty sighs, he might pour out and present his own and the peoples distresses and extremity unto the LORD] and said, Lord, why hast thou done evil to this people? wherefore hast thou sent me now?

23. For since the time that I went in to Pharao, for to speak in thy Name, [i.e. in thy behalf, on thy command: to Exr.5.1. Psal.118.26. Ier.11.21. Job.5.43.] he hath dealt ill with this people: and thou hast in no wise delivered thy people. [Heb. delivering not delivered.]

24. Then the LORD said to Moseh, Now thou shalt see, what I will do to Pharao: for he shall let them go, through a mighty hand, [i.e. through my own power, by meer force and compulsion: see the fulfilling thereof, Exod.12 and 13 Chap.] yea, through a mighty hand shall be drive them out of his land.

CHAP. VI.

God encourageth Moseh by repeating of his Name unto him, and the covenant made with the fathers, v.1, &c. He promiseth again to deliver his people, 7. But they will not hearken unto Moseh, 9. God sends Moseh again to Pharao; who is loth to go, 10. The genealogie of Ruben, 14. of Simeon, 15. of Levi, 16. and of his children, down to Aaron and Moseh, 17. and some others, 21. Aarons marriage and children, 22. and childrens children, 23. The sending of Moseh and Aaron is related again, 25. together with Moseh his unwillingness, 29.

Further God spake to Moseh, and said to him, I am the LORD. [See Gen.2.4.]

2. And I have appeared to Abraham, Isaac and Jacob, as God the Almighty, [Heb. in God the Almighty: oth. with, (or, by) (the Name of) God Almighty; i.e. such a one as is able and sufficient to do good, and to perform all his promises, Gen.17.1.] yet by my Name LORD, have I not been known unto them. [God implieth here, that this Name of his, JEHOVAH, and that which the same imports and signifies, was not so fully known unto them, as it should be made known henceforward to their posterity, by the real fulfilling of his promises, and especially by the wonderful deliverance of them out of Egypt, and bringing them at length into the land of promise. Otherwise God called himself JEHOVAH long before, and by that Name confirm'd his promises, as is to be seen, Gen.2.4.7.8.9. and 15.7. and 26. 24. and 28. 12, &c.]

3. And I have likewise set up my covenant with them, that I should give them the land of Canaan, the land of their strangleships, wherin they were strangers.

4. And I have heard also the groaning [or, moan, complaint] of the children of Israel, whom the Egyptians held

in bondage, [or, make to serve, enslave] and have remembred my covenant. [This is spoken after the manner of men, as Gen.8.1.]

5. Therefore say unto the children of Israel, I am the LORD, and I will lead you forth from under the burthens of the Egyptians, and I will rescue you out of their bondage, and will deliver you, through a stretched-out arm, [i.e. through a very great and extraordinary power: spoke after the manner of men] and through great judgements: [i.e. executing great and terrible punishments upon the Egyptians, to the manifestation of my just and righteous judgements.]

6. And will accept you for my people, [i.e. such a one as shall know and serve me, and by me enjoy all manner of temporal and spiritual mercies and benefits, to their everlasting salvation.] and I will be a God unto you: and ye shall acknowledge, [oth. finde, or know, or, get experience] that I am the LORD your God, leading you forth, from under the burthens of the Egyptians.

7. And I will bring you into that land, over which I have lifted up my hand, [i.e. made an oath: see Gen.14. 22. and Isai.62.8.] that I would give it to Abraham, Isaac and Jacob: and I will give it you for an inheritance. I the LORD. [Oth. I am the LORD: as if God said, I am both able and ready to give you what I have promised. See ab. v.1.]

8. And Moseh spake thus unto the children of Israel: yet they hearkened not to Moseh, because of the distresse of spirit, and because of the hard bondage. [The Israelites were so dismayed, and kept under, that they would rather continue under the Egyptian slavery, then desire Moseh to proceed for their deliverance; fearing worse yet would come upon them. See Exod.14.12. & Job 21.4.]

9. Moreover, the LORD spake unto Moseh, saying,

10. Go on, speak to Pharao the king of Egypt, to let the children of Israel go forth out of his land.

11. Yet Moseh spake before the LORD, saying, Behold, the children of Israel have not hearkened to me, how then should Pharao hear me? besides, I am uncircumised of lips; [i.e. I am not well-spoken. Hence Moseh would infer, that God ought not to send him to Pharao, but one that was more able and eloquent. See ab. Chap.4.10. The like complaint Hailah likewise made, Chap.6.5. and Jeremie, Chap.1.6.]

12. Howbeit the LORD spake to Moseh and to Aaron, and gave them charge to the children of Israel, and to Pharao the king of Egypt, for to lead the children of Israel out of Egypt.

13. These are the heads [i.e. the chiefest, or principal] of (each) house, their fathers: the sons of Ruben, the first-born of Israel, are Hanoch and Pallu, Hezron and Charmi: these are the families [or, generations] of Ruben.

14. And the sons of Simeon: Iemuel, and Iamin, and Obad, and Iachin, and Zohar, and Saul, the son of a Canaanite-(woman): these are Simeons families.

15. These are the sons of Levi, according to their births: Gerson, and Kehath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

16. The sons of Gerson, Libni and Simei, according to their families.

17. And the sons of Kehat, Amram, and Izbar, and Hebron, and Uzziel: and the years of the life of Kehat, were an hundred thirty and three years.

18. And the sons of Merari, Mahali, and Musi: these are the families of Levi, after their births.

19. And Amram took him Iacob his aun[the daughter of Levi, Exod.2.1. Num.26.59. the sister of Amrams father] to wife; and she bare him Aaron and Moseh: and the years of the life of Amram, were an hundred thirty and seven years.

20. And the sons of Izbar, Korah, [this is the same Korah, that rebelled against Moseh, Num.16.1.] and

Nepheg, and Zichri.

21. And the sons of Uzziel, [he is called Aaron's uncle, Lev.10.4.] Misacl, and Elzaphan, and Sibtri.

22. And Aaron took him to wife Elisba, [this woman was of the tribe of Judah, prince Nahelion's sister, Num.1.7. and 2.3. and 1 Chron.2.10.] the daughter of Amminadab, Nahelion's sister; and she bare him Nadab and Abihu, [both these are joyned here together, being both of them consumed together by fire, Lev.10.1.] Eleazar, [who succeeded his father in the high-priest's office, Num.20.25.] and Ithamar.

23. And the sons of Korah, were Assir, and Elkana, and Abiasaph: these are the families of the Korhites.

24. And Eleazar, Aaron's son, took for him to wife one of the daughters of Putiel: and she bare him Pinchas: [of whom, see Num.24.7.] These are the heads [i.e. the chiefeft] of the fathers of the Levites, according to their families.

25. This is Aaron and Moses, unto whom the LORD said, Lead the children of Israel forth out of Egypt, according to their hosts. [God would have Moses to lead forth the people, not in a confused tumultuary manner, but according to the order of their present abodes and habitations: for they were not as yet divided according to their tribes.]

26. These are they, which spake to Pharaon, the king of Egypt, that they might lead forth the children of Israel out of Egypt. This is Moses and Aaron.

27. And it came to pass on that day, when the LORD spake to Moses in the land of Egypt.

28. Then the LORD spake to Moses, saying, I am the LORD: speak to Pharaon the king of Egypt, all that I speak unto thee.

29. Then said Moses before the face of the LORD, Behold, I am uncircumcised of lips, how then shall Pharaon hearken to me?

CHAP. VII.

Moses and Aaron are encouraged of God to go to Pharaon, v.1, &c. whose heart is hardened, 3. Moses and Aaron their age, when they were sent to Pharaon, 7. Aaron's staff is turned into a dragon, 10. The Magicians do the like, 11. Pharaon remains obdurate, 14. Moses is sent again to him, 15. The waters of Egypt are turned into blood, 19. whereof the fishes die, 21. The Magicians do the like, 22.

Then the LORD said to Moses, Behold, I have set thee a god [see ab. chap.4.16.] over Pharaon, and Aaron thy brother shall be thy prophet. [that is, (here) thy interpreter, or spokes-man. Exod.4.16, it is said, He shall be a mouth unto thee.]

2. Thou shalt speak [viz. to Aaron] all that I shall command thee; and Aaron thy brother shall speak to Pharaon, that he dismiss the children of Israel out of his land.

3. Yet I shall harden Pharaon's heart, [see Exod. 4. on v.21.] and I shall multiply my tokens and wonders in the land of Egypt.

4. Pharaon now shall not hearken to you; and I shall lay [Heb. give] my hand [i.e. my plagues and punishments: see the like phrase, Exod.9.3. Judg.2.15. and 1 Sam.12.15. Lam.3.3.] on Egypt, [or, upon the Egyptians] and carry my hosts, my people, the children of Israel, out of the land of Egypt, through great judgements. [i.e. punishments. See ab. ch.6.5.]

5. Then the Egyptians shall know, that I am the LORD, when I stretch forth my hand over Egypt, and lead forth the children of Israel out of the midst of them.

6. Then Moses and Aaron did: as the LORD had commanded them, thus did they.

7. And Moses was eighty years old, and Aaron was eighty and three years old, [Heb. a son of eighty, a son of

eighty three, &c.] when they spake to Pharaon.

8. And the LORD spake to Moses and to Aaron, saying,

9. When Pharaon shall speak to you, saying, Do a wonder-token for you, [Heb. give a wonder for you; viz. for to shew that ye are sent to me of God] then shalt thou say to Aaron, Take thy staff, [Exod.4.20. it is called, The staff of God; and Exod.4.2. Moses his staff: but here, and v. 12. Aaron's staff; the same being now in Aaron's hand] and throw (it) down before Pharaon's face, it shall become a dragon.

10. Then Moses and Aaron went in to Pharaon, and did thus, as the LORD had commanded: and Aaron threw his staff down before Pharaon's face, and before the face of his servants; and it became a dragon.

11. Pharaon now called likewise the wise-(men) and the juglers, [i.e. them who by the devils arts and slights used to bewitch mens eyes, that they thought they saw that, which indeed was not; and were counted wise-men, and highly esteemed by the Egyptians] and the Egyptian Magicians [see Gen.41.8. the chieftest of these, Paul calls by their names, 2 Tim.3.8. Jannes and Jambres] did likewise so [viz. in outward semblance, but not in true reality] with their inchantments.

12. For every one threw his staff down, and they became dragons: but Aaron's staff [i.e. the dragon, into which his staff was turned] swallowed up their staves.

13. Yet Pharaon's heart was stupified, [see Exod.4.21.] so that he hearkened not unto them, according as the LORD had spoken.

14. Then the LORD said to Moses, Pharaon's heart is heavy: [so that it cannot rouze or raise it self up to obedience] he refuseth to let the people go.

15. Go to Pharaon in the morning; behold, he will go forth toward the water: put thy self over against him, at the bank of the river: and the staff, that was turn'd into a serpent, thou shalt take in thy hand,

16. And thou shalt say unto him, The LORD, the Hebrews God, hath sent me to thee, saying, [i.e. for to denounce unto thee] Let my people go, that they (may) serve me in the wilderness: yet behold, thou hast not hearkened unto me hitherto.

17. Thus saith the LORD, Thereby thou shalt know, that I am the LORD: behold, I shall smite with this staff, that is in my hand [it was Aaron that smote with the staff, as is plainly exprest bel. v.19. but God commanded the doing of it by Moses. See the like, Mat.20.32. compared with Mark 10.49. and Mark 15.45. with Mat.27.58.] upon the water that is in this river, and it shall be changed into blood.

18. And the fish in the river shall die, so that the river shall stink: and the Egyptians shall be wearied (or, turmoil'd, cumbred) to drink the water out of the river. [Hereby it appears, that not the Israelites; but the Egyptians onely were in want of good water; who would take very wearisom pains, with digging and running for good water all about the river, as ver.24.]

19. Moreover, the LORD said to Moses, Say unto Aaron, Take thy staff, and put forth thy hand over the waters of the Egyptians, over their streams, over their rivers, and over their pools, [moors, bogs, standing waters] and over every gathering of their waters, that they may become blood: and let there be blood in all the land of Egypt, both in wood- and in stone-(vessels) [Heb. in woods and in stones.]

20. Moses now and Aaron did thus, according as the LORD had commanded: and he [viz. Aaron] lifted up the staff, and smote the water that was in the river, before the eyes of Pharaon, and before the eyes of his servants: and all the water in the river was changed into blood.

21. And the fish that was in the river, died; [This plague was so much the greater, because the Egyptians and people dwelling in those parts, fed much on fish, and traded

traded and maintained themselves with them : see Num. 11.5 for they abstained from the flesh of divers beasts, out of superstition, Exod. 8.26.] and the river stank. [and this made the plague very great likewise : for the Egyptians, whose daily drink was water, and had no other, but what they fetched out of the great river Nile, and the outlets thereof falling no rain in that country, as is to be gathered by Deut. 11.10,11.] so that the Egyptian could not drink the water out of the river : and there was blood in all the land of Egypt. [viz. not only in the great river, but likewise in all other waters throughout the land.]

22. Yet the Egyptian magicians did (likewise) thus by their enchantments : [see ab. v. 11. the water which they turned into blood, they got by digging about the river, v.24. or, they fetched it out of the land of Gosen, out of the houses of the Israelites, dwelling here and there intermixed with the Egyptians] so that Pharao's heart grew obdurate, and he hearkened not to them, according as the LORD had spoken.

23. And Pharao turned himself about, and went to his house : and he set his heart not thereon neither. [i.e. he heeded it no further ; he took it not to heart at all. See the like phrase, Exod. 9.21. and 1 Sam. 4.20. & 2 Sam. 18.3. and Prov. 22.17.]

24. Yet all the Egyptians digged round about the river, for to drink water : for they were not able to drink of the water of the river.

25. Thus seven days were fulfilled, [Heb. and the week of days was fulfilled : so long this plague continued] after that the LORD had smitten the river.

CHAP. VIII.

God threatens Pharao to plague him with frogs, if he would not let Israel go, v.1, &c. Aaron stretcheth forth his hand, and there came frogs over all the land of Egypt, 5. the magicians do the like, 7. Pharao calls Moseb and Aaron, and promiseth, if the Lord take away the frogs, that he will let Israel go, 8. but he performs it not, 15. The third plague comes over Egypt, the dust being turned into lice, 16. which the magicians are not able to imitate, 18. yet Pharao remains hardened, 19. The fourth plague comes, to wit, a mixture of all sorts of insects, 21. Israel flee thereof in Gosen, 22. Pharao seems ready to let the people go, 25. Moseb prays to God, and he takes these insects away, 29. Pharao remains hardened, 32.

After that, the LORD said to Moseb, Go in to Pharao, and tell him, Thus saith the LORD, Let my people go, that they may serve me.

2. And if thou refuse to let them go, then shall I smite [i.e. plague, afflict] all thy border [i.e. the whole land, from one end to the other] with frogs:

3. That the river shall crawl of frogs, [or, shall abundantly bring forth frogs : understand likewise all other waters and pools here, as v.5.] they shall get up, and come into thy house, and into thy bed-chamber, yea upon thy bed ; also into the houses of thy servants, and upon thy people, and into thy ovens, and into thy kneading troughs. (or, dome-lumps.) [In that manner namely shall they come everywhere, that no doors, locks or bolts ; no gates, walls, or fences, shall be able to free either thy self or servants from the trouble of them.]

4. And the frogs shall come up, upon thee, and upon thy people, and upon all thy servants. [By this particular naming of Pharao, and his people and servants, Moseb shews plainly, that the Israelites were free, and not molested with this plague. See bel. v.21. & 22.]

5. Further said the LORD to Moseb, [viz. after that Moseb had done what God commanded him, v.1. and Pharao had refused to give ear to it.] Say to Aaron,

Stretch forth thy hand with thy staff over the streams, and over the rivers, and over the pools ; and cause frogs to come up over the land of Egypt.

6. And Aaron stretched forth his hand over the waters of Egypt, and there came up frogs, [Heb. and the frog came up : and so likewise elsewhere] and covered the land of Egypt.

7. Then the magicians did so likewise. [See ab. ch.7. v. 11.] with their enchantments ; and they made frogs to come up over the land of Egypt.

8. And Pharao called Moseb and Aaron, and said, Pray fervently to the LORD, [See Gen. 25. on v.21.] The plagues and the sensible smartings make Pharao to know God now, whom before he would not know. See Exod. 5. 2. and 1 Sam. 6.2-3, &c.] that he take away the frogs from me and from my people, [the Magicians could indeed seemingly imitate Gods plagues, v.7. but they were not able to remove or affluge them] then shall I let the people go, that they may sacrifice to the LORD.

9. Yet Moseb said to Pharao, Have the honour upon me : against when shall I pray fervently for thee and for thy people, for to destroy these frogs from thee and from thy houses, that they remain only in the river ? [As if Moseb should say, I will do thee the honour, and suffer that thou appoint me the time, wherein the LORD, upon my prayer and intercession, shall deliver thee and thine from this plague of the frogs. See the like expression, Judg. 7.2. 13.10.15.]

10. Then he said, [viz. Pharao] Against to morrow. And he said, [viz. Molech] Be it according to thy word, that thou mayest know, that there is none like unto the LORD our God :

11. Then the frogs shall withdraw from thee and from thy houses, and from thy servants, and from thy people ; they shall only remain in the river.

12. Then Moseb and Aaron went forth from Pharao : and Moseb called to the LORD because of the frogs, which he had laid on Pharao. [i.e. which God had brought as a punishment upon Pharao and his, by Moseb.]

13. And the LORD did according to the word of Moseb ; and the frogs died, out of the houses, out of the entries, [or, out-houses, out-courts]. The meaning is, that the frogs dying in the houses, rooms, court-yards, &c. they were swept and shovel'd forth thence] and out of the fields.

14. And they gathered them together by heaps, [they, viz. the Egyptians. Heb. heaps, heaps] and the land stank.

15. Now when Pharao saw, that there was breathing, [i.e. that the plague was afflaged ; oth. room] he aggravated his heart, (or, made it heavier) [i.e. he remained hardened in his wicked and refractory purpose : see ab. 7.14. and 1 Sam. 26.10.] that hearkened not unto them, according as the LORD had spoken.

16. Moreover the LORD said to Moseb, Say to Aaron, Stretch out thy staff, and smite the dust of the earth, that it become lice in all the land of Egypt.

17. And they did so ; for Aaron stretched his hand forth with his staff, and smote the dust of the earth, and there grew abundance of lice on men, and on cattle : all the dust of the earth became lice ; in all the land of Egypt.

18. The Magicians did likewise so [i.e. They smote the dust on the ground, as Aaron had done, but in vain.] by their enchantments, that they might bring forth lice ; [or, that they might cause lice to come forth] yet they could not : so the lice were on the men, and on the cattle.

19. Then the Magicians said to Pharao, This is Gods finger : [i.e. This is the immediate power and work of God ; Compare Luke 11.20. with Matt. 12.28. See the like manner of speaking, Judg. 2.15. and 1 Sam. 6.3,9. Acts 13.11.] howbeit Pharaos heart was stiffening

ning (or hardning), so that he hearkned not unto them, according as the LORD had spoken.

20. Moreover, the LORD said to Moses; Get thee up early to morrow, and put thy self before Pharaos face; Behold, he shall goe forth unto the water, and tell him; Thus saith the LORD; Let my people goe, that they may serve me:

21. For if thou do not let my people goe, lo, then shall I send a mixture of insects [Such as are all manner of flies, gnats, wasps, hornets, beetles, caterpillars, psyl-mires, spiders, snails, mice, and such like vermin, which destroy and waste the grass, and fruits, and corn in the fields, gardens, meadows, and houses] upon thee, and upon thy servants, and upon thy people, and into your houses; so that the houses of the Egyptians shall be filled up with this mixture, and the earth likewise, upon which they are. [they, viz. the Egyptians, he would imply, that this vermine should be every where where the Egyptians were, and no where else, as appears by verse 22.]

22. And in that day will I separate the land of Gosen, wherein my people dwelleth, [Hebr. stands upon] that there be no mixture of insects there, [viz. although the Magicians shall doe and assay their utmost to compass it.] that thou mayest know, that I am the LORD in the midst of this land. [or, of the earth, i. e. that I am Lord and Master in Egypt, though Pharaoh imagineth there is none other but himself. See above chapter 5. 2.]

23. And I shall set a deliverance, betwixt my people, and betwixt thy people [viz. which shall make a difference betwixt the one and the other.] this token shall happen against to morrow.

24. And the LORD did so, and there came an heavy mixture of insects into Pharaos house, and into the houses of his servants, and over all the land of Egypt; the land was spoiled [i. e. all that the land brought forth] by this mixture.

25. Then Pharaoh called Moses and Aaron, and said; Goe and sacrifice unto your God in this land. [understand; but not in the wilderness, as ye would have it. See chap. 5. verse 1.]

26. Moses then said; It is not right so to do; for we should possibly offer the Egyptians abomination unto the LORD our God, [to wit, oxen, cows, calves, bullocks, whom the Egyptians exhibite divine honour unto, and slay none of them, and cannot endure the slaying of them for sacrifice. See Gen. 43. 32. and 46. 34.] behold, if we should sacrifice the Egyptians abominations, would they not stone us?

27. Let us go the way of three days into the wilderness, that we may sacrifice unto the LORD our God, according as he shall tell us. [They knew not, what they were to sacrifice or slay, until they should be come into the wilderness. See below chap. 10. 26.]

28. Then said Pharaoh; I shall let you goe, that yee may sacrifice unto the LORD your God in the wilderness, onely [so as] that in going yee in no wise goe too far off: [Hebr. going far, ye goe not far] pray fervently for me. [to wit, That the plague might be taken from me; see above verse 9. and Acts 8. 24.]

29. Moses now said; Behold I goe from thee, and shall pray fervently unto the LORD, that this mixture of insects withdraw from Pharaoh, from his servants, and from his people (by) to morrow: onely, let Pharaoh deal no more deceitfully, [to wit, as he had done before, when the plague of the frogs tormented him, verse 15.] not letting this people go to sacrifice unto the LORD.

30. Then Moses went forth from Pharaoh, and pray'd fervently unto the LORD.

31. And the LORD did according to the word of Moses, and the mixture of insects retired from Pharaoh, from his servants, and from his people: there remained not one over.

32. Yet Pharaoh aggravated (or hardned) his heart also at that time: and he did not let the people go.

CHAP. IX.

God threatens to smite the cattle with a grievous pestilence, which is the fifth plague, v. 1, &c. yet he spares the Israelites, 4. Pharaoh remains obstinate, 7. The sixth plague, to wit, boils over men and beasts, 8. so that the Magicians were not able to stand before Moses, 12. and yet Pharaoh remains hardened, 12. God threatens him with more grievous plagues yet, 13. The seventh plague, to wit, hail and fire, 18. only the land of Gosen is spared, 26. Pharaoh confesseth his sin, and Moses prayeth for him, 27. the plague ceaseth, 33. Pharaoh remains hardened, 34.

A fter that the LORD said to Moses, Go into Pharaoh: and speak to him; Thus saith the LORD the God of the Hebrews; Let my people goe that they may serve [i. e. offer sacrifice unto] me.

2. For if thou refuse to let them goe, and that thou forcibly retain them yet;

3. Behold, the hand of the LORD [i. e. the extraordinary immediate power of God, without the intervening of any humane operation. See above chap. 8. v. 19.] shall be over thy cattle, that is in the field, over the horses, over the asses, over the camels, over the oxen, and over the small cattle; by a very grievous pestilence.

4. And the LORD shall make a separation, betwixt the cattle of the Israelites, and betwixt the cattle of the Egyptians: that nothing shall die of all that is (belonging to) the children of Israel.

5. And the LORD appointed a certain time, saying; To morrow shall the LORD doe this thing in this land.

6. And the LORD did this thing the next day, and all the cattle of the Egyptians [i. e. All sorts of them, some of every sort; or, all the beasts that were in the field, verse 3. for there remained some over, as appears below, verse 19. and 25. and chap. 10. 5.] died; but of the cattle of the children of Israel there died not one.

7. And Pharaoh sent thither, and beheld, of the cattle of Israel, there died not one; yet the heart of Pharaoh was aggravated, and he did not let the people go.

8. Then said the LORD to Moses and to Aaron, Take yee your fists full [Heb. the fulnesse of your fists] of ashes out of the oven; and let Moses strew the same towards Heaven before Pharaohs eyes.

9. And it shall become small dust over all the land of Egypt, and it shall become boils on men and on cattle, breaking [or, budding, blossoming] out with small blains, in all the land of Egypt.

10. And they took ashes out of the oven, and stood before Pharaohs face, and Moses strewed them towards heaven; then there were breaking out boils with small blains, on men, and on cattle.

11. So that the Magicians were not able to stand before Moses, because of the boils, [Heb. from, or, before the face of the boil. See of this manner of speaking, Isa. 17. on verse 9.] for there were boils upon the Magicians, and upon all the Egyptians.

12. Yet the LORD did obdurate (or , stupifie) the heart of Pharaoh, that he hearkned not to them, according as the LORD had spoken to Moses.

13. Then the LORD said to Moses, Get thee up early to morrow, and put thee before Pharaohs face; and tell him; Thus saith the LORD, the Hebrews God; Let my people go, that they may serve me.

14. For, this time, I shall send all my plagues [i. e. All those which I have determined to send over thee, until thou shalt let my people go.] into thy heart, [meaning

ing, that those which he should send after this would not trouble, or pass his skin onely, but pierce and strike through his heart.] and over thy servants, and over thy people, that thou mayest know, that there is none like me in all the earth.

15. For now I have stretched forth my hand [Heb. sent forth, viz. by pestilence among the cattle, verse 3, 6.] to smite thee and thy people with the pestilence; and that thou shouldest be destroyed from the earth. [i. e. I should have smitten thee too with the same pestilence, as thou didst well deserve; but for another reason mentioned verse 15. I have spared thee yet.]

16. But verily, therefore I raised thee. [Thus wee read it, Heb. 9. verse 17. Hebr. Therefore I made thee to stand] to shew forth my power (on) thee, and that my Name may be spoken of upon all the earth.

17. Doest thou yet lift up thy self against my people, that thou will not let them go?

18. Behold, to morrow about this time, I will cause a very grievous hail to rain [This miracle was so much the more wonderful in Egypt, where no rain nor hail used to fall.] (as) the like never was in Egypt from that day off, that it was founded hitherto.

19. And now send, gather [Of the Hebrew word used here, see Fer. 4. 6.] thy cattle, and all that thou hast upon the field: all men and beast that shall be found in the field, and not be gathered in the house, when this hail shall fall upon them, they shall die.

20. Whoso feared the word of the LORD among Pharaoh's servants, the same made his servants and his cattle to flee into the houses.

21. But he that set not his heart on the word of the LORD; [i. e. he that did not regard the Word of the LORD, nor laid it to heart. See above chap. 7. 23.] the same left his servants and his cattle, in the field.

22. Then said the LORD to Moses: Stretch forth thy hand toward Heaven, and there shall be an hail in all the land of Egypt: over the men, and over the cattle, and over all the herb of the field in the land of Egypt.

23. Then Moses stretched his staff towards Heaven, and the LORD gave thunder [The Hebrew word doth properly signify voices, and it is used likewise for thunder, sounds, noises.] And the fire shot toward the earth [Heb. walked, or went to and fro] towards the earth: understand here the fire of the blixon, or lightning which was intermixed with the hail.

24. And there was hail, and fire comprehended [or comprehending-grasping itself] in the midst of the hail; [the hail, consisting of water, intermingled it self with the fire; so that this was one miracle in another] it was very grievous, the like never was in all the land of Egypt, since it was a people. [i. e. since any people lived or dwelt in Egypt.]

25. And the hail smote in all the land of Egypt all which was in the field from the men unto the beast; the hail likewise smote all the herb of the field, and brake all the trees of the field. [i. e. the greater part, or all sorts of them; for below chap. 10. 5. it appears, that there were some left still, that were not consumed by this plague.]

26. Only, in the land of Gosen, where the children of Israel were, there was no hail.

27. Then Pharaoh sent, and he called Moses and Aaron, and said to them: I have sinned this time: [Pharaoh making shew here of confessing his sin, in an hypocritical manner, faith, (this time) as if he had not sinned often or before] the LORD is righteous, I, on the contrary and my people are wicked:

28. Pray fervently unto the LORD; (for it is enough) [Oth. for it is too much that there should be (more) thundering of God and hail,] that there may be no more thunder of God [i. e. coming down from God; or, such great and terrible thunder-claps and

lightnings.] nor hail, then I shall let you goe, and ye shall stay no longer. [Heb. and ye shall not add, (or continue) to stand.]

29. Then said Moses to him, when I shall be gone forth the City, I will spread forth my hands before the LORD: the thunder shall cease, and the hail shall bee no more, that thou mayest know, that the earth is the LORDS: Oth. that this land is the LORDS. As being the Creator, Governour, and Maintainer thereof, Deut. 10. 14, 15. Ps. 24. 1. and 135. 6. and 1 Cor. 10. 26.]

30. Nevertheless, as for thee and thy servants, I know, that ye will not yet fear before the face of the LORD: [This was found true and manifested afterwards, below verse 35.]

31. The flax now, and the barley were smitten; [viz. by the hail] for the barley was in the ear, [Oth. blade, Heb. the barley was green ears, or blade] and the flax was in the blade. [Heb. was blade.]

32. But the wheat and the spelt (or, white wheat) (a sort of grain somewhat like to wheat, more white and dry than Ry) were not smitten; [viz. by the hail] for they were covered. [Heb. dark, or, obscure, meaning they had gotten neither blades nor ears yet.]

33. So Moses went forth the City from Pharaoh, and spread his hands unto the LORD: and the thunder and the hail ceased, and the rain was no (more) poured out upon the earth.

34. When Pharaoh saw, that the rain and hail, and the thunder ceased, he sinned yet further: and he aggravated his heart, he and his servants.

35. Thus Pharaoh's heart was stupified, that he did not let the children of Israel goe, according as the LORD had spoken by Moses. [Heb. by the hand of Moses, i. e. by the ministry of Moses, as being the Instrument, which God made use of. See of this manner of speaking, Exodus 35. 29. Levit. 4. 13. and 2 Sam. 11. 14. 2 Kings 17. 13. Hag. 1. 1. and Malachi 1. 1. and elsewhere.]

CHAP. X.

God gives Moses to understand, why he hardened the hearts of Pharaoh and his servants, v. 1, &c. and threatens them with Grasshoppers, 4. Pharaoh's servants persuade him to let the Israelites goe, 7. He makes shew of yielding to it, 8. but alters his minde, 10. the light plague, to wit, the Grasshoppers, comes over Egypt, 12. Pharaoh confesseth his sins, 16. entreateth Moses to pray for him, 17. which Moses doth, 18. and the Grasshoppers are taken away, 19. Pharaoh remains hardened, 20. The ninth plague, to wit, darkness comes over Egypt, 21. Pharaoh would let Israel goe, but without cattle, 24. Moses will not leave a claw behinde, 25. Pharaoh remains hardened, 27. and chargeth Moses on pain of death never to appear in his sight any more, 28. which also came to passe, 29.

After that, the LORD said unto Moses: Go in to Pharaoh, for I have aggravated his heart, (as) also the heart of his servants, that I might set these my tokens in the midst of him, [i. e. of his kingdom, or, of him, i. e. before them. Otherw. before him.]

2. And that ye might relate before the ears of your children, and childrens children, what I have performed in Egypt, and my tokens, which I have set amongst them; that ye may know I am the LORD.

3. So Moses and Aaron went to Pharaoh, and said to him: Thus saith the LORD; How long dost thou refuse to humble thy self before my face? Let my people go, that they may serve me.

4. For if thou refuse to let my people goe; behold, to morrow I shall bring Grasshoppers into thy border [i. e. into

into thy land, country, kingdom, as chap. 8. verse 2.]

5. And they shall cover the sight of the land, [Heb. the eye, i. e. all the land, which at other times lies open to the view of the beholder] so that one shall not be able to see the earth: and they shall eat up the remnant of that which escaped [i. e. the wheat and spelt, as above ch. 9. 32.] that which was left over of the hail; also they shall eat up all the trees [i. e. all the fruits and leaves of them.] which come forth unto you out of the field.

6. And they shall fill up thy houses, and the houses of all thy servants, and all the Egyptians houses, which neither thy fathers, nor thy fathers fathers ever saw, from that day off, that they were upon the earth, unto this day: and he turned about, and went forth from Pharaoh.

7. And the servants of Pharaoh said to him, [understand this of his Nobles, Grandees, his Counsellors, and Courtiers.] How long shall this (man) be a snare to us? [i. e. our ruine and destruction, viz. by these many plagues, he brings upon us.] let the men go, that they may serve the LORD their God: doest not thou know yet that Egypt is spoiled. (or, wasted)? [viz. unlesle thou dismisse them speedily.]

8. Then Moseh and Aaron were brought again to Pharaoh, and he said to them. Go serve the LORD your God: Who and who are they that shall go? [Here Pharaoh limits his grant already, allowing not all but some only to go, whom he would have named and specified unto him.]

