

28 For he should have remained in his free Citie, untill the death of the high Priest, but after the death of the high Priest the man-slayer shall return to the land of his possession. [i. e. he shall have libertie and freedom, to remove and return to his open former dwelling place.]

29 And these things shall be unto you an Institution of right by your Generations; in all your habitations.

30 Whosoever smiteth a soul, [i. e. taketh away the life of any man or person; which some do understand here of the punishing of the man-slayer] the murderer shall be put to death according to the mouth of the witnesses: [this hath regard to the Judge, or avenger of blood, who might not put a murderer to death without precedent lawfull conviction,] but a single witness shall not witness against a soul, to die, [or that she die; i. e. no man shall be put to death upon the single Testimonie, of one man or person alone.]

31 And ye shall take no Expiation [Or Reconciliation, i. e. no redemption-money, nor any bribe or present, to spare the murderers life, or to grant him a pardon, as they call it] for the soul of the murderer, which is guiltie to die: [i. e. which is found guiltie of death. The Hebrew word signifieth one that is unrighteous; or one that is in the wrong and guilt, and consequently also, a malefactor: and is opposed to the righteous just or guiltless in matters of judgement. Compare Deut. 25. on v. 1. Otherwise, the word is taken generally for wicked, ungodly, evil, dishonest, such a one as is continually restless and stirring in evil, as Isa. 57. 20. Compared with Job 39. 20.] for he shall surely be put to death.

32 Also ye shall take no expiation for him that is fled [Others, for the fleeing] to his free Citie, that he should return [viz. by granting him a dispensation that he shall not need to flee to a Citie of refuge, or being fled thither, should have libertie to return to the place of his habitation, before the death of the high Priest] into the land, [viz. of his possession, as above, v. 28. i. e. into his own former place of abode and habitation] untill the death of the (high) Priest.

33 Thus shall ye not prophane the land whercin ye are; for the blood that prophaneth the land; and for the land there shall be no expiation made over the blood, that is shed therein, but by the blood of him, that shed it.

34 Therefore do not defile the land, which ye go to inhabit, in the midst whereof I am to dwell: for I am the LORD, dwelling [Or, I the LORD am dwelling] in the midst of the children of Israel.

CHAP. XXXVI.

Moseh being consulted about the daughters of Zelaphead, commands them by Gods order to marrie among their fathers Tribe, verse 1, &c. The like generall command for all inheriting daughters of female heirs, 8. The obedience of the daughters of Zelaphead, 10:

And the heads of the fathers of the Familie of the children of Gilead, [i. e. chose to whom it belonged to consider of such things as were of generall concernment of the whole Tribe] the son of Machir, the son of Manasse, of the families of the children of Joseph, approached and spake before the face of Moseh, and before the face of the chief (ones) heads of the fathers of the children of Israel, [of the Institution of this assembling, see above, chap. 11.]

2 And said; The LORD commanded my Lord, [i. e. thee Moseh, see above, ch. 26. 55, 56. and 33. 54.] to give that land for an inheritance unto the children of Israel by lot: and my Lord is charged by the LORD to give the inheritance of our brother [i. e. kinsman, being of one and the same tribe with us] Zelaphead [Heb. Teloephad] to his daughters. [see above, chap. 27. 7. their meaning is, That the former command about dividing the inheritances by lot, would not well agree with this, if so be that the daughters of Zelaphead shall be permitted to transport the inheritances by marriage, unto other Tribes; as appeareth by the sequel.]

3 If they shall become wives [i. e. if they come to marrie; and so in the sequel] to one of the sons of the (other) Tribes of the children of Israel, then their inheritance would be withdrawn from the inheritance of our Fathers, and added to the inheritance of that Tribe to whom they shall become; thus there would be somewhat withdrawn from the Lot of inheritance.

4 Also when the children of Israel shall have a year of Jubilee; [Wherein every one returned to his possession; see Lev. 25. 13. which law would have been made of no effect, by such matches] then their inheritance would be added to the inheritance of that Tribe, to whom they became; thus their inheritance would be withdrawn from the inheritance of our Fathers.

5 Then Moseh commanded the children of Israel, according to the mouth of the LORD: [Whereby is given to understand, that Moseh first enquired the LORDS advice about this matter] saying, The Tribe of the children of Joseph speaks aright.

6 This is the Word which the LORD had commanded of the daughters of Zelaphead, saying; Let them become wives to them which shall be good in their eyes: [i. e. which shall please them, or whom they shall fancie and like of] onely, let them become wives to the Familie of the Tribe of their Father.

7 So the inheritance of the children of Israel shall not be turned about from Tribe to Tribe: for the children of Israel shall cleave every one to the inheritance of the Tribe of his Fathers.

8 Moreover, every daughter inheriting inheritance, of the Tribe of the children of Israel, shall become wife to one of the familie of the Tribe of her father; [This now is a generall Law, which it pleased God to give for the civil government of Israel, concerning daughters, who in default of heirs male, should come to inherit in their fatherly house] That the children of Israel may hereditarily possess every one the inheritance of his Fathers.

9 Thus the inheritance shall not be turned about from the one Tribe to the other: for the Tribes of the children of Israel shall cleave every one to his inheritance.

10 According as the LORD had commanded Moseh, so did the daughters of Zelaphead.

11 For Machla, Thirsa and Hogla, and Milca, and Nocha, Zelapheads daughters, became wives to the sonnes of their uncles.

12 They became wives among the families of Manasse, Josephs son: thus their inheritance remained [Heb. was, or, hath been: see Psalm 37. on v. 18.] to the Tribe of the Familie of their Father.

13 These are the Commandements, and the rights, which the LORD commanded to the children of Israel by the Ministry [Heb. by the hand] of Moseh, in the plain fields of the Moabites, by the Jordan of Jericho.

The end of the fourth Book of MOSEH called N U M B E R S.



THE FIFTH BOOK OF MOSEH, CALLED DEUTERONOMIE.

The Argument of this B o o k.

This Book is by a word borrowed from the Greek tongue, called DEUTERONOMIUM, that is, a second or repeated Law : Because Moseh here briefly repeateh the Lawes of God, which are writen and recorded in the foregoing Books, and wheteth them faithfully upon the people, and not tediously, with a most fervent and speciall zeal, and with a multitude of most strong and holy Motives or Arguments. So that this Book may rightly be termed in a speciall manner an Epitome, or short Abridgement of the Law. This Moseh did in the two last moneths of the fourtieth year, after the departure of the children of Israel out of Egypt, in the fields of the Moabites, when he had now brought Israel to the borders of the land of Canaan, and all those rebellious Israelites, according to the threats and oath of God, were perished in the Wilderness : that he might fully instruct the people, that were grown up in the Wilderness, (a part whereof were to abide on this side Jordan, and the greatest part to be brought by Josua into the Land of Promise) a little before his death concerning their dutie, knowing that he should die shortly, and not pass over the Jordan into the land of Canaan.

First then, he setteth before the eyes of the people, the great and manifold mercies, which God had shewed to them these fourty years together, as likewise the judgements that befell the rebellious ones : To prepare them for diligent attention and obedience to the Divine Commandments, chap. 1. 2. 3. Secondly, he repeateh and declareth not onely the Morall Law of the ten Commandments, but also the Ceremoniall Lawes, concerning the outward worship of God, as also the Judiciall or Civil Laws, and Military Ordinances, together with the office of the Rulers and Judges, here and there inserting certain new Lawes, and very earnest exhortations and protestations, with a very remarkable prophecie concerning the head of all the Prophets, our Lord Jesus Christ. All this he many wayes confirmeth with promises of Gods abundant blessing, if they should cleave unto him and obey him, and with threatening of his heavie curse, if they should depart from him, and break his Covenant, to the 31. chap. Lastly, he putteth Josua in his stead, delivereth the Book of the Law to the Priests and Levites, and giveth them a charge to lay it up in the most holy place, and at set times to read it before all the people. He likewise penneth and teacheth the children of Israel a most glorious Propheticall Song, foretelling what should befall them unto the coming of Christ, and the calling of the Gentiles ; he blesteth the twelve Tribes : and having viewed the Land of Promise from mount Nebo, he dieth there, and is buried by God, and bewailed by the people ; And Josua succeeded in his room.

DEUTE-



DEUTERONOMIE.

CHAP. I.

Where and when Mosch repeateth the Law of God, verse 1, &c. A brief relation, of that which happened to Israel, from the time they departed from Horeb, untill they came to Kades-Barnea: as, Gods command to depart with a promise annexed, 6. The ordaining of Judges and Officers, 9. Their journey thorow the wilderness, and coming to Kades-Barnea, 19. The sending out, return and report of the spies, 22. The rebellion and murmuring of the people, 26. Gods wrath and sentence against the disobedient, 34. Who going contrarie to Gods command, are smitten by the Amorites, and complaining to God are not heard, 41.

THese are the words which Mosch spake unto all Israel, [Others, those are, or, were the words, &c. Meaning that these two first verses are a conclusion of the words and acts, that are related in the foregoing Books] on this side Jordan, [Mosch spake and wrote this on the East side of Jordan, for he went not over it, but died in the land of the Moabites, below, chapter 34. 5.] in the wilderness; on the plain, [understand the fields, or the even plain land of the Moabites: See below, verse 5. and chapter 34. 8. Item, Numb. 22. 1.] over against Suph; [some understand here by Suph, the Red-sea, wherein Pharaoh and his host were drowned, lying by Egypt, whither Israel had a mind to return back again: Others the dead sea, lying at the south end of the Moabites land west-ward: or the Countrey lying by one of these two Seas, compare Numbers 21. 14. Suph signifieth rush, or weed, sea-weed, sea-gras] between Param, and between Tophel, and Laban, and Hazeroth, and Di-zabab. [of Paran see Gen. 14. on verse 6. Numb. 10. 12. and 13. 1, &c. of Hazeroth, Numb. 13. 1. and 33. 17, 18. Some conceive that here are described the uttermost confines of the Moabites Countrey Southward, Northward and Eastward. Tophel, Laban, and Di-zabab, are no where else mentioned in Scripture, so that there be divers opinions concerning them.]

2 They are eleven dayes (journey) from Horeb, [Of mount Horeb, see Exod. 3. 1. and 33. 6. &c. Some conceive Horeb and Sinai to be two mountains lying close together, as also some Maps do shew. See the like below, chapter 34. on verse 1.] (by) the way of mount Seir, [that is, which goeth to mount Seir, or the mount of the Edomites, although the mount reaching from Horeb, may be likewise so called] unto Kades-Barnea. [that is, going directly from Horeb to Kades-Barnea, by the way of mount Seir or Edom, called also (as it seemeth) the mount of the Amorites, below verse 7. By these words Moses intimateth, that the Israelites were faine to spend a long time about the travelling a little way. In journeying from Egypt to Kades-Barnea, they spent about two years time. See on verse 6. from thence to the fields of

Moab eight and thirtie years, below, chapter 2. 14. because God being provoked to anger made them go, back again, untill the rebellious ones perished in the wilderness. See Numb. 14. 33, 34. &c. Of Kades-Barnea, see Gen. 16. on v. 14.]

3 And it came to pass in the fourtieth year, [After the departure of the Israelites out of Egypt, not long before Mosch his death, Numb. 33. 38.] in the eleventh moneth, [Namely, Sebat, Zach. 1. 7. answering to part of Januarie and part of Februarie, when the beginning of the year being taken from the first moneth of the Ecclesiasticall year called Abib, or Nisan. See Exod. 12. 2. and 13. 4. Nehem. 2. 1. Esth. 3. 7.] on the first day of the moneth, that Mosch spake unto the children of Israel, according to all that the LORD had given him in charge unto them: [i. e. had commanded him to tell them.]

4 After he had smitten Sihon the King of the Amorites, [Heb. of the Amorite, as elsewhere often. See of this people, Gen. 10. on verse 16. Of these two passages, as also of Basan, and Astharoth and Edrei, see Numb. 21. from verse 21. to the end of the chapter, and Jos. 13. 31.] that dwelt at Hesbon: and Og the King of Basan, who dwelt at Astharoth at Edrei. [Astharoth and Edrei were two royall Cities in Basan, afterwards given to the Reubenites for a possession, lying on the East side of Jordan by the mountains: Astharoth on the North by Syria, Edrei on the South end of Basan. See Gen. 14. 5. (where it is called Astharoth Karnaim) and Jos. 13. 31. The Idols of the Philistines, and Zidonians were also called Astharoth, see Judg. 2. on v. 13.]

5 On this side Jordan in the land of Moab, [That is, of the Moabites, as often] Mosch began [or Mosch desired, it seemed good unto him] to expound this Law; [that is, he repeated further, declared and inculcated or whetted upon the people the Lawes that he had propounded in the three former books: This exposition beginneth properly below, chapter 4. after Mosch had related certain passages to move the Israelites to attention and obedience] saying:

6 The LORD our God spake unto us at Horeb, saying: ye have tarried long enough by this mount. [To wit, about a year; for they came near to Sinai and Horeb in the beginning of the third moneth, after their going forth out of Egypt, Exod. 19. 1, 2. and departed thence in the second year, on the twentieth day of the second moneth, Numb. 10. 11. Heb. It is much for you to continue, or dwell, &c.]

7 Turn you, & depart and go into the mount of the Amorites [Heb. Amorite, which mount beginneth at the mountains, Horeb and Sinai, and reacheth thence Northward unto Kades-Barnea, by the borders of Syria and Canaan, as the Maps do shew] and unto all their neighbors, [Heb. & unto all his neighbors: that is, near-adjoyning

places] in the plain on the mountains, & in the low grounds, and in the South, and at the haven of the Sea: the land of Canaan, and Libanon, unto that great river, [this hath respect unto the borders of the land of Promise, toward the South, West, North and East. Compare Num. 34. and the Annot. there on verse 2. But notwithstanding this command, the rebellious ones should by no means enter into this land, below, verse 35 Mount Libanon is often mentioned in the Scriptures, lying on the North-borders of Canaan] the river Phrath. [that is, Euphrates. See thereof Genes. 2. on verse 14. and 15. 18.]