9. And Moseh said; we will go with our young and with our old (folks), with our sons, and with our daughters, with our sheep, and with our oxen we shall go; for we have a feast of the LORD. [on which we shall have occasion to slay some of our chattel.]

10. Then he said to them; The LORD be with you so as I shall let you and your little children to go: [implying, That he would upon no terms yield to it, that they should go together with their children.] look to it; for there is evil before your face, [as if he had said, Take heed, lest some mischief and disaster befall you, if you forbear not to be thus troublesome unto me.]

11. Not so; Go ye now, ye men, and serve the LORD, for that is it ye sought: [This King is not ashamed to lie, or to pervert the words of Moseh and Aaron] and they drew them out from Pharaoh's face.

12. Then the LORD said to Moseh; Stretch forth thy hand over the land of Egypt, for the Grafsoppers, that they may come up over the land of Egypt: and eat up all the herb of the field, all what the hail left over.

13. Then Moseh did stretch forth his hand, over the land of Egypt, and the LORD brought an East-wind [which bloweth very fiercely in these parts, so that great ships are often broken by it: see Exod. 14. 21. Num. 11. 31. Psalm 48. 4.] into that land, that whole day, and that whole night: it happened in the morning, that the East-wind brought up the Grafsoppers.

14. And the Grafsoppers came up over all the land of Egypt, and let them down in all the borders of the Egyptians [i. e. all the land over, in all the parts and quarters thereof] very grievous, [in regard of the vast multitude covering all the ground, and the excessive damage which they did] there were never such Grafsoppers before, as these, nor shall there ever be such after these.

15. For they covered the sight [See above verse 5.] of the whole land, so that the land was darkned, and they did eat up all the herb of the land, and all the fruits of the Trees, which the hail had left over: and there remained no green (thing) on the trees, nor on the herbs of the fields, in all the land of Egypt.

16. Then Pharaoh hastened, for to call Moseh and Aa-

ron: and said; I have sinned against the LORD your God, and against you. [viz. Against the LORD by my disobedience; and against you, by my last uncivil dismissing and expelling of you.]

17. And now (I pray) forgive me my sin, onely this time, [As if he should say, if ever I trespass again in this kind, pray no more for me.] and pray fervently to the LORD your God, that he take but this death from me. [this death, i. e. this deadly plague, which consumes and destroys all, and will make us to famish and perish utterly. So it is said, 2 Kings 4. 40. Death is in the pot, i. e. deadly herbs.]

18. And he went forth from Pharaoh, and pray'd fervently unto the LORD.

19. Then the LORD turned a very strong West-wind, which took up the Grafsoppers, and cast them into the Red Sea. [Or, apprehended, comprehended, concluded them: i. e. God did so cast and confine them there; that there they must perish, and were not able to return, or get out again. This same sea Pharaoh himself was drown'd in afterwards, Exod. 14.] there was not one Grafsopper left over in all the borders of Egypt.

20. Yet the LORD stupified Pharaoh's heart, that he did not let the children of Israel go.

21. Then the LORD said to Moseh; Stretch forth thy hand towards heaven, and there shall darkness come over the land of Egypt, that one shall feel the darkness. [i. e. the air, which shall be so thick, that it will exclude all light whatsoever.]

22. When Moseh stretched forth his hand towards heaven, there was a thick darkness [Heb. Obscurity of darkness] in all the land of Egypt, (for) three days. [Moseh could well tell how long this darkness lasted, in regard that the day-light held its ordinary course still among the Israelites, as follows.]

23. They saw not the one the other, [Heb. the man his brother; there was no Sun, nor Moon, nor Star-light.] also there stood none up from his place, in threc dayes: but with all the children of Israel it was light, [to wit, in the day-time, when it used otherwise to be light.] in their dwellings. [Understand this only of the land of Gosen: or likewise, as some conjecture, of all the places where Israelites dwelt.]

24. Then [viz. when the three days darkness was past] Pharaoh called Moseh, and said; Go (your ways) serve the LORD; only your sheep and your oxen shall abide fast: your little ones also shall go with you. [understand hereby the women also, whose help and tendance the little ones could not be without.]

25. Yet Moseh said; Thou shalt likewise give into our hands [i. e. give way to take along with us] slay-offerings (or, sacrifices) and burnt-offerings, that we may do them to the LORD our God.

26. And our chattel shall likewise go with us, there shall not a claw remain behinde: for of that we shall take, for to serve the LORD our God: for we know not wherewith we shall serve the LORD our God, [i. e. what sort and number of chattel we shall be ordered to sacrifice to our God] till we come there.

27. Yet the LORD hardened Pharaoh's heart, and he would not let them go.

28. But Pharaoh said unto him; Get thee from mee; Take heed thou see my face no more: for on that day, in which thou shalt see my face, thou shalt die. [i. e. I will be thy death, or cause thee to be put to death.]

29. Then Moseh said; Thou hast spoken aright; [This is no testimony that Pharaoh spake well and righteously, but Moseh gives him to understand hereby, that it should come to pass thus, as Pharaoh had spoken, as touching his return, and seeing Pharaoh's face, Moseh knowing before, what God had determined over him] I shall see thy face no more.

CHAP. XI.

God commands the Israelites to ask or borrow gold and silver vessels from their neighbours, v. 1, &c. Moseh threatneth Pharaō with the death of all the first-born, 4. and foretelleth, that with the Israelites, all should be well and quiet, 7. Pharaō remaineinh hardned, 9.

For the LORD had spoken to Moseh, [Before Pharaō had driven away Moseh from him with threats, before chap. 10. 20. and this was the reason, that Moseh gave Pharaō such a resolute answer, ibid. verse 29.] I shall bring one plague yet [see below verse 4. and 5.] over Pharaō and over Egypt; after that, he shall let you go hence: when he shall wholly let (you) go; then he shall drive you out hence, hastily. [Heb. thrusting out he shall thrust you out. See the fulfilling hereof, Exod. 12. 31, 32, 33.]

2. Speak now before the ears of the people, [viz. of Israel] that every man ask [i. e. borrow] of his neighbour, and every woman of her neighbouresse, silver vessels, and golden vessels. [See Exo. 3. 22.]

3. And the LORD gave the people grace [i. e. favour; see of this phrase, Gen. 39. 21.] in the eyes of the Egyptians: also the man Moseh was very great in Egypt, [i. e. in very great repute; that was the reason, that Pharaō durst not meddle with Moseh, fearing it might cause an Insurrection among the people.] before the eyes of Pharaō's servants, and before the eyes of the people. [viz. of Egypt.]

4. Moreover, Moseh said, [viz. to Pharaō, before he parted from him last, verse 8. for this is the prosecution of Moseh his reply, above chap. 10. verse 29.] Thus the LORD hath said; viz. when he sent me to thee this last time,] about midnight I will go forth, through the midst of Egypt.

5. And all the first-born in the land of Egypt shall die: [That which God here threatneth, he afterwards executeth by his Angel, Exod. 12. 23.] from the first-born of Pharaō, that should sit upon his throne [i. e. that should succeed him in the kingdom; as 1 Kings 2. 24. and 1 Chron. 28. 5.] unto the first-born of the maid-servant, that is behinde the mill: [understand the hand-mills, where those that grinded, had both the mill-stones, (or grinding-stones) before their whole body, steering and turning the same about with their hands. See Exodus 12. 29. Judg. 15. 21. Isa. 47. 1, 2.] and all first-born of the cattle.

6. And there shall be a great cry in all the land of Egypt, the like never was, and the like never shall be. [Both among the parents, whose children shall die thus; and among the children, who hearing and seeing it, shall be afraid of the like turn themselves, as it useth to happen in such dreadful plague-times.]

7. But with all the children of Israel, not a dog shall stir his tongue; [i. e. it shall be still, and quiet among them, that the very dogs, who are roused by the least noise, shall not so much as bark once. See the like expression, Jos. 10. 21.] from the men, unto the beasts; [i. e. neither against men, nor against the beasts.] that ye may know, that the LORD makes a separation betwixt the Egyptians, and betwixt the Israelites.

8. Then shall all these thy servants come down to me, [viz. being sent unto me from thee] and encline (or bowe) themselves before me, saying; Go forth (now), thou and all the people, that follows thy footsteps; [Heb. which is at thy feet, i. e. which follow thee; or are guided and governed by thee, obeying thy commands. See the like phrase, Judg. 8. 5. 1 Kings 20. 10. 2 Kings 3. 9.] and after that I shall go forth: [understand with all, and all the people of Israel with me, together with all

that we have, and that we shall be pleased to take along with us.] and he went forth from Pharaō in heat of anger. [Moseh is zealous for the glory of God: otherwise he was a very meek man, Num. 12. 3.]

9. The LORD then had spoken to Moseh; [Exod. 3. 19. and cha. 10. 1. and elsewhere] Pharaō shall not hearken to you, that my wonders [i. e. wonderful plagues] may be multiplied in Egypt.

10. And Moseh and Aaron did all these wonders before the face of Pharaō; yet the LORD hardened Pharaō's heart, that he did not let the children of Israel go forth out of his land. [but being forced thereunto. See Exod. 3. 19. and chap. 6. verle 1.]

CHAP. XII.

God commands the Israelites, that the month, wherein they went forth out of Egypt, should be the first month of the year with them, v. 1, &c. they are enjoyned to choose out a spotlesse lamb for the passeover, 3. how they were to eat the same, 11. and unleavened bread for seven days, 15. and to sprinkle the posts of their doors with the blood of the lamb, 22. All the first-born of Egypt are slain, 29. Pharaō drives the children of Israel out of the land, 31. they rob the Egyptians, 35. They come to Succoth, strong six hundred thousand men, 37. how long they dwelt in Egypt, 40. The manner of eating the Paschal lamb, and who might eat it, 43. All the children of Israel do, according as the LORD commanded them, 50.

The LORD now had spoken to Moseh and to Aaron, in the land of Egypt, [viz. before Moseh departed out of Pharaō's presence, Exod. 11. 4. either before the three days darkness, chap. 10. 21. or after above 11. 1.] saying;

1. This same month; [Called Abib by the Hebrews, Exod. 13. 4. otherwise called Nisan, Neb. 2. 1. Esh. 8. 7.] shall be unto you the head of the months; [i. e. the beginning, thus Ezek. 40. verle 1. the head of the year, i. e. its beginning.] it shall be unto you the first of the months of the year. [this is to bee understood of Church or Ecclesiastical affairs; for in civil matters, the year began with the seventh month. See Ex. 34. 22. and Lcv. 25. 9.]

2. Speak unto the whole congregation of Israel, saying; On the tenth of this month, every one take a lamb, [lamb, or, kid, verle 5. this lamb was a figure or type, pointing at Christ the true Lamb of God, John 1. 29. and 1 Cor. 5. 7.] according to the houses of the fathers, [i. e. according to the families which are named according to the fathers.] a lamb for an house.

4. But if an house be too little for a lamb, [i. e. if there be too few to eat it all up on that eve.] then let him [viz. the house-father, or master of the family] and his neighbour the next to his house, take it, according to the number of the souls; [i. e. persons; see Gen. 12. 5.] every one as he is able to eat; [Heb. the man according to the mouth of his eating.] ye shall make account according to the lamb. [i. e. ratably and proportionably, to the lamb, and the persons that are to eat thereof, having a care, that therer may not be too few, nor too many for it.]

5. Ye shall have a perfect lamb, [Such a one Christ was to be; 1 Pet. 1. 19.] a male, of a year old; [Heb. the son of a year, i. e. a lamb of one year.] ye shall take it from the sheep, or from the hee-goats.

6. And ye shall have it in custody, [i. e. ye shall set it apart, separated from the flock, for four days, from the tenth day to the fourteenth.] to the fourteenth day of this month; and all the congregation of the assembly of Israel shall slay it, betwixt two Eyes. [i. e. betwixt

the beginning and the ending of the evening, that is, betwixt our three a clock after noon, and sun-set: about the same time our Saviour Jesus Christ, the true Paschal Lamb, was likewise put to death; *Mat. 27. 46, 50.*

7. And they shall take of that blood, [viz. of the said Lamb slain.] and strike it [Hebr. give it, or, do it, viz. with a bunch of hyssop, as it is verse 22. of this ceremony there is no mention made elsewhere, as neither of some other here following, but they were only to be observed in this first pasleover.] on both the side-postes, and on the upper door-posts of the houses, where they shall eat it.

8. And they shall eat that flesh in the same night: roasted at the fire, with unleavened bread, (loaves). [The Israelites did eat the Paschal lamb with unleavened bread, in remembrance, that they carried their unleavened dough in haste out of the land of Egypt, below v. 34.] they shall eat it with bitter sauce. [Oth. bitter herbs. Heb. with bitternesses, or, bitter (things)].

9. Ye shall eat nothing raw of it [or, not being sufficiently or thorough-roasted] nor in any wise boiled in water: [Heb. boiling, boiled, (or, cooking, cooked) in water] but roasted at the fire, his head with his legs, and with his purtenance. (or, entrails.)

10. Neither shall ye let ought to remain over till to morrow: but that which doth remain over till the morrow, ye shall burn (up) with fire. [that it may not be put to any other use, whether for Idolatry, or common food.]

11. Thus now ye shall eat it: [viz. At this time; for afterwards these things, (or circumstances) were no more observed, no not by Christ himself, nor by his Apostles; see above verse 7.] Your loins shall be girt up, your shoes on your feet, and your staff in your hand: [This betokens readiness in travel, or, haste and earnestness in any busines one is about, as *2 Kings 4. 29.* and *9. 1. Jer. 1. 17. Luke 12. 35, 39.*] and ye shall eat it in haste, it is the LORD's pasleover. [or, Pascha] [Heb. Pesach, signifying, a passing through, or passing by, or skipping over, because the destroying Angel past by, or skipt over, the houses of the Israelites, verse 13. and 23. and 27.] The Lamb is called Pesach here; that is, a passing by, as being the token thereof, see of this Sacramental phrase, *Gen. 17. 10.* and the proper phrase, below here, verse 13. and chap. 13. 9.]

12. For I shall passe this night through the land of Egypt [That which God did by the destroying Angel, he attributeth here unto himself.] and smite all the first-born [viz. of the Egyptians] in the land of Egypt, from the men, unto the beasts: and I shall exercise judgments on all the Gods of the Egyptians, I the LORD. [As if God had said, I shall make it appear, that their Idoll-gods are vain and helpless.]

13. And that blood [wherewith ye sprinkled the postes of your doors, verse 7.] shall be a token unto you, [to put you in minde of my promise for the strengthening of your faith.] on the houses, wherein ye are, when I see the blood I shall passe you by: and there shall be no plague among you for destruction, when I shall smite the land of Egypt. [i. e. the first-born in the land of Egypt.]

14. And this day shall be unto you for a Remembrance, (or, Memorial) [viz. of the received mercy, when I delivered you out of Egypt.] and ye shall solemnize it to the LORD for a feast: ye shall solemnize it among your Generations, for an everlasting institution. [viz. until the coming of the Messiah, who is the end and fulfilling of the Law; see *Genesis 13. 15.* and chap. 17. 7, 13.]

15. Seven days shall ye eat unleavened (bread), [this time was to begin after the day of the pasleover, it being a peculiar feast.] but on the first day ye shall put away [Heb. cause to cease] the leaven out of your houses: for he that eateth the leavened from the first day until the seventh day that same soul [i. e. man, or person] shall

be destroyed out of Israel. [see *Gen. 17. v. 14.*]

16. And on the first day there shall be an holy congregation: also ye shall have an holy congregation. [Hebr. congregation of holiness, and so, both before and after] on the seventh day: there shall be no work done in the same; but that which shall be eaten of every soul, the same only may be prepared of you. [this was not allowed to be done upon the Sabbath day, *Exod. 16. 23, 29.* and chap. 35. 2, 3.]

17. Observe you therefore the unleavened (bread) [or, cakes, according to the custome of the Jews.] because that on the self-same day I shall have led your hosts forth out of the land of Egypt: therefore ye shall keep this day, among your generations, for an everlasting institution.

18. In the first (month), on the fourteenth day of the month, in the evening, shall ye eat unleavened bread: until the one and twentieth day of the month, in the evening.

19. That for seven days along there be found no leaven in your houses: [See above verse 15. and *1 Cor. 5. 8.*] for whosoever shall eat the leavened, the same his soul shall be destroyed out of the congregation of Israel, whether he be a [Heb. in, at, or among the] stranger, or an in-born of the land.

20. Ye shall eat nothing that is leavened, [neither bread, nor cakes, nor any thing else] in all your habitations ye shall eat unleavened (bread) (or loaves).

21. Then Moseb called all the Eldest of Israel, and said to them; Choose out [Heb. draw out, to wit, out of the flock or fold] and take you lambs [or, small cattel, viz. either of sheep or goats] for your families, and slay the pasleover. [i. e. the lamb which was a token of the pasleover (Pascha) or passing through or by of the destroying Angel.]

22. Take then a bunch of hyssop, and dip it in the blood that shall be in a basin, [of the hyssop, see *1 Kings 4. 9.* on verse 33. this is one of the ceremonies which was to be observed only at the first Pasleover; see above on ver. 7.] and strike on the upper door-poste, and on both the side-postes [Heb. make (it) touch, &c.] of that blood which shall be in the basin: but as for you, none shall go forth out of the door of his house, until to morrow.

23. For the LORD shall passe through, for to smite the Egyptians; [Oth. Egypt, understand the first-born of the Egyptians] yet when he shall see the blood on the upper door-poste and on the two side-postes, then the LORD shall passe by the door, [or, skip by the door,] and not suffer the destroyer [i. e. that destroying Angel] to come within your houses, for to smite.

24. Therefore observe this thing [Save only the ceremonies that were peculiar to the first Pasleover. See ab. v. 7. 11, 12.] for an institution for you and for your children for ever. [understand until Christ. See above v. 14.]

25. And it shall come to passe, when ye come into that land, which the LORD shall give unto you, according as he hath spoken, [i. e. the land of Canaan. In the wilderness they kept the Pasleover but once, *Num. 9. 5.*] that ye shall keep this service. [i. e. this part of Gods worship and service. So also verse 26. as appears verse 27.]

26. And it shall come to passe, when your children shall say to you; What service have ye there? [Heb. what (is) (i. e. signifies) this service unto you?]

27. Then ye shall say; This is a Pasleover-sacrifice [viz. this Paschal Lamb] unto the LORD, who past by before the houses of the children of Israel in Egypt, when he smote the Egyptians, and freed our houses. Then the people bowed themselves down and worshipped.

28. And the children of Israel went and did it; according as the LORD had commanded Moseb and Aaron, so did they.

29. And it came to passe at aridnight, that the LORD smote all the first-born in the land of Egypt, [this God did

did to punish and require the wrong which Pharao and his subjects committed on Israel, Gods first-born, Exod. 4. 22, 23.] from the first-born of Pharao, that was to sit upon his Throne, unto the first-born of the prisoner, [Compare this with chap. 11. verse 5.] that was in the prison. [Heb. in the house of the pit, or, dungeon] and all the first-born of the beast.

30. And Pharao rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: so there was no house, wherein there was not one dead.

31. Then he called Moseh and Aaron in the night, [Moseh and Aaron came not unto Pharao this time, but the Kings Deputies were fain to come unto them, and submissively to beseech them, that they would go forth, as it appeareth by Exod. 10. 29. and chap. 11. verse 8.] and said; Get you up, Go forth from amidst of my people, both ye, and the children of Israel: and go (your way), serve the LORD according as ye have spoken. [to wit, without any of these conditions, or exceptions, which the King formerly stood upon.]

32. Take also with you, your sheep and your oxen [i. e. all your cattle, small and great.] so as ye have spoken; and go (your ways), and bless me likewise. [i. e. pray unto God for me, to deliver me of this great plague. This Pharao likewise desireth, Ex. 8. 8. & 9. 28. and 10. 16, 17. it seems Pharao was convinced in his heart, that he had abominably prevaricated against the LORD, sinning thus obstinately against his own conscience.]

33. And the Egyptians solicited the people much, hastening to drive them out of the land: for they said; we are all dead (men). [See Gen. 20. 3.]

34. And the people took up their dough, before it was leavened: their dough-lumps, bound up in their clothes, upon their shoulders.

35. Now the children of Israel had done according to the word of Moseh, and had asked [i. e. borrowed] of the Egyptians, silver vessels, and golden vessels, and garments.

36. Whihal the LORD had given the people grace in the eyes of the Egyptians, that they did (sacrifice) their desire: and they robbed the Egyptians. [thus was that fulfilled which God foretold to Abraham, Gen. 15. 14. and to the Israelites afterwards, Exod. 3. 22.]

37. Thus the children of Israel journeyed out of Ramees [See Gen. 47. verse 11.] to Succoth: [a place so called from the Huts the children of Israel made there, at their coming thither, of boughs; and this was their first stage, or resting-place after their coming forth out of Egypt. Compare Lev. 23. 43. This Succoth is to be distinguished from an other, spoken of, Gen. 33. 17.] about six hundred thousand on foot, men only, [among which mighty number, there was not one sick or feeble person, Ps. 105. 37.] besides the little children. [and the women, without whose help the children would not have been able to subsist. As also, Exod. 10. 24.]

38. And much mixt people [viz. Egyptians and others, being moved and excited by all these wonders and tokens they had seen, to go along with the Israelites, though afterwards they fainted, Num. 11. 4, 5.] went up with them likewise; and sheep and oxen, very much [Heb. heavy] cattle.

39. And they baked [viz. when they were come to Succoth] of the dough which they had brought forth out of Egypt, unleavened cakes, for it was not leavened: they being driven out of Egypt [as the LORD had foretold it, Exod. 11. 1.] so that they could not tarry, nor make provision ready for them.

40. The time now of the inhabiting which the children of Israel inhabited in Egypt, is four hundred year, and thirty year. [see Gen. 15. 13.]

41. And it came to passe, at the end of the four hundred and thirty years; that it happened on that same

day, that all the hosts of the LORD went forth out of the land of Egypt.

42. This night shall be observed to the LORD most diligently, for having led them forth out of the land of Egypt: [Otherw. this is the night which the LORD observed, to lead them forth out of the land of Egypt. Heb. this is a night of observations to the LORD, &c.] This is the night of the LORD that ought to be observed most diligently, of all the children of Israel, among their generations.

43. Moreover, the LORD said to Moseh and Aaron; This is the institution of the Passeover; no strangers son shall eat thereof. [viz. unless he be circumcised, as is to be gathered by verse 44. and 48.]

44. Yet every servant of every one, being bought for money, after that ye shall have circumcised him, then shall he eat thereof. [viz. being formerly well instructed in, and having embraced the true Religion.]

45. No foreigner, [understand such a foreigner here, as dwelleth in a land, whereof he is not native, or inhabites with another.] nor hireling shall eat thereof [viz. unless he be circumcised.]

46. In one house it shall be eaten, [i. e. each lamb shall be eaten in its proper house; each house or family eating up their own lamb, as was said above verse 3.] ye shall not carry (ought) of the flesh forth out of the house: and shall break no bone of it. [this reflects on Christ the true Paschal Lamb, who had no bone broken, John 19. 33, 36.]

47. The whole congregation of Israel shall do it. [i.e. Prepare and eat the Passeover, as the LORD commanded it: he that neglected it, was cut off, Numbers 9. 13.]

48. Now when a stranger sojourneth with you, and shall keep [Heb. do] the Passeover to the LORD, let all that is male be circumcised by (or with) him, and then let him come to it, for to keep it: and he shall be as an in-born of the land: [i. e. he shall enjoy the same right and benefit, which the Natives do] but none uncircumcised shall eat thereof.

49. One (manner of) law be to the in-born and the stranger, that sojourneth as a stranger in the midst of you.

50. And all the children of Israel did it: according as the LORD had commanded Moseh and Aaron, so did they.

51. And it happened on the self-same day, that the LORD led forth the children of Israel out of the land of Egypt, by (or according to) their hosts.

CHAP. XIII.

God commands all the first-born to be hallowed or consecrated, v. 1, &c. that the day of the going forth out of Egypt, shall be had in remembrance, 3. that the feast of unleavened bread shall be kept in the land of Canaan, 6. and that they shall tell their children the reason thereof, 8. that the firstlings of the beasts shall be set apart for the LORD, 12. that they shall make memorials, 16. which way God did lead them into the wilderness, 17. they take Joseph his bones along with them out of Egypt, 19. Israel incampeth at Etham, 20. God conducteth them with a pillar of cloud and a pillar of fire, 21.

Then the LORD spake unto Moseh, saying;

2. Hallow me all the first-born [viz. of male, i. e. command the people, that they do separate or appropriate them to my peculiar holy service. See Lev. 8. 10.] opening any womb [Heb. the opening of all (or every) womb] among the children of Israel, of men and of beasts: the same is mine. [therefore namely, that I did

did spare your first-born, when I destroyed all the first-born of Egypt. See below verse 15.]

3. Moreover, Moses said unto the people; Remember that same day, wherein ye went forth out of Egypt, out of the house of bondage: for the LORD hath carried you forth hence, by a strong hand, [Hebr. in the power of the hand] therefore that which is leavened shall not be eaten.

4. This day ye go forth in the month of Abib. [This month falls partly in March, and partly in April, when in Spring-time days and nights are of an equal length. The Hebrew word *Abib* doth signify a green ear, whereof this month is denominated; because the corn sowed in the ground, had green ears about that time, and in those Countries.]

5. And it shall come to pass, when the LORD shall have brought thee into the land of the Canaanites, and the Hethites, and the Amorites, and the Hevites, and the Jebusites, which he sware unto your fathers to give you, a land flowing with milk and honey, [see Exod. 3:8.] then shalt thou keep [Heb. serve] this service [mentioned in the verses following] in this month.

6. Seven days shalt thou eat unleavened (bread-) loaves, and on the seventh day, there shall be a feast to the LORD.

7. Seven days unleavened (bread-) loaves shall be eaten: and the leavened shall not be seen with you; yea there shall be no leaven seen with you in all your borders.

8. And thou shalt make known to thy son [i.e. children] on that same day, saying; (this is) for that which the LORD hath done unto me, when I went forth out of Egypt.

9. And it shall be for a token upon thy hand, and for a memorial betwixt thy eyes, that the law of the LORD may be in thy mouth: because the LORD did carry thee forth with a strong hand out of Egypt.

10. Therefore keep this institution, at the appointed time [see above chap. 12. verse 6.] from year to year. [Heb. from days to days. Thus days are likewise taken for a year, Lev. 25. 29. Amos 4. 4.]

11. It shall come to pass also, when the LORD shall have brought thee into the land of the Canaanites, [understand withal here all the rest of the nations, named above verse 5. and Gen. 15, 19, 20, 21.] according as he hath sworn to thee and to thy fathers; and he shall have given it unto thee.

12. Then shalt thou cause to pass over unto the LORD, [viz. from thyself unto the LORD, that thou claim no more propriety therein, but it remains the LORDS own.] what openeth the womb, [Hebr. all opening of the womb, above verle 2.] also whatever openeth (the womb) of the fruit [Heb. propagation, or, encrease] of the beast which thou shalt have: the males shall be the LORDS.

13. Yet whatsoever openeth (the womb) of the sheeplease, [Hereby understand likewise all other beasts, that were unfit for sacrifice] the same thou shalt redeem with a lamb: [understand either a kid or lamab, as above ch. 12. verse 5.] now, if thou redeem it not, thou shalt break the neck of it: [to the end, that what once is appropriated to the LORD, may not be used for other ends and services.] but all the first-born of man among thy sons, thou shalt redeem: [viz. with five shekels of the sanctuary, Numb. 18. 16.]

14. When it shall come to pass, that thy son shall ask thee tomorrow, [See above chap. 6. verse 10.] saying: What is that? [i.e. what signifies that] then thou shalt say unto him: The LORD hath carried us forth out of Egypt, out of the house of bondage with a strong hand.

15. For it came to pass, when Pharaoh hardened himself to let us go, that the LORD slew all the first-born in the land of Egypt, from the first-born of man, to the

first-born of the beasts: therefore do I sacrifice (or slay) unto the L O R D , the males of whatsoever openeth the womb, yet all the first-born of my sons I do redeem.

16. And it shall be for a token upon thy hand, and for frontlets betwixt thy eyes: [it should seem they were some written schedules of remembrance, which were fastened to the fore-head, to have the law of the L O R D in remembrance: [see Deut. 6. verse 8.] for the L O R D hath carried us forth out of Egypt by a strong hand.

17. And it happened, when Pharaoh let the people go, that God led them not (up) the way of the Philistines land, although that was the nearer; [viz. to come into the land of Canaan] for God said [viz. by himself, see Gen. 8. 21.] that the people do not, [or, left peradventure, spoken after the manner of men.] repent, [viz. of having abandoned the land of Egypt] when they shall see the combat, and return to Egypt.

18. But God led the people about, through the way of the desert of the Red Sea: [understand the wilderness of Etham, verse 20. and Num. 33. 8.] Now the children of Israel went (or, marched) forth out of Egypt by fives. [Heb. fived, i.e. by fives, five a breast, or, in five bodies, or brigades: Oth. armed, or, cuirassed, as Josh. 1. 14. and 4. 12. Judg. 7. 11.]

19. And Moses took Josephs bones with him: for he had adjured the children of Israel with an heavy oath, [Heb. adjuring adjured, i.e. sworn them very seriously and strictly] saying; God shall assuredly visit you, [Heb. visiting visit you.] carry my bones then up with you from hence.

20. Thus they journeyed out of Succoth, and they camped in Etham, at the end of the wilderness.

21. And the L O R D went before their face, [ch. 14. 19. he is called the Angel of God. This was the eternal Son of God, 1 Cor. 10. 9.] by day, in a cloud-pillar, [Psalm 105. 39. it is said, that this pillar was spread forth as a covering, so that it shaded the Israelites against the heat of the Sun.] to lead them upon the way, and by night in a fire-pillar, to light them; that they might advance day and night.

22. He removed not the cloud-pillar by day, nor the fire-pillar by night, from the face of the people.

C H A P. XIV.

God shews the Israelites the way which they are to goe, v.

1, &c. Pharaoh pursues them, 5. They are mightily frightened hearing of it, and murmur, 10. Moses comforteth and encourageth them, 13. The Angel of the L O R D sheweth them the way by the cloud-pillar, 19. Moses diuides the sea asunder, 21. The children of Israel passe it dry foot, 22. The Egyptians follow after them, 23. God commandeth Moses to stretch forth his hand again over the sea, 26. which returns and drowns Pharaoh with all his host, 27. so that there remained not one of them over, 28.

T Hen the L O R D spake to Moses, saying:

2. Speak to the children of Israel, that they return and camp themselves before Pihahiroth, [Oth. before the mouth of Chiroth, i.e. before the freight, or entry among the hills of Chiroth] betwixt Migdol, [the name of a City of Egypt, Jer. 44. 1.] and betwixt the sea: before Baal Zephon, over against which ye shall camp your selves at the sea.

3. Then Pharaoh shall say of the children of Israel, [viz. When he shall hear, that ye are returned back, and lie camped in a very inconvenient place]. They are entangled in the land; the wilderness hath shut them in. [Hebr. the wilderness hath shut up over them.]

4. And I will stuperifie the heart of Pharaoh, that he pursue after them, and I shall be glorified upon Pharaoh and all

all his host : [God acquires himself honour and glory, as well in punishing of the wicked, as in shewing mercy to his chosen, Exod. 28. 22. Rom. 9. 22, 23.] so that the Egyptians shall know, [viz. as well thole that shall now perish in the Sea, as thole that shall remain alive at home.] that I am the LORD : and they did so. [i.e. they marched back, according as the LORD commanded.]

5. Now when the King of Egypt was told, that the people fled : then the heart of Pharaoh and of his servants was altered against the people, and said, Why have we done that, that we let Israel go, that they should not serve us? [Heb. from serving us.]

6. And he made ready his chariot : and took his people with him.

7. And took six hundred choice chariots, yea, all the chariots of Egypt ; [which could be gotten together in haste] and the Captains over them all. [the Hebr. word rendered Captain is deduced from another signifying three, or third, so that some do understand here, those of the third sort, or order and rank, with the King.]

8. For the LORD stupified the heart of Pharaoh the King of Egypt, that he pursued after the children of Israel : yet the children of Israel were gone forth by an high hand : [i. e. through the power of God, compare Exod. 13. 16. Oth. openly, courageously ; in good order, see Exod. 13. 18. and in the sight of the Egyptians, Num. 33. 3.]

9. And the Egyptians pursued after them, and overtook them, where they had camped themselves by the Sea, all the horse of Pharaoh (and) chariots, and horsemen, and his host : beside Pihahiroth, before Baal Zephon.

10. When Pharaoh was come near, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them [Oth. Egypt went, or, journeyed on, i. e. the Egyptians.] and they were sore afraid : then the children of Israel cried unto the LORD.

11. And they said to Moses ; Hast thou therefore taken us away, because there were no graves in Egypt, that we should die here in this wilderness? wherefore hast thou done that to us, that thou hast carried us forth out of Egypt?

12. Is not this the word, which we spake unto thee in Egypt, saying ; Keep off from us (or, let us alone) and let us serve the Egyptians ? for it had been better for us, to serve the Egyptians, than to die in the wilderness.