8 Behold, I have given that land before your face: [That is, I have laid it open before you, that you may take possession of it, &c. Thus it is said concerning the inhabitants of this land, that God gave them before the face of Israel, that is, (as the Scripture also speaketh) into their hand to smite them. See below, chapter 2. 31. 33. and elsewhere often] Go into it, and possess that land hereditarily, which the LORD swore unto your fathers Abraham, Isaac and Jacob, that he would give it to them, and so their seed after them.

9 And I spake unto you at that time, [To wit, according to Jethro's counsell, Exod. 18. 19.] saying: I shall not be able to bear you my self alone. [that is, the burthen of your affairs, which happen among you, would be too heavey for me alone to bear.]

10 The LORD your God hath multiplied you: and behold, ye are this day as the stars of heaven in multitude. [According to the promise, Gen. 15. 5.]

11 The LORD the God of your fathers, adde to you, as ye are (now) a thousand times more; and bleß you according as he hath spoken unto you.

12 How should I alone bear your toil, [That is the toil or trouble which you put me to, and so in the sequel] and your burthen, and your controversies? [Hebr. strife, or contention. That is, your causes or suits which ye commence one against another, and bring before me to receive my verdict and judgement upon them]

13 Take [Heb. grove] you wise men, and understanding, and expert, [Others, known] of your Tribes, that I may make them your heads; [that is, Rulers, Judges.]

14 Then ye answered me, and said; This word, [Or, this thing] which thou hast spoken, is good (for us) to doe.

15 So I took the heads of your Tribes, wise and expert men, and made them heads over you, Rulers of thousands, and Rulers of hundreds, and Rulers of fifties, and Rulers of tens, and Officers for your Tribes.

16 And I charged your Judges at that time, saying: hear (the differences) between your brethren, and judge rightly between the man and between his brother, [Or, hearing (the differences) between your brethren, judge rightly, &c.] and the stranger of him. [viz. that is, or converseth with or among them.]

17 Ye shall not know the face in judgement; [That is, ye shall not wrest the judgement according to any outward respect, condition or qualitie of those that appear before the judgement seat. See the like phrase Levit. 19. 15. and below, chap. 10. 17. 2 Chron. 19. 6. 7. Job 13. 8. James 2. 1. 9.] ye shall hear the small, [that is, the mean, poor, despised one] as well as the great: [that is, the rich, mightie, honourable persons, Hebr. as the small, as the great, or so the small so the great: that is, the least as well as the greatest] ye shall not be afraid of any mans face; for the judgement that is Gods: [that is, it is ordained of God and is executed in his Name, and by command from him, according to the Lawes prescribed by him] but the matter, which shall be too heavey [or hard] for you, [that is more difficult then you shall be able to decide] ye shall cause to come to me, and I will bear it.

18 So I command you at that time all the things, which ye should do.

19 Then we departed from Horeb, and walked thorow all that great and terrible wilderness, which ye saw on the way of the mountain of the Amorites, as the LORD our God had commanded us: and we came to Kades-Barnea.

20 Then I said unto you, ye are come unto the mountain of the Amorites, which the LORD our God will give unto us.

21 Behold, the LORD thy God hath given that land before thy face: [See above verse 8] go up, possess it hereditarily, according as the LORD the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed.

22 Then ye came all neer unto me, and said; let us send men before our face, who may spie us out the land, and bring us word again, [Heb bring us word again, or, answer] what way we shall go up to it, and unto what cities we shall come.

23 Now this thing was good in mine eyes: [That is, pleased me well; therefore Moses presented it also before the LORD, who gave him a command concerning it, Numb. 13. 3.] so I took twelve men of you, one man of every tribe.

24 Who turned themselves, and went up to the mountain, and came unto the valley of Escol [The brooke Sokok (as some Maps do shew) was next to this valley of Escol, or valley of grapes, issuing out of the mountain of Juda. Comp. Numb. 13. 25. and Judg. 16. on verse 4. The Hebrew word signifieth sometimes a valley, & sometimes a brooke, because brookes do often run thorow the valleys: therefore others have the word brook in this place, in stead of valley, This word Escol, signifieth a bunch of grapes, or, a grape. This place was called by the Israelites the valley of grapes, because this kind of fruit, that grew there in great abundance, was exceeding fair and big, a sample whereof was cut down, carried, and brought by the spies, when they returned back. See Numb. 13. 25.] and spied out the same.

25 And they took of the fruit of the land, in their hand, [To wit grapes pomegranates, and figs. See Numb. 13. 24.] and brought it down unto us, and brought us word again, and said; the land which the LORD our God will give us, is good.

26 But ye would not goe up, but ye were rebellious to the mouth [That is, against the command] of the LORD your God.

27 And ye murmured in your tents, and said; Because the LORD hateth us, he hath brought us forth out of the land of Egypt, [Others through hatred of the LORD against us, he hath, &c. that is, because he hateth us] to deliver us into the hand of the Amorites to destroy us.

28 Whither should we goe up? our brethren have made our heart melt, [That is, disheartened, discouraged us, made us afraid: its a similitude taken from wax, which melteth by the fire, or, by the heat of the sun: so the heart groweth weak and faint through fear of danger and mischief. So Jos. 2. 9. 24. and 5. 1. Jerem. 49. 23.] saying: It is a people greater and taller then we, [more in number, and stronger in power] the cities are great, and fenced up to heaven: [that is, exceeding strong and firm. Others strengthened, (mounting up) into heaven. See Gen. 11. 4.] we have also seen the children of the Enakims [that is, of the Giants; so called from one Enak. See Numb. 13. on verse 22. and Judges 1. 10. 20.] there.

29 Then I said unto you: Dread not, neither be afraid of them.

30 The LORD your God, who walketh before your face, he shall fight for you: according to all, that he did among you in Egypt before your eyes,

31 And in the wilderness, where thou hast seen, [Others

[Others and that which thou hast seen in the wilderness] that the LORD thy God hath carried thee as a man doth carry his son, [compare Exod. 19. 4, Numb. 11. 12. and below chap 32. 10, 11. Psal. 91. 12. Isa. 46. 3. 4.] on all the way, that ye walked, untill ye came to this place.

32 But by this word, [Others by this thing ; that is, all that ye saw and heard, moved you not] ye believed not on the LORD your God, [ye trusted not in him, that he would perform his promises]

33 Who walked on the way before your face, to look out the place for you, where ye might camp ; in the fire by night, to shew you the way, that ye should go in, [Others, to cause you to see on the way, &c.] and in the cloud by day.

34 Now when the LORD heard the voice of your words, he was very wroth, and swore, saying :

35 If any of these men, (of) this evil generation shall see that good land, which I swore to give unto your fathers, [An imperfect speech used often in swearing. See Gen. 14. on verse 3. and Numb. 14 on verse 23. Some understand withal, then let me be no God, or, let me not live]

36 Save Caleb, the son of Jephunne ; [Together with Joshua the son of Nun. See below verse 38. and Numb. 14. 6. 30.] he shall see it, and to him will I give the land [meaning a part of the land] that he hath trodden upon, [Caleb and Joshua had been along with the spies, Numb. 14. 6.] and to his children : because he persevered to follow the LORD, [Heb. because he fulfilled (to go) after the LORD. That is, so constantly obeyed and followed the LORD in this thing. See. 14. 24. and 32. 11. 12]

37 Also the LORD was angry with me for your sakes, [For Moses was so vexed and angered by the unbelief and murmuring of the people, that he transgressed against the LORD. See the historie, Numb. 2. 10, 11, 12.] saying, thou also shalt not go in thither. [see Numb. 20. 12. and 27. 14. below chap. 3. 25. and 4. 21. and 34. 4.]

38 Joshua the son of Nun, who standeth before thy face, [That is, who is continually with, and about thee, to minister unto thee : who waiteth upon thee. Compare 1 Kings. 1. 2. Dan. 1. 5. 19.] he shall go in thither : strengthen him, for he shall cause Israel to inherit it. [that is, he shall not only come into the land of Canaan, but also be placed in thy room after thy decease : therefore instruct, exhort, encourage and strengthen him, to fit and prepare him for that great and weighty employment]

39 And your little infants, of whom ye said ; they shall be a prey, and your children, who this day know neither good nor evil, [A phrase frequently used in scripture to describe infancy or childhood. See the like phrase Isa. 7. 15. Jona. 4. 11.] they shall go in thither ; and unto them will I give it, and they shall possess it hereditarily.

40 Ye on the contrary, turn you, and take your journey toward the wilderness (by) the way of the Reed-sea. [That is the Sea of rushes (commonly called the Red-sea) which by the strong hand of God they had before passed thorow, and were gone so far in their journey towards the land of promise.]

41 Then ye answered, &c. [said unto me ; We have sinned against the LORD, we will march up, and fight, according to all the LORD our God hath commanded us : now when ye girded on every man his warlike furniture, [Or, weapons of war] and were willing, [Or, were ready prepared for it, Others emboldened your selves, or, presumptuously advanced] to go up to the mount ; [see above on verse 2.]

42 Then the LORD said unto me ; Say unto them ; Go not up, neither fight, for I am not in the midst of you, [viz. with my grace, and usual assistance. Compare below chap 23. 14] lest ye be smitten before the face of your enemies.

43 But when I spake unto you, ye hearkened not unto me, but were rebellious against the mouth of the LORD,

and dealt proudly, [as if ye were able to vanquish your enemies by your own strength, without the hand and help of God] and marched up into the mount.

44 Then the Amorites, which dwelt on that mountain, marched forth to meet you, [Heb. the Amorites, that dwelt on that mountain, marched forth &c.] and pursued you, according as the Bees do, [Who being irritated and provoked, do flie in swarms from all sides after him that comes to disturb them, and sting and chase him most bitterly. See Psal. 118. verse 12.] and they dashed you in pieces in Seir unto Horma.

45 Now when ye returned and wept before the face of the LORD, then the LORD hearkened not to your voice, neither inclined his ears unto you.

46 So ye abode in Kades many dayes, according to the dayes that ye abode there. [That is, as the dayes do shew, which ye know ye did abide there.]

C H A P. II.

Their marching up from Kades-Barnea, verse. 1, &c. how they were to demean themselves in their march against the Edomites, 4. Moabites 9. and Ammonites, 19. in the mean while is related how long this march lasted, and the destruction of the disobedient, 14. Lastly how the Israelites vanquished Sihon, the king of the Amorites, and took possession of his land, 24.

Then we turned, and took our journey toward the wilderness, (by) the way of the Reed-sea, [That is back again toward the Red-sea, which they had passed over when they came out of Egypt] as the LORD had spoken unto me ; and we compassed mount Seir many dayes. [some Maps do place next unto mount Seir, or the mount of the Edomites, in which they properly dwelt, lying along the Southren borders of Canaan, yet another mountain extending from the Reed-sea, to the mount that was properly the mount of Edom, and called likewise mount Seir, and the mountain of the Amorites because they went along the same unto the Edomites and Amorites : by the which the Israelites going back again toward the Red-sea, made a long journey untill God commanded then to turn northward, along by the land of the Edomites, and so on toward the land of the Moabites : the reader may be pleased to compare verse. 3. 4. 8.]

2 Then the LORD spake unto me, saying :

3 Ye have compassed this mountain enough : [Heb. it hath been) much, or sufficient for you to go about, &c.] turn you Northward. [of the Reed-sea, which lay in the South, back again toward the land of Edom and Moab, to pass by both of them.]

4 And command the people saying : ye shall march thorow by the border of your brethren, the children of Esau ; [The Amalekites were also indeed Edomites, or descended from Esau, Gen. 36. 12. but were excluded of God by a speciall Ordinance. See Exod. 17. 24. and below, chapter 25. 17.] that dwell in Seir : they will indeed be afraid of you ; [to wit, remembering the wrong that their forefather Esau formerly did unto his brother Jacob, or Israel, your forefather. Or they shall be afraid of your power, and the help of God that is with you : see Numb. 22. 3.] but ye shall take good heed unto your selves.

5 Meddle not with them ; [To wit, in battel, that you should go to war with them, as below, verse 9. and 24. That now afterward the contrarie appeared, the Edomites, Ammonites and Moabites were the cause of it, by their enmitie and hatred against the Israelites. See 1 Sam. 14. 47. 2 Sam. 8. 14. 1 Kings 11. 15, 16. 2 Kings 8. 21. 2 Chron. 20. 2, 10, 11. Psalm 83. 7, 8, 9, &c. Compare 2 Sam. 8. on verse 2.] for I will not give you of their lands, even not to the treading of a foot-sole : [that is, so much as the sole of a foot may tread on, that is, not so much

much as a foot breadth] for I have given mount Seir unto Esau for an inheritance. [See Gen. 36.8.]

6 *Ye shall buy meat* [Which besides the heavenly Manna, ye may desire] of them for money, that ye may eat : and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the work of thine hand ; he knoweth thy walking thorow this so great a wilderness : [That is, he hath taken care for thee in all this journeying and marching of thine, that nothing might be wanting unto thee. See this signification of the word *knowing*, Psalm 1.6. and 31. 8. Nabum 1.7. and elsewhere] these fourtie yeers the LORD thy God hath been with thee ; [see Gen. 21. on verse 22.] nothing hath been lacking to thee.

8 Now when we had passed by from our brethren, the children of Esau, that dwell in Seir, from the way of the plain, from Elath, and from Ezon-geber : [Elath and Ezon-geber are both placed by some, close by the Red-sea, commonly called the Red-sea] so we turned and passed through the way of the wilderness of Moab.

9 Then the LORD spake unto me, distress not Moab, neither mingle thy self with them in battell, for I will not give thee any inheritance of their land ; because I have given Ar [The Metropolis, or chief Citie of the Moabites ; see Numb. 21. 28.] unto the children of Lot for an inheritance.

10 The Emims [See Gen. 14. on verse 5, so called (as is conceived) because they were dreadful and terrible] dwell therein in times past : a great and numerous and tall people, like the Enakims. [see above, chapter 1. 28. and Numb. 13. 23.]