13. Yet Moses said to the people, Fear not, stand firm [i. e. waver and stagger not in your heart] and behold the salvation of the LORD, which he shall do (or, shew) unto you : [i. e. the victory which God shall work for you. See Gen. 49. 18.] for the Egyptians, whom ye saw this day, [Oth. as ye have seen them to day] ye shall not see them again in eternity. (or for ever.)

14. The LORD shall fight for you, and ye shall be still, [As if he should say, Ye shall be merely passive, and do nothing at all towards the subduing of your enemies, neither in words, nor deeds, the LORD shall fight and defeat them himself. Oi, it may imply, be ye but quiet, and forbear to murmur against God and me.]

15. Then said the LORD to Moses, why doest thou cry unto me ? tell the children of Israel, that they march on.

16. And thou, lift up thy staff, and stretch forth thy hand over the Sea, and cleave it, that the children of Israel may goe through the midst of the Sea, on the dry (ground.)

17. And I, behold I shall [Oth. As touching me, behold, I shall] stupifie the heart of the Egyptians, to go in after them [viz. into the Sea.] and I shall be glorified upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know, that I am the

LORD, when I shall be glorified upon Pharaoh, upon his charters, and upon his horsemen.

19. And the Angel of God [Exod. 13. 21. he is called the LORD] that went before the host of Israel, withdrew, and went behinde them : the cloud-pillar likewise withdrew from their face, and stood behinde them.

20. And it came betwixt the camp of the Egyptians, and betwixt the camp of Israel, and the cloud was, both darkness, and lightned the night : [darknes to the Egyptians, coming after, and lightning the Israelites, that went before] so, that the one did not approach to the other all that night.

21. When Moses stretch'd forth his hand over the Sea, then the LORD made the Sea to passe away, by a strong East-wind, all that night, and made the Sea dry, [Heb. set the Sea to drought] and the waves were cleft.

22. And the children of Israel went in, into the midst of the Sea, on the dry (ground) : and the waters were a wall to them, on their right and on their left hand. [The children of Israel were in a readier way before, and could have gone a more convenient one, then by the Red Sea, but that God was pleased to make them take this way, that so he might drown Pharaoh in the same with all his host, and make his own power and judgements known.]

23. And the Egyptians pursued after them, and went in after them, all Pharaohs horses, his chariots, and his horsemen, into the midst of the Sea.

24. And it came to passe in that morning-watch, that the LORD, [The Prophet David relates this with many circumstances, Psalm 77. 18, 19. testifying, that the LORD shew'd himself with lightnings, and thunder, and rain, against the Egyptians] in the pillar of fire and cloud, [this pillar was fiery and light before, but cloudy and dark behinde.] looked upon the camp of the Egyptians : [i. e. caused his power to be seen in extraordinary manner, out of the pillar of fire wherin he was.] and he terrified [or, troubled, discomfited, disordered] the camp of the Egyptians.

25. And he thrust off the wheels of their chariots [Heb. of his] and made them [Hebr. him, or, ii, i. e. each one, or the camp] to draw heavily : [Heb. he led them with heaviness.] then the Egyptians said, Let us [Hebr. the Egyptians said, let one] flee from the face of Israel, for the LORD fights for them against the Egyptians. [Here is that fulfilled which was foretold, ab. v. 18.]

26. And the LORD said to Moses : Stretch forth thy hand over the Sea : that the waters may return over the Egyptians ; over their chariots, and over their horsemen, [this the LORD did by a mighty wind, Exodus 15. 10.]

27. Then Moses stretched forth his hand over the Sea, and the Sea returned against the approach of the morning. [Heb. against the face, (or, return) of the morning, i. e. against day-break.] unto his force, [i. e. unto his usual course ; for before it was bound up.] and the Egyptians fled against it : [viz. against the Sea, i. e. which way soever they turned themselves to flee, the Sea came still against them] and the LORD overthrew [Hebr. shook, cast, or, flung them out] the Egyptians into the midst of the Sea. [this was a righteous judgement of God upon the Egyptians, who had cast and flung the poor infants of the Israelites into the water to drown and perish there, without remorse.]

28. For when the waters returned, [viz. By falling off and recoiling from that height and heap they were run up to before] they covered the chariots and the horsemen of all the host of Pharaoh, that had followed them, [viz. the Israelites] into the Sea : there was not one of them left over.

29. But the children of Israel went upon the dry (ground) in the midst of the Sea : and the waves were a wall

to them, on their right and on their left hand.

30. Thus the LORD delivered Israel on that day, out of the hand of the Egyptians: and Israel saw the Egyptians dead [oth. dying] on the shore of the Sea. [Heb. lif.]

31. Also Israel saw the great hand [i. e. the mighty and glorious work of the LORD, as Psalm 109. 27.] which the LORD had shewed [Heb. done.] upon the Egyptians: and the people feared the LORD, and believed in the LORD, and on Moses his servant. [i. e. they believed the word which Moses did speak unto them in the name of the LORD, as Exod. 19. 9. and 2 Chr. 20. 20. the phrase rendered here, believing in- and believing on- is one and the same in the Hebrew Text; the difference expressed is taken from the nature of the thing.]

CHAP. XV.

The Song of Praise sung by Moses and the children of Israel upon their deliverance, and Pharaoh's drowning in the Sea, v. 1, &c. Miriam and the rest of the women of Israel answer thereunto, likewise praising the LORD for this deliverance, 20. In the wilderness they come to Sur, where they finde no good water to drink, 22. at Marah they meet with bitter water, 23. The people murmur, 24. A tree is shewed to Moses to sweeten the water with, 25. The LORD gives laws to them, and makes fatherly promises to them, 26. At Elim they find twelve wells of water, and seventy palm-trees, 27.

Then Moses and the children of Israel sang this Song unto the LORD, and spake, saying: I will sing unto the LORD, for he is highly exalted, [Heb. exalting exalted] the horse and his rider, he hath thrown into the Sea.

2. The LORD is my power and song; [i. e. the matter and subject of my song; or, he that hath given me cause to sing praises to him] and he hath been a salvation to me: [see above chap. 14. verse 13.] this is my God, therefore I will make him a pleasant habitation; [or barely, an habitation. Oth. I will glorifie him] he is my fathers God, therefore I will exalt him.

3. The LORD is a man of war: LORD is his Name. [See Gen. 2.4. and Exod. 3.15. and chap 6.2.]

4. He hath thrown Pharaoh's chariots and his host into the Sea. and the choice of his Captains are drowned in the red Sea. [i. e. the Red Sea.]

5. The abysses (depths) have covered them: [i. e. the high waters which stood raised up like unto high walls, are fallen down upon them, Exod. 14. 22.] they sunk into the depths like a stone.

6. O LORD, thy right hand hath been made glorious in power: thy right hand, O LORD, hath broken the enemy:

7. And through thy great excellency, [Heb. through the greatness of thy highness.] thou hast overthrown them that rose up against thee. [i. e. them, that rose up against thy people: for that which is done against the people of God, God accounts of as done against himself. See Zach. 2. 8. Matth. 25. 45. Acts 9. 4.] Thou hast sent forth thy burning wrath, which hath consumed them as stubble. [this is an abrupt speech, and may be supplyed or completed thus. Which hath consumed them, as the stubble is consumed by the fire.]

8. And through the blast of thy nose [A description of the wind: See Exod. 14. 21.] the waters have been heaped up, the streams have stood upright like a heap: the abysses were grown stiff [or, propt up] in the heart of the sea. [i. e. in the greatest depth, or, the midst of the sea: as Psalm 18. 16. and 46. 3. and Eccles. 28. 2. Compare Deut. 4. 11.]

9. The Enemy said, I will pursue, I will overtake, I

will divide the spoil: [This useth to be done with a great deal of rejoicing, Isa. 9. 2. Pharaoh and his men promised themselves an easie and full victory, but it failed them.] My soul shall be filled of them; [i. e. as some likewise do render it, my lust shall be satisfied upon them. See Job 16. on verse 10.] I will draw forth my sword, [Heb. I will empty (or, void) my sword] my hand shall destroy them. [or, bring them back into (my) possession, or, make them poor.]

10. Thou didst blow with thy wind, the sea covered them; they sunk down like lead in mighty waters.

11. O LORD, who is like thee among the Gods? who is like thee, glorified in holiness [i. e. adorned and surrounded with incomparable holiness.] terrible in songs of praises, [he that ought to be worshipped, honoured and praised with a great measure of filial fear, reverence, and awfulness] doing wonders?

12. Thou didst stretch forth thy right hand, the earth swallowed them up. [i. e. the bottome of the sea.]

13. Thou didst through thy kindness lead this people, that thou hast redeemed; thou carriedst them softly through thy strength, to the pleasant Habitation of thy Holiness. [Understand the land of Canaan; where God would give unto his people, his holy worship. See Psalm 78. v. 52, 53, 54.]

14. The Nations heard it, they shall tremble: [See the fulfilling, Num. 22. 3, 6. and Josh. 2. 10, 11. and 5. 1. Psalm 68. 3.] Wo hath seized the inhabitants of Palestina.

15. Then the Princes of Edom shall be abashed, quaking shall seize the mighty ones of the Moabites: all the inhabitants of Canaan shall melt away.

16. Terror and fear shall fall upon them; through the greatness of thy arm they shall become dumb, like a stone: until thy people, LORD, passe thorough, until thy people passe thorough, which thou hast purchased.

17. Them thou shalt introduce, and plant them upon the Mount of thine Inheritance [i. e. In the Mountainous Country, such as Canaan is, Deut. 11. 11. Others understand here Mount Moria, whereon the Temple was built afterwards.] at the place, which thou hast made, O LORD, thine habitation: the Sanctuary, which thy hands consecrated, O LORD.

18. The LORD shall reign in eternity and evermore. [i. e. Both here and hereafter, world without end.]

19. For Pharaoh's horse, with his chariot, with his horsemen, came into the sea, and the LORD hath made the waters [which just before stood up like mighty walls on both sides, chap. 14. 22.] to return over them: but the children of Israel went on dry (ground) in the midst of the sea.

20. And Miriam the Prophetess, Aarons sister, [She was likewise sister to Moses, but having lived a long time with Aaron, during Moses his absence, she is therefore called, (as she was most taken notice to be) Aarons sister.] took a Timbrel into her hand; and all the women went forth, after her, with timbrels and with dancing. [Oth. with flutes, or, pipes.]

21. Then Miriam [Together with other women] answered them; [vix. the men, who sung before, as above verse 1. the women singing the same thing over again after the men.] Sing unto the LORD; for he is highly exalted, [as above verse 1.] the horse and his rider he hath thrown into sea.

22. After this Moses made the Israelites to march on from the Reed sea off; and they went forth into the wilderness of Sur, [the Name of a Desert, betwixt Egypt and Arabia. See Gen. 16. verse 7.] and they went three days in the wilderness, and found no water.

23. Then they came to Marah, [When Moses came to this place with the Israelites, the name of it was not Marah yet, but it got that name then first, from the bitter-

bitterness of the water there, Marah signifying bitterness as the Text it self sheweth] yet they were not able to drink the water of Marah, for it was bitter; therefore the name of it was called Marah.

24. Then the people murmured against [Moseh, [To murmur, is to conceive evil thoughts of God, his words, and works, in the heart, and to speak unworthily thereof with the tongue.] saying; What shall we drink?

25. Then he cried unto the LORD, and the L O R D shewed him a Tree (or piece of wood) which he threw into that water, then the water became sweet: [This water became sweet for the use and service of the Israelites, for a time only, and remained not always sweet after; as appears by Plinies Natural History, lib. 6. chap. 29. making mention of those bitter waters in his time. See 2 Kings 2. 11.] There be [viz. God] set (the people) [viz. of Israel] an Institution and Right, and there he proved the same;

26. And said; if so be, that thou wilt earnestly hearken [Heb. bearing hear.] to the voice of the LORD thy God, and do what is right in his eyes, and incline thine ears to his Commandements, and keep all his Institutions; then shall I lay none of the diseases upon thee, which I laid upon the land of Egypt, for I am the LORD thy healer, (or, Physician) [i. e. I am he that is able to heal and help thee in body and soul, and to keep and preserve thee from all hurt and misery present and to come.]

27. Then they came to Elim, and there were twelve water-fountains, and seventy palm-trees: and they camped themselves there by the waters.

CHAP. XVI.

The children of Israel come into the wilderness of Sin, v.

1, &c. they murmur for having no bread, 2. God doth promise and give them bread from Heaven, 4. and quails too, 8. Manna is not found on the Sabbath day, 25. whence Manna had the name; the form of it, 31. a Gomer of it is laid up for posterity, 32. how long this Manna continued, 35. what a Gomer is, 36.

When they were gone from Elim, the whole congregation of the children of Israel came into the wilderness of Sin, which is betwixt Elim and betwixt Zinai: [Before they went from Elim towards Sin, they had been once again at the Red Sea, of which Journey Moseh makes no mention here, but recordeth it, Numb. 33. 10, 11. Sin is the name of a wilderneſſe in Arabia the ſtony, where was the eighth camping or leaguer-place of the Israelites, Numb. 33. 10, 11. Mount Zinai is otherwife called Horeb, the fame whereon Moleh received the Law.] on the fifteenth day of the ſecond month after that they were gone forth out of the land of Egypt.

2. And all the Congregation of the children of Israel murmured against Moseh, and against Aaron in the wilderness.

3. And the children of Israel ſaid to them: O that [Heb. who ſhall give that: Compare Deut. 5. verſe 29.] we had died in the land of Egypt, by the hand of the L O R D, when we ſate by the fleſh-pots, when we did eat bread to ſatiety (ad ſaturatitatem)! for ye have led us forth into this wilderness to kill this whole Assembly with famine.

4. Then ſaid the L O R D to Moseh, Behold, I will rain bread for you, [i. e. ſomething (. called Manna) whereof the Israelites afterwards made bread] out of heaven, [i. e. it ſhall fall down from Heaven in the manner of a rain] and the people ſhall go forth, and gather each day (a) meaſure on his day, [Hebr. word, or thing which ſignifieth here ſuch a quantity or proportion, as was needful for one mans daily ſuſtenance.] that I may prove them, whether they go in my Law, or not.

5. And it ſhall come to paſſ on the ſixt day [viz. the day before the Sabbath; then the Israelites were to prepare and make ready their meat for the Sabbath day, on which they were allowed no manner of work, nor ſo much as the kindling of a fire, as may be ſeen, Exod. 35. 3.] that they ſhall make ready what they ſhall have brought in: the ſame ſhall be double [ſee below ver. 22.] above what they ſhall gather daily. [Hebr. day, day, as Gen. 39. 10.]

6. Then ſaid Moseh and Aaron to all the children of Israel: in the evening, [See verſe 13.] then ſhall ye know, that the L O R D hath led you forth out of the land of Egypt. [not we, of our own device, and purpose, as the people ever and anon upbraided them: See verſe 3. and above chap. 14. 11.]

7. And to morrow ye ſhall ſee the Glory of the L O R D, because he hath heard your murmurings against the L O R D: for what are we, that ye murmur against us?

8. Moreover, ſaid Moseh, when the L O R D ſhall give you fleſh in the evening, and in the morning bread unto ſatiety, it ſhall be, because the L O R D hath heard your murmurings, which ye murmur against him: for what are we? your murmurings are not against us, but against the L O R D. [Meaning, it was not against them alone; or, not ſo much against them, as against the L O R D. See the like phrases, Gen. 32. 28. and 1 Sam. 8. 7. John 12. 44.]

9. After that, Moseh ſaid to Aaron: Say to the whole Congregation of the children of Israel; Draw near before the face of the L O R D, [i. e. assemble together before the cloudy pillar, in and by which the L O R D did manifest his glorious preſence, verſe 10.] for he hath heard your murmurings.

10. And it came to paſſ, when Aaron ſpoke to the whole Congregation of the children of Israel, and that they turned themſelves toward the wilderness, then behold, the Glory of the L O R D appeared in the cloud.

11. Also the L O R D ſpoke unto Moseh, ſaying;

12. I have heard the murmurings of the children of Israel: ſpeak to them, ſaying; Betwixt the two evenings, [See Exod. 12. 6.] ye shall eat fleſh; and in the morning ye shall be ſatiety with bread; and ye ſhall know, [finding it verified by your own experience.] that I am the L O R D your God.

13. And it came to paſſ in the evening, [viz. of that day] that there came up quails, [Heb. the quail: So Exod. 8. verſe 6. the frog, for frogs.] and covered the camp; and in the morning the dew lay round about the camp. [Heb. there was a laying of dew.]

14. Now when the dew that lay, was gone up, [viz. Into the air, evaporating through the heat of the Sun: The Manna lay covered and hidden under the dew, which went upwards with the rising of the Sun. See Numb. 11. 9.] behold, then there was over the wilderness [Heb. upon the face of the wilderness:] a ſmall [Heb. thin] round thing, ſmall as the hoar-froſt upon the earth.

15. When the children of Israel ſaw it, they ſaid the one to the other, [Heb. the man to his brother.] it is MAN; [i. e. it is food, or gift prepared and appointed for us. Qth. What is this?] for they knew not what it was: Moseh then ſaid unto them; this is the bread which the L O R D hath given you to eat.

16. This is the Word, which the L O R D commanded; Gather of it every one, according as he [and his whole family] may eat: [Heb. according to the mouth of his food, i. e. according to what his own and families fuſtenance requireth.] a Gomer for an head, [Heb. pate or brain, i. e. person.] after the number of your ſouls; every one ſhall take for those that are in his Tent. [These words declare the fore-going, in this verſe.]

17. And the children of Israel did ſo, and gathered the one much, the other little. [Heb. multiplying, and diſti- nishing.]



18. Yet

18. Yet when they measured it with the Gomer, [See below, verse 35.] he that had gathered much, had nothing over, and he that gathered little, had no lack : [The sense is, every one brought home what he gathered, and then the father, or head of the family measured it out, and gave every one his Gomer, or due share and proportion, so that none got more than his due and ordinary allowance.] every one gathered as much as he could eat. [Heb. according to the mouth of his eating, or food, as verse 16.]

19. And Moses said to them; Let no man leave(ought) of it to the morning.

20. Yet they hearkned not to Moses, but some men left of it to the morning : [This they did, some out of a fruitless care, and diffidence, and others it may be, out of curiosity, to try and see whether the Manna would keep so long.] then there grew worms in it, and it became stinking ; for which Moses was very wroth with them.

21. This now they gathered every morning, [Heb. in the morning, in the morning.] every one according as he could eat : for when the Sun grew hot, it melted. [viz. that which remained lying on the ground ; so that here is rendered the reason, why they gathered it always in the morning.]

22. And it happen'd on the sixt day, that they gathered double bread, two Gomers for one : and all the chief of the Congregation came, and acquainted Moses with it. [for they doubted whether the people did well or ill, Moses having commanded, that there should be gathered but a Gomer a piece.]

23. Then he said unto them, This is that which the LORD hath spoken ; To morrow is the rest, the holy Sabbath of the LORD ; That which ye shoul'nt bake, [viz. against to morrow] bake that, and boil, what ye should boil, and all that which remaineth over, [viz. on the sixt day ; the moiety of the double Gomer which they had gathered on the sixt day, remained over] lay it up for you in custody, until to morrow.

24. And they laid the same up, until to morrow, as Moses had commanded, and it stank not, [As it happened before, when they had laid it up, against Moses his command. See above, verse 20.] nor was there any worm in it.

25. Then said Moses, Eat that to day [Moses here teacheth the people, what they ought to do, not only on that day, but from week to week, on every Sabbath day, as long as it shoul'nt rain Manna] for to day is the Sabbath of the LORD : [Moses spake the words of this verse and the next, on that evening, when the Sabbath began, or was entring, which we, according to our custome, use to call Saturday-evening ; for the Sabbath day began with the evening of the sixt day, and ended with the evening of the seventh.] ye shall find none in the field to day.

26. Six days ye shall gather it : but on the seventh day is the Sabbath ; on the same there shall be none.

27. A it came to pass on the seventh day, that some of the people went forth to gather (Manna) [These believed neither God himself, nor Moses his servant.] yet they found nothing.

28. Then the LORD said to Moses : [i. e. He commanded him to say unto the people.] How long do ye refuse to keep my Commandments, and my Laws ? [one kind of transgression, is set down here as the transgression of all Commandments.]

29. Behold, therefore, because the LORD hath given you the Sabbath, he giveth you the sixt day two days bread : Let every one remain in his place, that none go forth but of his place on the seventh day. [viz. for to gather Manna ; or to do any other work, Lev. 23. 3. they are charged to repair to the holy Assembly, and Act. 1. 12. mention is made of a Sabbath-days Jorney.]

30. So the people rested on the seventh day.

31. And the house of Israel, called its name MAN : and it was like Coriander-seen, [viz. For shape and bignesse, but it was white like Bedolash, or crystal, Numb. 11. 7.] white, and the taste of it, was like honey-cakes. [viz. being taken up from the ground, undressed ; but when it was caked, it tasted like fresh oil, Numb. 11. 8.]

32. Moreover, Moses said, This is the Word, which the LORD commanded : Fill a Gomer thereof, to keep [viz. in the Tabernacle, which shall be set up] for your Generations (or, posterity) that they may see the bread which I have given you to eat in this wilderness, when I led you forth out of the land of Egypt.

33. Moses likewise said to Aaron, Take a pot [Heb. 9. 4. it is called the golden vessel. Oth. dish, plate] and put a Gomer full [Heb. the fulness of a Gomer] of Man into it : and set it before the face of the LORD, [who manifested his presence above the Ark of the Covenant.] to be kepe for your Generation.

34. According as the LORD commanded Moses, so Aaron set it (up) before the Testimony [Understand before the Ark of the Covenant, wherein the Tables of the Law of God were kept : See Exod. 25. 16, 21. which are called the Testimony, because they witnessed or testified the will of God. The Ark indeed was first commanded to be made upon Mount Sinai, (after the giving of the Law) but Moses here contracteth the matter, for to conclude the History of the Manna therewith.] to be kept.

35. And the children of Israel did eat Man forty year, until they came into an inhabited Country : [This is said in opposition to the wilderness, wherein they lived all this while] they did eat Man, until they came to the borders of the land of Canaan.

36. Now a Gomer is the tenth (part) of an Ephah : [This is a measure of dry wares, containing as much as four hundred thirty two hen-egge-shells ; so that the Gomer, as some conceive, was twice as large as the Choenix, Rev. 6. 6. being a corn or grain-measure, holding as much as would serve to feed a man a day. See Lev. 5. 11. and 19. 36. Deut. 25. 14. &c.]

CHAP. XVII.

The people murmur'd at Raphidim for water, v. 1, &c. Moses crying unto the LORD, giveth water out of the stone at Horeb, 4. the place is called Massa and Meriba, 7. Amalek fighteth against Israel, 8. as long as Moses prayeth with his hands lifted up, Israel prevailth, 11. God commandeth the destruction of Amalek, 14. Moses buildeth an Altar, which is called, The LORD is my Banner, 15.

After that, the whole Congregation of the children of Israel went, according to their Journeys out of the wilderness of Sin, [Their Journeys were these ; from Sin, to Dophka ; from Dophka, to Alus ; from Alus, to Raphidim, Numb. 33. 12, 13, 14. Moses doth not make mention in this Chapter of all the Journeys, and resting-places of the people ; but only of those, in which there happened something extraordinary.] upon the Commandement of the LORD ; [Heb. upon, or, after the mouth of, &c.] and they camped themselves at Raphidim : [this is a place in the wilderness, by Mount Horeb ; this was the first camping, or leaguer-place.] now there was no water for the people to drink.

2. Then the people contended with Moses, and said ; Give us water ye [viz. ye Moses and Aaron] that we may drink : then Moses said to them ; what contend ye with me ? why do ye tempt the LORD ? [viz. by your unbelief ; for they doubted still whether the LORD was among them, verse 7. which they would have him make to appear by Miracles. This is to tempt God, Ps. 78. 18, 19. Mat. 16. 1.]

3. Now

3. Now when the people thirsted after water, then the people [understand not all, but some ill-disposed ones among them] murmured against Moseh, and said; Why hast thou made us go up out of Egypt, to make me, and my children, and my cattle die of thirst?

4. Then Moseh cried unto the L ORD , saying; What shall I do to this people? there wants not much, but they will stone me. [Heb. yet a little, and they will stone me: the like he was threatened with, Numbers 14.10.]

5. Then the L ORD said to Moseh: Go (thy ways) before the face of the people, [viz. unto Mount Horeb.] and take with thee of the eldest of Israel, [that they may be witnesses of what shall happen there.] and take thy staff into thy hand, wherewith thou smotest the River, [i.e. wherewith thou didst command Aaron to smite the same.] and go (thy ways.)

6. Behold, I shall stand there before thy face, upon the Rock in Horeb, and thou shalt smite upon the Rock, then water shall issue, that the people may drink. Now Moseh did thus, before the eyes of the eldest of Israel.

7. And he called the name of that place Massa, [i.e. tempting, or temptation] and Meriba, [i.e. strife, contention. See of another Meriba, Num. 20.13.] because of the concision of the children of Israel, and because they had tempted the L ORD , saying; Is the L ORD in the midst of us, or not?

8. Then came Amalek [i.e. The Amalekites, the posterity of Esau, Jacobs brother, Gen. 36.15,16. that which is related here, happened when Moseh was marching with the Israelites towards Horeb. See Deut. 25.17, 18.] came and fought against Israel [i.e. the Israelites.] in Raphidim.

9. Then Moseh said to Joshua: Choose us out men, and go forth, fight against Amalek: to morrow I will stand upon the height (or top) [Heb. head] of the hill; and the staff of God [i.e. that staff, whereby God wrought so many and great wonders.] shall be in my hand.

10. Joshua now did as Moseh had said unto him, fighting against Amalek; yet Moseh, Aaron, and Hur, [This Hur is to be distinguished from Hur the father of Bezaleel, and the son of Caleb, 1 Chron. 2.19.] did climb (or, get) up, on the top of the hill.

11. And it came to pass, while Moseh held up his hand, that Israel prevailed; but while he let down his hand, Amalek prevailed.

12. Yet Moseh his hands were heavy, therefore they took a stone, and laid the same underneath him, that he sat thereon, and Aaron and Hur under-propred his hands, the one on this, and the other on the other (side). [Heb. hence one, and thence one.] So his hands were sure, till the sun went down.

13. So that Joshua discomfited [or, weakened, infested, broke] Amalek and his people, [It seems, that by Amalek here is to be understood the King, or, chief leader of the Amalekites, and by his people, their camp or army: others understand by Amalek the Amalekites, and by his people, other Nations, that were come in to their assistance.] by the edge of the sword. [Heb. the mouth of.]

14. Then said the L ORD to Moseh; Write this for a Remembrance in a Book, [viz. Wherein thou shalt describe the History of the Israelites.] and lay it (up) in the ears of Joshua: [i.e. repeat it often, imprint it well in thy successful apprehension, by his ears.] that I will wholly extirpate [Hebr. extirpating extirpate] the remembrance of Amalek, from under Heaven, [i.e. every where, as far as the Heaven doth extend it self.]

15. And Moseh builded an Altar, and he called its name; The L ORD is my Banner. [Heb. Ichwah Nissi. Thus Moseh called this Altar, in remembrance of the victory over Amalek.]

16. And he said; Because the hand is upon the throne of the L ORD , the war of the L ORD shall be against A-

match, from generation to generation. [Understand by the Hand here, the Hand of God, i.e. his great and mighty power, which he stretcheth forth from Heaven (that being his Throne) for the Protection of his people, and the suppression of his enemies. By the Throne there may likewise be understood the Church of God. Some interpret it of Gods swearing an oath. Others read it, Because the hand (viz. of Amalek) is against the throne of the L ORD , i.e. was against him, and his people; the place is somewhat obscure.]

C H A P. XVIII.

Iethro brings Moseh his wife and his two sons, v. 1, &c. Moseh relates unto Iethro, what great things the L ORD had done for Israel, 7. Iethro blesseth God, and offers sacrifice unto him, 10. He counselleth Moseh, to set up Judges, for the judging of small matters, 13. Moseh followeth this counsel, 24. Iethro returneth to his own Country, 27.

Then Iethro, the Priest of Midian, Moseh his father in law, heard all what God had done to Moseh and to Israel: that the L ORD had carried Israel forth out of Egypt.

2. So Iethro Moseh his father in law, took Zippora Mosehs wife (after that he had sent her back.) [Heb. after her sending back.]

3. With her [viz. Zippora's] two sons, whereof the one's name was Gershom, (for he said, [viz. Moseh, when he gave the childe that name.] I have been a stranger in a strange Country.) [to wit, in Midian.]

4. And the name of the other was Eliezer, for (said he) The God of my father hath been my help, and hath delivered me from the sword of Pharao.

5. Now when Iethro, Moseh his father in law came to Moseh, with his sons and his wife, into the wilderness, at the Mount of God, [This was Mount Horeb, whereon God gave the law to Moseh.] where he had camped himself.

6. Then said he to Moseh: [i.e. He sent word to him by some Messenger before his arrival.] I, thy father in law come unto thee, with thy wife, and both her sons with her.

7. Then Moseh went forth, to meet his father in law, and he bowed himself, and kissed him, and they asked the one the other [Heb. the man his neighbour, or, companion] of the welfare: [Heb. peace. See Gen. 37.14.] and they went to the Tent. [to wit, that of Moseh.]

8. And Moseh related to his father in law, all that the L ORD had done to Pharao, and to the Egyptians, for Israels sake, all the toil that had met [Heb. found] them upon that way, and that the L ORD had delivered them.

9. Now Iethro rejoiced over all the good, which the L ORD had done to Israel; that he had delivered them out of the hand of the Egyptians.

10. And Iethro said; Blessed be the L ORD , that redeemed you out of the hand of the Egyptians, and out of the hand of Pharao; that redeemed this people from under the hand of the Egyptians.

11. Now I know, that the L ORD is greater, than all gods: [Understand here the Idols of the Heathen nations, called Gods by name, but being none in deed.] for in the thing wherein they dealt proudly, [the sense of these words is, That when the Egyptians conceived, that through the help of their Gods, they would soon suppress and destroy the people of God, they were by God precipitated into the Red Sea, to the scorn and shame of all their Idol-Gods, in whom they trusted.] he was above them. [i.e. he prevailed against, subdued and destroyed them.]

12. Then Jethro, Moseh his father in law, took burnt-offering, and slay-offerings to God, [i. e. to offer them up in sacrifice to God,] and Aaron came, and all the chief of Israel, for to eat bread with Moseh his father in law: [to eat bread doth here signify, to be at a festivall-meal together,] before the face of God. [i. e. in the fear of the LORD: having the LORD before their eyes, or, before the Majesty of God appearing in the cloudy pillar. Compare Deut. 12.7. and 27.7.]

13. Yet it happened on the next day, that Moseh sat to judge the people: and the people stood before Moseh, from the morning to the evening.

14. When Moseh his father in law saw all that he did to the people; [i. e. How he did carry and demean himself towards them,] he said; what thing is this, that thou doest to the people? why dost thou sit thy self alone, [without any assistants, and assistants in Judgement,] and all the people stands before thee from the morning to the evening?

15. Then said Moseh to his father in law: because the people comes to me, to ask counsel of God. [Oth. to seek God, i. e. they enquire, what doth agree with the will and command or law of God; see 1 Sam. 9.9.]

16. When they have a cause, then they come to me, to judge between the man and his neighbour: and that I may make known (unto them) Gods institutions and his laws.

17. Yet Moseh his father in law, said to him: the thing is not good which thou doest. [To wit, in that manner, that thou doest all alone thus.]

18. Thou wilt wholly decay [This is a phrase comparatively taken from flowers, leaves, or herbs; see Deut. 1.9; 12. Jethro's meaning is, That Moseh wore himself out, hearing and judging all busynesse of the people himself: the people likewise was tired and ill-satisfied, with wearisome attendance, before they could be admitted and heard. Oth. wear away, fall away, faint. Hebr. thou shalt withering wither.] both thou, and this people, [Heb. also thou, also this, &c.] that is with thee: for this thing is too heavy for thee; thou alone art not able to do it.

19. Hear now my voice, I will counsel thee, and God shall be with thee: be thou for the people with God, and bring thou the things before God. [As if he should say, it is enough, that thou be employed in great and weighty affairs, wherein Gods own advice or decision must be had, whereof we read, Numb. 15.33, 34. and 27.5, 6. other smaller matters may be dispatched by others.]

20. And declare unto them the institutions and the laws; and make known unto them the way wherein they are to walk, and the work which they are to do.

21. Yet look thou about among all the people, for valiant men, [Oth. strong, able, courageous men; see Gen. 47.6.] fearing God, true men, [Heb. men of truth, or faithfulness: hating covetousness: unto these qualifications required in Governors of Nations, Cities, and Countries, Moseh addes some others yet, Exod. 23.6. Deut. 1.16. and 16.18. see likewise, 2 Chron. 19.7. and Isa. 33.15.] set them over them, Chief of thousands, chief of hundreds, chief of fifties, chief of tens:

22. That they may judge this people at all times; yet so, that they bring all great matters to thee, but that they judge all small matters: thus ease thy self; and let them bear with thee.