11 These were also accounted Giants, [Hebr. Rephaim. See Gen. 14. on verse 5.] as the Enakims : and the Moabites called them Emims.

12 The Horites [See Gen. 14. on v. 6. and 36. 20.] also dwell in Seir before time, but the children of Esau drave them out of possession, and destroyed them from their face, and dwell in their stead : according as Israel had done unto the land of his inheritance, [Understand here the lands of Sihon and Og, which were already taken by the children of Israel, when Moses spake or wrote this] which the LORD gave unto them.

13 Now get ye up, and pass over the brook Zered : [See Numb. 21. 12.] so we passed over the brook Zered.

14 Now the dayes that we walked from Kadesh-Barnea, untill we had passed over the brook Zered, were eight and thirtie years : untill all the generation of the men of war [That were numbered by Gods appointment, being twentie years old, and upward ; see Numb. 1. 3.] were consumed out of the midst of the host, as the LORD had sworn unto them : [see above chapter 1. 35. and Numb. 14. 21. &c.]

15 So the hand of the LORD was also against them, to smite them from the midst of the host, untill they were consumed.

16 And it came to pass when all the men of Warre were consumed, dying away from the middest of the host ;

17 That the LORD spake unto me, saying :

18 Thou shalt pass over at Ar, [See above, v. 9.] the border of Moab, this day.

19 And thou shalt draw nigh over against the children of Ammon ; distresse them not, nor mingle thy self with them : [See above on verse 5.], for I will not give thee any inheritance of the land of the children of Ammon, for I have given it unto the children of Lot for an inheritance.

20 This was also accounted a land of Giants : Giants dwell therein in former time, and the Ammonites called them Zamzummins. [That is, abominable varlets, rogues, thieves, robbers, of whom every one is afraid.]

21 A great and numerous, and tall people, as the Enakims : and the LORD destroyed them before their face, so that they drave them out of possession, and dwell in their stead.

22 As he [Namely, the LORD] did to the children of Esau that dwell in Seir : before whose face he destroyed the Horites, and they drave them out of possession, and dwell in their stead unto this day.

23 Also the Caphtorims, [See Gen. 10. on verse 14.] which came forth out of Caphtor, destroyed the Avites, that dwell in Hazerim unto Gaza, [that is, which dwell in times past in the Philistines land ; see Jos. 13. 3. and 2 Kings 17. 24, 31. of Gaza, see Gen. 10. on v. 19.] and dwell in their stead.

24 Get you up, take your journey, and pass over the brook Arnon ; behold, I have given Sihon the king of Hesbon, the Amorite, and his land into thine hand, begin to inhabit, [Heb. begin, inherit] and mingle thy self with them in battell.

25 This day I will begin to put thy dread, and thy fear [That is, wherewith they shall dread and be afraid of thee ; so below, chapter 11. 25.] upon the face of the Nations, under the whole heaven : they that shall hear thy report, they shall tremble, and be in anguish from thy face.

26 Then I sent messengers out of the wilderness of Kedemoth unto Sihon, the king of Hesbon ; with words of peace : [That is, offering him terms of peace, which they refusing to accept of, were the cause of their own destruction ; see Exod. 20. 10.] saying :

27 Let me pass thorow thy land, I will onely pass along (by) the way : [Or pass along steadily, straight on without turning on either side, or giving out of the road way, as the following words declare. Heb. in the way, in the way] I will neither turn aside to the right hand, nor to the left.

28 Sell me meat for money that I may eat, and give me water for money, that I may drink : onely let me pass thorow on my feet : [That is, on foot, as we commonly say. See the same phrase, Numbers 20. 19. Judg. 4. 15, 17. 2 Sam. 15. 17. &c.]

29 As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me : [That which is affirmed here of the former of these Nations, to wit, the Edomites, must be understood of the selling of bread and water, that is, meat and drink unto the Israelites, for they denied them passage thorow their Countrey, Numb. 20. 18. Judges 11. 17. The Moabites, they indeed met not Israel with bread and water ; (see below, chap. 23. 4.) but yet possibly have sold the same unto them, at least might not have driven them away from their borders] untill I pass over the Jordan into the land, which the LORD our God shall give us.

30 But Sihon the king of Hesbon would not let us pass thorow him : [That is, thorow his land] for the LORD thy God hardened his spirit, [see Exod. 4. on verse 21.] and made his heart obstinate, that he might deliver him into thine hand, as it is at this day.

31 And the LORD said unto me ; Behold, I have begun to give Sihon and his land before thy face : [See above chap. 1. on v. 8.] begin then to inherit, for to possess his land hereditarily.

32 And Sihon came forth to meet us, he, and all his people to the battell at Jabaq.

33 And the LORD our God gave him before our face : and we smote him and his sons, and all his people.

34 And we took all his Cities at that time, and we banned all the Cities, men, and women and little children : [That is, we destroyed and rooted them out at once ; so is this word banning also taken below, chapter 3. 6. and ch. 7. 2. and elsewhere. This banning was to be done to all that continued obstinate in enmitie and idolatric. Compare

pare below, chapter 20. and *Josh.* 6. 17, 18, 21. and 9. 18, 19. 1 *Kings* 20. 42, &c.] we left none to remain.

35 Onely the cattell we took for a prey unto our selves, and the spoil of the Cities which we took.

36 From *Aroer*, which is by the bank [Heb. lip] of the brook *Arnon*, and the Citie which is by the brook even unto *Gilead*, there was no Citie that was too high for us: [Or, no Citie that could defend it self against us]: the LORD our God gave all that before our face.

37 Saving to the land of the children of *Ammon* thou drewest not near; nor (to) all the Countrey of the brook *Jabbok*, nor (to) the Cities of that mountain, [Heb. (unto) all the side of the brook *Jabbok*, and (unto) the Cities, &c.] nor (to) any thing that the LORD our God had forbidden us. [Heb. commanded us, that is, forbidden us: See of this use of the word commanding, *Lev.* 4. on verse 2. and below, Chapter 4. on verse 23. although those words might be likewise here thus translated, whereof the LORD had commanded us; to wit, that we should not come nigh them.]

CHAP. III.

How *Og*, the other King of the *Amorites* was vanquished by *Israel*, and his land taken, verse 1, &c. Which, as likewise the kingdom of *Sihon*, *Moseh* gave unto the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh*, 12. *Josua* is confirmed to be *Moseh* his successor, 21. How *Moseh* entreating that he might enter into the land of *Canaan*, is denied by God, 23. and how the land was shewed him upon a mount, 27, 28.

Then we turned and marched up the way of *Basan*, and *Og* the king of *Basan*, marched forth to meet us: he, and all his people, to battell, by *Edrei*. [See *Numb.* 21. 33. and *Deut.* 29. 7.]

2 Then the LORD said unto me; fear him not, for I have given him, and all his people, and his land, into thine hand: and thou shalt do unto him, according as thou hast done unto *Sihon*, the king of the *Amorites*, that dwelt at *Heshbon*. [See *Numb.* 21. 34.]

3 And the LORD our God delivered also *Og* king of *Basan*, and all his people, into our hand: so that we smote him, untill we left him none to remain. [Heb. no remnants, or, that remained.]

4 And we took all his cities at that time; there was no citie which we took not from them: threescore cities, all the region [Heb. cord, or rope, line, as also below verse 13. because in those times lands were wont to be measured and divided by lines or cords] of *Argob*, the kingdom of *Og* in *Basan*.

5 All those cities were fenced with high walls, gates, and bars: [Heb. wall, city, and bar] besides very many unwalled cities. [Others cities of country-men; that is, country-towns.]

6 And we banned them, [See above chap. 2. 34.] as we had done unto *Sihon*, the king of *Heshbon*, banning all the cities, men, women, and little children.

7 But all the cattell, and the spoil of those cities, we took for a prey to our selves.

8 So we took at that time the land out of the hand of the two kings of the *Amorites*, that were on this side [To wit, the east-side] *Jordan*: from the brook *Arnon* [in the south] unto mount *Hermon*: [in the north. Heb. *Chermon*]

9 The *Zidonians* call *Hermon*, [Called also *Sion*. See below chap 4. 48. *Judg.* 3. on verse 3. 1 *Chron.* 5. 23.] *Sirion*: [Heb. *Schirion*] but the *Amorites* call it *Senir*. [Heb. *Schenir*: that is, as some conceive, Snow-hill: because this hill in regard of the great height of it,

was alway full of snow as the *Alpes* are.]

10 All the cities of the plain, and all *Gilead*, and all *Basan*, unto *Satcha*, and *Edrei*, cities of the kingdom of *Og* in *Basan*.

11 For *Og* the king of *Basan*, onely remained of the remnant of *Giants*, [This serveth to magnifie the power of God, which he manifested in destroying this Giant, and all his people] behold his bedstead, being a bedstead of iron, is it not at *Rabba* of the children of *Ammon*? [this *Rabba* was the metropolis or chief city of the *Ammonites*. See 2 *Sam.* 12. 26. The meaning is, that this bedstead was of a certain there still] nine ells (or cubits) [See *Gen.* 6. on verse 15.] was the length thereof, and four ells the breadth thereof, after the elbow (or cubit) of a man.

12 Now this same land (which) we took in possession at that time: from *Aroer*, unto the brooke *Arnon*, and the half of mount *Gilead*, with the cities thereof, I gave unto the *Reubenites*, and *Gadites*.

13 And the rest of *Gilead*, as also all *Basan*, the kingdom of *Og*: gave I unto the half tribe of *Manasseh*: all the region of *Argob*, thoroughout all *Basan*; that same was called the land of *Giants*.

14 Fair the son of *Manasseh* [See *Numb.* 32. on verse 41.] go' all the countrey of *Argob*, unto the border of the *Geshurites* and *Maachathites*. [Heb. *Geshuri*: that is, the *Geshurites*: *Gesar* and *Maacha* lay both on the north-borders of *Canaan*. See 2 *Sam.* 3. on verse 3. and 10. 6.] and he called them after his (own) name, *Basan Havvot Fair* [Heb. *Chavvot*, &c. that is, lairs towns, villages, or, lairs farms. See *Numb.* 32. 41.] unto this day. [meaning they are so called, they have kept this name; so elsewhere often.]

15 And I gave *Gilead* [Meaning a part of *Gilead* by comparing verse 12 and 13. herewith. It seemeth that this properly had the name of *Gilead*, and the portion of the *Reubenites*, and *Gadites*, the half of *Gilead*, verse 13. and *Fairs* part or portion, *Havvot Fair*, verse 14. as likewise some Maps have it so. Compare likewise 2 *Kings* 10. 33.] unto *Maachir*. [this *Maachir* was the son of *Manasseh*, *Gen.* 50. 23.]

16 But unto the *Reubenites* and *Gadites*, I gave from *Gilead* unto the brook *Arnon*, the midst of the brook and the border; [That is, between the brook, &c.] and unto the brook *Jabbok*, the border of the children of *Ammon*.

17 Besides the plain and the *Jordan*, together with the border: from *Cinnroth* [See *Numb.* 34. 11. *Jos.* 12. 3. afterward called the sea of *Genesareth*, *Luke* 5. &c. unto the sea of the plain, the salt sea, [see *Gen.* 14. on verse 3.] under *Asdath-Pisga* east-ward. [others beneath the descent of the hill east-ward. According to some maps the city of *Asdath-Pisga* lieth between the high (mountain) *Pisga*, and mount *Pehor*. See also *Jos.* 12. 30. and 13. 20.]

18 Moreover I commanded you, at that time, saying: the LORD your God hath given you this land to inherit it; all then that are warlike men passe over armed before the face of your brethren, the children of *Israel*. [This precept concerned the *Reubenites*, *Gadites*, and the half tribe of *Manasseh*.]

19 Excepting your wives, and your little ones, and your cattell (I know that ye have much cattell) (which) shall abide in your cities, which I have given you:

20 Untill the LORD give rest unto your brethren, as (well as) unto you; that they also may inherit the land, which the LORD your God shall give them on the other side of *Jordan*: then shall ye return every one to his inheritance, which I have given you.

21 Also I commanded *Josua* at that time, saying: Thine eyes have seen all that the LORD your God hath done unto these two kings; [To wit, king *Sihon*, and king *Og*] so shall the LORD do unto all the kingdoms, whither thou passest.

22 Fear them not; for the LORD your God he fighteth for you.

23 Also I besought the LORD at that time, saying:

24 Lord LORD, [In the Hebrew the letters of the word *Jehova* are found, but with the points of the word *Elohim*: as also elsewhere] thou hast begun to shew unto thy servant [that is, unto me, who am thy servant] thy greatness; [see above chap. 11. 2.] and thy strong hand [Or, thine hand, that is strong] for what God is there in heaven or on earth that can do according to thy works, and according to thy powers.

25 I pray thee, let me go over, and see that good land that is on the other side of Jordan; that good [That is, goodly, fair, and fruitfull] mountain, and Libanon. [Others, to wit, Libanon.]

26 But the LORD was very angry with me for your sakes, [See above chap. 1. 37.] and hearkened not unto me: but the LORD said unto me; let it suffice thee; [Or, thou hast enough. Compare here with 2. Cor. 12. 89.] speak no more [Heb. add not, or go not on to speak] unto me of this matter.

27 Go up to the top [Heb. head] of Pisga, and lift up thine eyes towards the west, and towards the north, and towards the south, and towards the east and look with thine eyes: [to wit, towards the land of Canaan] for thou shalt not go over this Jordan.

28 Charge then Joshua, and confirm him, [That is, instruct and inform him in all things that are required for the executing of his office, according to my direction] and strengthen him, [that is, encourage him, and make him hearty and valiant, against all occurrent difficulties] for he shall go over before the face of this people, and shall cause them to inherit that land, which thou shalt see.

29 So we abode in this valley, over against Beth-Peor. [Or, the house of Peor. Some Maps have here a city, called Beth-Peor, lying at the foot of an hill of the like name close by Pisga and Nebo.]

CHAP. IV.