23. If thou do this thing, and God command it thee, then shalt thou be able to subsist; then shall likewise all this people come to their place in peace: [viz. Into the land of Canaan, or each one to his own home, getting their busynesse dispatched; without that tedious attendance from morning to night.] Thus a mans house is called his plate, Judg. 7.7. and 9.55. and 19.28, 29.]

24. Moseh now hearkned to the voice of his father in law: and he did all that he had said. [viz. After that God had commanded him the same, Numb. 11.16. and having likewise propounded it unto the people, Deut. 1.14.]

25. And Moseh chose out valiant men, out of all Israel, and made them heads over the people; [What Instruction and charge Moseh gave unto these men, see Deut. 1.16, 17.] Chieftains of thousands, Chieftains of hundreds, Chieftains of fifties, and Chieftains of tens.

26. That they should judge the people at all times; bringing the hard matters to Moseh, but judging themselves every small matter.

27. Then Moseh let his father in law depart; and he went to his Country, [viz. Into Midian.]

CHAP. XIX.

The Israelites come into the desert of Sinai, in the third month after their coming forth out of Egypt, v. 1, &c. Moseh went up to God upon that mount, 3. There God enjoineth him what to say unto the people, 3. The people promise to obey the words of God, which Moseh reports again unto the LORD, 8. The people is hallowed against the third day, 10. they must not approach the mount, 12. The dreadful and terrible presence of God upon the mount, 16. God speaks with Moseh, 19. the people, 21. yea and the Priest too are again forbidden to approach the mount, until they were hallowed, 22. Moseh and Aaron only are commanded to go up to the LORD, 24. which also they do, 25.

In the third month [or, (new moon) called Sivan by the Hebrews, falling partly, in our May, and partly, in June. This was four hundred and thirty years after the Covenant established with Abraham, Gen. 15. and 17.] after the going forth of the children of Israel, out of the land of Egypt: on that same day [viz. when they broke up from Raphidim, which was the first day of the month; (Compare Eze. 46.1, 6.)] forty seven days after the Passover, or coming forth out of Egypt,] they came into the wilderness of Sinai. [This is a Mountain in Arabia, Gal. 4.25. lying in a wilderness, Acts 7.30, 38.]

2. For they went from Raphidim, and came into the wilderness of Sinai, and they camped themselves in the wilderness: now Israel camped themselves there, over against that Mount. [viz. Sinai.]

3. And Moseh went up to God, [i. e. To the pillar of cloud upon the Mount] and the LORD called unto him from the Mount, [i. e. from the top of it, Moseh being yet in a lower part thereof] saying; Thus shalt thou speak to the house of Jacob, and declare unto the children of Israel.

4. Ye have seen, what I have done to the Egyptians; how I have born you upon Eagles wings, [Implying, that like unto an Eagle, bearing her young ones upon her back, so God had carried them both speedily and safely out of Egypt. See Deut. 32.11.] and brought you to me. [i. e. to the place of my presence, and conveniency of serving me.]

5. Now then if ye will carefully obey [Heb. obeying obey] my voice, and keep my Covenant, ye shall be my peculiar (people) out of all nations; for all the earth is mine. [viz. with all that is therein contained.]

6. And ye shall be unto me a Priestly Kingdome, [Heb. a Kingdome of Priests, i. e. a Kingdome consisting of Priests and Kings.] and an holy people, [i. e. dedicated to the service of God.] These are the words, which thou shalt speak to the children of Israel.

7. And Moseh came, [viz. down from the mount unto the people] and called the eldest of the people, and put before

before their faces all these words [or, things, matters] which the LORD had commanded him.

8. Then all the people answered with one accord, and said; All that the LORD hath spoken we will do: and Moseh brought the words of the people back unto the LORD.

9. And the LORD said to Moseh; Behold, I shall come unto thee in a thick cloud, [Heb. in the thickness of the cloud] that the people may hear when I speak with thee, and that likewise evermore [i. e. all their life-time] they may believe thee: [see above chap. 14.31.] for Moseh had declared the words of the people unto the LORD.

10. Also the LORD said to Moseh, Go unto the people, and hallow [or, sanctifie] them, [i. e. command them, and lock thou and the eldest of the people carefully to it, that they do holily prepare themselves for the receiving of my Commandments: see further, Lev. 11. on verse 45.] to day and to morrow, and let them wash their clothes,

11. And be ready against the third day: for on the third day, [This was the fiftieth day after the Pasceover, which therefore is called Pentecost by the Greeks, i. e. the fiftieth day.] the LORD shall come down [appearing in the pillar of cloud, verse 9. and 16.] before the eyes of all the people upon mount Sinai.

12. And set bounds to the people round about, saying; Beware of ascending the mount, and touching his end: [or, pale, border.] everyone [or, every thing] that toucheth the mount, shall assuredly be put to death. [Heb. dying be made to die.]

13. No hand shall touch him, but he [man or beast, that shall have touched the mount] shall surely be stoned, or surely shot through, [implying, that if he be near, he shall be stoned, but if farther off, he shall be shot.] whether it be a man, or a beast, he shall not live: when the rams-horn [there was no rams-horn but there was heard a Sound, like unto that of a rams-horn.] goeth slowly, [i. e. sound a long unison, as is usual in the end of Musick-song.] then they shall go up on the mount. [remaining nevertheless upon the foot or lower part of it, verse 17. to wit, that they might the better hear the promulgation or proclamation of the Law.]

14. Then Moseh went down from the mount unto the people: and he hallowed the people: [i. e. he commanded, that they should sanctifie themselves, as verse 10.] and they washed their clothes:

15. And he said to the people: Be ye ready against the third day; [Heb. after three days] and approach not to the wife.

16. And it came to pass on the third day, when it was morning, that upon the mount there were thunders and lightnings, & an heavy cloud, and the sound of a very strong Trumpet, [see above verse 13.] so that all the people that were in the camp, were terrified.

17. And Moseh led the people forth out of the camp to meet God: and they stood at the nethermost (part) of the mount. [yet so as they touched not the mount it self, nor transgresed the bounds, verse 12.]

18. And all the mount of Sinai smoked, because the LORD came down upon the same in fire; and the smoke thereof went up, as the smoke of a furnace, and all the mountain trembled much.

19. When the sound of the Trumpet was going, and grew very strong: Moseh spake, and God answered him with a voice, [or, in a voice, i. e. in a softer way than by thunder, and the terrible noise of the Trumpet. This God did to encourage Moseh, who at first, was much terrified and frightened, Heb. 12. 21.]

20. When the LORD was come down upon mount Sinai, upon the top [Heb. head] of the mount: then the LORD called Moseh up, on the top of the mount, and Moseh ascended.

21. And the LORD said to Moseh, Go down, Testifie unto this people, [i. e. Charge them most strictly and seriously] that they break not through to the LORD, [viz. passing the bounds which are set them.] for to gaze, and many of them fall. [i. e. be put to death by the LORD, according to the threatening, above verse 12. See the phrase, Gen. 14.10. 1 Cor. 10.8. &c.]

22. And let the Priests also, [Understand here the first-born, whom God had hallowed unto himself, and who before the separating of the Tribe of Levi, for the Priesthood, used to administer that office in their families, Exod. 13.2. and 24. verse 5: in whose stead he afterwards chose the Tribe of Levi, Numb. 8. 14, &c.] who draw near unto the LORD, [see Lev. 10.3.] sanctifie themselves; that the LORD break not forth against them.

23. Then Moseh said unto the LORD: The people shall not be able to get up on the mount; for thou hast testified unto us, saying; Set bounds to the mount, and hallow it. [i. e. Let the people know, that they are to hold this mount holy, by reason of my presence, and that therefore they ought to forbear approaching the same.]

24. The LORD then said unto him, Go (thy way), descend, [viz. to acquaint the people with my inhibition, after which thou and Aaron shall return up to me.] then thou and Aaron with thee shall get up: yet let not the Priests and the people break thorrow, for to get up to the LORD, lest he break out against them.

25. Then Moseh descended to the people, and told it them. [To wit, that which the LORD had commanded him.]

CHAP. XX.

God gives Moseh the ten Commandments upon mount Sinai, v. 1, &c. with thunder, lightnings, sound of Trumpet, &c. wherewith the people are terrified, 18. Moseh cheers them up, 20. God forbids them all Idolatry most earnestly, 23. what kind of Altar God will have built unto himself, 24.

Then [viz. After that Moseh and Aaron were gone up the mount. See above chap. 19.24.] God spake all these words, [i. e. these following ten Commandments] saying;

2. I am the LORD thy God, that led thee forth out of the land of Egypt, and out of the house of bondage: [Heb. out of the house of the servants, or, bond-men, slaves.]

3. Thou shalt have no other Gods before my face. [Oth. no other God, &c.]

4. Thou shalt make no carved Image, nor any likenesses to thy self [To this Law is not repugnant, that Moseh, on Gods command, caused the Cherubims, Exod. 25. 18. and afterwards the brazen Serpent, Numb. 21. 8, &c. to be made; the same being not at all made to exhibit any divine worship unto them] (of that) which is above in the Heaven, [as Sun, Moon, Stars, Fowls, Deut. 4.19. understand likewise hereby the Angels, Col. 2. 18.] nor (of that) which is beneath upon the earth, [as men, four footed beasts, and creeping things, Deut. 4. 16, 17. Isa. 44.13. Ezeb. 23.14.] nor (of that) which is in the waters under the earth, [as fishes, snakes, serpents, dragons, crocodiles, tortoises, &c. See Deut. 4. 18. and Isa. 41. 29.]

5. Thou shalt not bow down thy self before them, nor serve them; [viz. Neither the Idols themselves, nor me by them, as Exod. 32. 4. 6. They pretended to do by the golden calf; and afterwards the ten Tribes, by the two golden calves, 1 Kings 12. 28.] For I the LORD thy God am a jealous God, [God is called the husband of his people, Icr. 2.2. Hos. 2. 19. Idolatry is called Whoredome and Adultery, Deut. 31. 16. Judg. 2. 17. Jer. 3. 18. and Isa. 41. 29.]

9,20. therefore the wrath and displeasure of God for that sin, is called Jealousie.] that visit the iniquity of the fathers upon the children [i. e. their posterity, to wit, such as walking in their fathers footsteps; do commit the sin of Idolatry likewise.] on the third and on the fourth (member) [or, generation] of them that hate me.

6. And do (or, shew) compassion on thousands of them that love me, and keep my Commandments.

7. Thou shalt not vainly use the Name of the LORD thy God; [Heb. take up for vanity the Name, &c. See Psalm 15.3. and 16.4. and 50.16.] for the LORD shall not hold guiltless [or, clean, pure] him that doth vainly use his Name.

8. Remember the Sabbath day, that thou ballow the same; [i. e. Separate that day from thy usual and common emploiment, or daily labour, such as belongs to thy temporal life; and bestow the same in serving God with holy works, tending more eminently to the glory of God, and thy own spiritual life and everlasting welfare.]

9. Six days thou shalt labour, and do all thy work:

10. But the Seventh day is the Sabbath of the LORD thy God: (then) thou shalt do no work, thou, nor thy son, nor thy daughter, (nor) thy man-servant, nor thy maid-servant, nor thy cattle, [as, Oxen, Allies, Horses, Camels, Elephants, &c.] nor thy stranger, that is in thy gates:

11. For in six days the LORD made the Heaven and the Earth, the Sea and all that therein is, and he rested the Seventh day; therefore the LORD blessed the Sabbath day, and hallowed the same. [See Gen.2.3]

12. Honour thy Father and thy Mother, that thy days may be lengthened, [Oth. that they may lengthen thy days: they, to wit, thy father and thy mother, by their prayer, or blessing, which prevail much with God, as on the contrary their curse is seldom in vain.] in the land which the LORD thy God giveth thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery. [Or, break wedlock.]

15. Thou shalt not steal.

16. Thou shalt speak [Oth. answer] no false witness against thy neighbour. [By the word neighbour here are to be understood all men, all mankind, as Gen. 11.3. Esth.1.19. Prov.18.17. See Luke 10.29, 30. not thy very enemy excepted.]

17. Thou shalt not covet (or, desire) thy neighbours house, [Compare, Deut.5.21.] thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his ass, nor ought that is thy neighbours.

18. And all the people saw the thunderings and the lightnings, [Properly, lamps, torches, i. e. lightnings] and the sound of the trumpet, and the smoaking mountain: when the people saw that, they withdrew, [viz. from the mount] and stood afar off.

19. And they said to Moseb: Speak thou with us, and we will hearken: and let not God speak with us, lest we die.

20. And Moseb said to the people; Fear not, for God is come to prove you, [viz. to know whether you will obey his Commandments, as you promised to do, above chap.19.8. See Gen.22.1.] and that his fear (or, dread) may be before your face, that ye sin not.

21. And the people stood afar off: But Moseb drew near the darkness where God was.

22. Then the LORD said to Moseb: Thus shalt thou say to the children of Israel: Ye have seen that I have spoken with you from Heaven, [viz. upon mount Sinai. See Deut.4.36. and Nehem.9.13.]

23. Ye shall make no silver Gods besides me, neither shall ye make you golden Gods.

24. Make me an Altar of earth, and offer thereupon thy burnt-offerings, [See Gen.8.20.] and thy thank-offerings, [see Lev.3.1.] thy sheep, and thy oxen; in every place, where I shall set up the remembrance of my Name, [Heb. where I shall cause my Name to be remembered.] will I come unto thee [viz. to manifest my love and favour to thee.] and will bless thee.

25. But if thou wilt make me an Altar of stone, [Afterwards the Altar was made of Sittim-wood, Exod.27.]

1. and after that of Copper, 1 Kings 8.64.] thou shalt not build the same of hewen (stone); if thou lift thy graving tool over it, thou wilt un-hollow (or profane) it.

26. Neither shalt thou ascend with steps unto my Altar, [And yet this Altar was to be three cubits high, Exod.27.1. and Salomons Altar was ten cubits high, 2 Chron.4.1. there were no steps indeed made to ascend, but the ground was raised, so that the Priests went up to the Altar higher and higher, insensibly as it were, as upon a raised bank, or natural small hill, where they might be seen of every one present] that thy shame (or nakedness) be not uncovered before it. [viz. before the Altar. Afterwards the Priests were ordered by God to wear linnen diawers, Exod.28.42,43.]

CHAP. XXI.

Laws concerning bond-men, or slaves, v. 1, &c. Servants bored through the ear, 5. Ordinances for bond-women, 7. of murderers, 12. of men-stealers, 16. of them that curse their parents, 17. of strikers, 18. of them that hurt a woman with childe, 22. of a master of a family, that strikes out an eye or tooth of his man- or maid-servant, 26. of a pushing oxe, 28. of them that hurt their neighbours oxe, by digging a pit, 33.

These now are the Rights (or, Ordinances) [i. e. Civil Constitutions and Orders, according to which the Judges were to judge the people of God.] which thou shalt put before them. [viz. before the people of Israel, but especially the Magistrates.]

2. When thou shalt buy an Hebrew servant, [Man-or maid, as appears by Deut. 15.12. and Jer. 34.9. Observe, that none might buy an Hebrew servant in Israel, but such as sold themselves, or their childien for poverty, Deut.15.12. Lev.25.39. or that the Magistrate sold any for theft committed, when there could be made no restitution or recompence, Exo.22.3.] the same shall serve six years: but in the seventh year he shall go out free, for nothing.

3. If he shall be come in with his body, [i. e. In his person only, without a wife] he shall go out with his body: if he was a married man, [Heb. a wifes Lord. See Gen. 14.13.] his wife shall go out with him.

4. If his Master have given him a wife, [viz. A Heathen, or, forein slave, or, bond-woman, for only such might be kept in bondage, Lev. 25.44. but with an Hebrew woman they could not deal thus, as appears by verse 7.] and she shall have born him sons or daughters, the wife and her children shall be her Masters, and he shall go out with his body. [for the children born of a bond-woman, were likewise subject to bondage, as appears, Gen. 21.10. Gal.4.24,25, &c.]

5. But if the servant shall roundly say, (or, declare) [Heb. saying shall say] I love my Master, my wife, and my children; I will not go out free.

6. Then his Master shall bring him to the Gods, [i. e. Before the Magistrate, Judges, Governors, as Psalm 82.1,6. and elsewhere.] after that, he shall bring him to the door, [viz. of his masters house.] or to the post: and his master shall bore his ear through with an awl, [shewing

[shewing thereby, that he was made fast, and tied unseparably thenceforward to serve & obey the master of that house.] and he shall serve him for ever. [See Deut. 15. 16.]

7. Now if any shall have sold his daughter [Heb. if a man, &c. understand this of an Hebrew] for a bond-woman : she shall not go out as the bond-men go out. [of whom see before, verse 6.]

8. If she be ill-pleasing [Heb. if she be evil] in the eyes of her Master, that he hath not betrothed her [oth. after that he betrothed her to himself] he shall cause her to be redeemed : to sell her to a strange people, he shall not be able, because he dealt unfaithfully with her.

9. But if he betroth her to his son, he shall do with her, according to the right of daughters. [i. e. He shall give her a dowry, or matrimonial goods, such as fathers were wont to give unto their daughters, Exodus 22. 16.]

10. If he take an other, for himself, he shall not withdraw from this, her food, [Heb. her flesh, i.e. her food, or alimony] her covering, nor her marriage-duty. [see 1 Cor. 7. 3. oth. matrimonial co-habitation.]

11. And if he do (or, perform) not these three (ibings) unto her, [viz. whereof the former ver. speake] then she shall go out for nothing, without money.

12. Who so striketh any, that he dieth, the same shall surely be put to death. [Heb. dying be made to die.]

13. Yet he that lay not in wait for (him), [viz. with malicious intent and purpose, seeking and watching opportunity to do him mischief.] but God made him to meet his hand, I will appoint thee a place, whither he may flee. [of the Cities of refuge, whither such, as committed a murther at unawares, might betake and save themselves ; see Numb. 35. 11. Deuteronomy 19. 2. Jos. 20. 2.]

14. But if any have dealt wilfully against his neighbour, to slay him craftily ; then thou shalt take him from before mine Altar, [i. e. Although he should have taken sanctuary at my own Altar, to save himself, thou shalt not spare, nor scruple to take him thence : see 1 Kings 2. 25.] that he may die. [viz. by course of law, and according to the sentence of the Magistrate.]

15. So he that striketh his father or his mother, shall surely be put to death.

16. Moreover, who so stealeth a man, [Deut. 24. 7. it is, a son of Israel, i. e. any Israelite.] whether he have sold him, or, that he be found in his hand, he shall surely be put to death.

17. Who so likewise curseth his father, or his mother, he shall surely be put to death.

18. And if men strive together, and the one strike the other, [Heb. a man (i. e. any one) strike his neighbour] with a stone, or with a fist : and he die not, but keepeth his bed :

19. If he rise again, and go in the street with his staff, he that struck him, shall be guiltless, [i. e. he shall not be punished by death] only he shall give that which he neglected, [Hebr. his sitting, i. e. all the damage he sustained, by being dis-enabled to go about his labour or emploiment ; the meaning is, he shall give him satisfaction, for having been kept so long from following his busyness, and earning his daily bread and livelihood.] and he shall get him perfectly healed. [Heb. recovering recover, or, healing heal.]

20. Also when any striketh his man-servant, or his maid-servant, with a stick, [This is meant of such a servant, as he bought with his money, wherefore also in the next verse the same is called his money's with an Hebrew servant, the condition differed much, as you may see, Lev. 25. 38, 39, 40.] that he die under his hand ; [viz. while he is beating of him] the same shall surely be avenged. [viz. by the Magistrate, who is Gods avenger, Rom. 13. 4.]

21. Nevertheless if he keep up [Heb. if he stand] a day, or two days, he shall not be avenged, for it is his money. [i. e. His master bought him with his own money, and therefore he is his own, which makes it probable, that he intended not to kill, but only to chastise him. Oth. as he is his money, i. e. being such a servant, as was bought with his own money.]

22. Now when (any) men strive, and strike a woman with childe ; [Whether both together, or one or either of them do it.] that the fruit [Heb. her children] go off from her, yet (it) be no mortal mischief, [understand neither to the mother, nor to the childe, but both be saved alive] then he [viz. that did strike or hurt that woman] shall surely be punished, [Heb. punishing be punished] even as the husband of the woman layeth upon him, and he shall give it by the Judges. [i. e. according to the sentence of the Judges.]

23. But if there shall be a mortal mischief [viz. Either to mother, or childe] thou shalt give soul for soul : [i. e. life for life.]

24. Eye for eye ; tooth for tooth ; hand for hand ; foot for foot :

25. Burning for burning ; wound for wound ; sore for sore.

26. Also when any strikes his man-servants eye, or his maid-servants eye, and spoileth it ; he shall let him go free for his eye. [i. e. He shall set him at liberty from his bondage.]

27. And if he strike out his man-servants tooth ; or his maid-servants tooth ; he shall let him go free for his tooth. [The like is to be understood of the maiming, laming, or spoiling of other members and parts of the body.]

28. And when an oxe doth push a man or woman ; [Under the name of an oxe ought to be understood likewise, bulls, cows, heifers, bullocks, goats, rams, horses, asses, and other beasts, which may hurt a body by their horns, teeth, heels, claws, &c.] that he die ; the oxe shall surely be stoned ; [Heb. stoning stoned ; God avenge the blood of man upon the very beasts, see Gen. 9. 5.] and his flesh shall not be eaten ; but the master of the oxe shall be guilty. [viz. if so be that he knew not the pushing condition of his oxe.]

29. But if the oxe were pushing before, [Heb. from yester-(day) and ere-yester-(day), so v. 36. and elsewhere] and it was testified to his master, and he had not guarded him, and he kill a man or woman, that oxe shall be stoned, and his master shall likewise be put to death [not having hindred, or prevented the death of his neighbor, as well he might have done.]

30. If (a) ransom be laid upon him, [viz. By the Judges, they having narrowly examined all the circumstances, and finding cause to save his life, and to fine him] he shall give for the redemption of his soul, according to all that shall be laid upon him,

31. Whether he had pushed a son, or pushed a daughter, it shall be done to him, according to that right.

32. If the oxe push a man-servant, or a maid-servant : he [the owner of the oxe] shall give unto his master [i. e. that mans, or maids master] thirty silverlings. [See Gen. 20. 16.]

33. And when any one openeth a pit, or, when any one diggeth a pit, and he covers it not : and an oxe or ass [understand likewise any other beast or cattel] fall into the same ;

34. The master of the pit shall recompence it, he shall return the money to its master ; [viz. So much as the Judge, or Umpire shall estimate the beast that fell into the pit] yet the dead (beast) shall be his. [viz. the masters or owners of the pit.]

35. Now when any ones oxe doth hurt his neighbours oxe, that he dieth, the living oxe shall be sold, and the money thereof divided half and half, and the dead shall

shall likewise be divided half and half.

36. Or, was it known, that the same oxe was pushing formerly, and his master hath not guarded him, then he shall by all means recompence [Heb. recompencing recompence] oxe for oxe, yet the dead (one) shall be his. [to wit, his whose oxe did kill the other.]

who saith that it is that, or, he is it] the case of both [plaintiff and defendant] shall come before the Gods. he whom the Gods do sentence, (or, convince), he shall restore it double to his neighbour.

10. When any one giveth an ass, or oxe, or small chattel, or any beast in custody to his neighbour; [viz. for money] and it (cometh to) die, or to be hurt, or driven away, that none feeth it; [to witness the fact.]

11. Then the oath of the LORD [i. e. The oath whereby God is called upon as witness] shall be betwixt them both, whether he have not laid his bands on his neighbours goods: and the master thereof shall accept of (the same), [i. e. content himself, and rest satisfied with that oath] and he [viz. the keeper, that had the goods in custody] shall not restore it.

12. But if it be surely stolen by him, [Heb. stealing stoln] he shall restore it to its master.

13. If it be surely torn, let him bring it [i. e. something, or part of that which is torn, as Amos 3.12.] for witness: then he shall not restore what is torn.

14. And when any one, desirereth something of his neighbour, [understand, and that his neighbour lets him have it, or lends it him] and it (comes to) be hurt, or dieth, its master not being by, he shall restore it completely. [Heb. he shall restoring restore it; i. e. pay it and make it good.]

15. If his master were by it, he shall not restore it: if it were hired, it came for its hire. [i. e. he that hired it ought to be free, paying the conditioned hire.]

16. Now, when any one enticeth a maid, that is not betrothed, and he lie with her, [To lie with a betrothed one was death, Deut. 22.23.] he shall without delay give her a dowry, for to be his wife.

17. If her father utterly refuse [Heb. refusing refuse] to give her unto him, then he shall give money, [Heb. weigh, according to the custome of those days, weighing their payments one to another] according to the dowry of Virgins. [this was fifty silverlings, or shekels of silver, Deut. 22. 29. about twelve Rix-dollars, and an half. (two pound sixteen shillings three pence.)]

18. The Witch thou shalt not suffer to live. [Nor the man that practiseth witchcraft, Deut. 18.10.]

19. Whosoever lieth with a beast, he shall surely be put to death. [Lev. 20.15. God commands that beast likewise to be put to death.]

20. He that sacrificeth to the Gods, [Under the tearn of offering sacrifice, there must be understood likewise all manner of other service and worship, Deut. 17.3.] besides the LORD alone, the same shall be excommunicated, (or, anathematized). [i. e. he shall be held accursed, and he shall be destroyed, or rooted out.]

21. Neither shalt thou over-burthen the stranger, nor oppress him: for ye have been strangers in the land of Egypt.

22. Ye shall afflict no widow, nor fatherless.

23. If thou afflict them any way, [Heb. afflicting afflict them] and if they cry unto me in any kinde, [or, earnestly; Heb. crying cry] I shall surely hear [Heb. hearing hear, (exaudiendo exaudiam)] their cry. [oth. his cry.]

24. And my anger shall be kindled, and I shall slay you with the sword: and your wives shall become widows, and your children fatherless.

25. If thou lend money to my people that are poor with thee, thou shalt not be towards the same, as an usurer: thou shalt lay no usury [The Hebrew word Neschech hath its signification from biting; usury biting, consuming and devouring poor people] upon the same.

26. If in any sort thou take in pawn [Heb. if taking in pawn thou take in pawn] the garment [understand

CHAP. XXII.

Of theft, v. 1, &c. of the hurt any ones beast doth in another mans ground, 5. of hurt coming by fire, 6. of hurt coming to goods, committed to ones trust, or keeping, 7. of hurt befalling things borrowed, 14. of a maid seduced to commit whoredome, 16. of sorcery, or witchcraft, 18. of uncleanness with beasts, 19. of idolatry, 20. that none shall hurt strangers, widows, and orphans, 21. of usury, 25. of pawning clothes, 26. of honouring Magistrates, 28. of the first-fruits, 29. of eating flesh torn by beasts, 31.

When any one stealeth an oxe, or small chattel, and slayeth it, or selleth it, the same shall give back five oxen for one oxe, and four sheep for (one of the) small chattel.

2. If a thief be found in digging thorow, [As Mat. 24. 53. Heb. in the digging thorow, or, with a thorow-digging, (under-mining Instrument)] and he (come to) be beaten, that he die, it shall be no blood-guiltiness to him [Heb. it shall be no bloods (in the plural, Sanguines) to him]. To him, viz. that killed the thief: it shall not be imputed to him; he shall not answer, nor suffer for it, as if he had committed a murther. Thus the word Bloods (sanguines) is taken, Numb. 35.27. and elsewhere.]

3. If the Sun be risen over him, [viz. Over the thief while he is beaten] then it shall be blood-guiltiness to him: [viz. that killed him]: The meaning is, If it be bright day, or the Sun be fully up once, when the thief is breaking in; who so kills him then, his blood must be shed again] he shall perfectly restore it: [Heb. restoring restore; He, viz. the thief mentioned, verse 1. whose case is prosecuted here] if he have nothing, he shall be sold for his thievery.

4. If the theft be surely found, [Heb. being found be found] alive in his hand; [i. e. with him, whether it be in his house, or stable, or ground, before he have slain or sold it] be it oxe, or ass, [Heb. from the oxe to the ass] or small chattel; he shall restore it double.

5. When any causeth a field or vineyard to be eaten up, [Understand this likewise of gardens, orchards, nurseries, meadows, and the like] and he drive his beast (into it), that it may feed in another mans (field), he shall make restitution of the best of his (own) field, and of the best of his vineyard.

6. When a fire cometh out, and sebeth [Heb. findeth] the thorns, [or, straw, or hay, or some such like combustible matter] so that the corn-stack, or the standing corn, or the field, shall be consumed: he that set it on fire, shall restore it completely.

7. When any one giveth his neighbour money, or wredits [i. e. any kinde of household-stuff] in custody, (or, to keep), and it (cometh to) be stoln out of that mans house; if the thief be found, he shall restore it double.

8. If the thief be not found, the master of the house shall be brought to the Gods, [i. e. The Magistrates, as Exod. 21. 6.] whether he have not laid his hand on his neighbours goods. [Understand, to search and try it]

9. In all cases of wrong, about an oxe, about an ass, about small chattel, about clothes, about every lost (thing) which any one saith (or, claimeth) to be his: [oth.

stand likewise the covering] of thy neighbour; [under-
stand withal, if he be so poor, that he have but one
garment to put on or cover himself with, as appears verse
27. and Deut. 24. 12, 13.] thou shalt restore it to him,
before, [or, against, the while] the Sun goeth down.
[Heb. goeth in; viz. into her bed-chamber as it were,
as David expresseth it, Psalm 19. 6.]

27. For that only is his covering, it is his garment
over his skin: wherein should he lie? it shall come to
pass then, when he crieth to me, that I shall hear it,
for I am gracious.

28. Thou shalt not curse the Gods: [See Exod. 21. 6.
and understand hereby the Heads and Governours as well
Ecclesiastical as Civil of that time: as appears by the
words of Paul, Acts 23. 3:] and the chief in thy peo-
ple, thou shalt not revile.

29. Thy fulness [i. e. Thy fully ripe fruits, or the
fruits being full and ripe, as Numb. 18. 27.] and thy
sears [thus the wine and oil is called, because of their
trickling and running forth, being prest] thou shalt not
put off: [understand; but thou shalt pay, or offer them
to me in due time] The first-born of thy sons thou shalt
give unto me. [or, redeem him with five shekels of sil-
ver, which were to be given to the Priests of the LORD,
Numb. 18. 16.]

30. The like shalt thou do with thine oxe, (and) with
thy sheep: seven days they shall be with their mother, (or,
dam) on the eighth day thou shalt give them unto
me.

31. Ye now shall be holy (folks) unto me: [Heb.
Men of holiness; i. e. a people leading a more holy, and
pious life than all other people and nations] therefore
ye shall eat no flesh, that is torn in the field, [Lev. 17.
15. there are added hereunto, such beasts as die of them-
selves.] ye shall cast it to the Dog.

CHAP. XXIII.

Of false report and witness, v. 1, &c. Right must not
be wrested, 2. Men ought to do good to their enemies,
4. Judges may take no bribes, 8. nor oppress the stran-
gers, 9. of the seventh year, which was to be a year
of rest, 10. Of the Sabbath-day, 12. The Name of
other Gods should not be named, 13. Of the three
high feasts in the year, 14. No sacrifice was to be
offered with leavened bread, 18. God promiseth the
people, that an Angel should go before them, whom
they were to obey, 20. the honouring of strange Gods
forbidden, 23. God promiseth to bless them that serve
him, 25. The Horners should expel the enemies of the
Israelites, 28. The Borders and Limits of the land
of the Israelites, 31. they are forbidden to make a
Covenant with the Heathen, or their Gods, 32. or to
let them inhabit among them, 33.

THOU shalt take up [Oth. receive, carry forth,
spread] no false report: [Heb. no report of lying,
or, no hearing of falsehood] nor set thy hand with the
wicked, [i. e. be not of their company, join not with
them, to help them carry on their wicked enterprise] for
so be a witness for violence, [Heb. of violence.]

2. Thou shalt not follow the multitude [Heb. many,
oth. the mighty, the great, or powerful] for evil things:
and thou shalt not speak in a striving cause, (or, con-
troversie) enclining after the multitude, to bow (or,
wrest) (the right).

3. Neither shalt thou advance [Heb. glorifie, ho-
nour] the mean (one), in his controversie.

4. When thou meetest thine enemies oxe, or his stray-
ing asse, thou shalt by all means bring the same back to
him. [Heb. bringing back, bring back.]

5. When thou seest thy haters asse to lie under his

burthen, shouldest thou be negligent then, for to neg-
lect thy own for him? [Oth. thou shalt forbear to let
him the same there, and forsaking shalt forsake it
with him, i. e. no sooner then he himself forsaketh the
same] thou shalt by all means forsake it with him.
[Heb. forsaking thou shalt forsake. Oth. thou shalt
by all means get it up (or, raise it) with him. Compare
Nehem. 3. 8. and 4. 2. The meaning is, As he that
hath thee must neglect his other business, to rescue his
asse, so thou shalt likewise neglect thy own, to help it
up again, together with him.]

6. Thou shalt not wrest the right of thy poor, [viz.
Sitting as Judge of the people, in Judgement] in his
controversie.

7. Be far from false matters: [or, words] and the
guilty and righteous thou shalt not put to death.
[i.e. not sentence, cast, or condemn him to die, for the
speech here is to Magistrates] for I will not justify the
wicked. [viz. a wicked and unjust Judge, that
pronounceth an unrighteous Judgement over a guil-
ty person.]

8. Also thou shalt take no gift: [viz. From per-
sons, pleading in Judgement, or having any cause be-
fore the Judge] for the gift blindest the seeing, and
perverteth the cause [or, words] of the righteous.

9. Neither shalt thou oppress the stranger: for yee
know the minde (or, soul) of the stranger. [Oth. yee
know, how a strangers heart stands affected] having
been strangers your selves in the land of Egypt.

10. Also thou shalt sowe thy land six years, and ga-
ther its in-come; (or, revenue.)

11. But in the seventh thou shalt let it rest and lie
still, [i. e. Remain untill'd, and unmanured. Com-
pare Jer. 17. 4.] that the poor of thy people may eat, [that
namely, which shall grow in the seventh year of it self,
Lev. 25. 5, 6. understand, that they may eat, together
with thee and thine, in regard that such a years provi-
sion was to grow, without any humane labour, by Gods
especial blessing.] See Lev. 25. 6, 7.] and the remain-
der thereof the beasts of the field may eat: thus thou
shalt (likewise) do with thy vineyard, (and) with thy
Olive-trees.

12. Six days thou shalt do thy works, but on the
Seventh day thou shalt rest, that thy oxe and thy asse may
rest, and that the son of thy maid-servant, [i. e. the
servant of thy bond-woman] and the stranger, may
draw breath.

13. In all that I have said unto you, ye shall be upon
your guard: and the Name of other Gods ye shall not
mention: it shall not be heard out of your mouths. [nei-
ther in oaths, nor to any such like purpose.]

14. Three times in the year shalt thou keep me (a)
Feast.

15. The Feast of the unleavened (breads) shalt thou
keep, [The Feast of the Pasceover, and the Feast of the
unleavened bread, is one and the same indeed, only there
is this difference betwixt them, that that day only is cal-
led the Pasceover, in which the Paschal Lamb was eat-
en, the other seven days were called the days of unleav-
ened bread.] seven days shalt thou eat unleavened(bread),
(as I commanded thee) at the appointed time, in the
moneth of Abib; [see Exod. 12. 2. and 13. 4.] for
in the same thou didst go forth out of Egypt, yet one
shall not [this is only spoken to men, as appears verse
17. and Deut. 16. 16.] appear empty before my face.
[i. e. without some gift, or offering.]

16. And the Feast of the Harvest, [Understand the
Wheat-harvest here. This feast was afterwards by the
Grecians called Pentecost, falling fifty days after the
Pasceover, Lev. 23. 15, 16. Deut. 16. 9. Acts 2. 1.
During the time of this Feast, God gave the ten Com-
mandments, Exod. 19. and after he sent the holy
Ghost, at the same time of the year, upon his Apostles,

Acts 2.] of the first-fruits of thy labour [i. e. of thy fruit or corn, for the enjoying whereof thou didst labour, and till and husband the ground; and which God hath bestowed upon thee by thy labour;] which thou shalt have sown in the field: and the feast of the gathering in, at the going out of the year, when thou shalt have gathered in thy labour out of the field. [This Feast came in the seventh month of the year; to wit, in September, beginning on the fifteenth of that month, and lasting seven days. It is otherwise called, The Feast of the Tabernacles, or Leave-huts, Lev. 23. 34. Deut. 16. 13.]

17. Thrice a year. [viz. On the foreaid three solemn and festival times] all thy males [unless they have some lawful impediment, as sickness, dotage, and other the like infirmities or disabilities] shall appear before the face of the Lord, LORD. [which afterwards was the Temple at Jerusalem, 1 Kings 14. 21.]

18. Thou shalt not suffer the blood of my sacrifice with any leavened (bread): [i. e. having any leavened bread at home in your houses, Exod. 12. 15.] nor shall the fat of my feast [i. e. of the sacrifice of my feast, viz. of the lamb that was to be sacrificed then] be kept till the morning.

19. The firstlings of the first-fruits [Heb. the beginning of the first-fruit] of thy land, thou shalt bring into the house of the LORD thy God: [i. e. into the Tabernacle at first, 1 Chron. 9. 29. and afterwards into the Temple at Jerusalem. See Dout. 26. 1. 2. &c.] Thou shalt not cook (or, dress, boil) the kid in his mothers milk.

20. Behold, I send an Angel before thy face, [Ex. 13. 21. The same is called the LORD, viz. Christ, whom the Israelites provoked in the wilderness, 1 Cor. 10. 9. He is called an Angel, that is to say, a messenger, because he is sent by the Father] for to guard thee upon this way, and for to bring thee to the place which I have prepared. [viz. into the land of Canaan.]

21. Take heed before his face, [i. e. By reason of his presence with you] and be obedient to his voice, and exasperate him not: for he shall not forgive your transgressions; for my Name is in the inmost of him. [i. e. he is true God together with me, being likewise called JEHOVAH. See 1 Cor. 2. 6. John 10. 30, 38. and 2 Cor. 5. 19. and Heb. 1. 8. Item, compare John 14. 10.]

22. But if thou diligently obey [Heb. hearing hear] his voice, and do all that I shall speak; then will I be thine enemies enemie, and thine adversaries adverarie.

23. For my Angel shall go before thy face, and he shall bring thee in, to the Amorites, [i. e. into the land of the Amorites, &c.] and Hethites, and Phereites, and Canaanites, Hevites, and Jebusites: and I will destroy them.

24. Thou shalt not bow down before their Gods, nor serve them; also thou shalt not do after their works, but thou shalt wholly break them down, [Hebr. breaking down break down] and utterly bruise [Heb. bruising bruise] their standing Images:

25. And thou shalt serve the LORD thy God, then he will bleſſ thy bread and thy water: and I will keep off sicknesses out of the midst from thee.

26. There shall be no miscarriage nor barren (female) in thy land: I will fulfill the number of thy days: [Those namely, which are according to the course of nature, thou art to live; whereas the wicked man shall not live out half his days, Psalm 55. 24.]

27. I will send my terror [i. e. A very great one; or, a terror, which I my self shall bring upon them: See examples hereof, Gen. 35. 5. 1 Sam. 14. 15. and 2 Chron. 20. 29.] before thy face, and make all the people, to whom ye come, faint-hearted; and I will

cause all thine enemies to turn the neck [i. e. their back] to thee. [Heb. I will give all thine enemies the neck to thee-wards.]

28. I will likewise send hornets before thy face; the same shall expel the Hevites, the Canaanites, and the Hethites, [Understand likewise, the rest of those Nations mentioned before, verse 23.] from before thy face.

29. I will not expel them from thy face in one year, that the land be not laid waste, [i. e. destitute of inhabitants] and the wilde beasts be not multiplied above thee.

30. I will drive them out from thy face by degrees: till thou be grown, and inherit the land.

31. And I will set thy borders, from the Sea Zaph to the Sea of the Philistines, and from the wilderness, [understand the wilderness of Sin, in the way to Egypt] unto the River: [viz. of Euphrates] for I will give the inhabitant of that land into your hand, that thou mayest drive them out before thy face.

32. Thou shalt make no Covenant with them, nor with their Gods.

33. They shall not dwell in thy land, that they do not make thee sin against me: if thou serve their Gods, it will assuredly be a snare unto thee.

CHAP. XXIV.

God commandeth Moseh, Aaron, Nadab and Abihu, to come to him upon the mount, v. 1, &c. the people promise obedience to the Laws of the LORD, 3. Moseh buildeth an Altar, and twelve pillars, 4. He sprinkleth the Altar with the blood of the sacrifices, 6. Moseh and the elders of the people see the LORD, 9. God promiseth to give Moseh the two Tables of stone, 12. Aaron and Hur are to take care in the mean time of the people, 14. God appeareth upon the mount as a consuming fire, 16. Moseh remains fourty days and fourty nights upon the mount, 18.

A fter that, He [viz. God] said to Moseh; Ascend [viz. After that thou shalt have acquainted the people with the above-rehearsed Commandments] unto the LORD, [i. e. to me] thou and Aaron, Nadab and Abihu, [the two eldest sons of Aaron, which were afterwards devoured by the fire of the LORD, Lev. 10. 1, 2. for offering strange fire to the LORD] and seventy of the Eldest of Israel, and bow your selves down afar off.

2. And let Moseh alone draw near to the LORD; but let not them draw near: neither let the people climb up with him, [viz. With Moseh: or, with the elders; the people was to remain below at the foot of the hill. The Elders went about half way up, and saw the glory of God in some sort, more evidently, verse 9, 10. but Moseh went up to the very top of the mount into the dark cloud, verse 18.]

3. When Moseh came [viz. down from the hill, into the camp] and related unto the people all the words of the LORD, and all the rites: then all the people answered with one voice; and they said; All these words, which the LORD hath spoken, we will do. [This the people spake, not knowing the impossibility of keeping the Law, which is sick through the flesh, Rom. 8. 3.]

4. Now Moseh described all the words of the LORD, [viz. After that he had made them known to the people by word of mouth, verse 3.] and rose up early in the morning, and he built an Altar, [viz. for a Memorial, or in remembrance of the Covenant made there betwixt God and the people, as Gen. 31. 45.] beneath at the mount [i. e. at the foot of the mount] and twelve

twelve pillars, [to put them in minde of the Covenant] according to the twelve Tribes of Israel.

5. And he sent the young men of the children of Israel, [i. e. The first-born, who were the Priests and Officers, until the Levites (who came to supply the place of the first-born, Numb. 3. 41.) were ordained for the Priestly function. The Hebrew word rendered young-men (or, youth) here, doth not always signify such as are young of years, but often likewise such as are fit and able to do good and special services, whether it be in Ecclesiastical, Civil, or Military affairs, or for their parents or friends] and offered thank-offerings unto the LORD of young oxen. [and likewise other beasts, Heb. 9.19.]

6. And Moseh took the moiety of the blood [viz. of the beasts there slain to be sacrificed] and put it into basons, and the moiety of the blood he sprinkled upon the Altar. [and upon the book also, Heb. 9.19.]

7. And he took the book of the Covenant. [See verse 4.] and he read it before the ears of the people: and they said; All that the LORD hath spoken, we will do and obey.

8. Then Moseh took that blood, [To wit, the other moiety of the blood] and sprinkled it upon the people: and he said; Behold (this is) the blood of the Covenant, which the LORD hath made with you, over all these words. [viz. which are written in the book of the Covenant.]

9. Moseh now and Aaron went upwards, (as) also Nadab and Abihu and seventy of the eldest of Israel.

10. And they saw the God of Israel, [To wit, some tokens of the presence of God, verse 15, 16. for no man ever saw God in his Essence, Exod. 33. 20. and 1 Tim. 6. 16.] and under his feet like a work [i. e. structure, fabrick oth. like the work of a pavement] of Saphir-stones; and as the likeness [Heb. of the body] of Heaven, in (its) brightness.

11. Yet did he not stretch forth his hand [i. e. He did destroy none of them that were come up on the mount at this time, as he had threatened above, chap. 19. verse 12. for that now they were come up by his particular command, verse 1. and 9.] to the separated of the children of Israel: [understand the eldest of the people, of whom mention is made, verse 1. and 9. oth. Princes, Chieftains] but they did eat and drink after they had seen God; [i. e. they remained alive, and in good health and temper, testifying the same by their eating and drinking.]

12. Then the LORD said to Moseh; Come to me upon the mount, and be (or, stay) there: and I will give thee Tables of stone, and the Law and the Commandments, which I have written, for to instruct them.

13. Then Moseh arose, with Joshua his servant; and Moseh went up, on the mount of God. [to wit, upon mount Sinai]

14. And he said to the eldest, [viz. When he was ready to go forth out of the camp, and to ascend the mount] Tarry ye us here; until we return unto you: and behold, Aaron and Hur are with you; He that hath any business, [Heb. he that is master of words, or, busyness] let him come to them.

15. When Moseh was gone up to the mount; a cloud did cover the mount. [This was a token of the presence of God, although it happened not without some terror and affrightment: 2 Chron. 6. 1. Heb. 12. 18. See likewise Exod. 19. 9.]

16. And the glory of the LORD dwelt upon mount Sinai, and the cloud covered him six days; [Either the LORD, Moseh, or the Mount] and on the seventh day he called Moseh out of the midst of the cloud [viz. Moseh all alone: so that Moseh had not Joshua himself with him, when God spake unto him.]

17. And the regard of the glory of the LORD, was as a consuming fire, [This served to terrifie the transgressours of the Law, Deut. 4.24.] upon the top [Heb. head] of that mount, in the eyes of the children of Israel.

18. And Moseh went into the midst of the cloud, after that he had gone up into the mount; and Moseh was upon that mount forty days and forty nights. [viz. without eating and drinking, Exod. 34. 28. Deut. 9. 9. 18.]

CHAP. XXV.

The LORD bids Moseh to take up a free-will heave-offering to set up a Sanctuary, v. 1, &c. God chargeth him, how and whereof to make the Ark, 10. as also the cover of expiation, with the Cherubims, 17. The Table for the shew-bread, and other utensils, 23. the golden Candlestick with its empliments, 31. All was to be made answerable to the pattern which Moseh had seen upon the mount, 40.

Then the LORD spake unto Moseh, saying; 2. Speak to the children of Israel, that they take [i. e. Take and give, or offer] me [i. e. for my service and worship] an heave-offering: [i. e. an offering, which they used to elevate at the giving, or presenting thereof: Heb. an elevating, or lifting up, or separating, severing; it being a gift separated, or set apart from the rest, and consecrated to the LORD] from every man whose heart shall freely move him, shall ye take my heave-offering. [Ye, viz. Thou Moseh and the rest of the men, whom I commanded, above ch. 24.1. to come up on the mount.]

3. This now is the heave-offering, which ye shall take from them; [viz. for the making and setting up of the Tabernacle, and what belongs to it] gold, and silver, and copper.

4. As also, sky-colour, and purple, and scarlet, [Hereby are understood certain stuffs of these colours, as silks, cotton, wooll, flax, and the like] and fine linen, and goats-(hair). [whereof there was made a cover or vail to be spread over all the Tabernacle, Exod. 26. 7. 13.]

5. And red-died rams-skins, and badgers-skins, [Of these the uppermost, or out-most cover of the Tabernacle was made, Exod. 26. 14.] and Sittim-wood, [it is conceived, that this is a kinde of Cedar-wood, not subject to Corruption. See Isa. 41. 19. and Joel 3. 18.]

6. Oyl for the Candlestick, [For the use of the lights that were to burn thereon, verse 37.] splices for the anointing oyl, [wherewith the holy things, the Tabernacle, and things pertaining to it, were to be anointed, as also the Priests themselves] and for perfuming sweet smelling splices. [oth. precious herbs for perfumes.]

7. Sardonyx-stones, [Exod. 28. 4.] and filling Stones, [i. e. Such as being in their ouches filled them up, Heb. stones of fulfilling, or, in-filling, up-filling] for the Ephod, [this is rendered by some body-coat, it being the principal and most sumptuous Priestly upper garment, unto which was fastned the breast-plate, with the Urim and Thummim] and for the breast-plate. [This was made of silk, gold, and precious stones, and covered the breast of the High Priest.]

8. And thereby shall make me a Sanctuary, [i. e. An holy habitation, commonly called the Tabernacle, which was the place, where the publique worship of God was to be celebrated then, as afterwards in the Temple of Solomon] that I may dwell in the midst of them.

9. According to all that I shall shew thee for a pattern of this Tabernacle, and for a type of all the furniture thereof, even so shall ye make the same.

10. Thus shall they [viz. The artificers, or workmen] make an Ark of Sittim-wood: two ells (or, cubits) and an half [See Gen. 6.15.] shall be the length of it: and an ell and an half the breadth thereof, and an ell and an half the height thereof.

11. And thou shalt over-lay it with fine gold; within and without shalt thou over-lay it: and thou shalt make a golden garland, [or, border, list, crown] round about the same, [viz. the Ark.]

12. And cast for it, [viz. for the Ark] four golden rings, and set them [Heb. give them] on the four corners of it; so that there may be two rings on the one side of the same, and two rings on the other side of it.

13. And make hand-bars [Oth. bearing- or, supporting-slaves] of Sittim-wood, and over-lay them with gold.

14. And put the hand-bars into the rings, which are at the side of the Ark; [There were two rings on the one side of the Ark, and two rings on the other side, through which the hand-bars were to be put] that they may bear the Ark therewith. [They, viz. the Levites, who, and none else were to carry the same upon their shoulders, Numb. 7. 9. 2 Chron. 35. 3. See likewise 1 Chron. 13. 7, 10, 11. and 15. 12, 15.]

15. The bearing-bars shall be in the rings of the Ark, they shall not be drawn out.

16. After that shalt thou lay into the Ark the Testimony, which I shall give thee [viz. The two stone Tables where the ten Commandments were written upon; being an express testimony of the will of God, whence the Ark was called, the Ark of the Testimony, below verse 22. and elsewhere frequently.]

17. Thou shalt likewise make an expiation-cover of pure gold. two ells and an half shall be the length thereof, and an ell and an half its breadth.

18. Thou shalt also make two Cherubims of gold: of mizzy (gold) shalt thou make them, out of both the ends of the Expiation-cover. [As if he should have said; The Cherubims shall be coming forth at both ends of the cover, as if they were growing forth thence; so that the Cherubims and the Cover were to be all of a piece, without being in-laid, or sother'd together.]

19. And make thee one Cherub, out of the one end on this side, and the other Cherub out of the (other) end on yon side: Ye shall make the Cherubims out of the Expiation-Cover, out of both the ends thereof.

20. And the Cherubims shall spread forth both their wings on high, covering with their wings the Expiation-cover: and their faces shall be over against one another; [Heb. the man to his brother] the faces of the Cherubims shall be towards the Expiation-Cover.

21. And thou shalt put the Expiation-Cover above upon the Ark, after that thou shalt have laid the Testimony, [i. e. the Tables of the Covenant] which I shall give thee, into the Ark. [To the end that the Ark should not be opened afterwards, the L O R D commands, that the Testimony should be put into the Ark, before he commands the making of the Cover, verse 16.]

22. And there I will come unto thee, and I will speak with thee from above the Expiation-Cover, from between the two Cherubims, (which shall be upon the Ark of the Testimony) all that I shall command thee to the children of Israel.

23. Thou shalt likewise make a Table of Sittim-wood: [This Table stood in the holy place, that is to say, within the tabernacle before the Vail] two ells shall be the length of it, and one ell the breadth of it; and one ell and an half shall be the height thereof.

24. And thou shalt over-lay it with pure gold; also thou shalt make a golden garland, (or, fringe) at it, round about it.

25. Thou shalt likewise make a list at it [viz. At

the said Table; Heb. to it] round about, an hand-breadth: and thou shalt make a golden garland, round about the list thereof.

26. Also thou shalt make four golden rings on it; and thou shalt set the four rings on the four corners, which shall be at the four feet thereof.

27. The rings shall be over against the list, for places [Heb. for houses] for the hand-bars to bear the Table.

28. These hand-bars now thou shalt make of Sittim-wood, and thou shalt over-lay them with gold: and the Table shall be born thereby.

29. Thou shalt likewise make the dishes [Which were twelve in number, according to the twelve bread-leaves] Levit. 24. 5.] thereof, [viz. of the Table] and its perfuming-vessels, [the Hebrew word signifieth all manner of hollownesses or concavities, or vessels which are hollow, as the palm of the hand: these vessels served to put in perfumes. See Lev. 24. 7.] and the plates thereof [understand, covers, or covering-plates, as they are called, Numb. 4. 7. Heb. plates of coverings, or, sprinklings] and the pot thereof, [oth. besoms, leiving to keep the Table clean] (wherewith it shall be covered) [the Table namely, which was to be beset or deckt with all these vessels] of pure gold shalt thou make them.

30. And thou shalt always lay the show-bread before my face upon this Table. [These bread-loaves were to lie a week upon this Table, and to be changed every Sabbath-day, Lev. 24. 8. Heb. Bread of the face; as lying exposed there before the face of the L O R D.]

31. Thou shalt likewise make a Candlestick of pure gold: of mazze work shall this Candlestick be made, [i. e. It shall neither be cast, nor pieced and sothered together, but it shall be beaten with the hammer out of one piece or lump. This Candlestick weighed a talent, verse 39.] his shaft and his reeds: [i. e. arms, or branches; and so likewise in the sequel] his bowles, his knobs, and his flowers, shall be out of him. [See the first Annot. on this verse.]

32. And six reeds shall issue out of his side; three reeds of the Candlestick out of his one side, and three reeds of the Candlestick out of his other side.

33. In the one reed there shall be three bowles, (like) almond-nuts, [i. e. in the shape and form of almonds] a knob and a flower: and three bowles (like) almond-nuts in another reed: a knob and a flower: thus shall the six reeds be, issuing forth out of the Candlestick. [i. e. they shall all six of them be alike the one to the other, as is declared, verse 35.]

34. But on the Candlestick it self [i. e. on the shaft, stem, or body of it] there shall be four bowles, (like) almond-nuts, with his knobs, and with his flowers.

35. And there shall be a knob under two reeds (issuing forth) out of the same; [The Parenthesis put into the Text here, is taken from the latter end of this verse] also a knob under two reeds, (issuing forth) out of the same, [Candlestick namely] yet a knob under two reeds (issuing forth) out of the same: (thus shall it be) with the six reeds, issuing forth out of the Candlestick.

36. Their knobs and their reeds shall be out of him: it shall be altogether a single mazze work of pure gold.

37. Thou shalt make him seven lamps likewise, [Hebr. thou shalt likewise make his seven lamps] and they shall kindle [Heb. cause to ascend] his lamps, and make them to light (or shine) on his sides. [or, over against him. Heb. on the side of his faces.]

38. His snuffers, and his extinguishers shall be of pure gold.

39. Out of a Talent [or, hundred weight: understand the hundred weight of the Sanctuary, containing one

one hundred twenty five pound of gold, for an hundred weight weighed three thousand shekels, (as may be gathered, by Exodus 38. 25, 26.) which makes up the aforesaid summe. (Howbeit others conceive it did weigh but one hundred and twenty pound) The civil hundred weight, is thought to have weighed about the moiety.] of pure gold shall they make the same, with all this furniture.

40. Look to it then, [Exod. 39. 43. it is said, that Moseb oblieved all this very strictly and accurately] that thou make it, according to their type, [i. e. the pattern, model and fashion, or likenesse and resemblance] which is shewed thee upon the mount.

CHAP. XXVI.

God commandeth Moseb to make the Tabernacle of ten Curtains, v. 1, &c. and a Deck over the same of eleven Curtains, made of Goats-hair, of rams-skins, and of badgers-skins, 7. The Tabernacle was to be made of Sittim-wood, 15. The feet of silver, 19. The bars of Sittim-wood, 26. The Vail, of artificial work, betwixt the holy place, and the most hooey, 31. The Cover at the door of the Tent, 36.

THe Tabernacle now thou shalt make of ten Curtains: [This Tabernacle or Habitation was made for to be the Receptacle of the Ark, the golden Table with the shew-bread and the golden Candlestick] of fine twined linnen, and sky-colour, and purple, and scarlet [see Gen. 38. 28.] (with) Cherubims of the artificial work [otherw. the most understanding work. Heb. the work of an Artificer] shalt thou make them.

2. The length of one Curtain shall be twenty eight ells, and the breadth of a Curtain four ells: all these Curtains shall have one measure.

3. There shall be five Curtains joined together, the one to the other, [Heb. the woman to her sister: so likewise verse 5, 6.] again there shall be five Curtains joined together, the one to the other.

4. And thou shalt make sky-coloured loops, at the edge [or, border, self-edge. Heb. lip: as also below, verse 10.] on the uttermost, in the joining: so shalt thou do likewise on the utmost edge of the Curtain, on the second joining. [This must be understood of the two utmost Curtains, which by their loops made both the fives to be coupled together.]

5. Fifty loops shalt thou make on the one Curtain, and fifty loops shalt thou make, on the utmost of the Curtain, that is on the second joining: these loops shall take hold the one of the other, together.

6. Thou shalt likewise make fifty golden taches, and shalt join the Curtains together, the one to the other, with these taches, that it may be one Tabernacle

7. Also thou shalt make Curtains out of Goats-(hair) [Heb. Curtains of she-goats] for a Tent over the Tabernacle; [i. e. for a cover or deck over it, as verse 9, 11, 12, 13. This was the second Cover of the Tabernacle, serving to fence the same against winds and rain] of eleven Curtains shalt thou make the same.

8. The length of one Curtain [i. e. Of every one of them] shall be thirty ells, [these Curtains were two ells longer then the other spoken of above, verse 2.] and the breadth of one Curtain four ells; these eleven Curtains shall have one measure.

9. And thou shalt join five of these Curtains together apart, [viz. by their loops] and six of these Curtains apart; and the sixt of these Curtains thou shalt double, [i. e. fold it, or turn it about by the middle, or the one half] right before upon the Tent. [Heb. right before upon the face of the Tent.]

10. And thou shalt make fifty loops at the edge [Heb. lip. Oth. self-edge] of the one Curtain, the uttermost in the joining: and fifty loops, at the edge of the Curtain, which (is) the second joining together.

11. Thou shalt likewise make fifty copper taches; and thou shalt put the taches into the loops, and thou shalt join the Tent together, that it may be one.

12. Now the remainder, that shoots over of the Curtains of the Tent, half of the Curtain. [Understand this of the last or eleventh Curtain] that shoots over, shall hang over at the hindmost parts of the Tabernacle. [where the most holy place was, and the Ark of the Covenant stood.]

13. And one ell of this, and one ell of yon-side of that which shall remain over of the length of the Curtains of the Tent, shall hang over at the sides of the Tabernacle, on this and on yon-(side) to cover the same.

14. Thou shalt likewise make a Cover for the Tent of red-died rams-skins: and over that a Cover of badgers-skins. [These Covers served only to cover the roof or uppermost part of the Tabernacle.

15. Thou shalt likewise make standing planks for the Tabernacle of Sittim-wood.

16. The length of a plank, shall be ten ells; and one ell and an half shall be the breadth of each plank.

17. Two Tenons [Heb. hands] one plank shall have, set (in) as steps in a ladder [Other. set ladder-wise, i. e. at an even distance asunder, after the manner of the steps of a ladder] the one by the other. [Heb. the woman by her sister] Thus thou shalt make it with all the planks of the Tabernacle.

18. And the planks for the Tabernacle thou shalt make (thus): Twenty planks to the South-side Southwards.

19. Thou shalt likewise make fourty silver feet under the twenty planks: [These were the feet or supporters of the planks, whereon they stood, each one weighing a Talent of silver, Exod. 38. 27.] two feet under one plank on his two tenons; and two feet under another plank on his two tenons.

20. There shall be likewise twenty planks [Each plank being one cubit and an half in breadth, verse 16. whence it appears, that the length of the whole Tabernacle was thirty cubits] on the other side [Heb. rib] of the Tabernacle, on the North-corner.

21. With their fourty silver feet: two feet under one plank, and two feet under another plank.

22. Yet on the sides of the Tabernacle toward the West, [See Gen. 12. verse 8. Heb. Sea-ward, or toward the Sea-side] thou shalt make six planks. [These six planks were nine cubits broad, each plank being one cubit and an half broad: and they were all joined together, to make the Tabernacle close and tight behind.

23. Thou shalt likewise make two planks, for the corner-planks of the Tabernacle, on both sides.

24. And they shall be joined from beneath, (as) twins; The meaning is, they shall be made alike fast to the planks of the sides, and to the farther end of the Tabernacle, coupling or fastning them together in this manner] they shall likewise be joined together (as) [Heb. perfect] twins at the upper end of the same, with a ring: thus shall it be with the two (planks), they shall be for two corner-planks.

25. Thus shall the eight planks be with their silver feet, being sixteen feet: two feet under a plank; again two feet under a plank.

26. Thou shalt likewise make bars; [Oth. ribs, rafters, lattices] five on the planks of the one side of the Tabernacle:

27. And five bars on the planks of the other side of the

the Tabernacle: as also five bars on the planks of the side of the Tabernacle, on both the sides West-ward. [or, West-ward, (looking) to both sides.]

28. And the middlemost bar shall be in the midst on the planks, shooting through, from the one end to the other end.

29. And thou shalt over-lay the planks with gold, and their rings (the places for the bars) [Heb. houses for, &c. i. e. serving for the bars to be put through and rest in them] thou shalt make of gold: the bars thou shalt likewise over-lay with gold.

30. Then thou shalt set up the Tabernacle [When all the parts of the Tabernacle were fitted and perfected, then there remained nothing but to bring it in a frame together, and rear up the Tabernacle, as it was to stand] according to its manner, which hath been shewed thee on the Mount.

31. After that, thou shalt make a Vail [This Vail was instead of a separation, or partition-wall, betwixt the Holy place, and the most Holy, or Holy of Holies, into which only the High Priest might enter once a year; and this is the Vail, which the Apostle, Heb. 9.3. doth call the second Vail. There was another Vail, at the door or entrance of the Tabernacle. See likewise Lev. 4.6.] of sky-colour, and purple, and scarlet, and fine twined linnen; they [or he, viz. Bezaleel, or the master workman] shall make it of the most artificial work with Cherubims. [See Gen. 3.24.]

32. And thou shalt hang [Heb. give, and so ver. 33.] it on four pillars [i. e. on the hooks which shall be fastened to the pillars] of Sittim- (wood), over-laid with gold; their hooks shall be of gold; standing on four silver feet.

33. And thou shalt hang the Vail under the hooks, [whereof see verse 6.] and thou shalt bring the Ark of the Testimony [See above ch. 25. 16.] thither, within the Vail; and this Vail shall make a separation unto you, betwixt the Holy, and betwixt the Holy of Holies. [Heb. Holiness, (and) Holiness of Holiness, and so in the next verse. The Vail was peculiarly made for this end, to keep men out, and hinder their going in, yea, and their very looking into the most holy place, where the Ark was, Exod. 40.3. See likewise Heb. 6.8.]

34. And thou shalt put the Expiation-cover upon the Ark of the Testimony, in the Holy of Holies.

35. The Tables now [Understand the Table whereon the Shew-bread was to lie] thou shalt set without the Vail, [viz. into the holy place, where the Priests administered] and the Candlestick over against the Table, on the one side of the Tabernacle, South-wards; but the Table thou shalt set on the North-side.

36. Thou shalt likewise make a cover at the door of the Tent, [This was at the entrance of the door, yea it was in a manner the door it self at the entry of the Tabernacle, before it, where the Priests went daily in and out, to serve and administer within the holy place; but the people might not enter therein, Heb. 9.2,6.] of sky-colour, and purple, and scarlet, and fine twined linnen, embroidered work.

37. And for this cover, thou shalt make five pillars of Sittim-(wood), and over-lay them with gold, [not that they were to be over-laid with gold all over but only the Chapiters and the fillets thereof, Exod. 36.38.] their hooks shall be of gold: and thou shalt cast five copper feet for them.

CHAP. XXVII.

The Copper (or, brazen) Altar for burnt-offerings with its furniture, v. 1, &c. the Court of the Tabernacle, 9. the measure of the Court, 18. oyl for the lamps of the Candlestick, which the Priests daily lighted, 20.

THOU shalt likewise make an Altar of Sittim-wood: five ells shall be the length, and five ells the breadth, (this Altar shall be four square) [viz. for its length and breadth, but the height of it was but three cubits] and three ells the height thereof.

2. And thou shalt make his horns [These horns served not only for an ornament to the Altar, but likewise as it seemeth, to keep things laid upon it, from falling down] on his four corners; his horns shall be out of him (self;) [i. e. out of the same piece, not pieced, nor joined together; this phrase occurs often in this Relation] and thou shalt over-lay him with copper. [this Altar was so covered with copper all over, both without and within, that there was no wood to be seen about it, for to be and remain the more free and safe from the fire upon it.]

3. Thou shalt likewise make pots for him, for to receive his ashes; also his shovels [or, spades, oth. besoms] and his sprinkling basins, [therein to receive the blood of the burnt-offerings, and to make the sprinklings with it] and his flesh-hooks, [or, forks, instruments with teeth, fit for to take up the flesh out of the pots, as 1 Sam. 2.13,14.] and his chafing-dishes: all his furniture thou shalt make of copper. [Heb. to, (or, for) all his vessels thou shalt make (or, prepare) copper.]

4. Thou shalt make him a grate of copper net-work, [This was a broad copper plate, with many small holes in it, for the blood, and the ashes and small coals, or the like, to pass easily through; and this was the hearth of the Altar, whereon the fire was laid to burn.] and on that net thou shalt make four copper rings, at his four ends.

5. And thou shalt lay it on under the circumference of the Altar from beneath: so that the net be to the midst of the Altar.

6. Thou shalt likewise make hand-bars for the Altar; hand-bars of Sittim-wood: and thou shalt over-lay them with copper.

7. And the hand-bars shall be put into the rings: so that the hand-bars be on both sides of the Altar, when they carry him.