Exhortations to the keeping of Gods commandments without altering them in any wise, verse 1. &c. with proposal both of judgements inflicted upon the disobedient, 3. and a blessing and promise of the obedient, 4. A relation of the giving of the law 19. A large and earnest prohibition of all kind of idolatry by images and similitudes, with sore threatnings, and comfortable promises, 15. A relation of Gods special mercies bestowed upon Israel, which ought to move them to obedience, 32. The appointing of three cities of Refuge on this side Jordan, 41. A preface concerning the ensuing repetition of the Lawes of God, 44.

NOW then Israel; hearken unto the statutes, and unto the judgements, which I teach you, to do (them) that ye may live and goe in, and inherit that land, which the LORD God of your fathers giveth you.

2 Ye shall not add unto this word, which I command you, neither diminish thereof: so that ye may keep the commandments of the LORD your God, which I command you.

3 Your eyes they have seen what God did for Baal-Peor, [That is, for the Idolatry committed with Baal-Peor. Other, against, because of, with] for all (or every) man, that followed Baal-Peor, the LORD your God destroyed him from the midst of you.

4 Ye on the contrary that do call unto the LORD your God, ye are all alive this day.

5 Behold I have taught you the statutes and judgements, according as the LORD my God commanded me;

that ye might do so in the midst of the land, whither ye go to inherit it.

6 Keep them then, and do them; for that shall be your wisdom and your understanding before the eyes of the nations. which shall hear all these statutes, and say, This same great people alone, is a wise and understanding people. [That is, ye shall hold this to be true wisdom and understanding, and make publick profession thereof among the nations round about: whereby I will also work so effectually, that they shall hold you alone to be a truly wise and understanding people. Other. Surely, or, certainly, this great people, i. e. &c.]

7 For what great people is there, to whom the Gods are (so) nigh; [That is, so manifesting divine gracious presence with all manner of blessings, and especially, with most wonderfull, ready, and powerfull help in distresses and difficulties] as the LORD our God, (is) as oft as we call upon him? [Heb. in all our calling unto him: that is, as oft as we call upon him: or, in all things, that we call upon him for.]

8 And what great people is there that hath statutes, and judgements (so) righteous, as all this law is, which I give before your face [Other. set before you] this day.

9 Onely take heed to thy self, and keep thy soul well, [Heb. greatly. And so verse 15 &c.] lest thou forget the things, which thine eyes have seen, and lest they depart from thine heart, all the dayes of thy life: and thou shalt make them known to thy children, and to thy childrens children.

10 On the day when thou stoodest before the face of the LORD thy God at Horeb; [This must in generall be understood of all the people of Israel, for those that stood at that time at mount Horeb, were now all dead, above chap. 2. 14, 15, 16. however it is probable, that some of those that were alive at present, that were very young at that time, spoke likewise with their fathers at mount Horeb] when the LORD said unto me; gather me this people together, and I will make them hear my words, which they shall learn, to fear me all the dayes that they shall live upon the earth, and shall teach them their children;

11 And he came neere, and stood beneath the mountain; (now that mountain burnt with fire, unto the midst of heaven; [Heb. unto the heart of heaven: that is, in the midst of the Air. So in the heart of the sea, Exod. 15. 8. Prov. 23. 34. and 30. 19. So, in the heart of the Oak, 2. Sam. 18. 14. in the heart of the earth, Matth. 12. 40.] there was darknesse, clouds, and thick darknesse.)

12 So the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but ye saw no similitude, [To wit, whereby God might be represented] saving the voice. [that is, but ye onely heard a voice.]

13 Then he declared unto you his covenant, which he commanded you to do, the ten words, [That is, commandments] and wrote them upon two tables of stone.

14 Also the LORD commanded me at that time, to teach you statutes and judgements: that ye might do them in that land, whither ye go out to inherit it.

25 Take ye then good heed for your souls: [That is, for the good of your souls; take great care for your souls. Compare Jos. 23. 11. Jerem. 17. 21. Mal. 2. 15, 16.] (for ye saw no similitude on the day when the LORD spake unto you on Horeb, out of the midst of the fire.)

16 Lest ye corrupt your selves, [Others, corrupt it] and make you some carved thing, the likeness of any image; [to wit, for a religious use: for this concerneth not the civil, necessary and moderate use of pictures, statues; maps, coins, &c. neither also the ornament of the Tabernacle, which God himself commanded] the shape of male or female.

17 The shape of any beast, that is on the earth; the shape

shape of any winged fowl, that flieth thorow the heaven. [That is, thorow, or in the Aire.]

18 The shape of any thing that creepeth on the Earth; the shape of any fish, that is in the water under the earth.

19 Left thou also lift up thine eyes unto Heaven, and behold the Sun and the Moon, and the Stars, and all the hoste of Heaven, and be driven to bow down thy self before them, and to serve them: which the LORD thy God hath divided unto all Nations under the whole Heaven. [That is, because they are not God, but Gods creatures, which he created for the common use and service of man.]

20 But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt: [Understand, a melting furnace, or melting-kettle, wherein iron is melted; see 1 Kings 8. 51. Egypt is compared to such a furnace, in regard of the affliction and miserie that Israel had sustained and suffered there] that ye might be unto him a people of inheritance: [see Exodus 19. 5. Tit. 2. 14.] as it is this day.

21 Also the LORD was angry with me, for your sakes: [See above, chap. 1. v. 37.] and he sware that I should not go over the Jordan, and that I should not enter into that good land, which the LORD thy God shall give thee for an inheritance.

22 For I must die in this land; I must not goe over the Jordan; but ye shall goe over, and inherit that good land.

23 Take good heed unto your selves, lest ye forget the Covenant of the LORD your God, which he made with you: [See Gen. 15. on verse 17, 18.] that ye should make you a carved [or graven] image, the likeness of any thing, which the LORD thy God hath forbidden thee. [Heb. hath commanded, &c. Of the use of this word, see Lev. 4. on v. 2. and above, chap. 3. 36.]

24 For the LORD thy God, he is a consuming fire; [God is compared to a fire, in regard of his hatred and dreadfull anger against sin and the sinner, whom he followeth and consumeth with temporall, and specially, with eternall judgements; (if he persist in unbelief and impenitency) as a kindled and burning fire consumeth all combustible matter on every side. See below, chapter 9. 3. and 32. 22. Psalm 21. 10. and 78. 21. Isa. 33. 14. &c. Jerem. 14. 4. Heb. 12. 29.] a jealous God. [who is jealous, will be alone acknowledged and honoured as God, and suffereth none to partake with him in that honour: (Psalm 42. 8. and 48. 11.) behaving himself strong and zealous, against all that concerneth his honour, and hateth as an enemy whatsoever opposeth it.]

25 Now when thou shalt have begotten children, and childrens children, and shall be grown old [That is, shalt have lived long] in the land; and shall corrupt your selves to make a carved image, the likeness of any thing; [see above, verse 16, 17, 18, 19. and Exodus 20. on v. 4.] and do that which is evil in the eyes of the LORD thy God, [that is, that displeaseth or misliketh him] to provoke him to anger:

26 I call Heaven and Earth to witness against you [That is, all heavenly and earthly creatures to witness against you. This is a phrase, whereby the brute creatures are brought in against man, by reason of his stupidity and senselessness to accuse and convince him by natural reasons which he ought to minde in contemplating and using those creatures. Of his stiffneckedness and unthankfulness towards the Almighty and gracious God, see below, Chapter 30. 19. and 31. 28. and Compare below, chapter 32. 1. Isa. 1. 11. Mich. 5. 2.] this day, that ye shall so assuredly perish, [Heb. perishing, perishing] from off that land, whereunto ye go over the Jordan to inherit it: ye shall not prolong your dayes in it, but shall utterly be destroyed. [Heb. being destroyed, be destroyed.]

27 And the LORD shall scatter you among the Nations: and ye shall be left a small people [Heb. men of number, that is, that are soon numbred; see Gen. 34. 30.] among the Heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, which are the work of mens hands: wood and stone, which neither see, nor hear, nor eat, nor smell.

29 Then thou shalt seek from thence the LORD thy God, and find (him) when thou shalt seek him with all thine heart, and with all thy soul. [See below chapter 6. on v. 5.]

30 When thou shalt be in distress, and all these things shall hit thee, [Heb. all these words, or things shall find thee; see the like phrase below, chap. 31. 17. and 1 Sam. 23. 17. Understand the foresaid miseries, see above, verse 26, 27.] in the last of dayes, then shalt thou turn to the LORD thy God: [this verse, (as likewise the former) seemeth to be a prophesie of the conversion of the Jewes. Compare below, chapter 30. verse 1. 2, 3. &c. Hof. 13. 5. Others, and thou shalt turn to the LORD thy God, &c. and then in the following verse, he will not forsake thee, &c. Others, even unto the LORD thy God; see hereof Joel 2. on v. 12.] and be obedient to his voice.

31 For the LORD thy God is a mercifull God; he will not forsake thee nor destroy thee: neither will he forget the Covenant of thy fathers; [That is, made with thy fathers, as the following words doe shew] which he sware unto them.

32 For ask now of the former dayes which were before thee, from that day, that God created man upon earth, from the (one) end of Heaven, unto the (other) end of Heaven; [That is, in all the world, that lieth under Heaven: from the one end of the world unto the other: so below, chapter 30. 4. Matthew 24. 31. Mark 13. 27.] whether such a great thing hath been done or heard, as this?

33 Whether a people hath heard the voice of God, speaking out of the midst of fire, according as thou hast heard, and remained alive?

34 Or, whether God hath assayed to go to take him a people out of the middest of a people by temptations, [Whereby Pharao was tempted whether he would let Israel go: and Israel whether they would trust in their God; see of the word trusting, Gen. 22. on verse 1.] by tokens, and by wonders, and by battell, [both against Pharao, whom God drowned and destroyed with all his Host in the Red-sea, and against Sihon and Og, the Kings of the Amorites] and by a strong hand, and by a stretched out arm, and by great terrours: [which first came upon the Egyptians, and after that upon other Nations; see Exod. 23. 27. and above, chapter 2. 25. and below, chapter 34. 12. Oth. terriblest; that is, terrible acts] according to all that the LORD your God did for you in Egypt before your eyes.

35 Unto thee it was shewed, that thou mightest know, that the LORD is the God: [That is, that he alone is the true God, as the following words declare] there is none save he alone: [or excepting he alone, beside him alone.]

36 Out of Heaven, [That is, out of the Aire] he made thee to hear his voice, for to instruct thee, and upon earth; [that is, upon mount Sinai] he made thee to see his great fire, and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, and had chosen their seed after them, [Heb. his seed after him; that is, every ones seed after him] therefore he brought thee forth before his face; [others, with his face, that is, in a special manner manifesting his presence by the pillar of Cloud, and pillar of fire, and having you alwayes in his sight, to guide and conduct you every where. Compare Exodus 13. 21. and 14. 19, 20.] by his great power out of Egypt:

38 To drive out Nations that were greater and mightier then thou art, out of possession before thy face: to bring thee in, that he might give thee their land for an inheritance, as it is this day.

39 Thou shalt then know this day, and ponder in thine heart, [That is, be mindfull of, seriously consider, lay to heart] that the LORD is that God in the heaven above, and on the earth beneath: (there is) none else.

40 And thou shalt keep his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee: that thou mayest prolong (thy) dayes in the land, which the LORD thy God giveth thee for ever. [understand with condition of obedience; compare above, verse 26, 27. Heb. all the dayes, which words may be also added in the beginning of the verse: keep his statutes and his commandments all the dayes, to wit, of thy life, alwayes.]

41 Then Moses severed three Cities on this side Jordan: [According to Gods command, Numb. 35. 14.] toward the sun-rising:

42 That the slayer might flee thither, who slayeth his neighbour unwittingly, whom he hated not from yesterday (and) ere yesterday: [That is, heretofore in times past] that he might flee into one of these Cities and continue alive.

43 Bezer, [See Gen. 6. on v. 12.] in the wilderness in the plain land, for the Reubenites: [Heb. for the Reubenite: and so in the sequel; others, of the Reubenites: and so in the sequel] and Ramoth in Gilead, for the Gadites, and Golan in Basan, for the Manassites.

44 Now this is the Law, which Moses set before the children of Israel.

45 These, [To wit, which are mentioned in the following chapters, are the testimonies [meaning Gods holy Doctrine, testifying of his Essence, Will and Works. See below, chapter 6. 17. and Psalm 19. 8, &c.] and the statutes, and the judgements which Moses spake unto the children of Israel, when they were come forth out of Egypt.]

46 On this side Jordan, in the valley over against Reih-Peor, [See above, on chapter 3. verse 29.] in the land of Sihon, King of the Amorites, who dwelt at Hesbon: Whom Moses and the children of Israel smote, when they were come forth out of Egypt.

47 And had taken his land in possession, besides the land of Og, King of Basan; two Kings of the Amorites that were on this side Jordan, toward the Sunne-rising.

48 From Arcoer which is by the bank [Heb. tip. See Gen. 41. on v. 3.] of the brook Arnon, unto mount Sion, [See above, chap. 3. 9.] which is Hermon.

49 And all the plain on this Jordan Eastward, unto the sea of the plain, [Understand the dead-sea, or salt-sea; see Gen. 14. on verse 3.] under Asdoth Pisha; [See above, chapter 3. on verse 17.]

CHAP. V.

A repetition of the ten Commandments of God, with a Preface thereunto, verse 1, &c. Of the terrours, and the peoples request, that they might not hear Gods voice so any more, but that God would speake unto them by Moses, 22. The Lord consenteth therunto, 30. An Exhortation to obedience. 32.

AND Moses called all Israel, and said unto them, hear Israel, the statutes and judgements, which I speak before your ears this day: that ye may keep them, and observe to do them.

2 The LORD our God made a Covenant with us 3 [See Gen. 15. on verse 18. so above, chapter 4. 23.] at Horeb, [See above, chap. 1. on v. 2.]