8. Thou shalt make him hollow of planks, according as be [viz. the LORD] hath shewed thee upon the Mount, so they shall do. [viz. the Master-workmen, or, artificers.]

9. Thou shalt likewise make the Court of the Tabernacle: [This was an open place to which the people daily resorted, to offer sacrifice, and to exercise the publicke worship, Psalm 100. 4. and 116. 17, 18, 19.] At the South corner South-wards, there shall be hangings at the Court, of fine twined linnen; the length of one side shall be an hundred ells:

10. Also his [viz. the Courts] twenty pillars [These pillars served to fasten the hangings there with silver hooks, as also for ornament, Exod. 38.17, 19. it is said that their Heads or Chapiters were silvered over.] and the twenty feet thereof, shall be of copper: the hooks of these pillars and their fillets shall be of silver.

11. So the hangings on the North-corner, shall likewise be an hundred ells (long): and the twenty pillars thereof, and the twenty feet thereof, of copper: the hooks of the pillars and fillets thereof shall be of silver.

12. And in the breadth of the Court, on the West-corner, [Heb. at the Sea-side, or, on the side of the Sea; see Gen. 12.8.] there shall be hangings of fifty ells: their pillars, ten; and their feet, ten.

13. In the like manner the breadth of the Court on the East-corner East-wards, shall be of fifty ells.

14. So that there shall be fifteen ells of the hangings, on (the one) side, [Heb. shoulder: understand here, and in the next verse the sides of the Court]

Court.] their pillars three, and their feet three.

15. And fifteen ells of the hangings on the other side; their pillars three, and their feet three.

16. In the gate now of the Court there shall be a cover of twenty ells, skie-colour, and purple and scarlet, and fine twined linnen, embroidered work: their pillars four, and their feet four.

17. All the pillars of the Court shall be compassed round about with silver fillets: their books shall be silver; but their feet shall be copper.

18. The length of the Court shall be an hundred ells, and the breadth throughout fifty, [Heb. fifty and fifty, i. e. fifty on each side.] and the height five ells, [half the height of the Tabernacle, Exod. 26. 16.] of fine twined linnen: but their [viz. the pillars] feet shall be copper.

19. As for all the furniture of the Tabernacle in all the service of it: yea all the pins thereof [or nailes, serving to fasten and close the whole frame, and all the parts thereof compleatly together.] and all the pins of the Court shall be of copper.

20. Now thou shalt charge the children of Israel, that they bring thee [Heb. take thee, i. e. take and bring. See Gen. 12. v. 15.] pure oyl of Olives, beaten, for the Candlestick, [whereon there were seven burning lamps or lights, Exod. 25. 37.] to light (or, kindle) the lamps continually.

21. In the Tent of the Congregation from without the veil, which is before the Testimony [i. e. before the Ark of the Testimony.] Aaron and his Sonnes shall prepare the same, from the evening to the morning, before the face of the L O R D : This shall be a perpetuall institution for their Generations, because of the children of Israel.

CHAP. XXVIII.

Aaron and his Sons are ordained for the High-Priests office, v. 1. &c. their holy attire, 2. the Ephod, 6. the curious girdle, 8. two Sardonyx stones, on which the names of the sons of Israel were engraven, 9. The breast-plate with twelve precious stones in it, whereon the names of the twelve Sonnes of Israel were engraven 15. golden chains at the breast-plate, 22. and golden rings on them, 23. The Urim and Thummim, 30. The cloak of the Ephod, 31. the golden plate whereon was engraven, T H E HOLINES OF THE L O R D , 36. the Coat full of eyes; the Hat, the Girdle, the Coats of Aarons Sons, their Girdles and Caps, and their linnen drawers, 39, &c. These garments Aaron and his Sonnes were to put on, when they served in the Holy place. 41.

After that, [viz. when the Tabernacle and furniture thereof shall be made ready and accomplished] thou shalt cause Aaron thy brother, and his Sonnes, to draw near unto thee, out of the midst of the children of Israel, for to administer the Priestly Office unto me: namely, Aaron, Nadab, and Abihu, Eleazar and Ithamar, the Sonnes of Aaron.

2. And thou shalt make holy Garments for thy brother Aaron: [i. e. such Garments as he shall put on and wear, when he goeth about to administer his Priestly office in the Sanctuary. Heb. cloathes of holiness.] for Glory and for Ornament.

3. Thou shalt speak likewise to all that are wise of heart, [See Job 9. 4.] whom I have filled with the spirit of wisdom: that they make garments for Aaron to sanctifie him, that he may administer the Priestly office unto me.

4. These now are the Garments which they shall make: A breast-plate (or, stomacher) and an Ephod, [or body-coat, waist-coat, see above chap. 25. 7.] and a cloak

[or, upper-vest, upper-garment, whereon the bels hung, see verle 32.] and a Coat full of eyes, [understandingly wrought with imbellishments, in fashion of eyes. This is held to be the under-coat, being longer than the former and upper, termed cloak, here.] a hat, [this was a cover which was as it were wound round about the head, after the manner of the Turkish Turbans or Tulibands; it was the head-cover and ornament for Kings and Priests.] and girdle: they then shall make holy garments, for thy brother Aaron and his Sonnes, to administer the Priestly office unto me.

5. They [viz. the wife men, or skilfull artificers, spoken of verse 3.] shall likewise take that gold, [which the children of Israel shall have freely brought in, whereof mention is made above chap. 25.] and sky-colour, and purple, and scarlet, and fine linnen.

6. And shall make the Ephod of gold, [The golden Ephod was onely to be worn by the High Priest; but there were likewise ephods made of linnen, which other Priests and other people also did wear. See 1 Sam. 22. 18. and chap. 2. 18. and 2 Sam. 6. 14.] skie-colour, and purple, scarlet, and fine-twined linnen, of most artificial work.

7. It shall have two joyning shoulder-bands on both ends thereof, whereby it may be joyned together.

8. And the artificial girdle of his Ephod [viz. whereby the Ephod was to be girded about. Whether this Ephod did hang from the shoulder both before and behind down to the loins, and under this girdle; or else, whether it hung only back-ward, down to the girdle; or upon, or over it: or, whether being open before and behinde, and fastned to the shoulders, it hung from the loins down to the feet.] Opinions do much vary: Yet the latter is embraced by the most Learned Hebrew Rabbits] which is upon him, shall be like its work, of the same, [stiffe, viz. whereof the Ephod is made. Out of it, i. e. of the very same piece] of gold, sky-colour, and purple, and scarlet, and fine-twined linnen.

9. And thou shalt take two Sardonyx-stones, and engrave the names of the sons of Israel thereon.

10. Six of their names upon the one stone; and the six remaining names upon the other stone, according to their births.

11. According to (the) Engravers work, as the seals are graven, [Heb. the graving of a seal] so shalt thou engrave these two stones, [i. e. as neatly and compleatly as may be done by the art of man] with the names of the sons of Israel: thou shalt make them to be compassed about in ouches of gold, [thus the concavities; or hollow places are called, in rings, or jewels, wherein precious stones use to be set for to be seen.]

12. And thou shalt set the two stones on the shoulder-bands of the Ephod, being stones for Remembrance, to the children of Israel: and Aaron shall bear their names on both his shoulders, for remembrance before the face of the L O R D . [The sense of these words is, that Aaron standing before God with these stones upon his shoulders, it would make God, as it were, still minded full of the children of Israel.]

13. Thou shalt likewise make ouches of gold.

14. And two small chains of pure gold; a-like-ending thou shalt make them, [i. e. of a like size and length; and so below, verle 22.] turned work, [oth. wreathed, or wrested work] and the turned (or wreathed) chains thou shalt fasten to the ouches.

15. Thou shalt likewise make a Breast-plate of judgment, [Thus called, because the High Priest put it on, when there fell out any thing of great weight and concernment, which withal was very doubtful and difficult, for to ask Gods advice and direction in the same] of most artificial work, like the work of the Ephod shalt thou make it, of gold, sky-colour, and purple, and scarlet, and fine

fine twined linnen shals thou make the same.

16. It shall be four-square, and doubled : a span shall be its length, and a span its breadth.

17. And thou shalt fill filling stones therein ; four rows of stones : one rowe [i. e. The first, as Gen. ch. 1. 5. and chap. 22, 11.] of a Sardis , [about the interpreting of the names of these stones the most Learned Translators differ much ; we followed the most and chiefest, both ancient and modern] a Topaz , and a Carbuncle ; this is the first row.

18. And the second Row, of an Emerald, a Saphir, and a Diamond.

19. And the third Row, of a Hiacinth, Agat and Amethyst.

20. And the fourth row of a Turkois, and a Sardonyx, and a Jasper. [The Hebrew names of all these twelve stones stand thus ; 1. row. Odem, Pitda, Bareketh. 2. row. Nophech, Sappir, Fahalem. 3. row. Lefchom, Schebo, Achlamah. 4. row. Tarschish, Schobam, Jasper.] They shall be encompassed with gold in their filings. [i. e. in the ouches wherein they shall be set. Compare above chap. 25. on verse 7.]

21. And these stones shall be with the twelve names of the sons of Israel, by their names : they shall be engraven like seals, each one with his name ; they shall be for the twelve Tribes.

22. Thou shalt likewise make for the breast-plate little chains alike-ending of turned (or, wreathed) work, of pure gold.

23. Thou shalt likewise make two golden rings on the breast-plate, and thou shalt set the two rings on the two ends of the breast-plate.

24. Then shalt thou put the two turned golden(chains) into the two rings, on the ends of the breast-plate.

25. But the two ends of the two turned (chains) [Hebr. of both the turnings, or, wreathings, wreaths] thou shalt put to the two ouches, and thou shalt set them on the shoulder-bands of the Ephod, right upon the foremost side [Heb. face] of the same.

26. Thou shalt make two golden rings yet, and shalt set them on the two ends of the breast-plate ; inwardly on the edge [Heb. lip] thereof, which shall be at the side of the Ephod.

27. Yet shalt thou make two golden rings, which thou shalt set on the two shoulder-bands of the Ephod, beneath, on the fore-most side, over against its jointure [or, joining together] above the artificial girdle of the Ephod.

28. And they shall tie the breast-plate with its rings to the rings of the Ephod upwards ; with a sky-colour string, that it may be upon the artificial girdle of the Ephod : and the breast-plate shall not be separated from the Ephod.

29. Thus Aaron shall bear the names of the sons of Israel on the breast-plate of Judgement, upon his heart, when he is to go into the holy (place), for (a) remembrance before the face of the LORD continually.

30. Thou shalt likewise set the Urim and Thummim. [These words might be rendred, lights and perfections : God was pleased by them to impart his clear and perfect answers to the high Priest : Nevertheless what they were, is uncertain. We read no where, that God commanded Moche to make the same, much less how and whereof they were made. Compare Lev. 8. 8.] into the breast-plate, that they may be upon the heart of Aaron, when he is to go in before the face of the LORD : thus Aaron shall bear that Judgement of the children of Israel upon his heart continually, before the face of the LORD.

31. Thou shalt likewise make the cloak of the Ephod, [To wit, the cloak or coat, which was to be worn under the Ephod] altogether of sky-colour.

32. And the top-hole of it, [i. e. The open place above, whereby it was to pass the Priests head, to hang

or sit on his shoulder. Heb. the mouth of its head] shall be in the midst thereof : this hole shall have a seam round about of woven work : as the hole of a coat of mail shall it be thereon, that it may not be rent. [it, viz. the hole, others make it relate to the Ephod.]

33. And on its seams thou shalt make pome-granates, of sky-colour, and of purple, and of scarlet, on its seams round about : and golden bells round about betwixt them. [Oth. in the midst of them.]

34. That there be a golden bell, after that a pomegranate ; (again) a golden bell and a pomegranate : on the seams of the cloak round about.

35. And Aaron shall have the same on for to serve : that his sound may be heard, [Understand the sound or noise of his bells] when he goeth into the Holy (place) before the face of the LORD, and when he goeth forth, that he die not. [to wit, being smitten by the LORD.]

36. Moreover thou shalt make a plate [Heb. a flower, which is fair in the eye] of pure gold, and thou shalt engrave thereon, as they grave the seals : [Heb. with the graving of a seal] THE HOLINES OF THE LORD. [oth. Holiness to the LORD.]

37. And thou shalt fasten the same with a sky-colour string, so that it be on the hat ; [See above verse 4.] it shall be on the foremost part of the hat.

38. And it shall be on the fore-head of Aaron, that Aaron may bear [i. e. bearing, remove, or take away] the unrighteousness of the holy things, which the children of Israel shall have hallowed, in all the gifts of their hallowed things ; [Here Aaron is a type of Christ, who by his own Holiness hath taken away the sins of his people, which they do frequently commit, even in their most holy acts and services, John 1. 29. and 2 Cor. 5. 19. and 1 John 2. 1.] and it shall be upon his head continually ; [understand whensoever the high Priest was to wear his hat, serving and administering his office] for to make them acceptable before the face of the LORD.

39. Thou shalt likewise make a coat full of eye-lets, of fine linnen ; also the hat thou shalt make of fine linnen ; but the girdle thou shalt make of embroidered work.

40. Unto the sons of Aaron, thou shalt likewise make coats, [viz. of fine linnen, as those of the high Priest were, Exod. 39. 27. understand this likewise of their hats, caps, or bonnets, which were not much different from the high Priests] and thou shalt make them girdles ; thou shalt make them caps also [or, raised caps, which were bound to, or wound about the head, Lev. 8. 13.] for glory and ornament.

41. And thou shalt draw them on to thy brother Aaron, and his sons also ; [Heb. with him] and thou shalt anoint them, [viz. with the holy oyl, which God commanded to be made. See Exod. 30. 23. and 29. 7.] and fill their hand, [see Lev. 8. 33.] and hallow them, that they administer unto me the Priests office.

42. Make them likewise linnen drawers, to cover the flesh of the shame ; [or, nakedness] they shall be from the loins to the thighs.

43. Aaron now and his sons shall have them on, [Heb. And they shall be upon Aaron and upon his sons] when they go into the Tent of the Congregation ; or when they shall step to the Altar, for to serve in the holy (place), that they may bear no iniquity [i. e. no punishment of, or for iniquity, see Lev. 5. 1.] and die : (This) shall be an everlasting Institution to him, and to his seed after him.

CHAP. XXIX.

Of the consecration of Aaron and his sons, v. i. &c. how the bullock of the sin-offering was to be offered, 10. and the one ram of the burnt-offerings, 15. also the other ram for the hallowing of the Priests, 19. Aaron and his sons did eat the flesh of the ram, wherewith they

they were consecrated, 32. The Altar was to be expiated for the space of seven days, 36. Two Lambs were daily to be offered for burnt-offering, 38. God promised to hallow the Tabernacle, and Aaron likewise with his sons, 44. and to dwell in the midst of the children of Israel, 45.

THIS now is the thing, which thou shalt do for to hallow them, that they may minister (or serve) the Priests office unto me: Take one bullock, a young one, and two perfect Rams: [See Exod. 12.5.]

2. And unleavened bread, and unleavened cakes, mixed with oil, and unleavened wafers, rubbed over with oil: [Understand here, oil of olives] of wheat-flower, shall thou make the same.

3. And thou shalt put them into one basket, and shalt bring them on [Or, offer them] in the basket with the bullock, and with the two rams.

4. Then shalt thou make Aaron and his sons to approach to the door of the Tent of the Congregation: and thou shalt wash them with water. [viz. of the holy Water, Exod. 30.18.]

5. After that thou shalt take the garments, [To wit, the holy or hallowed garments, spoken of before, chap. 28.] and put on Aaron the coat and cloak of the Ephod, and the ephod and the breast-plate; and thou shalt gird him about, with the artificial girdle of the Ephod.

6. And thou shalt set the hat upon his head: the crown of Holiness thou shalt set on the hat. [The Hebrew word intended Crown here, viz. Nezer, doth properly signify separation, setting apart. This Crown is called thus, because the same was a token of separating Aaron from all other men; and therefore also the Crown of Kings is called Nezer, 2 Sam. 1. 10: and Psalm 89. 40. Here it is the ornament of the high Priest, to shew his dignity, Exod. 28. 36. Lev. 8. 9. it doth appear, that the Plate there mentioned, and this Crown, are one and the same thing.]

7. And thou shalt take the anointing oil, [Whereof see below, Exod. 30. 23.] and pour it upon his head: [that it may run down by his beard, Psalm 133.2.] thus shalt thou anoint him.

8. Then thou shalt cause his sons to approach, and shalt make them put on the coats.

9. And thou shalt gird them with the girdle, (namely) Aaron and his sons, and thou shalt bind them on the caps, that they may have the Priesthood, for an everlasting institution. [i.e. until the Messiah his coming: for then Aarons service together with all the ceremonies were finished] Moreover thou shalt fill the hand of Aaron, and the hand of his sons. [See Lev. 7. on 37. and Lev. 8. from verse 22. to 35.]

10. And thou shalt bring the bullock near before the Tent of the Congregation: and Aaron and his sons shall lay their hands [Heb. lean with their hands] upon the bullocks head.

11. And thou shalt slay the bullock before the face of the LORD, [See Lev. 1. verse 3.] before [or, by] the door of the Tent of the Congregation.

12. Thus thou shalt take of the blood of the bullock, and with the finger do (it) upon the horns of the Altar, and all the blood [i.e. all the rest of the blood, as also below, verse 10.] thou shalt pour forth on the bottomes of the Altar. [where there was a sink or hole, through which it ran away.]

13. Thou shalt likewise take all the fat which covers the bowels, and the carv over the liver, and both the kidneys, and the fat which is thereon: and thou shalt kindle the same (or, make it to smoak) upon the Altar.

14. But the flesh of the bullock, and his skin, and his dung, thou shalt burn with fire, without the Camp: it is a sin-offering.

15. Then thou shalt take the one ram, and Aaron and

his sons shall lay their bands on the rams head:

16. And thou shalt slay the ram: and thou shalt take his blood, and sprinkle round about upon the Altar.

17. And thou shalt divide that ram into his parts, [or, cut him into his pieces, viz. after that his skin shall be fleeced off, Lev. 1. 6.] and thou shalt wash his entrals, and his legs, and lay (them) upon his parts, and upon his head.

18. Thus shalt thou kindle the whole ram upon the Altar: it is a burnt-offering to the LORD, for a pleasant smell; it is a fire-offering to the LORD. [It is a sacrifice, which is wholly to be consumed by fire, see Lev. 1. 9.]

19. After that, thou shalt take the other ram: and Aaron and his sons shall lay their hands upon the rams head.

20. And thou shalt slay the ram, and take of his blood, and do (it) upon the (right) ear-tip of Aaron, and upon the right ear-tips of his sons; (as) also upon the thumb of their right hand, and upon the great toe of their right foot: and that blood [see above verse 12.] thou shalt sprinkle upon the Altar round about (it).

21. Then thou shalt take of the blood that is upon the Altar, and of the anointing oil, [described; Exod. 30. 22.] and thou shalt sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: that he may be hallowed, and his garments, likewise his sons, and his sons garments with him.

22. After that thou shalt take the fat from the ram, together with the tail, also the fat which covereth the in-trails, and the carv of the liver, [i.e. that which is upon, or over the liver, as above, verse 13.] and both the kidneys, with the fat that is on them, and the right shoulder; for it is a ram of the fill-offerings. [Heb. of the fillings, replenishings, and so in the sequel; see Lev. 7. 37.]

23. And one loaf of bread, and one cake of oiled bread, [i.e. tempered with oil] and one wafer; out of the basket of the unleavened (bread) which shall be before the face of the LORD.

24. And lay them all upon the hands of Aaron, and upon the hands of his sons: and wave them for (a) wave-offering [see Lev. 7. 30.] before the face of the LORD.

25. After that take them off of their hand, and kindle them upon the Altar. [Or, beside, by the Altar.] upon the burnt-offering, for a pleasant smell before the face of the LORD; it is a fire-offering to the LORD. [see above, verse 18.]

26. And take the breast of the ram of the fill-offerings, which is Aarons, [i.e. shall serve for his consecration] and wave it for a wave-offering before the face of the LORD: and it shall be for a part to thee. [viz. for Moseh. See Lev. 8. 29.]

27. And thou shalt hallow the breast of the wave-offering, [See Lev. 7. on verse 30.] and the shoulder of the heave-offering, [see Exodus 25. 2.] which shall be waved, and which is heaved up, of the ram of the fill-offering, of that which is Aarons, and of that which is his sons.

28. And it shall be Aarons and his sons, for an everlasting institution; because of the children of Israel, [i.e. that which shall be offered (in this kinde) by the children of Israel, shall belong to Aaron and his sons] for it is a heave-offering: and the heave-offering because of the children of Israel, shall be of their thank-offerings; their heave-offering shall be for the LORD.

29. Now the holy garments [Whatsoever is used for the service of God, is called holy] which shall have been Aarons, shall be his sons [understand one of his sons, to wit, his, who shall be high Priest after him] after him, [i.e. after his decease and death] that they may be

be anointed therin, and that their hand may be filled [i. e. that they may be consecrated, as verse 22.] in the same.

30. Seven days shall be of his sons, that shall be Priest after him, [viz. high Priest] put them on in his stead: [understand that the successor was to wear these garments seven days, one after the other; there being so many days required for his Consecration. See v. 35.] who shall go into the Tent of the Congregation for to serve in the holy (place).

31. Thou shalt take the rams of the fillings, and thou shalt boil his flesh in the holy place, [To wit, at the door of the Tent of the Congregation, as it is set down verse 32. and Lev. 8. 31. Here every one might come in, and those that offered the sacrifice, did eat their part.]

32. Aaron now and his sons shall eat this rams flesh, and the bread that shall be in the basket, at the door of the Tent of the Congregation.

33. And they shall eat those things wherewith the expiation shall be made, for to fill their hand, (and) to hallow them; but a stranger [viz. any one that is not of the progeny or posterity of Aaron; the Levites themselves were not allowed to eat thereof. See Lev. 10. 14.] shall not eat the same; for they are holy. [i. e. holy food, consecrated to God. Heb. Holiness.]

34. And if there shall remain (ought) over of the flesh of the fill-offerings, or of this bread, until the morning; then thou shalt burn the remainder with fire: it shall not be eaten, [The Priests themselves might not eat of such remainders] for it is holy.

35. Thus then thou shalt do to Aaron to his sons, according to all that I commanded thee: seven days shalt thou fill their hand.

36. Thou shalt likewise prepare a bullock of sin-offering a day, for the propitiation, and thou shalt un-sin (or, expiate, cleanse, mundifie) the Altar, [or, thou shalt make expiation for the Altar, with the sin-offering; see further, Lev. 8. on verse 15.] by making the expiation over the same: and thou shalt anoint it for to hallow it.

37. Seven days shalt thou make expiation for the Altar, and shalt hallow it, [viz. with the holy oil] then shall the Altar be a Holiness of Holinesses, [as being not only hallowed it self, but hallowing likewise the gifts offered on it; and in this regard the Altar was greater than the Sacrifice, as Christ testifieth, Matth. 23. 19.] all that [oth. all who, or whosoever, and so below, chap. 30. verse 29.] toucheth the Altar, shall be holy. [to wit, Ceremonially.]

38. This now is it that thou shalt prepare upon the Altar; two lambs a day which are a year old, continually.

39. The one lamb thou shalt prepare; [viz. for to be offered, or sacrificed] but the other lamb thou shalt prepare betwixt the two evenings. [See Exodus 12. verse 6.]

40. With a tenth part of [viz. of an Ephah, i. e. with a Gomer: see Exod. 16. 36.] meal-flower, mixt with a fourth part of a Hin [i. e. as much as eighteen Hen-egg-shells do contain] of beaten oil, [see above chap. 27. 20.] and for drink-offering, a fourth part of a Hin of wine for the one lamb.

41. The other lamb now thou shalt prepare betwixt two evenings; thou shalt do therewith as with the morning-meal-offering, and as with the drink-offering of the same, for a pleasant smell, it is a fire-offering to the LORD.

42. It shall be a continual fire-offering with your generations, at the door of the Tent of the Congregation, [Here stood the Altar for burnt-offerings, Exod. 40. 29.] before the face of the LORD: there I shall come (together) with you, to speak with you there.

43. And there I shall come (together) to the children of Israel; that they [Heb. he, i. e. every one of them; or, the people of Israel] may be hallowed through my glory.

44. And I will hallow the Tent of the Congregation, [To wit, by my glorious presence and apparition] together with the Altar: I will likewise hallow Aaron and his sons, that they may administer the Priests office unto me.

45. And I will dwell in the midst of the children of Israel: and I will be a God unto them.

46. And they shall know that I am the LORD their God, that hath carried them forth out of the land of Egypt, that I might dwell in the midst of them: I am the LORD their God.

CHAP. XXX.

God commands the making of the Incense-Altar, v. 1. &c. whereupon the high Priest was to kindle Incense (or perfumings) every morning, 7. and to make expiation once a year upon the horns of the same, 10. All the children of Israel were to give every one half a shekel for the expiation of their souls, 12. the Copper Laver is commanded to be made with his foot, and water to be put into it; that the Priests should daily wash their hands and feet there, 17. How the holy anointing oil was to be made, 22. what was to be anointed therewith, 26. None might make the like, 32. the preparing of the Incense, 34. How it was to be used, 36. None was allowed to make the like for himself, 37.

THOU shalt likewise make an Incense-Altar (for) Incense: [For to kindle daily Incense upon it. This Altar stood in the fore-most part of the Tabernacle, before the Vail. It was indeed peculiarly made for the Incense; yet sometimes there was also expiation made upon it with blood, as appears, below verse 10. and Lev. 4. 7.] of Sittim-wood shalt thou make it.

2. An ell shall be the length of it, and an ell its breadth (it shall be four square) but two ells the height thereof: out of the same shall be his horns.

3. And thou shalt over-lay it with pure gold, [Numb. 4. 11. it is called the golden Altar, but Ezek. 41. 22. the wooden Altar] its roof and the walls [i. e. the sides; for as by the roof is understood the cover or upper-plank of the Altar, where the Incense was set, so by the walls here must be understood the sides of this Altar] thereof round about, as also its horns; and thou shalt make it a golden garland round about.

4. Thou shalt likewise make two golden rings thereon, underneath its garland; on the two sides thereof shalt thou make the same, on both sides thereof; and they shall be places for the hand-bars; [i. e. to put them through those rings; to wit, when the Tabernacle was to be removed, or brought to another place, Num. 4. 5, 11, 15.] that they may carry it [viz. the Altar] thereby.

5. The bearing-bars now thou shalt make of Sittim-wood; and thou shalt over-lay them with gold.

6. And thou shalt set it before the Vail, that shall be before the Ark of the Testimony, [This Vail was a partition betwixt the place where the Priests officiated, and the Holy of Holies where the Ark stood] before the expiation-cover, which shall be above the Testimony, where I shall come together with thee.

7. And Aaron shall kindle [Heb. cause to smoak] sweet-smelling ffriceries, every morning, [Heb. in the morning, in the morning] when he shall have well prepared the Lamps, he shall kindle the same.

8. And when Aaron shall kindle the Lamps betwixt the two evenings, he shall kindle that: [viz. the Incense] it shall be a continual Incense, [or, perfuming, smoaking]

smoking] before the face of the LORD with your Generations.

9. *Ye shall kindle no strange Incense [i. e. brought from any place else, or prepared otherwise than is appointed, verse 34, 35, and 36.] upon the same; neither burnt-offering, nor meat-offering: [for the burnt-offering or meat-offering, that Altar was ordained; whereof mention was made, Exod. 27. 1.] also ye shall pour no drink-offering thereon.*

10. *And Aaron shall once a year [viz. on the tenth day of the seventh moneth, which is therefore called the day of expiation, Lev. 23. 27.] make expiation [or, the expiation] over the horns of the same, with the blood of the sin-offering of the expiations: [i. e. of the sin-offering whereby the expiation is made] once in the year shall he make expiation thereupon by (or in) your Generations: it is the Holiness of Holinesses to the LORD.*

11. *Moreover the LORD spake to Moseh, saying;*

12. *When thou shalt take up the sum [Heb. the head] of the children of Israel, according to the numbered (among) them; [i. e. according to those which of them are to be numbered] then every one shall give [viz. once for all, not yearly, or every year] the expiation [i. e. the price whereby every one saved his life] of his soul [i. e. of his life, or of his person, and so in the sequel] to the LORD, when thou shalt sell them; that there may be no plague among them, when thou shalt tell them.*

13. *This they shall give every one that passeth over to the numbered [viz. from them which are to be numbered, unto those which are numbered] the moiety of a shekel, according to the shekel of the Sanctuary, [of the value whereof, see Gen. 20. 16.] (this Sikel is twenty Gera) [see Lev. 2. 7. 25.] the moiety of a shekel is an heave-offering to the LORD.*

14. *Every one that passeth over to the numbered, from twenty year old [Heb. a son of twenty year; i. e. entering into his twentieth year: what sum this number of men did mount unto, see Exod. 38. 25, 26.] and upwards, shall give the heave-offering of the LORD.*

15. *The rich shall not enlarge, and the poor shall not diminish of the moiety of the shekel, when ye give the heave-offering of the LORD, to make expiation for your souls.*

16. *Then thou shalt take the money of the expiations from the children of Israel, and shall lay it (up) for the service of the Tent of the Congregation, [Or, for the work, or, furniture, &c. see below, chap. 38. 27, 28.] and it shall be for (a) remembrance to the children of Israel, before the face of the LORD, to make expiation for your souls.*

17. *And the LORD spake to Moseh, saying;*

18. *Thou shalt likewise make a copper laver, [This was made of the womens looking-glasses, Exod. 38. 8.] with its copper foot, for to wash: and thou shalt set it betwixt the Tent of the Congregation, and betwixt the Altar, [viz. the Altar of burnt-offerings, mentioned above chap. 27.] and thou shalt put water into it.*

19. *That Aaron and his sons may wash themselves out of it, their hands and their feet.*

20. *When they are to go into the Tent of the Congregation, they shall wash themselves with water, that they die not: [i. e. lest God put them to death, as afterwards he did the sons of Aaron, Lev. 10. 1, 2.] or when they approach to the Altar, for to serve, kindling the fire-offering to the LORD.*

21. *Then shall they wash their hands and their feet, that they die not: and this shall be an everlasting institution to him [viz. to Aaron] and his seed, by their generations.*

22. *Moreover the LORD spake to Moseh, saying;*

23. *Take thee now the principal best spiceries, [Hebr. head-spiceries; i. e. of the very best and principal sorts,*

so also Cant. 4. 14. Ezek. 27. 22.] the purest myrrhe [Heb. myrrhe of freedome, i. e. upright, and unsophisticated; free and clear of all impurity. It is a gum, flowing forth out of the myrrhe-tree, the most excellent of all other gums] five hundred (shekels) [i. e. the weight of so many] and spice-cinnamon half so much, [Heb. the moiety of that, viz. of the five hundred shekels] (namely) two hundred and fifty (shekels) also spice-calmus two hundred and fifty (shekels).

24. *Likewise Cassia, five hundred, according to the shekel of the Sanctuary: and oil of Olive trees a hin. [See Lev. 19. 36.]*

25. *And make thereof an oil of holy vintment, an ointment very artificially made, according to Apothecaries work: [Oth. oil-preparers, ointment-makers, see 1 Chron. 19. 30.] it shall be an oil of holy anointing.*

26. *And with the same thou shalt anoint the Tent of the Congregation, and the Ark of the Testimony.*

27. *And the Table with all the furniture thereof, and the Candlestick with his furniture, and the Incense-Altar:*

28. *And the Altar of the burnt-offering, with all his furniture, and the laver with its foot.*

29. *Thou shalt so hallow them [viz. by or with the oil spoken of before, verse 23, 24, 25.] that they may be Holinesses of Holinesses: all that toucheth them shall be holy.*

30. *Thou shalt likewise anoint Aaron and his sons: and thou shalt hallow them, [viz. by anointing them with the holy oil] for to administer unto me the Priests office.*

31. *And thou shalt speak to the children of Israel, saying: This shall be an oil of holy anointing unto one by your generations,*

32. *It shall be poured on no mans flesh; [To wit, besides the bodies of Aaron, and his sons, and their posterity] Thou shalt likewise make none the like, according to the making thereof: it is Holiness; it shall be Holiness unto you.*

33. *That man that shall make such an ointment as this, or that puts of it upon any strange (thing) [Oth. any stranger] the same shall be destroyed out of his people.*

34. *Moreover the LORD said to Moseh, Take unto thee sweet smelling spiceries, Juice of Myrrhe, [Or, Balm-drop] and Onycha, [a sort of spicery used in perfumings] and Galban; (these) sweet smelling spiceries, and pure frankincense: let each be apart. [Heb. that alone be alone; i. e. every ingredient, is to be beaten apart, without being intermixt with any other liquid matter, and being pure thus, to be mixed together afterwards into one mahl.]*

35. *And thou shalt make [Moseh namely, who made the first] an Incense of ointment thereof, according to the work of the Apothecary, mixed, [Oth. salted, or tempered] pure, holy.*

36. *And of the same thou shalt bear very small powder, and thereof thou shalt lay before the Testimony [i.e. upon the Incense-Altar, that stood before the Ark of the Testimony] whether I shall come unto thee: it shall be Holinesses of Holinesses unto you.*

37. *Yet according to the making of this Incense, which thou shalt have made, you shall make none for your selves, it shall be Holiness to you, [viz. to both Priest and people] for the LORD. [i. e. for the service of the LORD.]*

38. *The man that shall make the like for to smell thereon, [i. e. to have and keep it for his own private use in perfuming] he shall be destroyed out of his people.*

CHAP. XXXI.