3 The LORD made not this Covenant with our fathers, [To wit, as it was revealed to the Israelites with all its circumstances and particular Lawes, in manner and form (as we say) on mount Sinai or Horeb. For the faithfull Patriarches had the substance both of the morall and ceremoniall Law, and had by the grace of God ordered their Religion and worship of God according unto it. By fathers, here is meant, Abraham, Isaac, Jacob, and other godly Patriarches, who were all of them dead, when God revealed this whole Law unto Israel in the wilderness upon mount Sinai or Horeb. Some understand this of the Fathers, that perished in the wilderness, had broken the Covenant of God, and had made themselves altogether unworthy of it] but with us; we who are all here alive this day.

4 The LORD talked with you face to face, [That is, very familiarly, as when one friend talketh with another mouth to mouth very freely. It's spoken in respect of God, after the manner of mens see Exodus. 33. 11. Numb. 12. 8. and below, chapter 34. 10. Compare also Numbers 14. 14.] on the Mount, out of the middle of the fire.

5 I stood between the LORD, and between you at that time, to make known unto you the Word of the LORD: for ye were afraid of the fire, and went not up into the mount, saying:

6 I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondmen, and so constantly. Compare this repetition of the Law with the first publishing of it, Exodus 20. 2, &c. and see below on verse 12.]

7 Thou shalt have none other gods before my face.

8 Thou shalt not make thee any graven image, (nor) any likeness (of) that which is in the Heaven above, or (of) that which is on the earth beneath, or (of) that which is in the water under the earth.

9 Thou shalt not bow down thy self before them, nor serve them: for I the LORD thy God, am a jealous God, [See above, chapter 4. on verse 24.] who visit the offence [Or, iniquitie] of the fathers upon the children, and upon the third, and upon the fourth (member) [Heb. upon the third, and upon the fourth] of them that hate me 3

10 And show mercy [Or, exercise, show, bountie, kindness, favour] unto thousands of them that love me, and keep my Commandments.

11 Thou shalt not use [Heb. take, to wit, into thy mouth, as Psalm 50. 16. or, take up] the Name of the LORD thy God vainly: [Others falsely] for the LORD will not hold him guiltless, who useth his name vainly.

12 Keep the Sabbath-day to hallow it: according as the LORD thy God hath commanded thee. [These words, as also some other in verse 14, 15, 16. Moses added here, by way of Exposition, over and above the words, that are recorded, Exodus 20. as likewise some be here omitted, which are recorded in Exodus.]

13 Six dayes thou shalt labour, and do all thy work.

14 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 thine ox, nor thine ass, nor any of thy cattle: nor the stranger that is in thy gates, that thy man-servant, and thy maid-servant may rest according as thou.

15 For thou shalt remember, that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence by a strong hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the Sabbath day.

16 Honour thy father, and thy mother, according as the LORD thy God commanded thee, that thy dayes may be

be prolonged, [Other. that they may prolong thy dayes : they, to wit, father and mother, by prayer, or blessing] and that it may go well with thee, in the land which the LORD thy God shall give thee.

17 Thou shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou speak [Other. answer, witness] false witness against thy neighbour.

21 Neither shalt thou desire thy neighbours wife : neither shalt thou covet thy neighbours house, [Exodus 20. 17. the neighbours house is put before his wife, to shew that this is but one commandment] (nor) his field, nor his man-servant, nor his maid-servant, (nor) his ox, nor his asse, nor any thing that is thy neighbours.

22 These words the LORD spake unto all your assembly on the mount, out of the midst of the fire of the Cloud, and of the thick darkness, with a great voice, and added nothing thereto : [That is, he spake no more unto all the people, but he delivered the other Lawes and Statutes unto Moses in private] and he wrote them upon two Tables of stone, and delivered them unto me.

23 And it came to pass, when he heard that voice out of the midst of the darkness, and the mountain did burn with fire, then ye came near unto me, all the heads of your Tribes, and your Eldest.

24 And said ; Behold, the LORD our God hath caused us to see his Glory, and his greatness, and we have heard his voice out of the midst of the fire ; we have seen this day, that God doth talk with man, and that he [To wit, man] remaineth alive.

25 But now, why should we die ? [Intimating that it was a great miracle, that they remained alive : but would not willingly undergo that danger again. Compare Gen. 16. on verse 13. and Judg. 6. on verse 22.] for this great fire would consume us ; if we should go on to hear the voice of the LORD our God any longer, then we should die.

26 For who is there of all flesh ? [That is, what man is there. See Gen. 6. on v. 12.] that hath heard the voice of the living God, speaking out of the midst of the fire, as we (have) and hath continued alive ? [See above, chap. 4. 33. Judg. 13. 22.]

27 Go thou now, and hear all that the LORD our God shall say, and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do (it.)

28 Now when the LORD heard the voice of your words, when ye spake unto me ; then the LORD said unto me ; I have heard the voice of thee of the words of this people, which they have spoken unto thee ; it is all good, that they have spoken. [Heb. They have done well, or, made good all that they have spoken.]

29 Oh that they had such an heart, to fear me, and keep all my Commandments at all dayes (or times :) [Heb. who shall give, that they may have this heart of theirs, &c. It's an humane kind of wish, that is here (as elsewhere often) used of God, to shew that such an heart is acceptable unto him : as men are wont to long and wish for things that are pleasing and acceptable unto them. Otherwise, God is Almighty, doing whatsoever he will, and not subject to any such passion or affection. Compare Judges 9. 29. 2 Sam. 18. 33. Job 6. 8. and 11. 5. &c.] that it might go well with them, and with their children for ever !

30 Go, say to them : Return unto your rest.

31 But thou, stand here by mee, that I may speak unto thee all the Commandments, and the Statutes, and the Judgements ; [Concerning these three words immediately following each other ; (according to the opinion of most Interpreters) the first of them signifieth the Moral Law, the second, the Ceremoniall Lawes, and the third the Judicall or Civill Lawes] which thou shalt teach them, that they may do them in the land, which I shall give them to inherit it.

32 Observe then, to do, according as the LORD your God hath commanded you : turn not aside to the right hand, nor to the left : [That is, in no wise, by no means : as below, chap. 28. 14.]

33 Ye shall go in all the way, [See Gen. 18. on v. 19.] which the LORD your God commandeth you : that ye may live, and that it may go well with you, and that ye may prolong (your) dayes in the land, which ye shall inherit.

CHAP. VI.

A charge to keep Gods Commandments, and to love him as the onely true God, with a promise annexed, verse 1. &c. A charge to whet the Commandments of God upon their children, &c. otherwise to have them alwayes before their eyes, 6. Item, a charge not to forget God and his mercies, 10. A charge concerning the fear of God, and avoyding of Idolatrie, 13. Not to tempt God, but to be subject unto him, 16. Diligently to mind their children of their deliverance out of Egypt, that they might learn to fear and obey God, 20.

These then are the Commandments, [Heb. the Commandment] the Statutes and the Judgements ; [for the meaning of these three words, see above, chapter 5. on verse 31.] which the LORD your God commanded to teach you : that ye may do them in the land, whither ye go, to possess it hereditarily.

1 That thou mightest fear the LORD thy God, to keep all his Statutes and Commandments which I command thee ; thou, and thy childe, and thy child's childe, all the dayes of thy life, and that thy dayes may be prolonged.

2 Hear then Israel, and observe to do them ; that it may go well with thee, and that ye may greatly multiply (according as the LORD God of thy fathers hath spoken unto thee) in the land that floweth with milk and honey. [See Exod. 3. 8.]

3 Hear, Israel, the LORD our God is an onely LORD. [That is, an onely Eternall, Almighty, Divine Essence. See of the word LORD, or Jehovah, Gen. 2. on v. 4.]

4 Thou shalt then love the LORD thy God : with all thine heart, and with all thy soul, and with all thy might.

5 And these words, which I command thee this day shall be in thine heart.

6 And thou shalt whet them upon thy children. [Heb. sharpen, whet, grinde, that is, so set them before them, that they may pierce thorow into their heart ; as weapons or instruments of war are sharpened to pierce thorow according to the intent of him that useth them] and talk of them : when thou sittest in thine house, and when thou goest in the way, and when thou liest down, and when thou risest up.

7 Also thou shalt bind them for a token upon thine hand, and they shall be to thee as frontlets between thine eyes. [That is, thou shalt use all means to keep them in continuall remembrance, and to set them before the eyes of your children, to live according to them ; see Exod. 13. 9. and of the frontlets on v. 16.]

8 And thou shalt write them upon the post of thine house, and on the gates.

9 When it then shall come to pass, that the LORD thy God shall have brought thee into that land, which he swore unto thy fathers, Abraham, Isaac, and Jacob, to give thee ; great and good Cities which thou buildedst not.

10 And houses full of all good things which thou filledst not, and Wells digged out, which thou didst not dig out, Vine-yards and Olive-yards which thou plantedst not : and thou hast eaten, and art satisfied ;

11 Then beware, [Heb. that thou then shalt eat,

and be satisfied : (out) &c.] lest thou forget the LORD : who brought thee forth out of the land of Egypt, out of the house of bondage. [Heb. out of the house of servants, or bondmen : as above, chap. 5.6.]

13 Thou shalt fear the LORD thy God and serve him : [Meaning, onely, as the following verse sheweth, and appeareth, Mat. 4. 10.] and thou shalt swear by his Name. [when either publick or private necessity requireth, then thou shalt do this honour unto thy God, as to swear onely by him]

14 Ye shall not follow other gods ; of the gods of the Nations that are round about you.

15 For the LORD thy God is a jealous God ; [See Exod. 25. and above, chapter 4. on verse 24.] in the midst of thee : lest the anger of the LORD thy God kindle against thee, and he destroy thee from off the earth.

16 Thou shalt not tempt the LORD thy God, [To tempt God is out of distrust in him, or out of high conceit of a mans own self, to leave the Divine Rule, the right order and ordinary means; for to follow a mans own good liking, and to make trial of God his Attributes and Will. So Exodus 17. 2. Numb. 14. 22. Psalm 78. 18. Mat. 4. 7. Acts 15. 10.] according as ye tempted him at Massa : [see Exodus 17. 2. Numb. 20. 5.]

17 Ye shall diligently keep [Heb. keeping, keep] the Commandments of the LORD your God : together with his Testimonies, and his Statutes, which he commanded thee.

18 And thou shalt see that which is right and good in the eyes of the LORD : that it may go well with thee, and that thou maiest go in, and inherit that land, which the LORD swore unto thy fathers ;

19 To drive out all thine enemies before thy face : according as the LORD hath spoken.

20 When thy son shall ask thee to morrow, [That is, hereafter, in time to come, to day or to morrow, as we say ; see Gen. 30. on verse 33.] saying : What mean those Testimonies, and (those) Statutes, and (those) Judgements, which the LORD our God hath commanded you ?

21 Then thou shalt say unto thy son ; We were Pharaoh's bond-men in Egypt : but the LORD brought us forth out of Egypt by a strong hand.

22 And the LORD gave tokens and great and evil wonders in Egypt, upon Pharaoh, and upon all his house, [That is, strange terrible, hurtfull, and destroying plagues, whereby the Egyptians were fore vexed and tormented] before our eyes ;

23 And he brought us out thence : that he might bring us in, to give us the land which he had sworn unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God : for our good alwayes ; [Heb. all the dayes] to preserve us alive, as it is at this day.

25 And it shall be our righteousness, [According to the Law, On condition, if we perfectly keep the whole Law, as the following words declare. Compare Leviticus 18. 5. Ezech. 20. 11. Mat. 19. 17. Rom. 10. 5. Gal. 3. 12. Jam. 2. 10. But in regard all the regenerate children of God remain imperfect in this life, so that they cannot perform the aforesaid condition ; therefore there is no other way to be justified before God, then by true faith in Jesus Christ, whose righteousness and satisfaction is graciously given us of the father, imputed and applied to us by faith. See Jerem. 33. 16. Dan. 9. 24. Rom. 3. 27. and 8. 3. 1 Cor. 1. 30. 2 Cor. 5. 21. Gal. 3. 10. 11. whereupon then good works follow, as a fruit of faith, and evidence of due thankfulness, according to the rule of Gods Law, 1 Cor. 5. 6. Jam. 2. 18. and 1 Cor. 6. 20. Philip. 1. 11. Some understand here by righteousness, the evidence and outward manifestation of the righteousness, which we have by faith] when we shall observe to do all these com-

mandments, before the face of the LORD our God according as he hath commanded us.

CHAP. VII.

How the children of Israel were to behave themselves toward the heathenish inhabitants of Canaan, and their idolatries, vers. 1. &c. The glory of Israel above all Nations, with the occasion thereof, 6. Promises of manifold blessings, if they shall obey God, 9. Comfort and encouragement against the multitude and power of the heathenish Nations, 17. A prohibition concerning the keeping of the silver and gold that is on Idols, 25.

When the LORD thy God shall have brought thee into the land, whither thou goest to inherit it ; and he shall have cast out many Nations before thy face, the Hethites, and the Girgizites, and the Amorites, and the Canaanites, and the Pherezites, and the Hevites, and the Jebusites, [See Gen. 10. 15, &c. and 15. 19, &c.] seven Nations, that are greater and mightier then thou.

2 And the LORD thy God shall have given them before thy face, that thou shouldest smite them : thou shalt utterly ban them ; [Heb. banning ban them. see above, ch. 2. on verse 34.] thou shalt make no Covenant with them, nor be mercifull unto them ;

3 Neither shalt thou joyn in affinity with them : thou shalt not give thy daughters ; [In the Hebrew, this, and some other following words are put in the singular number, having respect to every of these Nations, sons and daughters] unto their sons, which take their daughters for thy sons.

4 For they would cause thy sons to depart from me, that they should serve other Gods : and the anger of the LORD would kindle against you, and destroy you utterly.

5 But thus shall ye do unto them ; ye shall cast down their altars, and break in pieces their images reared up : [Others, statues, or pillar images] and you shall cut down their groves, [understand idolatrous groves, which they had planted for idolatrous use. See below, chap. 12. 3.] and burn their carved images with fire.

6 For thou art an holy people unto the LORD thy God : [That is a people, separated by God from all Nations, and set apart for him, that he might bless thee according to the tenour of the promises of his Covenant, and that thou mightst walk holily (as he with whom thou hast entered into Covenant is holy) in his Commandments, according to thy Covenant-promises ; see below, chap. 18. 9. 1 Pet. 2. 9.] the LORD thy God hath chosen thee to be a peculiar people unto himself, out of all Nations that are upon the earth.

7 The LORD had no desire toward you, neither did chuse you, for your multitude above all other Nations ; for ye were the fewest of all Nations :

8 But because the LORD loved you, [Hebr. for, or, out of, by reason of the LORDS love (towards you)] and that he might keep the oath which he had sworn unto your fathers, the LORD hath brought you forth with a strong hand, and hath redeemed you out of the house of bondage, from the hand of Pharaoh, king of Egypt.

9 Thou shalt then know, that the LORD thy God, he is God, that faithfull God, [That is, who is true in his words, and assuredly performeth his promises. See Isa. 49. 7. 1 Cor. 1. 9. and 10. 13. 2 Cor. 1. 18. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 13. Heb. 11. 11. 1 Joh. 1. 9.] who keepeth Covenant and mercy with them that love him, and keep his Commandments, to a thousand generations.

10 And he recompenseth to every one of them that hate him, in his face, [That is, in their presence before their eyes as we say, or in publick, without dreading their worldly greatness, power, or prides even so, that they must needs

needs discern and feel the LORD'S punishing hand against them] to destroy him : he will not be slack to him that hateth him , he will recompence him in his face.

11 Keep then the commandments , and the statutes , and the judgements , which I command thee this day , to do them.

12 So it shall come to passe , because ye shall hear these judgements , and keep , and do them ; that the LORD thy God shall keep unto thee the covenant , and the mercy , which he swore unto thy fathers.

13 And he will love thee , and will blesse thee , and cause thee to multiply : and he will blesse the fruit of thy womb , and the fruit of thy land , thy corn , and thy new wine , and thine oyl , the propagation [Or , encrease , that is , the fruit] of thy kine , and the flock of thy small cattell , in the land , which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all nations : there shall not be male or female barren among you [See Exod. 23. 26.] also (not) among your beasts.

15 And the LORD will take away from thee all sickness : and he will lay none of the evil diseases of the Egyptians , which thou knowest , [Which thou hast seen upon the Egyptians . Compare below chap. 20. 60.] upon thee , but will lay them upon all them that hate thee.

16 Thou shalt then consume all these nations , which the LORD thy God shall give thee ; [The word rendred here consume , is in the Hebrew properly , eat , eat up , and so consequently , consume , that is , thou shalt consume , destroy them , without favouring , or sparing as meat or food is not spared , much lesse the prey of a wilde beast . Compare below chap. 31. 17.] thine eyes shall not spare them : neither shalt thou serve their Gods ; for that would be a snare unto thee . [See Exod. 23. 33. and 34. 12. Judg. 2. 3.]

17 If thou should say in thine heart ; [That is , if thou should think with thy self . So below chap. 8. 17. and 9. 4. &c.] These nations are greater then I : how should I be able to drive them out of possession ?

18 Be not afraid of them : remember continually , [Heb. remembering remember] what the LORD thy God did unto Pharaoh , and unto all the Egyptians.

19 The great temptations , [See above chap 4. on verse 34.] which thine eyes saw , and the tokens , and the wonders , and the strong hand , and the stretched out arm , whereby the LORD thy God brought thee out : so shall the LORD thy God do unto all the nations , of whose face thou art afraid.

20 Moreover , the LORD thy God will also send hornets among them : [See Exod. 23. 28.] untill they perish that are left , and are hid from thy face . [that is , that have hid themselves , and perhaps have escaped thine hand .]

21 Be not afraid of their face : for the LORD thy God is in the midst of thee , [To wit , with his presence and aid] a great and terrible God.

22 And the LORD thy God will cast out [Or , pull out , root out , cast down , destroy .] these nations before thy face by little and little : [Heb. a little , a little , that is , very easily , one after another] thou mayest not [Or , shalt not be able] consume them quickly , lest the wilde beasts of the field multiply against thee . [Or , upon thee .]

23 And the LORD shall give them before thy face : and he shall terrifie them with great terror , [Or , amaze them with great amazement] untill they be destroyed.

24 He shall also deliver their kings into thine hand , that thou mayest destroy their name from under heaven : no man shall be able to stand before thy face , untill thou shalt have destroyed them.

25 The carved images of their Gods ye shall burn with fire : thou shalt not desire the silver and gold , that is on them , nor take (it) for thy self ; lest thou be snared

thereby : for that is an abomination unto the LORD thy God.

26 Thou shalt not then bring the abomination into thine house , that thou shouldest be a ban , [That is , banned . See hereof a notable example , Jos. 7. 11. 21. 24. 25. 26.] as that is : [to wit , the banned thing , or substance] thou shalt utterly detest it , and utterly abhor it ; [Heb. detesting detest , and abhorring abhor] for it is a ban . [that is , devored or given up to destruction , because it served for idolatrous use .]

CHAP. VIII.

An exhortation to obedience , by relating many great mercies of God shewed to Israel , verse 1. &c. Likewise by a description of the beauty and fruitfulness of the land of promise , 7. with admonitions to beware of pride and forgetfulness of God , and his mercies , 10. as likewise threatnings of sore and heavie judgements , if they should do otherwise , 19.

ALL the commandments which I command thee this day , [Heb. all commandments , which I , &c. or , every commandment] ye shall observe to do , that ye may live , and multiply , and go in , and inhe rit the land , which the LORD swore unto your fathers.

2 And thou shalt remember all the way , which the LORD thy God led thee these fourty yeeres in the wilderness : that he might humble thee , to tempt thee , [Spoken of God after the manner of men . See Gen. 22. on verse 1.] to know what was in thine heart [that thou thy self and others might know ; that is , that it might be made to appear , &c. so below chap. 13. 3. Judg. 3. 4. 2 Chron. 32. 31.] whether thou wouldest keep his commandments , or no .

3 And he humbled thee , and suffered thee to hunger , and fed thee with Manna , which thou knewest not , neither had thy fathers known : that he might make it known unto thee , that man liveth not by bread onely , but that man liveth by all (or , every) thing , that proceedeth [or , cometh forth] out of the mouth of the LORD . [Heb. of , by , or , through all proceeding , or , issuing forth from the LORD'S mouth . that is , by all that God is pleased to ordain and blesse for that end and purpose , not onely in an ordinary way , but also above or beyond the common rule , yea without meanes wheresoever it pleased him .]

4 Thy raiment waxed not old upon thee , neither did thy foot swell [The Hebrew word signifieth properly , the swelling up , puffing up , rising of dough , by meanes of leaven mixt with it : As if Moleh should say , that their feet were not hurt or gauled at all by the cumbersome and trouble of all their marching and travelling] these fourty yeeres .

5 Acknowledge then in thine heart , that the LORD thy God chasteneth thee , according as a man chasteneth his son . [With such kinde of love in such a manner , and for such an end , as a gracious father chasteneth his son . See Prov. 3. 11. 12. Heb. 12. 5. 6. 7. 8. 9. 10. &c.]

6 And keep the commandments of the LORD thy God : to walk in his wayes , [See Gen. 18. on verse 19.] and to fear him . [Or walking in his wayes , and fearing him .]

7 For the LORD thy God bringeth thee into a good land ; a land of water-brookes , fountains , and depths , that flow forth [Or issue forth , spring forth] in valleys and in hills . [Heb. in valley , and in hill .]

8 A land of wheat , and barley , and vines , and fig-trees , and pomegranates : a land of olive-trees abound-ing with oyl . [Heb. olive-trees of oyl] and of honey .

9 A land , wherein thou shalt eat bread [See Gen. 3. on verse 19.] without scarceness ; wherein nothing shall be wanting unto thee : a land whose stones are iron , [That is , where iron is found in or among the stones , or where the

the stones are iron] and out of whose hills thou mayest dig copper.

10 When then thou shalt have eaten, and be satisfied, then thou shalt [O heh. thou shalt eat, and be satisfied, and &c.] praise [Heb. blesse the LORD thy God for that good land, which he shall have given thee.

11 Beware, that thou forget not the LORD thy God. that thou shouldest not keep his commandments, and his judgements, and his statutes, [Of the meaning of these three words, commandment, judgements, statutes, see above chap. 5. on verse 31.] which I command thee this day.

12 Left peradventure, when thou shalt have eaten and be satisfied, and shalt have built good houses, and inhabited them;

13 And thine oxen and thy sheep shall be increased, also thy silver and thy gold shall be increased; yea all that thou hast shall be increased.

14 Then thine heart be lifted up; that thou forget the LORD thy God, who brought thee forth out of the land of Egypt, out of the house of bondage.

15 Who led thee in that great and terrible wilderness (where) (were) fiery serpents; and scorpions, and drought, where (there) was no water: who brought thee forth water out of the flinty rock: [Heb. the rock of flint, that is, the flintie, stony rock. See Exod. 17. 6. Numb. 20. 11. Psal. 78. 15. and 114. 8.]

16 Who fed thee in the wilderness with Manna, [See Exod. 16. 14. 15.] which your fathers had not known: to humble thee [See above verse 23. and to tempt thee, [see above verse 2.] that he might do well unto thee at last: [Heb. in thine utmost, in thy last binmost; that is, afterward.]

17 And thou say in thine heart, [See above chap. 7. 17 This must be joyned with the beginning of verse 12. and 14.] my power, and the strength of mine hand hath gotten me this wealth. [see Psal. 73. on verse 12.]

18 But thou shalt remember the LORD thy God, that it is he that giveth power to get wealth, that he might establish his covenant which he swore unto thy fathers; as it is at this day.

19 But if it happen, that thou altogether forget [Heb. forgetting forget] the LORD thy God, and follow other Gods, and serve them, and bow thy self before them; then I testify against you this day, that ye shall surely perish. [Heb. perishing, shall perish.]

20 As the heathen, whom the LORD destroyed before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Faithfull warnings to Israel, that having subdued their enemies, and being brought into the land of promise, they should in no wise conceive, that God had done it for their righteousness sake, but to punish the wickedness of the inhabitants, and to perform his gracious covenant-promises unto Israel, verse 1. &c. which Moses proveth by a long and large recital of Israels rebellion and abominable sinnes, committed at Horeb, 7. at Tabbera, Massa, Kibroth-Taava, 22. as also at Kades-Barnea, 23. whereunto Moses subjoyneth how exceedingly he was vexed and tormented, by reason of their sinnes, and what intercessions he was faine to make to appease Gods wrath, 15.

Hear, Israel, thou shalt passe over the Jordan this day. [That is, soon, shortly, within a short while] that thou mayest go in, to inherit nations, that are greater and stronger then thy self: [that is, the lands of nation, that are, &c. for those nations were to be destroyed according to Gods command] cities, that are great, and fenced up to heaven. [see above chap. 1. on verse 28.]

2 A great and tall people, the children of the En-

kims: [As above chap. 1. 28. and 2. 10. 11.] whom thou knowest, and (of whom) thou hast heard (say) : who can stand before the children of Enak? [a common proverb at that time, when those Giants flourished]

3 Thou shalt then know this day, that the LORD thy God is he which goes over before thy face, a consuming fire; [See above chap. 4. on verse 24.] he shall destroy them, and he shall cast them down before thy face, and thou shalt drive them out of possession and shalt destroy them quickly according as the LORD hath spoken unto thee.

4 Now when the LORD thy God shall have cast them out before thy face, then speak not in thine heart [See above chap. 7. on verse 17.] saying; for my righteousness the LORD hath brought me in, to inherit this land: for the wickedness of these nations the LORD doth drive them out of possession before thy face.

5 Not for thy righteousness, nor for the uprightness of thine heart doest thou go in, to inherit their land: [For (as if the Lord should say) thou hast no righteousness of thine own, but rather the contrary. See verse 6, 7. &c. A like phrase unto this the Apostle useth Tit. 3. 5. and elsewhere often, in relating the causes of mans salvation: that is, of our deliverance, and possession of the heavenly Canaan, when he saith: not by works of righteousness, which we have done &c.] but for the wickedness of these nations, the LORD thy God doth drive them out of possession before thy face; and to raise the word which the LORD thy God swore unto thy fathers, Abraham Isaac and Jacob.

6 Know then, that the LORD thy God doth not give thee this good land, to inherit it, for thy righteousness: for thou art a stiff-necked people. [See Exod. 32. 9.]

7 Remember, forget not, that thou didst greatly provoke the LORD thy God to anger in the wilderness, from that day that thou camest forth out of Egypt, untill ye came unto this place, ye have been rebellious against the LORD.

8 For [This ensuing relation serveth for proof of the 5, and 6. verses: where Moses affirmed, that God would not bring them into the land of Canaan for their own righteousness] at Horeb ye provoked the LORD to wrath (so) that he was angry with you to destroy you.

9 When I was gone up into the mount, to receive the tables of stone, the tables of the covenant, [That is, upon which the ten commandments were written, which contained the covenant of Gods law. So verse 10. &c.] which the LORD had made [see Gen. 15. on verse 18.] with you; then I abode on the mount forty dayes and forty nights, I did neither eat bread, nor drink water. [that is, I took no sustenance, neither meat, nor drink. so verse 18. and 1 Kings 13. 8, 9, 13. 2 Kings. 6. 22.]

10 And the LORD gave me two tables of stone, written with the finger of God: [That is, with his finger. See the spirituall meaning hereof, 2 Cor 3. 7. and compare Jerem. 31. 33.] and on them, [to wit was written] according to all the work which the LORD had spoken with you on the mount out of the midst of the fire in the day of the assembly. [when Israel stood below at the foot of the mount, to hear the LORDS commandments.]

11 So it came to passe at the end of forty dayes, and forty night, (when) the LORD gave me the two tables of stone, the tables of the covenant;

12 That the LORD said to me: Arise, quickly down hence, for thy people which thou hast brought forth out of Egypt have corrupted it. [Or, have corrupted themselves. See Exod. 32. 7.] they are quickly turned aside out of the way [See Gen. 18. on verse 19.] which I had commanded them; they have made them a molten image.