Bezaleel and Aboliab are called by God for the making of the Tabernacle, the whole frame and furniture of it, v.1, &c. the hallowing of the Sabbath day is commanded again, 12. Moseh receiveth the two Tables of the Law, 18.

After that the L O R D spake unto Moseh, saying:

2. Behold, I have called by Name, Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah. [i. e. I have chosen this man before all the rest, and fitted him for this emploiment : as below, chap. 35. 30.]

3. And I have replenished him with the Spirit of God, with wisdome, and with understanding, and with knowledge, [i. e. with the gifts of the Spirit of God, such as are related here ; whereby it doth plainly appear, that skill in honest handicrafts and manufactures, is a special gift of God] namely, in all handicraft. [i. e. in all kinde or manner of the same, and so verse 5.]

4. For to devise understanding labour : [Heb. devisings] to work in gold, and in silver, and in copper.

5. And in artificial stone-cutting, [Understand this of precious stones] for to set them, [Heb. to fill] and in artificial wood-cutting ; for to work in all (or every) handi-craft.

6. And I, behold, I have joined to him [Heb. given with (or by) him] Aholiab the son of Abisamach, of the Tribe of Dan, and into the heart of every one that is wise of heart, I have given wisdome, [i. e. understanding and ability in the art which they profess and practice] and they shall make all that I command thee.

7. (Namely) the Tent of the Congregation, and the Ark of the Testimony, and the expiation-cover, that shall be thereupon : and all the furniture of the Tent.

8. And the Table with the furniture thereof, and the pure Candlestick, [That is, which is to be made of pure gold : see Exod. 25. 31.] with all his furniture, and the Incense-Altar.

9. Also the burnt-offering-Altar, with all his furniture ; and the laver with its foot.

10. And the officiating garments, and the holy garments, [Understand by them, not only the Priests habits and cloaths, but also the Tapestry and Hangings of the Tabernacle, whereof mention is made, above ch. 26. and below, chap. 36. Item, the coverings wherewith they used to cover the Table, the Ark, the Altar, and other holy furniture, and utensils, winding and wrapping them about, when the Camp broke up, and the Tent was to be removed : see Num. 4. 5, 9, 11, 12.] of Aaron the Priest, [i. e. the high Priest] and the garments of his sons, for to administer the Priestly office. [i. e. those which they put on, and wore whiles they were administering the Priestly office.]

11. Likewise the anointing oil, and the Incense of sweet smelling spices for the Sanctuary : according to all that I commanded thee shall they make it.

12. Further the L O R D spake unto Moseh, saying ;

13. Speak now unto the children of Israel, saying ; However, ye shall keep my Sabbaths : [Instituted for my service. The meaning here is, That although the busyness of the Tabernacle was to be dispatched and completed out of hand, nevertheless ye shall not labour about it on the Sabbath day] for this is a token betwixt me and betwixt you, in your generations : that men may know that I am the L O R D that sanctificeth you.

14. Keep the Sabbath then, because it is holy to you, [Heb. Holiness] He that prophaneth it shall surely be

put to death ; for every one that doth any work upon the same, that soul [i. e. person] shall be destroyed [see Gen. 17. v. 14.] out of the midst of her people.

15. Six days shall men do the work, but on the seventh day is the Sabbath of Rest, a Holiness of the L O R D : he that doth labour on the Sabbath-day, shall surely be put to death.

16. Let the children of Israel then keep the Sabbath ; observing the Sabbath in their generations for an everlasting Covenant. [See Gen. 17. v. 7.]

17. It shall be betwixt me, and betwixt the children of Israel, a token in eternity : [Compare Gen. 17. 11.] because the L O R D in six days made Heaven and Earth, and on the seventh day he rested, see Gen. 2. 2.] and refreshed himself, [God, being a Spirit, grows never weary ; therefore this is but a comparison taken from men, who after long and much pains taking, use to breath and refresh themselves, by rest.]

18. And he [viz. the L O R D] gave unto Moseh, when he had made an end of speaking with him on Mount Sinai, the two Tables of the Testimony, [i. e. the Law, wherein God testifieth how he will be honoured, served, and worshipped by the people] Tables of stone inscribed by the finger of God. [The finger of God doth here signify the power and work of God. Compare above chap. 8. verse 19. Luke 11. 20. compared with Matth. 12. 28. and elsewhere.]

CHAP. XXXII.

The people causeth Aaron to make a golden calf, v.1, &c. unto which they offer sacrifice, 6. God makes this known to Moseh, and threateneth to destroy them, 7. Moseh prayes for them, 11. and persuades God to have mercy on them, 14. Moseh cometh down from the Mount with the two stone Tables, 15 : which he breaks in pieces, hearing and seeing the idolatry of the people, 19. He burns the calf into powder, 20. Aarons excuse, 22. Moseh causeth many of those that had committed this Idolatry, to be put to death by the Levites, 25. Moseh prayeth to the L O R D, either to pardon Israel this sin, or to blot him out of his book, 32. God spares the people for the present, but punishmenteth them afterwards, 34.

When the people saw, that Moseh delayed to come down from the Mount, then the people gathered themselves [Understand here a great part of, but not all the people ; for those are not to be counted of the number here, who afterwards on Mosehs command, did put the Idolaters to death, verse 26. see 1 Cor. 10. 7.] to Aaron, [Oth. against] and they said to him, Arise, make us Gods, [i. e. a visible Token, or Image of the invisible God, as verse 4.] that may go before our face : for this Moseh, that Man, that carried us forth out of Egypt, we know not what happened to him.

2. Aaron now said unto them, pluck off the golden pendants, (ear-ornaments) which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. [It is probable, Aaron did conceive, the Israelites would rather have forborn the golden calf, then to deliver up their precious jewels in this manner ; but he was much deceived.]

3. Then all the people plucked off their golden pendants, which were in their ears, and they brought them to Aaron.

4. And he took them out of their hand, and he cast it [viz. the calf] with a graver, [or pen] as Isa. 8. 1. the meaning seems to be, that Aaron first projected or drew the figure and shape of a calf, by a pen, or pencil, or graver upon some other matter, to hold it forth unto the people, and to ask them how they liked it] And he made

made a molten calf out of it : [Heb. he made it a calf of founding. Oth. a molten oxe. The Idol *Apis* is worshipped by the Egyptians, in the shape of an oxe, or a calf ; and this it should seem the Israelites here imitated] Then they said, These are thy Gods, Israel, which brought thee up out of the land of Egypt.

5. When Aaron saw that, [viz. that the people was ready to yield divine worship to the calf] he built an Altar for the same : and Aaron proclaimed, and said ; To morrow (there) shall be a feast to the LORD. [Aaron here makes use of the Name of the true God, as intending to serve him by this calf ; and yet all was Idolatry in Gods account.]

6. And they rose up early the next day, and offered burnt-offering, and brought thank-offering to it : [viz. to the Altar newly set up, i. e. they offered and sacrificed to the calf] and the people sate them down to eat and to drink ; after that, they rose up for to play. [See on ver. 19.]

7. Then the LORD spake unto Moseh ; Go, get thee down, for thy people [God doth disdain to call the Israelites his people any more, having made themselves a calf for their God] whom thou hast carried forth out of Egypt, hath spoiled (or, corrupted) it. [Oth. hath corrupted it self, or, have corrupted themselves, i. e. they have by their Idolatry undone and brought destruction upon themselves.]

8. And they are soon departed [viz. immediately after the Covenant made with them ; Exod. 19. and 24 chap.] from the way which I had commanded them, They made themselves a molten calf ; [Aaron made it, or caused it to be made, verse 4. at the instance, or at the command of the people, verse 1.] and they have bowed themselves down before the same, and have made sacrifice to it ; [viz. to the calf, and not to me, whatever they pretend to the contrary, as if they did it to the LORD, verse 5.] and said ; These are thy Gods, Israel, which carried thee up out of the land of Egypt.

9. Moreover the LORD said to Moseh : I have seen this same people, and behold it is a stiff-necked people. [i. e. wilful, obstinate, unruly, that will not bow nor bend his neck to the Laws and will of the LORD. It is a comparison taken from such beasts, as use to stretch forth or keep up their neck so stiff, that they will not bend nor bow to him that would lay on the yoke upon them, or rule and govern them with bit or bridle. See Deut. 10.16. Prov. 29.1. Acts 7.51.]

10. And now permit me, [And hinder me not by thy intercession, for the prayer of the faithful prevaleth much with God, Jam. 5.16.] that my wrath may kindle against them, and consume them : then shall I make thee a great people.

11. Yet Moseh adored the face of the LORD his God : and he said, O LORD ; Why should thy wrath kindle against thy people, which thou hast carried forth out of the land of Egypt with great power and with a strong hand ?

12. Why should the Egyptians speak, saying ; In evil [i. e. with a subtil and ill intent. Oth. for evil, or, mischief, i. e. to their ruine and destruction] hath he carried them forth, that he might put them to death on the mountains, and that he might destroy them from the face of the earth, [i. e. from remaining any longer upon the earth] turn off from the fervency of thy wrath, and let it repent thee over the evil of thy people. [Moseh prayeth here, that God would repent, i. e. that he would not let the evil, i. e. the punishment which they had deserved, and he threatened, to light upon them. See Gen. 6. verse 6.]

13. Remember Abraham, Isaac, and Israel thy servants, [i. e. remember the promises which thou hast made to Abraham, &c.] to whom thou hast sworn by thyself, [God having none greater to swear by, he sweareth

by himself, Heb. 6.13,17.] and hast spoken unto them, I will multiply your seed as the stars of Heaven ; [see Gen. 15.5.] and this whole land, whereof I spake, [i. e. promised] I will give unto your seed, that they shall possess it hereditarily for ever.

14. Then it repented the LORD over the evil, which he had spoken to do unto his people. [i. e. he did not destroy the people, according as he had threatened, but contented himself with the slaying three thousand only of them.]

15. And Moseh turned him (self) about, and went down the Mount, with the two Tables of the Testimony in his hand : these Tables were inscribed on both their sides, they were inscribed upon the one and upon the other side. [Heb. from hence and from thence.]

16. And these Tables were Gods work, the writing also was Gods writing it self, graven in the Tables.

17. Now when Joshua [Who remained upon the mount with Moseh, Exod. 24.13. heard the voice of the people, when it shouted : he said to Moseh, There is a shout of war in the Camp,

18. But he [viz. Moseh] said ; It is no voice of the cry of Victory, it is no voice neither of the cry of Defeat : [Heb. it is no voice of the crying of Strength, and it is no voice of the crying of weakness] I hear a voice of singing by turns.

19. And it came to pass, when he drew near to the Camp, and saw the Calf, and the dance ; [Understand such a dance, whereat there was piping and sporting, according to the manner of the Heathen] that wrath incensed Moseh, and that he threw the Tables out of his hands, and brake the same [viz. before the peoples eyes] beneath at the Mountain.

20. And he took that Calf which they had made, and burnt it in the fire [i. e. he melted the Calf, and reduced it into a lump again] and ground it till it was small, and scattered it upon the water, and made the children of Israel to drink it. [that thereby they might learn to understand the vanity of such Gods, that could be swallowed up thus, as also to minde the Israelites, that they had deserved to drink up the curse and wrath of God. See Numb. 5.18.]

21. And Moseh said to Aaron ; What hath this people done to thee, that thou hast brought such a great sin over (or, upon) the same.

22. Then Aaron said ; Let not the anger of my Lord kindle : thou knowest this people, that it (lieth) in evil.

23. They then said to me ; Make us Gods, that may go before our face ; for this Moseh, that man which carried us up out of Egypt, we knew not what happened to him.

24. Then I said to them, Whoso hath gold, let him pluck it off, and give it me : [Oth. and they gave it me] and I cast it into the fire, and there came this Calf forth. [Aaron doth not confess his own sin so uprightly and plainly, as he had done the peoples transgression : he speaketh of the Calf here, as if it had been made and produced, rather by accident, then by his design and forecast ; but above verse 4. the matter is described far otherwise. See Deut. 9.20. Aarons excuse here, is much like to Adams, Gen. 3.]

25. When Moseh saw, that the people was made bare, (or stript) [Not so much of their ornaments, as of Gods protection, being now as so many naked and unarmed men, who might easily in that case be surprised and destroyed by their Enemies. Compare this with Gen. 3.10. Rev. 3.18. and 16.15.] (for Aaron had made them bare) [this making and exposing the people bare thus is ascribed unto Aaron, for that he not only gave his consent to the wicked desire of the people, but likewise furthered and advanced it] to (an) undervalue among those that might have risen up against them.

26. Then Moseh stayed in the gate of the Camp, [The Camp was surrounded with a Trench, or Pallisadoe, or some such way, and had its gates here and there. Otherwise gates were also the places of Judicature, as Gen. 34. 20. Deut. 17. 5. Ruth 4. 1, 11.] and said, Who so belongeth to the LORD, let him (come) to me: [or, to me who is the LORD.] Moseh speaking in zeal and haste, and leaving out words of circumstance. See the like, Gen. 13. 9. and 23. 13, &c.] then (there) gathered themselves unto him all the sons of Levi. [i. e. almost all; for some had likewise defiled themselves with this Idolatry, even Aaron himself. See ver. 29. and Deut. 9. 20. and chap. 33. 9. Oth. and they which gathered themselves unto him, were all (of them) children of Levi, who having staid at home, and remained in their Tents, committed no Idolatry in worshipping the Calf.]

27. And he said unto them; Thus saith the LORD, the God of Israel, [viz. the true God of Israel, not the Calf, whereof they said, above ver. 5. These are thy Gods, Is. 17.] Every one put his sword upon his thigh: go thorough, and turn again from gate to gate in the Camp, and every one kill his brother, every one his friend, and every one his neighbour. [i. e. let every one of you slay the next man he meets with, sparing no relation, of either brother, friend, or neighbour.]

28. And the sons of Levi did according to the word of Moseh; and there fell [viz. by the edge of the sword] of the people on that day, about three thousand men.

29. For Moseh had said; [Here is shewed, what it was that made the Levites so stout and so undaunted, that they spared not their next and very friends; namely, because they had understood by Moseh, that they should do God an acceptable service, and that thereby they should acquire and receive a special blessing at Gods hands] Fill your hands to day unto the LORD; [i. e. hallow or consecrate to day unto the LORD; that is to say, perform this holy service unto him. See Lev. 7. 37. God doth witness here, that the executing of Justice and punishment upon the evil doers, is as acceptable to him, as sacrifice. See 1 Sam. 15. 18. 22. This action of the Levites Moseh repeateth, Deut. 33. 9.] for every one shall be against his son, and against his brother: and this, that he [viz. the LORD] may give to day a blessing over you.

30. And it came to pass the next day [viz. after the slaying of these three thousand men] that Moseh said to the people; Ye have sinned a great sin; yet now I will go up to the LORD, peradventure I shall make an expiation for your sin.

31. So Moseh returned to the LORD, [Moseh stayed again forty days upon the Mount, without food, praying for the people to the LORD, Deut. 9. 18.] and said, Ab, this people hath sinned a great sin, that they made themselves golden Gods. [Oth. a God of gold, i. e. the golden Calf.]

32. Now then if thou wilt forgive their sins: [Understand then it is well. Compare this abrupt manner of speaking, with Luke 13. 9.] but if not, then blot me out of thy book, which thou hast written. [Being once chosen by God for eternal life, there is no casting out again: But Moseh sheweth by these words his inward zeal for the glory of God, and his great love to the people of Israel. Compare herewith the zeal of Paul, Rom. 9. 3. The Book of God is otherwise called the Book of Life, being that therein stand recorded all those whom God hath ordained for eternal life, Phil. 4. 3. Rev. 3. 5. and 20. 12. and 21. 27. and Psalm 69. 29. yet this is spoken of God after the manner of men: for by this Book there is nothing else to be understood, but his eternal Counsel, and unalterable Decree of Election.]

33. Then the LORD said to Moseh: Him I should blot out of my Book, that finneth against me. [Understand hereby, if so be that any one might be blotted out

thence. Oth. him I shall, or, will blot out.]

34. Yet go (thy way) now, lead this people, whither I told thee, [viz. towards the Land of Canaan] Bebold, my Angel shall go before thy face: [thus God threateneth in his wrath, to give over this people to Moseh, and to an Angel; whereof see farther, chap. 33. on verse 2.] yet on the day of my visiting, shall I visit [see Gen. 21. verse 1.] their sin [especially this sin of Idolatry committed with the golden Calf] upon them.

35. Thus the LORD plagued this people: [Other smote, &c. by the sword of the Levites, verse 28.] for having made that Calf, which Aaron made, [i. e. for that they had solicited and pressed Aaron thus to make them this Calf. That which one doth by another, is all one as if he did it himself; though in the mean time, he be not guiltless, that suffers himself to be made by an Instrument.]

CHAP. XXXIII.

The LORD refuseth to go with the people, as he had promised formerly, v. 1, &c. the people mourneth over it, and layeth by their ornaments, 4. Moseh causeth the Tabernacle to be brought forth without the Camp, 7. He giveth into it, and God speaks with him in it, 9. He prayeth the LORD, to shew him his way, 12. and that he would be pleased to go with the people, 15. which God doth promise again unto him, 17. He desireth to see the glory of God, 18. God promiseth to proclaim his Name abroad, 19. But his face could be seen by no man, 20.

Morover the LORD spake to Moseh, Go, get thee hence, thou and the people which thou hast brought up out of the land of Egypt, to the land which I have sworn to Abraham, Isaac, and Jacob, [i.e. promised unto them by oath; whence also the Land of Canaan was called the land of promise] saying, [viz. to each one of those three Patriarchs in particular, and at several times] Unto thy seed will I give it.

2. And I will send an Angel before thy face, [He doth not speak here of the Son of God, as before, Exod. 23. 20. but of another created Angel] and I will drive out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites: [understand likewise the Girgashites, expressed, Deut. 7. 1.]

3. Unto the land that floweth with Milk and Honey: for I shall not go up in the midst of thee, [i. e. I shall not conduct you henceforward any longer by a visible token of my presence, as hitherto I did by the cloudy pillar: nevertheless God of his goodness was entreated again, and did continue marching along before and with his people as formerly] for thou art a stiff-necked people, that I consume thee not upon this way.

4. When the people heard this evil word, they mourned, and none of them put on his ornament.

5. And the LORD had said to Moseh, Say unto the children of Israel, Thou art a stiff-necked people; in a moment I should go up in the midst of thee, and should destroy thee; [Oth. in a moment, if I did go up in the midst of thee, should I destroy thee. The sense is, If ye should chance to trespass once again so abominably against me, as ye did with the setting up of the golden Calf, I should assuredly destroy you altogether on a sudden] yet now, put off thy ornament from thee, and I shall know what I shall do.

6. Then the children of Israel bereaved themselves of their ornaments, (afar off) [This parenthesis is inserted here out of the next verse] from Mount Horeb.

7. And Moseh took the Tent, [Oth. a Tent: not the Tent where the people was to assemble together, for the exercise of the publique worship; for the same was not made

made yet, as appears by *Exodus* 36. But this was Moseh his own Tent, or an other, which was made of purpose for Moseh to take up his abode for a time in the same, where the people might repair unto him, until they should be reconciled with God. And pitched him (the same) without the Camp, removing far off from the Camp, God being departed from the Camp, verse 3. Moseh would not remain there neither] and be called it, the Tent of the Congregation: and it came to pass, that every one that sought the LORD [or, enquired counsel of the L O R D , viz. by Moseh] went forth to the Tent of the Congregation, which was without the Camp.

8. And it came to pass, when Moseh went forth to the Tent, [viz. out of the Camp, to his new-erected Tent without the Camp, to intercede with God for the people] all the people stood [Heb. they stood] up, and every one put himself in the door of his Tent: and they looked after Moseh, until he was entred into his Tent.

9. And it came to pass, when Moseh was entred into the Tent, that the cloud-pillar came downwards [viz. from the Mount] and stood in the door of the Tent: and He [viz. the LORD, as verse 11.] spake with Moseh, [viz. out of the cloud-pillar, which was an assured token of Gods grace and favour, *Psalms* 99. 7.]

10. When the people saw the cloud-pillar to stand in the door of the Tent, then all the people rose up, and bowed themselves, every one in the door of his Tent.

11. And the LORD spake to Moseh face to face, [i.e. familiarly, plainly, by a clear and articulate voice; this was a special privilege, which no other Prophets had, *Deut.* 5.4. and chap. 34.10. and *Num.* 12.6,7,8.] even as a man speaketh with his friend: after that, he [viz. Moseh] returned again to the Camp; yet his servant Joshua, the son of Nun, that young man, departed not out of the midst of the Tent [i.e. he came not into the midst of the Camp, but remained constantly in the tent without the Camp.]

12. And Moseh said to the LORD; Behold, Thou sayest to me, [Above verse 1.] Carry this people up, but Thou lefst me not know, whom [Oth. what] Thou wilt send with me: whereas Thou hast said; I know thee by name, [i.e. I have known and chosen thee in love before others, and take a very particular care of thee; Compare *Gen.* 18.19. *Exod.* 31.2.] and likewise Thou hast found grace in mine eyes. [see *Gen.* 6.8.]

13. Now then, I pray, if I have found grace in thine eyes, then let me know thy way now, [i.e. shew me the means, whereby Thou intendest to guide and guard this people; or, how Thou wilt deal with them] and I shall know Thee, that I may finde Grace in thine eyes: [oth. because I found grace, &c. or, that I may finde grace, &c.] and regard, that this Nation is thy people.

14. Then he said, Must my face go along, for to set thee at rest? [Oth. My face shall, &c. by the face of God here, is understood the visible token of his gracious presence, such as was the cloud-pillar, and the fire-pillar.]

15. Then he [viz. Moseh] said to him; If thy face shall not go along, do not make us go up hence.

16. For whereby should it be made known now, that I found grace in thine eyes, and thy people? is it not thereby, that Thou goest with us? thus shall we be separated, I, and thy people from all the people that is upon the face of the earth.

17. Then the LORD said to Moseh: This same thing likewise which thou hast spoken, I will do: [i.e. I will go up along with you] because thou hast found grace in mine eyes, and I know thee by name. [see above verse 12.]

18. Then said he, shew me now thy glory.

19. But he said; I will cause all my goodness to pass

by before thy face, and will proclaim the Name of the LORD [or, the Name JEHOVAH; see the fulfilling hereof, *Exod.* 34.6.] before thy face: but I will be gracious to whom I will be gracious, and I will have mercy on whom I will have mercy.

20. He said moreover; Thou shalt not be able to see my face: [i.e. my own Essence and proper Being, nor my Glory in its perfection, by reason of thy sinfulness, *Rom.* 3.23. We cannot see God in this mortal and corruptible life. See *Gen.* 16.13. but hereafter we shall see him as he is, *1 Cor.* 13.12. and *1 Jo.* 3.2.] for no man shall see me, and live. [Hence arose the common opinion among the Israelites, that they must die, if they should see the LORD, *Deut.* 5.24,25. *Jud.* 13.22. *Isa.* 6.5. *Dan.* 10.8. and *Rev.* 1.17.]

21. The LORD said further; Behold, there is a place by me, [viz. upon mount Sinai, or Horeb] there thou shalt place thy self upon a Rock.

22. And it shall come to pass, when my Glory shall pass by before thee, [i.e. when I shall pass by thee there in my Glory] then I will set thee in a cleft of the rock: and I will cover thee with my hand, until I shall be passed by.

23. And when I shall have taken away my hand, then shalt thou see my hindmost parts, but my face shall not be seen. [See above verse 20.]

C H A P. XXXIV.

God commandeth Moseh to hew two Tables of stone, wherein he was ready now to write his Law again, v.1, &c.

with these two Tables Moseh goeth up into the Mount,

4. The LORD comes down in a cloud, and proclaimeth his Name abroad, 5. Moseh prayeth the LORD that he would go with them, 8. which he promiseth, and makes a Covenant with them, and he warneth them to beware of the Idolatry of the Canaanites, and of marrying with them, 10. The Commandement touching unleavened bread, and the first-born is renewed, as also that for the Sabbath and other feasts, 18. some other laws yet, 26. After that Moseh had been other forty days upon the Mount, he cometh down with the two Tables, 28. His face shineth; which he covereth, 29. He acquainteth them with all that the LORD had spoken with him, upon Mount Sinai, 32. Moseh was fain to have his face covered, while he spake with the people, 33.

Then the LORD said to Moseh, Hew thee two stone-Tables, as the first were: and I shall write upon the Tables the same words, which were upon the first Tables, which thou brakest.

2. And be ready against the morning; that in the morning Thou come up on Mount Sinai, [This is the second time, that Moseh was upon Mount Sinai, continuing each time forty days and forty nights there] and put thy self there before me on the top of the Mount: [Heb. head, &c.]

3. And none shall come up with thee, [When Moseh went up into the mount the first time, there were with him Aaron, Nadab and Abihu, together with seventy more of the Elders of Israel; but now they were grown stinking before the LORD, by reason of the Idolatry they had committed with the golden Calf] also let none be seen upon the Mount; neither shall the small cattle, nor the oxen feed over against this Mount.

4. Then he did hew two stone-Tables, like unto the first, and Moseh arose early in the morning, and went up on Mount Sinai, according as the LORD had commanded him: and he took the two stone-Tables into his hand.

5. Now the LORD came down in a cloud, [To wit,

wit, that cloud, which was a sure token of the presence of the LORD] and put himself there by him: and he [viz. the LORD, see above chap.33.19.] proclaimed the Name of the LORD.

6. Now when the LORD passed by before his face, then he [viz. the LORD] cried; LORD, LORD, God, merciful and gracious, long-suffering, [Heb. long of wrathfulness, i.e. slow to anger, not hasty to execute his wrath; so Numb.14.18. Eccl.7.8, &c. the contrary hereof is, short of wrathfulness, i.e. hasty and prone to wrath, Prov.14.17.] and great of beneficence (or kindness) and truth, [see Gen.24.27.]

7. Who keepeth beneficence (or, kindness) to many thousands, who forgiveth iniquity, and transgression, and sin; who in no wise doth hold the (guilty) guiltless, [Heb. who doth not holding guiltless, hold guilty] visiting the iniquity of the fathers, [viz. wicked and ungodly parents] upon the children, [viz. walking in the wicked footsteps of their fathers] and on the childrens children, in the third and in the fourth (generation) [Heb. on the third and on the fourth, Exod. 20.6. Deut.5.9.]

8. Moseb now hasted, and inclined the head to the ground, and he bowed himself.

9. And he said, Lord, if now I have found grace in thine eyes, let the LORD now go in the midst of us: [viz. with the cloud-pillar, conducting and refreshing us thereby] for this is a stiff-necked people, yet forgive our iniquity, and our sin, and receive us for an inheritance.

10. Then he said; Behold, I make a Covenant, Before all thy people I will do wonders, which were not created upon all the earth, nor among any people: so that all this people, in the midst whereof thou art, shall see the work of the LORD, that it is terrible, which I do with thee, [viz. O Israel. Oth. with thee, viz. O Moseb.]

11. Observe thou that which I command thee this day: [Here now follow the conditions of the Covenant, which God requireth on the peoples part] behold, I shall drive out before thy face, the Amorites and the Canaanites, and the Hittites, and the Phereites, and the Hivites, and the Jebusites. [understand likewise the Girgashites.]

12. Take heed to thy self, that thou make not any Covenant with the Inhabitants of the Land, into which thou shalt come; that the same become not a snare perchance in the midst of thee.

13. But their Altars ye shall overthrow, and their erected images ye shall break in pieces, and their groves [viz. those wherein they did commit Idolatry] thou shalt cut down.

14. (For thou shalt not bow thy self before any other God, for the LORDS Name is Jealous, he is a Jealous God.)

15. Lest thou make a Covenant with the Inhabitant of that Land, and they go a whoring after their Gods, [viz. by committing Idolatry, which is called spiritual whoredome, Jer.3.9. see Lev.17. on verse 7.] nor suffer sacrifice to their Gods, and be inviting thee, thou eat of their sacrifice.

16. And thou take thy sons (wives) of their daughters, and their daughters whoring after their Gods, make thy sonnes also to goe a whoring after their Gods.

17. Thou shalt make thee no molten Gods. [Understand hereby likewise the painted, pictured, hewen, cut and carved Gods. Here the molten ones are expressed by Name, in regard of the molten Calf which they had worshipped.]

18. The feast of the unleavened (bread) [see Exod. 13.4.] thou shalt keep; seven days shalt thou eat unleavened (bread) (or, loaves) as I commanded thee, at the

appointed time, in the moneth of Abib: for in the month of Abib, thou didst go forth out of Egypt.

19. All that openeth the womb [Heb. all, (or,every) opening of the matrix, i.e. all, or every first-born male, see Exod. 13.] is mine: yea all thy cattle that shall be born male, opening (the womb of) the great and small cattle. [Heb. opening of the Oxen, i.e. of the Cows, or great Beasts, and of the twenty cattle.]

20. Yet the aß [or, she-aß] opening (the womb) thou shalt redeem with a small beast; [The aß, whether he or she, might not be offered in sacrifice, being unclean] but if thou wilt not redeem him, thou shalt break his neck: [or, head him; or, cut his neck shorrow] All the first-born of thy sons thou shalt redeem; and before my face one shall not appear empty. [i.e. without a gift or present; that which was given to the Priests, was accounted as given to God himself.]

21. Six days thou shalt labour, but on the Seventh day thou shalt rest: in the plough-time, and in the harvest shalt thou rest. [viz. during the Sabbath-day.]

22. Thou shalt likewise keep [Heb. do, and so Exod. 31.16. and Deut. 16.1.] the feast of the weeks, [understand here the Pentecost-feast, which was celebrated seven weeks after the Passover, Lev.24.15. Acts 2.1.] being the feast of the firstlings of the wheat-harvest: and the feast of the in-gathering, [i.e. at the time, when thy fruits are all gathered in by thee, and brought home out of the field] when the year is (come) about. [Heb. the running about of the year.]

23. All that is male among you shall appear thrice a year before the face of the Lord LORD, the God of Israel.

24. When I shall expel the Nations out of possession before thy face, and enlarge thy borders: then no body shall desire thy Land, the whiles thou shalt go up to appear before the face of the LORD thy God thrice in the year.

25. Thou shalt not offer the bloud of my Slay-offering with leavened (bread) [i.e. as long as there is any leavened (bread) in thy house] the Slay-offering of the Passover-feast shall likewise not be left till the morning.

26. The firstlings [i.e. the beginnings] of the first-fruits of thy Land, thou shalt bring into the house of the LORD thy God: Thou shalt not boil the Kid in his mothers milk.

27. Moreover, the LORD said to Moseb; Write thee these words: for according to the tenour [Heb. mouth] of these words have I made a Covenant with thee, and with Israel.

28. And he was there with the LORD fourty days and fourty nights; he did eat no bread, and he drank no water: [by the word bread, there is understood all manner of food, as by the word water, all manner of drink] and he [viz. the LORD, as verse 1. and Deut. 10.2. plainly shew. That God doth charge Moseb in the precedent verse, is to be understood of his writing it into the Book of the Law, as Exod. 17.14. but not that he should write the Law into the two Tables of stone] wrote upon the Tables, the words of the Covenant, the ten words. [i.e. the Ten Commandments: as Galat. 5. 14.]

29. And it came to passe, when Moseb came down from Mount Sinai, (Now the two Tables of the Testimony were in the hand of Moseb, when he came down from the Mount) Moseb knew not the skin of his face did shine, [i.e. was casting forth beams, like unto the Sun; The Hebrew Verb is derived from a word signifying horns; and thence came the mistake of painting Moseb with horns] when he spake with him. [or, since he [viz. the LORD] had spoken with him: or, because he had, &c.]

30. Now when Aaron and all the children of Israel looked

looked on Moseb, behold, then the skin of his face did shine; therefore they were afraid to step near to him. [It should seem, that at first they did not know him perfectly, supposing it was some Angel, that appeared to them.]

31. Then Moseb called upon them: and Aaron, and all the chief [or, Princes, Governours, Rulers] in the Congregation, turned again unto him, [knowing him now the better by his voice] and Moseb spake unto them:

32. And after that [viz. When the chief and eldest of the people had first been with Moseb, and they had seen Moseb commanding with them] all the children of Israel stopt near, and he commanded them all that the LORD had spoken with him, upon Mount Sinai.

33. Thus Moseb made an end of speaking with them; and he had put a Vail (or, cover) upon his face.

34. Yet when Moseb came before the face of the LORD to speak with him, he took off that cover, until he went forth: and after that he was come forth, he spake so to the children of Israel that (which) was commanded him.