13 Moreover the LORD spake unto me, saying; I have seen this people, and behold, it is a stiff-necked people. See Exod. 32. 9, and 33. 3. and 34. 9: below chap. 10. 16. and 31. 27. 2 Kings 17. 14.]

14 Let me alone, [As if the LORD should say; Trouble me no more with thy interceding, for this stiff-necked people. See Moses's intercession, Exodus 32. 11, 12, &c. and 34. 9. and below verse 26. &c.] that I may destroy them, and blot out their name from under heaven: and I will make thee a mightier and greater Nation than this is.

15 Then I turned, and came down from the mount; now the mount burned with fire, and the two Tables of the Covenant were in both mine hands.

16 And I looked, and behold, ye had sinned against the LORD your God, ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 Then I took hold of the two Tables of stone, and cast them out of both mine hands; and brake them before your eyes.

18 And I cast me down before the face of the LORD, as at the first, [I did again as I had done before] fourtie dayes and fourtie nights, I did neither eat bread, nor drink water: for all your sin which ye had sinned, doing that which is evill in the eyes of the LORD, [that is, that which displeaseth him] to provoke him to anger.

19 For I was afraid because of the anger and indignation, wherewith the LORD was exceeding angry against you to destroy you: but the LORD hearkned unto me at that time also.

20 Also the LORD was exceeding angry against Aaron, to destroy him: but I prayed for Aaron also at the same time.

21 But I took your sin [That is, as the following words shew, the molten Calf, wherewith ye had committed the abominable sin of idolatry. Compare I/4. 27. 9. Hos. 10. 8. Amos 8. 14.] the Calf which ye had made, and burnt it with fire, grinding it very small until it was thinned to dust, and I cast the dust thereof into the brook that runneth down from the mount. [to loath and detest this abomination in the highest measure, and to drown all remembrance thereof in the deep; see hereof further, Exodus 32. on verse 20. and compare 2 Kings 23. on verse 12.]

22 Also ye angered the LORD exceedingly at Thabera; [That is, burning. Why this place was so called, see Numb. 11. 2, 3.] and at Massâ, [that is, temptation; see Exod. 17. 7.] and at Kibroth-Taava. [that is, graves of lust, see Numb. 11. 34.]

23 Furthermore, when the LORD sent you out of Kades-Barnea, saying, Go up, and inheris that land, which I have given you: then ye were rebellious against the mouth [That is, the command] of the LORD your God, and believed him nor; [see above, chap. 1. on verse 32.] and were not obedient unto his voice.

24 Ye were rebellious against the LORD: from the day that I knew you. [That is, conversed with you, and had dealing with you according to my calling.]

25 And I cast me down before the face of the LORD, those fourtie dayes, and fourtie nights, wherein I cast me down: because the LORD had said, that he would destroy you.

26 And I prayed unto the LORD, and said: Lord, LORD, destroy not thy people, and thine inheritance, which thou hast redeemed by thy greatnes; [That is, Majestic or great Power; see below, chap. 11. 2.] which thou hast brought forth out of Egypt by a strong hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; [That is, remember the Covenant which thou hast made with them] Look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

28 Lest the land whence thou broughtest us out, say; [Hebr. lest they say, the land whence, &c. that is, lest the inhabitants of the land, whence, &c. say: namely, the Egyptians; as Exod. 32. 22.] because the LORD was not able to bring them into the land; whereof he had spoken

unto them; and because he hated them, he hath brought them out, to slay them in the wilderness. [Compare above chap. 1. 27.]

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy great power, and by thy stretched out arm.

CHAP. X.

A relation of making two other Tables of the Law, and the writing of the ten Commandements in them, as also of the Chest or Ark wherein they were laid up by Moses, verse 1, &c. The death of Aaron, and the setting apart of the Tribe of Levi for the service of the LORD, 6. Moses his tarrying on the mount, 10. A glorious exhortation unto Israel to fear God, obey him, and to love their neighbour, especially the stranger, as also to labour for knowledge of the true God, with divers arguments and motives thereunto, 12.

AT that time [When the LORDS wrath was now appeased by my intercession, which is related in the end of the former Chapter] the LORD said unto me; Hew thee two Tables of stone, like unto the first, and come up unto me into this mount: after that, thou shalt make thee a Chest [or, Ark. This may be understood of a Chest, wherein Moses was to lay the Tables, untill such time that the Ark of the Covenant (Exodus 25. 21.) should be made: or, of the Ark of the Covenant itself, which God here commanded to be afterward made] of wood.

2 And I will write upon those Tables the words, which were on the first Tables, which thou brakest: and thou shalt lay them in that chest.

3 So I made a Chest of Sittim-wood, [See Exod. 22. on verse 5] and hewed two Tables of stone, like unto the first: and I went up into the mount, and the two Tables were in mine hand.

4 Then he [Namely, the LORD] wrote upon the Tables according to the first writing, the ten words [that is, the ten Commandements] which the LORD had spoken unto you on the mount, out of the midst of the fire, in the day of the assembly: [As above chap. 9. 10.] and the LORD gave them unto me.

5 And I turned my self, and came down from the mount, and laid the Tables in the Chest, which I had made: and there they are, [Or, were] according as the LORD commanded me.

6 And the children of Israel took their journey from Beeroth Bere-Jaakan (and) Moesia: [Or, from Beeroth of the children of Jaakan to Moses. Some are of opinion, that two journeyes are here joyned together; albeit they first journeyed from Mosereth, and then next from Bere-Jaakan. See Numb. 33. 31, 32. But it may be there was a place hard by mount Hor (wherein Aaron died) that was called Moser or Mosera. Between the journey from Bere-Jaakan and Aarons death upon mount Hor; are (Numb. 33.) sundrie journeyes and campings, recorded; see there the said three and thirtie Chapter [of Numbers] so that this Beeroth Beere-Jaakan mentioned here in this place, was perhaps another place then Beere-Jaakan simply so called: which the attentive Reader may take into consideration] there Aaron died, and was buried there, and Eleazar his son executed the Priests office in his stead.

7 From thence they journeyed to Gudgod: [Called Hor-Gid-god, Numb. 33.] and from Gudgod to Forbath a land of water-brooks.

8 At that time the LORD separated the Tribe of Levi, to bear the Ark of the Covenant of the LORD, to stand before the face of the LORD, [That is, to minister unto him (as the following words declare) in performing of divine

divine service in his holy habitation. Compare below, Chap. 17. 12. and 18. 5, 7. Judg. 20. 28. 1 Kings 17. 1. Psalm 134. 1. and 135. 2. Ezech. 44. 15, 16.] to minister unto him, and to bless in his Name, [to pronounce the blessing of God in his Name, and by warrant and authority from him upon the people, at the parting of the Congregation; see Leviticus 9. on verse 23.] unto this day.

9 Therefore Levi [That is, the Tribe of Levi, or the Levites] hath no part nor inheritance with his brethren: the LORD, he is his inheritance, according as the LORD thy God hath spoken unto him. [that is, that which is offered unto the Lord by the other Tribes, by that are they to live, according to the Ordinance of God given concerning it. See Numbers, 18. 20, 21, 22, 23, &c.]

10. And I stayed on the mount as the former dayes, fourtie dayes, and fourtie nights: and the LORD hearkened unto me at that time also; the LORD would not destroy thee.

11 But the LORD said unto me; Arise, Go on the journey, before the face of the people: that they may go in, and inherit the land, which I swore unto their fathers to give unto them.

12 Now then Israel, what doth the LORD thy God require of thee? but to fear the LORD thy God to walk in all his wayes, [See Gen. 18. on verse 19.] and to love him, and to serve the LORD thy God with all thine heart, and with all thy soul. [as above chapter 6. 5.]

13 To keep the Commandements of the LORD, and his Statutes, which I command thee this day; for thy good. [See above, chap. 6. 25.]

14 Behold, the heaven, and the heaven of heavens; [That is, the highest heaven (as also 1 Kings 8. 27. which is called the third heaven, 2 Cor. 12. 2.) is said to be the heaven of heavens, as it is said of Salomons high song, The song of songs, vanitie of vanities, King of Kings, servant of servants.] is the LORDS thy Gods; the earth and all that therein is. [See Gen. 14. 19. Psalm. 24. 1. and 115. 16.]

15 Onely the LORD had a delight in thy fathers, to love them: and he chose their seed after them, you out of all Nations, as it is this day. [Moses doth intimate, that there was no cause of the election of Israel, and of their fathers, but the meer good will and pleasure, and free grace of God: for all his creatures in regard of creation, were equally nigh unto him; he stood not in need of any, and it was free for him to leave Israel and their fathers in their sinfull state and condition, as well as other Nations; and to chuse, and shew mercie to whom, and to what people he pleased. Compare Exod. 33. 19. and above, chapter 9. 4, 5, 6, &c. Jos. 24. 2, 3. Matth. 11. 26. Acts 13. 17. and 14. 16. Rom. 9. 15, and 11. 35. Eph. 1. 5, 9, 11, &c.]

16 Circumcise then the fore-skin of your heart, [That is, put away from your heart, all that opposeth the holy will of God, and crucifie your flesh. Compare Jer. 4. 4. Rom. 2. 18, 29. Col. 2. 11.] and harden not your neck any more. [Of the hardning of necks, see Exodus, 32. on verse 9.]

17 For the LORD your God, he is a God of gods, [That is, Idols are nothing, but this is the onely true, most high God, who also ruleth over all Angels and Men, who in respect of some divine Office or Ministerie are called Gods. So Psalm 50. 1. Compare 1 Cor. 8. 5, 6. and Revel. 17. 14. and 19. 16.] and LORD of Lords: [see Revel. 17. 14.] that great that mightie, and that terrible God, who accepteth no face; [that is, who hath no respect to any outward difference or distinction of men, whether any man be rich or poor, native or stranger, Jew or Pagan, &c. See also Levit. 19. on v. 15.] nor receiveth a gift.

18 Who doth, [That is, executeth] the judgement of

the fatherless, and of the widow: and loveth the stranger, to give him bread and rayment.

19 Therefore thou shalt love the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt fear the LORD thy God, him shalt thou serve, and to him shalt thou cleave, and swear by his Name. [See above, chap. 6. on v. 13.]

21 He is thy praise; [That is, who by his grace and mercie, giveth thee occasion to praise him, and in whom thou halt cause to glorie, and whose promise thou oughtest continually to bear in thy heart and mouth. Compare Jerem. 17. 15.] and he is thy God, that hath done before thee those great and terrible things, which thine eyes have seen.

22 Thy fathers went down into Egypt [Of Egypt, see Gen. 12. on verse 10.] with threescore and ten souls: [that is, they were no more then threescore and ten persons] and now the LORD thy God hath made thee as the Stars of Heaven in multitude. [see Genesis, 13. on verse 16. and 15. 5.]

CHAP. XI.

Moses exhorteth Israel again to the keeping of Gods Commandments; First, with a relation of Gods mercies, and wonders manifested towards them, verse 1. &c. Secondly, with a description of the land of promise, 9. Thirdly, with a promise of seasonable weather, and fruitfulness of the Land, 13. Fourthly, with threatening of the contrarie, in case of back-sliding, 16. An exhortation to have Gods Commandments continually before their eyes, and to teach them their children, with fair and speciall promises, 18. A setting before them both blessing and the curse, 26. A charge and order concerning the pronouncing of the blessing and curse, as their arrivall in Canaan, 29.

Therefore thou shalt love the LORD thy God: and thou shalt keep his charge, [Heb. thou shalt keep his keeping: that is, that which he hath given thee in charge to keep. See Gen. 26. on verse 5.] and his Statutes, and his Judgements, and his Commandments. see above chap. 5. on verse 31.] all thy dayes (or times.) [Heb. all the dayes: to wit, of thy life, as after; see chap. 12. 1, 19. and 10. 3. and 17. 19, &c.]

2 And ye shall know this day; that I (speak) not with your children, that know it not, and have not seen the instruction of the LORD your God; [that is, all that God had done at that time unto his people to instruct, which is related in the sequel] his greatness, [that is, his Majesty, and great divine power, shining and appearing in his works, as the following words declare. So above, chap. 3. 24. and 9. 27.] his strong hand, and his stretched out arm;

3 Besides his tokens and his acts, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land;

4 And what he did unto the Army of the Egyptians, to his Horses, and to his Chariots; (in) that he made the waters of the Reed-sea to swim above their face, when they pursued after you: and (how) the LORD destroyed them unto this day.

5 And what he did for you in the wilderness; untill ye came to this place.

6 Moreover, what he did unto Dathan, and unto Abiram the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, with their households; [Heb. houses] and their Tents: yea, all that subsisted, [see Gen. 7. on v. 4.] that concerned them, [Heb. that was at their feet; that is, in their service, power or possession: or that concerned, or attended them. Compare Exod. 11. 8.] in the midst of all Israel.

7 For your eyes are they that have seen all this great work of the LORD, which he hath done. [Moses intimateth, that it was a special mercie of God, that all these wonders were done in their life-time, add before their eyes. Compare above chap. 5. 3.]

8 Keep then all the commandments, which I command thee this day: [Heb. all, or, every commandment, which I, &c. So below verse 22.] that ye may be strong, and go in, and inherit the land, whither ye go over to inherit it.

9 And that ye may prolong (your) dayes, in the land, which the LORD swore unto your fathers, to give unto them and to their seed: a land flowing with milk and honey. [See Exod 3. verse 8.]

10 For the land, whither thou goest to inherit it, it is not as the land of Egypt, from whence ye came out; which thou sowedst with thy seed, and wateredst with thy going, [Heb. with thy foot: that is, with thy service and labour, being fain with labour and pain to bring, or, carry water into it, to moisten it. Oth. according to thine own good liking, or, as it seemed good unto thee] as a garden of herbs.

11 But the land, whither ye go over to inherit, is a land of mountains, and of valleys: it drinketh water by the rain of heaven. [Without mens labour and pains.]