35. So then the children of Israel saw the face of Moseb, that the skin of Mosebs face did shine: [Moseb let the people see the lustre of his face, that they might give his words so much the more credit; and afterwards he put the cover on again, when he was to speak with them, that they should not turn away from, nor seek to avoid him] therefore Moseb put the cover again upon his face, until he went in to speak with him. [viz. with God.]

C H A P. XXXV.

Moseb commandeth the people again to observe the Sabbath day, v. 1, &c. That they should bring a free-will heave-offering to the LORD, of gold, silver, and copper, for the Tabernacle, and the Furniture thereof, 4. Men and women bring in their Jewels, and other things for the same, 20. The understanding women spin the stuff, 25. The chief of the people bring in precious stones, and spices, 27. Bezaleel and Aholibah are the men, whom God endowed with the spirit of wisdom to make this work, 30.

Then Moseb caused all the congregation of the children of Israel to assemble, and said unto them; These are the words [oth. things, matters, and so likewise ver. 4. and elsewhere] which the LORD commanded to be done.

2. Six days work shall be done, but on the seventh day there shall be holiness unto you, [i.e. an holy day] a Sabbath of rest to the LORD, all (or every one) that doth work therein, shall be put to death.

3. Thou shalt kindle no fire [viz. for to dress meat, Exod. 16.23.] or, to work by, but the kindling of the fire for burnt-offering was lawful enough] in any of [Heb. in all] your habitations upon the Sabbath-day.

4. Moreover Moseb spake to all the Congregation of the children of Israel, saying; This is the word which the LORD hath commanded, saying;

5. Take of that which ye have [Heb. which is by, (or with) you] a heave-offering to the LORD; every one whose heart is willing, [see Job 12. on verse 21.] shall bring it for a heave-offering of the LORD: gold, and silver, and copper.

6. As also sky-colour and purple, and scarlet, and fine linnen, and goats (hair.)

7. And red coloured rams-skins, and badgers-skins, and Sittim-wood.

8. And oil for the Candlestick; and spices for the

anointing oil, and for perfuming sweet smelling spicess.

9. And Sardonyx-stones, and filling stones for the Ephod, and for the breast-plate.

10. And all (those) that are wise of heart among you, shall come, and make all that the LORD commanded.

11. The Tabernacle, his Tent, and his Cover: his books, and his planks, his bars, his pillars, and his feet.

12. The Ark, and her hand-bars, [Whereby the Ark was born up and carried or removed from one place to another] the expiation-cover, and the veil of the Cover. [This Cover was made of goats-hair, Exodus 26. 7.]

13. The Table, and its hand-bars, and all its furniture, and the shew-bread-(loaves) [See Exodus 25. 30.]

14. And the Candlestick for the light, [Oth. of the light; i.e. giving light. Thus Psalm 148. 3. Stars of the light. i.e. shining Stars] and his furniture, and his lamps, and the oil for the light.

15. And the Incense-Altar, [Understand this of the golden Altar, Exod. 30. 1.] and his hand-bars, and the anointing oil, and the Incense of sweet-smelling spicess: and the cover of the door, at the door of the Tabernacle.

16. The Altar of the burnt-offering, and the copper Grate, which he is to have, his hand-bars, and all his furniture: the Laver, and its foot.

17. The hanging of the Court, its pillars, and its feet, and the cover of the gate of the Court.

18. The nails of the Tabernacle, and the pins of the Court, [Whereby they fastned the lower ends of the Covers, and hangings to the ground, that the wind might not stir or remove them] with their ropes. [These ropes served likewise for the tying and fastening of the hangings or covers of the Tabernacle.]

19. The officiating-garments for to serve in the holy (place): the holy garments of Aaron the Priests, and his sons garments, to administer the Priests office. [viz. the high Priest, his office, as Exod. 28. 10.]

20. Then all the Congregation of the children of Israel went forth from before the face of Moseb.

21. And they came every man whose heart moved [Oth. exalted, elevated] him: and every one whose spirit made him willing, They brought the LORDS heave-offering for the work of the Tent of the Congregation, and for all the service thereof, and for the holy garments. [Heb. garments of holiness.]

22. Then the men came with the women, all willing of heart: they brought hooks, and pendants, (or, ear-ornaments) and rings, and laces, [oth. hanging girdles] all golden vessels; and every man which offered a golden wave-offering to the LORD. [Offered, Heb. moved, (or waved) in regard that that gold which the men brought, was moved and lifted up as they offered it to the LORD, wherefore it is called a move or wave-offering both here, and Exod. 38. 24.]

23. And every man, with whom there was found [i.e. with whom there was, or that had, as Esl. 1. 5. Malach. 2. 6.] so likewise, There was no guile found in his mouth, i.e. there was no guile in it] sky-colour, and purple, and scarlet, and fine linnen, and goats (hair), and red-diced rams-skins, and badgers-skins, those they brought.

24. All (or, every one) that offered a heave-offering of silver or copper, they brought it for a heave-offering of the LORD: and all, with whom there was found Sittim-wood, brought it for all the work of the service. [understand the service of Gods publique worship.]

25. And all women, which were wise of heart, did spin with their hands, [i.e. they spun themselves, and did not put it out for hire, or let their maids do it] and they brought that which was spun, the sky-colour (silk) and

and the purple, and the scarlet, and the fine linnen.

26. And all women, whose heart moved them in wisdom, they spun the goats (hair).

27. The Chieftains now (they) brought Sardinix-stones, and filling-stones, for the Ephod, and for the breast-plate.

28. And spice, and oil for the Candlestick, and for the anointing oil; and for perfuming well-smelling spices.

29. Every man and woman whose heart moved them willingly to bring for all the work which the LORD had commanded to make, by the hand of Moseb: [i.e. by his direction, order, and command] that the children of Israel brought (for) a free-will-offering to the L O R D .

30. After that Moseb said to the children of Israel; Behold, the L O R D hath called by Name, Bezaleel, the son of Uri, the son of Hur, of the Tribe of Judah.

31. And the Spirit of God hath filled him with wisdom, with understanding, and with knowledge, namely, in all (or, every) handy-craft.

32. And for to devise rational labour, to work in gold, and in silver, and in copper.

33. And in artificial stone-cutting, to set them in, and in artificial wood-cutting: for to work in all (or, every) rational handy-craft.

34. He hath likewise given into his heart, to instruct (others): him and Aboliab, the son of Abisamach of the Tribe of Dan.

35. He hath filled them with wisdom of heart to make every work of a work-master, and of the most rational (crafts-man) and the embroiders in skie-colour, and in purple, in scarlet, and in fine linnen, and of the Weaver, making every work, and devising rational labour.

CHAP. XXXVI.

The stuff and materials which was brought by the children of Israel for a heave-offering to the making of the Tabernacle, is committed to the bands of Bezaleel and Aboliab, v. 1, &c. The people are forbidden to bring more, 5. The Artificers fall a work, and make all ready that belongeth to the Tabernacle, as the Curtains with the Cherubims, 8. the Curtains of goats (hair), 14. the covers of the rams-skins, and badgers-skins, 19. the planks, with their tenons, and the bars, the Vail, 20, &c.

Then Bezaleel wrought, and Aboliab, and every man that was wise of heart, into whom the L O R D had given wisdom and understanding for to know, how they should make all the work for the service of the Sanctuary, according to all that the L O R D had commanded.

2. For Moseb had called Bezaleel and Aboliab, and every man that was wise of heart, in whose heart God had given wisdom: every one whose heart moved him to step to the work, for to make the same.

3. They then took from before the face of Moseb, all the heave-offering [viz. the gold, silver, copper, &c. which was offered] which the children of Israel had brought to the work of the service of the Sanctuary, for to make the same: howbeit they brought to him every morning yet [Heb. in the morning, in the morning] free-will-offering.

4. Therefore all the wise (men) came, which made all the work of the Sanctuary: every one [Heb. man, man] from his work which they made.

5. And they spake to Moseb, saying; The people brings too much: [Heb. the people multipliceth to bring, or, multiplying the people bringeth] more then sufficeth

for the service of the work which the L O R D commanded to make.

6. Then Moseb commanded that a voice shall be made to go [i.e. a Proclamation should be made, a publicke notice given] throughout the Camp, saying: Let no man nor woman [i.e. prepare, furnish] more work [i.e. stuff or materials for the work] for (a) heave-offering of the Sanctuary: so the people were kept back from bringing (more).

7. For of the stuff [Heb. of the work, i.e. of the stuff or materials for the work, as verle 6.] there was enough to them [viz. to the Artificers or workmen, i.e. they had stuff enough for all this work] for all the work that was to be made, yea there was over.

8. Thus every one wise of heart among them which made the work, did make the Tabernacle of ten Curtains: [The Tabernacle was first made, although chap. 25. the Ark, and the Table, and the Candlestick were first mentioned; because the Tabernacle was to contain all the furniture] of fine twined linnen, and skie-colour, and purple, and scarlet, (with) Cherubims, of the most artificial work he made them.

9. The length of one Curtain was twenty eight ells, and the breadth of one Curtain four ells: all these Curtains had one measure. [viz. both for length and breadth.]

10. And he joined five Curtains, the one to the other: and he joined (other) five Curtains, the one to the (other).

11. After that, he made loops of skie-colour at the edge of one Curtain, on the uttermost in the jointing-(place): he did it likewise at the uttermost edge of the second joining Curtain.

12. Fifty loops he made at the one Curtain, and fifty loops he made at the uttermost of the Curtain, that was at the second joining: these loops took hold the one of the other.

13. He made likewise fifty golden (little) hooks, and joined the Curtains together, the one to the other, by these hooks: that it became one Tabernacle.

14. Moreover he made Curtains of goats (hair) for a Tent [The word Tent signifieth here as much as a Roof or upper Cover] over the Tabernacle; he made it of eleven Curtains.

15. The length of one Curtain was thirty ells, and four ells the breadth of one Curtain: these eleven Curtains had one measure.

16. And he joined five Curtains together apart: again six of these Curtains apart.

17. And he made fifty loops at the edge of the Curtain, the uttermost in the joining together: he made likewise fifty loops at the edge of the Curtain of the other joining.

18. He made likewise fifty copper hooks, to join the Tent together, for to be one.

19. Also he made a Cover for the Tent of red-died rams-skins: and over that a cover of badgers-skins.

20. He made likewise planks on the Tabernacle of standing Sittim-wood.

21. The length of one plank was ten ells: and one ell and half an ell was the breadth of each plank.

22. Two Tenons [Heb. bands] one plank had, set as degrees in a ladder, the one by the other: thus he did with all the planks of the Tabernacle.

23. He made also the planks for the Tabernacle: twenty planks to the South-side south-wards.

24. And he made forty silver feet under the twenty planks: two feet under one plank, and its two tenons; and two feet under an other plank, and its two tenons.

25. He made likewise twenty planks on the other side of the Tabernacle, on the North-corner.

26. With their forty silver feet: two feet under

one plank, and two feet under an other plank.

27. But on the sides of the Tabernacle towards the West, he made six planks.

28. Also he made two planks, for corner-planks of the Tabernacle on both sides.

29. And they were joined together from beneath (like) twins : they were also joined together (like) twins at the upper end of the same with a ring : thus he did with them both at the two corners.

30. Thus there were eight planks with their silver feet, being sixteen feet : two feet under each plank. [Heb. two feet, two feet, under one plank.]

31. He made likewise bars of Sittim-wood : five on the planks of the one side of the Tabernacle.

32. And five bars on the planks of the other side of the Tabernacle : as also five bars on the planks of the Tabernacle on both sides West-ward.

33. And he made the middlemost bar shooting through in the midst of the planks from the one end to the other end.

34. And he over-laid the planks with gold, and their rings (the places for the bars) he made of gold : the bars be likewise over-laid with gold.

35. After that, he made a Vail, [This Vail made a partition betwixt the holy (place) and the Holy of Holies] of skie-colour, and purple, and scarlet, and fine twined linnen : of the most artificial work he made the same with Cherubims.

36. And he made four pillars for it of Sittim-wood), which he over-laid with gold; their hooks were of gold, and be cast four silver feet for them.

37. He made also on the door of the Tent, a cover of skie-colour, [This was an other cover, distinguished from the Vail, verse 35.] and purple, and scarlet, and fine twined linnen, embroidered work.

38. And the five pillars thereof, and their hooks, and be over-laid their heads, and their fillets with gold : and their five feet were of copper.

CHAP. XXXVII.

Bezaeel makes the Ark of Sittim-wood, v. 1. &c. and the expiation-cover of pure gold, 6. also the two Cherubims of gold, 7. The Table with all the furniture thereof, 10. The Candlestick with the Lamps and other furniture, 17. the incense-altar, 25. the anointing-oil, &c. and the incense or perfuming-stuff, 29.

THUS Bezaeel made the Ark of Sittim-wood: two ells and a half was the length of it: and one ell and a half the breadth of it, and one ell and a half the height of it.

2. And he over-laid it with pure gold within and without : and he made a golden garland to it round about.

3. And he cast for it four golden rings, at the four corners thereof : so that there were two rings on the one side thereof, and two rings on the other side thereof.

4. And he made hand-bars of Sittim-wood, and he over-laid them with gold.

5. And he put the hand-bars into the rings, on the sides of the Ark, for to carry the Ark.

6. He likewise made an Expiation-cover of pure gold : two ells and a half was the length thereof, and one ell and a half the breadth thereof.

7. Also he made two Cherubims of gold : of massie work he made them, out of both the ends of the Expiation-cover.

8. One Cherub out of the one end on this side, and the other Cherub out of the other end, on that side : out of the Expiation-cover he made the Cherubims, out of both the ends thereof.

9. And the Cherubims were spreading forth both the wings on high, (or, aloft) covering the Expiation-cover with their wings, and their faces were over against one another : the faces of the Cherubims were towards the Expiation-cover.

10. He made likewise a Table of Sittim-wood, two ells was the length thereof, and one ell the breadth thereof, and one ell and a half the height thereof.

11. And he over-laid it with pure gold : and he made a golden garland on it, round about.

12. He made likewise a lift on it round about, a hand-breadth : and he made a golden garland round about the lift thereof.

13. He cast likewise four golden rings on it : and he set the rings on the four corners, which were at the four feet thereof.

14. Over against the lift were the rings for places for the hand-bars [i.e. where the hand-bars were put in] to carry the Table.

15. He made likewise the hand-bars of Sittim-wood, and he over-laid them with gold, for to carry the Table.

16. And he made the furniture which should be upon the Table, the dishes thereof, and the perfuming plates of it, and the cruises thereof, and the trenchers thereof (where-with they should be covered) of pure gold.

17. He made likewise a Candlestick of pure gold, of massie work he made this Candlestick, his stem, and his branches, his bowles, his knobs, and his flowers were out of him.

18. Six branches now went forth out of his sides : three branches of the Candlestick out of his one side, and three branches of the Candlestick, out of his other side.

19. In the one branch there were three bowles (like) almond-nuts, a knob and a flower : and three bowles (like) almond-nuts, in another branch, a knob and a flower : thus were those six branches, which went forth of the Candlestick.

20. But on the Candlestick it self there were four bowles (like) almond-nuts, with its knobs and with its flowers.

21. And there was one knob under two branches (issuing) out of the same ; also a knob under two branches, (issuing) out of the same ; yet a knob under two branches, (issuing) out of the same ; Thus it was with the six branches, that issued forth out of the same. [Candlestick namely, as it is expressed, Exod. 25.35.]

22. Their knobs and their branches were out of him ; it was altogether one entire massie work of pure gold.

23. He made (for) it seven Lamps, its snuffers and its extinguishers were of pure gold.

24. He made the same of one Talent of pure gold : with all the vessels thereof.

25. And he made the Incense-Altar of Sittim-wood ; one ell was his length, and one ell his breadth, four squares but two ells his height ; his horns were out of him (self.)

26. And he over-laid them with pure gold, his roof and his walls round about, as also his horns, and he made him a golden garland round about.

27. He made also two golden rings thereon, under his garland, on his two corners, on both his sides, for places for the hand-bars, to carry him withal.

28. And he made the hand-bars of Sittim-wood : and he over-laid them with gold.

29. He made also the holy anointing-oil, and the Incense of the purest fragrant spices, Apothecary-work.

CHAP. XXXVIII.

The Altar for burnt-offerings, is made of Sittim-wood, v.

1. &c. as also the furniture thereof, 3. the copper Laver with the foot, 8. The Court and the hanging thereof, 9. The copper nails, 20. Bezaeel and Aholiab make all ready, 22. The sum of all what the people had brought and contributed, in gold, silver, copper, and what was made thereof, 24. &c.

HE made also the Altar of the burnt-offerings of Sittim-wood: five ells was the length thereof, and five ells his breadth; four square, and three ells his height.

2. And he made his horns out of his four corners; his horns were out of him; and he over-laid him with copper.

3. He made likewise all the furniture of the Altar, the pot, and the shovels, and the sprinkling-basons, and the flesh-hooks, and the chafing-dishes; all his vessels be made of copper.

4. Also he made to the Altar a grate of copper network; under his circuit, from beneath to his middle.

5. And he cast four rings on the four ends of the copper grate: for places for the hand-bars.

6. And he made the hand-bars of Sittim-wood: and he over-laid them with copper.

7. And he put the hand-bars into the rings at the sides of the Altar, to be carried by the same: he made him hollow, of planks.

8. He made likewise the copper Laver, with its copper foot of the looking-glasses of the gathering women which did gather themselves before the door of the Tent of the Congregation. [To wit, for to be employed in the service of the Tabernacle, as the women, 1 Sam. 2. 22. or, assembling there, to exercise themselves with fasting and prayer, as Hannah the Prophetess, Luke 2.37. but especially to bring their upper looking-glasses thither at this time, for the use of this work.]

9. He made likewise the Court at the South-corner, South-wards; the curtains of the Court, were of fine twined linnen, of an hundred ells.

10. The twenty pillars thereof [viz. of the hangings] and their twenty feet, were of copper: the hooks of the pillars, and their fillets were of silver.

11. And on the North-corner, an hundred ells, their twenty pillars, and the twenty feet of them were copper, the hook of the pillars, and the fillets of the same, were of silver.

12. And on the West-corner there were hangings of fifty ells, their pillars ten, and the feet of them ten: the hook of the pillars and their fillets were of silver.

13. And on the East-corner towards the East (there) were fifty ells.

14. The hangings on this side were fifteen ells: the pillars thereof three, and their feet three.

15. And on the other side of the door of the Court, hence and thence, [i.e. on both sides] there were hangings of fifteen ells: their pillars three, and the feet thereof of three.

16. All the hangings of the Court, were round about of fine twined linnen.

17. Now the feet of the pillars were of copper, the hooks of the pillars and their fillets, were of silver, and the covering of their heads was of silver, and all the pillars of the Court were encompassed with silver.

18. And the covering of the gate of the Court, was of embroidered work, of skie-colour, and purple, and scarlet, and fine twined linnen: and twenty ells was the length, and the height in the breadth was five ells, over against [or, like as] the hangings of the Court.

19. And their four pillars, and their four feet, were of copper: their hooks were silver; also the cover of their heads, and their fillets, were silver.

20. And all the pins of the Tabernacle and of the Court round about, were of copper.

21. These are the numbered things of the Tabernacle, of the Tabernacle of the Testimony, which are numbered according to the mouth of Moses, [i.e. according to his saying, or, by his order and command] for the service of the Levites, by the hand of Ithamar [see Numb. 4.33.] the son of Aaron the Priest.

22. Bezalel now the son of Uri, the son of Hur, of the Tribe of Judah, made all that the LORD had commanded Moses.

23. And with him Aboliab, the son of Abisamach of the Tribe of Dan, a work-master, and rational artificer: [See Exod. 35.35.] and an embroiderer in skie-colour, and in purple, and in scarlet, and in fine linnen.

24. All the gold that was wrought off in the whole work of the Sanctuary; to wit, the gold of the wave-offering, was twenty nine Talents, [See Exod. 25. on verse 39.] and seven hundred and thirty shekels, according to the shekel of the Sanctuary. [See Num. 3.47.]

25. The silver now of the numbered of the Congregation, was an hundred Talents, and 1775. shekels, according to the shekel of the Sanctuary.

26. One Bekah, [i.e. a half, or a cleft shekel] for each head [Heb. brain-pain; i.e. person: as Exod. 16.16.] (that is,) half a shekel, according to the shekel of the Sanctuary: of every one that past over to the numbered, from 20. year old and upwards, [Hebr. a son of 20. year] (namely) six hundred thousand, and three thousand, and five hundred and fifty.

27. And there were an hundred Talents of silver for to cast the feet of the Sanctuary, and the feet of the Vail: to an hundred feet, there were an hundred Talents, a Talent for a foot.

28. But out of the 1775. (shekels) he made the hooks on the pillars, and he over-laid their heads [viz. those of the pillars] and compassed them with fillets.

29. The copper now of the wave-offering, [i.e. the copper which was offered] was seventy Talents, and 2400. shekels.

30. And he made thereof the feet of the door of the Tent of the Congregation, and the copper Altar, and the copper grate it had, and all the furniture of the Altar.

31. And the feet of the Court round about: and the feet of the gate of the Court: likewise all the pins of the Tabernacle, and all the pins of the Court, round about.

CHAP. XXXIX.

The officiating garments, and the holy garments of the Priests are made, v. 1, &c. the Ephod, 2. the Breastplate, 8. with twelve stones therein, i.e. the chains and rings thereof, 15. the cloak of the Ephod with pomegranates, and bells at the hem thereof, 22. The coats of fine linnen, the hat and the girdle, 27, &c. Item, the plate of the Crown, 30. all the work is finished, 32. and is brought to Moses, 33. when Moses saw, that all was made according to Gods command, he blessed it, 43.

THEY made likewise officiating garments for to serve in the holy (place), of skie-colour, and purple, and scarlet: they also made the holy garment, which were for Aaron, according as the LORD had commanded.

2. Thus he made the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linnen.

3. And they extended the thin plates of gold and cut them to threads, to put it in the midst of the skie-colour; and in the midst of the purple, and in the midst of the scarlet, and in the midst of the fine linnen, of the most artificial work.

4. They made joining shoulder-bands on it: [viz. on the Ephod] on both the ends thereof, it was joined together.

5. And the artificial girdle of his Ephod, which was upon it, being like to the work thereof, of the same, of gold, skie-colour, and purple, and scarlet, and fine twined linnen, according as the LORD had commanded Moses.

6. They likewise prepared the Sardonix-stones, encompassed in golden ouches: graven like seal-graving, with the names of the sons of Israel.

7. And he set them upon the shoulder-bands [he, viz. the work-master, and so verse 8.] for stones of Remembrance for the children of Israel, according as the LORD had commanded Moses.

8. He made likewise the Breast-plate of the most artifical work, like the work of the Ephod: of gold, skie-colour, and purple, and scarlet, and fine twined linnen.

9. It was four square; they made the breast-plate double: a span was its length, and a span was its breadth, being double.

10. And they filled therein [viz. into the breast-plate] four rows of stones; one row of a Sardis, a Topaz, and a Carbuncle; this is the first row.

11. And the second row; of an Emerald, a Saphyr, and a Diamond.

12. And the third row; of an Hyacinth, Agat, and Amethyst.

13. And the fourth row; of a Turkoise, and a Sarodonix, and a Jasper, encompassed in golden ouches in their fillings.

14. These stones now with the names of the sons of Israel, were twelve, by their names, with seal-graving, every one by his name, according to the twelve Tribes.

15. They made likewise on the breast-plate like-ending (little) chains of turned work, out of pure gold.

16. And they made two golden ouches, and two golden rings: and they set the two rings on both the ends of the breast-plate.

17. And they set the two turned golden chains on the two rings, at the ends of the breast-plate.

18. Yet the two (other) ends of the two (turned) chains, they set on the two ouches: and they set them on the shoulder-hands of the Ephod, right on the foremost side of the same.

19. They made likewise two golden rings, which they set on the two (other) ends of the breast-plate, inwardly on his border, that is on the side of the Ephod.

20. Yet made they two golden rings, which they set on the two shoulder-hands of the Ephod, beneath at the foremost side of it, over against its (other) joining, above the artificial girdle of the Ephod.

21. And they tied [Oth. lifted up, bore up] the breast-plate with its rings, on the rings of the Ephod, with a skie-coloured lace, that it was upon the artificial girdle of the Ephod: that the breast-plate might not be severed from the Ephod; according as the LORD had commanded Moseb.

22. And he made the cloak of the Ephod, of woven work, altogether of skie-colour.

23. And the hole of the cloak was in the midst of it, as the hole of a coat of mail; this hole had a border round about, that it might not be torn.

24. And at the hem of the cloak they made pomegranates of skie-colour, and purple, and scarlet, twined.

25. They made likewise (little) bells of pure gold, and they put the bells betwixt the pomegranates at the hem of the cloak round about betwixt the pomegranates.

26. That there was a bell, after that a pomegranate; (again) a bell and a pomegranate, at the hem of the cloak round about: for to serve, according as the LORD had commanded Moseb.

27. They made likewise the coats of fine linnen, of woven work, for Aaron and for his sons.

28. And the hat of fine linnen, and the decent caps of fine linnen; and the linnen drawers of fine twined linnen.

29. And the girdle of fine twined linnen, and of skie-colour, and purple, and scarlet of embroidered work: according as the LORD had commanded Moseb.

30. They made likewise the plate of the Crown of Holiness of pure gold, and they wrote a writing upon it, with seal-graving, THE HOLINES OF THE LORD.

31. And they fastened a lace of skie-colour thereon, to fasten to the hat from above, according as the LORD had commanded Moseb.

32. Thus all the work of the Tabernacle of the Tent of

the Congregation was finished, and the children of Israel had made it according to all that the LORD had commanded Moseb, so they had made it.

33. After that brought they the Tabernacle unto Moses; the Tent and all the furniture thereof: the (little) hooks thereof, the planks thereof; the bars thereof, and the pillars thereof, and the feet thereof.

34. And the covering of red-died rams-skins, and the covering of badgers-skins, and the vail of the covering.

35. The Ark of the testimony and her hand-bars, and the Expiation-cover.

36. The Table with all the furniture thereof, and the shew-bread-(loaves).

37. The pure Candlestick [i. e. made of pure gold] with his lamps, the lamps which were to be fitted, and all the furniture thereof, and the oil for light.

38. Moreover the golden Altar, and the anointing-oil, and the incense of sweet-smelling spices, and the cover of the door of the Tent.

39. The copper Altar, and the copper Grate it hath; the hand-bars thereof, and all its furniture: the Laver and its foot.

40. The hangings of the Court, the pillars thereof; and its feet; and the cover of the gate of the Court, its ropes, and its pins; and all the furniture of the service of the Tabernacle, for the Tent of the Congregation.

41. The officiating garments, for to serve in the holy (place): the holy garments of Aaron the Priest, and the garments of his sons, to administer the Priests office.

42. According to all that the LORD had commanded Moseb, so the children of Israel had made the whole work.

43. Moseb now viewed the whole work, and behold, they had made it; according as the LORD had commanded, so they had made it; Then Moseb blessed them. [i. e. he commanded their work, and prayed for the blessing of God upon them.]

CHAP. XL.

God commandeth Moseb, to set up the Tabernacle, v. 1, &c. and to put all things in order, 4. with the Court thereof round about it, 8. Item to anoint the Tabernacle with oil, and all the furniture thereof, as also the Altar and the Laver, 9. to wash, to apparel, and to anoint, and hallow or consecrate Aaron, and his sons, 12. Moseb performeth all this, 16. He brings the Ark into the Tabernacle, 21. and sets the Table, 22. the Candlestick, 24. the golden Altar, 26. the copper Altar, 29. and the Laver, 30. He likewise sets up the Court, and thus finisheth the whole work, 33. A cloud covereth the Tabernacle, and the glory of God doth fill the same, 34. which was upon the Tabernacle by day, and the Fire by night, 38.

Moreover the LORD spake unto Moseb, saying: 2. Upon the day of the first moneth, [to wit] on the first of the moneth: shalt thou [viz. Moseb, by the service of the Levites] set up the Tabernacle, the Tent of the Congregation.

3. And there thou shalt set the Ark of the Testimony, and thou shalt cover the Ark with the Vail. [The sense is, thou shalt hang the Vail before the Ark, that the same may not be seen, making a partition thus betwixt the Holy of Holies, and the holy (place) Exod.26.33.34.]

4. After that, thou shalt bring in the Table, and thou shalt fit (or dispose) that which is to be fitted (or disposed) thereupon: [i. e. thou shalt see all things orderly set and disposed; especially the shew-bread-(loaves)] thou shalt likewise bring in the Candlestick there, and light his Lamps.

5. And thou shalt set the golden Altar and incense before the Ark of the Testimony: then shalt thou hang up the cover of the door of the Tabernacle.

6. Thou

6. Thou shalt likewise set the Altar of the burnt-offering before the door of the Tabernacle of the Tent of the Congregation.

7. And thou shalt set the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and thou shalt put water therein.

8. After that shall thou set the Court round about, and thou shalt hang up the cover at the gate of the Court.

9. Then shalt thou take the anointing oil and anoint the Tabernacle, and all that is therein: and thou shall hallow the same, with all the furniture thereof, and it shall be a Holiness.

10. Thou shalt likewise anoint the Altar of the burnt-offering, and all its furniture: and thou shall hallow the Altar, and the Altar shall be Holiness of Holinesses.

11. Then shall thou anoint the Laver, and the foot of it: and thou shall hallow it.

12. Thou shalt likewise cause Aaron and his sons to draw near, to the door of the Tent of the Congregation; and thou shalt wash them with water.

13. And thou shalt put the holy garments on Aaron: and thou shalt anoint him, and hallow him, to administer me the Priests office.

14. Thou shalt likewise cause his sons to approach, and shalt put the coats upon them.

15. And thou shall anoint them, as thou shall have anointed their father, that they may administer me the Priests office: and it shall come to pass, that their anointing shall be unto them for an everlasting Priesthood by their generations. [So namely, that it shall not be needful to renew the anointing, when their posterity shall come to be consecrated Priests, for in after-times only the high Priest was anointed at his Entrance.]

16. Moseh did it: according to all that the LORD had commanded him, so did he.

17. And it came to pass in the first moneth, in the second year, [viz. after their coming forth out of Egypt] on the first of the moneth, that the Tabernacle was set up.

18. For Moseh set up the Tabernacle [viz. by the hands of the Levites] and set the feet thereof, and set up its planks, and put its bars thereon: and he set up the pillars thereof.

19. And he spread forth the Tent over the Tabernacle, and he put the cover of the Tent on the top of it, according as the LORD had commanded Moseh.

20. Moreover he took and laid the testimony [i.e. the two Tables of the Law of God, Exo. 25. 16.] into the Ark, and put the hand-bars on the Ark: and he set the Expiation-cover above upon the Ark.

21. And he brought the Ark into the Tabernacle, and he hung up the Vail of the cover, and covered the Ark of the Testimony, according as the LORD had commanded Moseh.

22. He set likewise the Table in the Tent of the Con-

gregation, at the side of the Tabernacle towards the North: without the Vail.

23. And he fitted (or disposed) thereon the bread, in order, [Heb. the order of bread, to wit, the twelve shew-bread-loaves, representing the twelve Tribes of Israel, and by them all true believers.]

24. He set likewise the Candlestick in the Tent of the congregation, right over against the Table: on the side of the Tabernacle Southward.

25. And he lighted the Lamps before the face of the LORD: according as the LORD had commanded Moseh.

26. And he set the golden Altar in the Tent of the Congregation, before the Vail. [Which made the partition betwixt the Holy and most Holy (place).]

27. And he kindled thereupon incense of sweet smelling spices: according as the LORD had commanded Moseh.

28. He hung likewise the cover of the door of the Tabernacle.

29. And he set the Altar of the burnt-offering at the door of the Tabernacle of the Tent of the Congregation: and he offered thereupon burnt-offering, and meat-offerings: according as the LORD had commanded Moseh. [This clause is so often repeated, to shew that in things appertaining to God and his worship, they did nothing, but what God expressly commanded them.]

30. He set likewise the Laver betwixt the Tent of the Congregation, and betwixt the Altar: and he put water therein, for to wash.

31. And Moseh, and Aaron, and his sons, washed thereout their hands and their feet.

32. When they went into the tent of the congregation, and when they drew near to the altar, they washed themselves: according as the LORD had commanded Moseh.

33. He likewise set up the court, round about the tabernacle and the altar, and he hung up the cover of the gate of the court: Thus Moseh finished the work.

34. Then the cloud covered the tent of the congregation, and the glory of the LORD replenished the tabernacle. [Here now is fulfilled that which the LORD had promised, Exod. 25. verse 8. See the like, 2 Chron. 5. 14. and Ex. 43. 45.]

35. So that Moseh could not enter into the tent of the congregation, whilst the cloud abode thereon, and the glory of the LORD did fill the tabernacle.

36. Now when the cloud was lifted up from above the tabernacle, then the children of Israel journeyed on in all their journeyings.

37. But when the cloud was not lifted up, they journeyed not, until the day that it was lifted up.

38. For the cloud of the LORD was upon the tabernacle by day; and the fire [i.e. the pillar of fire, or fiery pillar] was thereon by night, before the eyes of all the house of Israel, in all their journies. [viz. during their abode in the wilderness, until they came into the land of Canaan.]