12 A land which the LORD thy God careth for: [Heb. seeketh, seeketh after, or, enquireth after, Its spoken of God after the manner of men: for men do use to seek and enquire after that which they bear a special affection to. Compare Job 3. 4. Isa. 62. 12.] the eyes of the LORD thy God are continually upon it, from the beginning of the year, unto the end of the year.

13 And it shall come to passe, if ye shall hearken diligently [Heb. hearkning shall hearken] unto my commandments, which I command you this day; to love the LORD your God, and to serve him, with all your heart, and with all your soul.

14 Then I will give you the rain [Here Moses bringeth God himself in speaking thus] of your land [that is, which your land shall require] in due season, the early rain, [which God gave after the ground was tilled and sowed, to make seed to spring up out of the earth] and the latter rain: [which fell a little before harvest, to make the fruit heave, and to ripen them. See Ierem. 5. 24. Hof. 6. 3. Joel. 2. 24. Iam. 5. 7.] that thou mayest gather in thy corn, and thy new wine, and thine oyl.

15 And I will give herb upon thy field for thy beasts: and thou shalt eat, and be satisfied.

16 Take heed to your selves: that your heart be not deceived: that ye turn aside, and serve other Gods, and bow your selves before them,

17 That the LORDS wrath kindle against you, and he shut up the heaven [A kind of phrase, whereby by way of similitude is exprest the divine providence ruling and governing in the aire, serving for the removall and withholding of rain. See 1 Kings 8. 39. 2 Chron 6. 26. and 7. 13.] that there be no rain, and the ground yeeld not her increase, and ye suddenly perish from of the good land, which the LORD giveth you.

18 Lay then these my words (up) in your heart, and in your soul, and bind them for a token upon your hand, that they may be as frontlets before your eyes: [See Exod. 13. 9. and above chap 6. on verse 10.]

19 And teach them your children, speaking of them, when thou sittest in thine house, and when thou goest on the way, and when thou liest down, and when thou risest up.

20 And write them upon the posts of thine house, and at thy gates.

21 That your dayes, and the dayes of your children may be multiplied, in the land, which the LORD swore unto your fathers to give them: as the dayes of heaven upon

the earth. [That is, as long as the world stands, God will continue with his people by his blessing. Compare Psal 89. 37, 38. Matth. 28. 20. Oth. thy and thy childrens childrens dayes shall be many, as the dayes of heaven are many.]

22 For if ye diligently keep [Heb. keeping keep] all these commandments, which I command you, to do them; loving the LORD your God, walking in all his wayes, and cleaving unto him.

23 Then will the LORD drive out of possession all these nations before your face, and ye shall hereditarily possesse greater and mightier nations, [That is, the land of greater and mightier nations: as above chap. 9. 1.] then ye are.

24 All [or, every] place, whereon the sole of your foot treadeth [Compare above chap 2. 5. Jos. 1. 3. and 14. 9.] shall be yours: from the wilderness, and Libanon, from the river, the river Euphrat, unto the hindmost Sea [that is, which lyeth in the west. The east, or the suns rising is called the formost part; and the west, or the suns setting, the hindmost part. Compare below chap. 34. 2. Jos. 1. 4. and 13. 5. Joel. 2. 20.] shall your border be. [compare Gen. 10. on verse 19. and 15. on verse 18 Exod. 23. 31. Numb. 34. above chap 1. 7. Jos. 1. 4.]

25 No man shall be able to stand before your face; the LORD your God shall give your terror and your fear [As above chap 2. 25.] upon all the land, that ye shall tread upon, according as he hath spoken unto you.

26 Behold, I set before you [Heb. I give, or, set before your face. See below verse 32. and chap 30. 1.] this day, the blessing, and the curse.

27 The blessing; when ye shall hearken to the commandment of the LORD your God, which I command you this day.

28 But the curse; if ye shall not hearken to the commandments of the LORD your God, and turn aside out of the way, which I command you this day, to walk after other Gods, which ye have not known.

29 And it shall come to passe, when the LORD thy God shall have brought thee into the land, whither thou goest, to inherit it; then thou shalt pronounce, [Or, utter, deliver out. Heb. give. Compare below chap. 13. 1. and 1 Kings 13. 5.] the blessing [which is received below chap. 28. That is, thou shalt give in charge, that the blessing be pronounced or uttered. See the fulfilling hereof, Jos. 8. 33. 34.] upon mount Gerisim, and the curse [which is recorded below chap. 27. and 28.] upon mount Ebal.

30 Are they not on the other side Jordan, behinde the way of the suns going down, in the land of the Canaanites, which dwell in the champion, over against Gilead, by the oak groves of More? [To wit, the places, named in the end of the former verse, do certainly li there. Of the word More. See Gen 12. verse 6.]

31 For ye shall passe over the Jordan, to go in, to inherit the land, which the LORD your God shall give you: and ye shall possesse it hereditarily, and dwell therein.

32 Observe then, to do all the statutes, and judgements, which I set before you this day.

CHAP. XII.

A charge to root out all idolatry in the land of Canaan, verse 1, &c. and to perform the outward service of God according to his institution in the place, which he himself should chuse, 5. what was permitted them to eat, with whom, and in what places; and what was forbidden concerning it, 7, 12. Also there is again a commandment to observe the right worship of God, and in no wise to follow the idolatrous custome of the Canaanites, 26.

These are the statutes and the judgements, which ye shall observe to do, in the land, which the LORD God

H h

God of thy fathers hath given thee to inherit it, at the daies that ye live upon the earth.

2 Ye shall utterly destroy [Heb. destroying destroy] till the places where the nations, which ye shall inherit, [that is, whose lands ye shall inherit, as above chap. 11.

23.] have served their gods, [understand such places, as were fitted and reared up for Idolatrous temple-houses, and all manner of consecrated places in a heathenish manner, and instruments of idolatry] upon the high mountains, [where they thought to be somewhat neerer heaven and their idols, then in the low ground, Compare Isa. 57. 5. 7. Ezech. 6. 13. Hos. 4. 13.] and upon the hills, and under all [that is, all manner of] green tree. [which in height, beauty, and shadow excelled others, See 2. Kings. 16. on verse 4.]

3 And ye shall cast down their altars reared up, [Or, pillar-images, statues] and burn their groves, [thick dark groves, or woods abused to idolatry, as if darknesse served for religiousnesse, and had some holinesse in it] with fire, and cut down the carved images of their Gods: and ye shall destroy their names out of that place.

4 Ye shall not do so unto the LORD your God: [As the heathens do, who practise idolatry in all places where they list]

5 But after the place, which the LORD thy God shall chuse out of all your tribes, [God honoured the tribe of Juda herewith, passing by the other tribes in this matter. See Psal. 78. 67, 68, 69.] to put his name there; [That the ark of the covenant, which was a special visible token of his gracious presence, might safely rest there in my tabernacle, or house, and my publik solemn worship might be there performed, &c. Compare 2 Sam. 6. on verse 2, 1 Kings. 8. 29. So below verse 11. 21. and chap. 14. 23, 24, and chap. 16. 2, 6, 11, &c. The sure place, afterward chosen and ordained by God, for that end, was Jerusalem. See 2 Sam. 7. 27. 2. Chron. 22. Psal. 122. 1, 2, 3, 4, and 132. 13, 14. Before Jerusalem was ordained for that end, there was no such place, although they were ordinarily to serve God and ask counsel of him, in the place where the ark of the covenant, or Tent of the congregation, by Gods appointment did rest, as in the following book will plainly appear] after his habitation shall yee enquire, and thither thou shalt go.

6 And thither yee shall bring your burnt-offerings, and your stay-offerings, and your tithes, and the heave-offering of your hand, and your vows, [That is, that which ye have promised to give unto God] and your free-will-offerings, and the first-born of your oxen, and of your sheep.

7 And there ye shall eat before the face of the LORD your God, and rejoyce, ye and your houses, [That is, households] in all that ye have put your hand unto: [Heb. in all putting forth, all stretching forth, of your hand: that is, all that ye have stretcht forth, or might stretch forth your hand unto. So below verse 18, and chap. 15. 1, 9, &c.] wherein the LORD thy God hath blessed thee.

8 Yee shall not do according to all things, that we do here this day: every man, whatsoever is right in his eyes.

9 For hitherto ye are not come into the rest, and into the inheritance, which the LORD your God will give you. [That is, all that seemeth good unto him, how far this extendeth, see in the following 11. verse.]

10 But ye shall go over the Jordan, and dwell in the land which the LORD your God shall cause you to inherit, and he shall give you rest from all your enemies round about, and ye shall dwell in safety.

11 Then there shall be a place which the LORD your God shall chuse, to cause his name to dwell there; thither shall ye bring all that I command you: your burnt-offerings, and your stay-offerings, your tithes, and the heave-offering of your hand, and all the choice of your vows,

which ye shall vow unto the LORD. [That is, which ye have picked and chosen out of the best and have vowed unto the LORD.]

12 And ye shall rejoyce before the face of the LORD your God, ye, and your sons and your daughters, and your man-servants; and your maid-servants, and the Levite, that is within your gates, for he hath no part nor inheritance with you. [See above chap. 10. 9.]

13 Take heed to thy self, that thou offer not thy burnt-offerings in all (or every) place, that thou shalt see. [Namely with delight.]

14 But in the place, which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings: and there thou shalt do all that I command thee.

15 Yet according to all the lust of thy soul thou shalt kill and eat flesh, according to the blessing of the LORD thy God, which he giveth thee, in all thy gates: [That is, in all thy cities, or dwelling places: and so often] the unclean and the clean shall eat thereof, as of a roe, and of a hart. [not as holy, but as common and permitted food. Harts and Roes were in deed clean beasts, which as common food might be eaten, below chap. 14. but they were not brought for offerings: so below verse 22, and chap. 15. 22.]

16 Onely ye shall not eat the blood: ye shall pour it out upon the earth, as water.

17 Thou mayest not eat within thy gates the tithe of thy corn, and of thy new wine, and of thine oyl. [See concerning tithes, Levit. 27. on verse 30.] nor the first-born of thine oxen, and of thy sheep: nor any of thy vows, which thou shalt have vowed, nor thy free-will-offerings, nor the heave-offering of thine hand:

18 But thou shalt eat it before the face of the LORD thy God, in the place, which the LORD thy God shall chuse; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, that is within thy gates: and thou shalt rejoyce before the face of the LORD thy God, in all that thou hast put thine hands unto. [See above verse 7. below chap. 15. 7.]

19 Take heed to thy self, that thou forsake not the Levite all thy dayes in thy land. [That is, as long as thou shalt live upon the earth.]

20 When the LORD thy God shall have enlarged thy border, according as he hath spoken unto thee, and thou shalt say; I will eat flesh, because thy soul lusteth to eat flesh; then thou shalt eat flesh, according to all the lust of thy soul.

21 If the place, which the LORD thy God shall chuse, to put his name there, shall be far off from thee, then thou shalt kill of thine oxen, and of thy sheep, which the LORD hath given thee; according as I have commanded thee and thou shalt eat within thy gates according to all the lust of thy soul.

22 But according as a Roe and an hart is eaten, [See above on verse 15.] so thou shalt eat it: the unclean and the clean shall eat it together.

23 Onely be sure, that thou eat not the blood: for the blood is the soul: [See Levit. 17 on verse 11.] therefore thou shalt not eat the soul with the flesh:

24 Thou shalt not eat it, thou shalt pour it out upon the earth as water. [This ceremonie, commanded also above verse 16. is here especially inculcated. See hereof Gen. 9. 4. and Levit. 27. 11.]

25 Thou shalt not eat it: that it may go well with thee and with thy children after thee, when thou shalt have done that which is right in the sight of the LORD.

26 But thy holy things, [Heb. thy holinesses: that is, things that are hallowed, or dedicated unto the LORD as is declared in the sequel] which thou shalt have, and thy vows, thou shalt take up, and go unto the place, which the LORD shall chuse.

27 And thou shalt prepare thy burnt-offerings, the flesh and the blood upon the altar of the LORD thy God; and the blood of thy stay-offerings shall be poured out upon the Altar

Altar of the LORD thy God; but thou shalt eat the flesh.

28 Observe and hear all the words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou shalt have done that which is good and right, in the eyes of the LORD thy God.

29 When the LORD thy God shall have destroyed the Nations before thy face; whither thou goest to possess them [That is, their Land, as above, Chapter 9. 1. and 11. 23, &c.] hereditarily; and thou shalt possess them hereditarily, and dwell in their land.

30 Take heed to thy self, that thou be not snared after them; [That is, so, that thou follow them] after that they shall be destroyed before thy face: and that thou enquire not after their Gods, saying; According as these Nations have served their Gods, so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for whatsoever is an abomination unto the LORD which he hateth, have they done unto their Gods; for they have also burnt their sonnes and their daughters with fire unto their Gods: [That is, to the honour of their Idols. Of this abomination of the Heathen imitated by the backsliding Jews, see Jerem. 7. 31. and 19. 5. and compare 2 Kings 16. 3. and 17. 17. 31. and 32. and 23. 10.]

32 All this Word, [Or, this whole Word. The like words see above, Chapter 42.] which I command you, ye shall observe to do it: [Oth. Every thing which I command you, ye shall, &c.] thou shalt not adde thereunto, nor diminish from it: [See above, Chapter 4. 2. Proverbs 30. 6. Revel. 22. 18.]

CHAP. XIII.

How the people of God were to demean themselves towards a false Prophet, who should seek to turn them away from the true God, verse 1, &c. as also towards others, even their nearest and best friends, that should entice them to idolatrie, 6. Item, towards a Citie that was fallen off, 12.

When a Prophet, [Understand a false Prophet, who falsely boasterh of Divine visions and relations] or a dreamer of dreams, [falsely boasting of Divine dreams. Compare Numbers 12. 6.] shall arise in the midst of thee, and give thee a token or a wonder; [that is, utter a token, or a wonder, foretelling that it shall come to pass. So is the word giving also taken above, chap. 11. 29. and 1 Kings 13. 5.]

2 And that token, or that wonder come to pass, [Oth. although that token, &c.] which he had spoken unto thee, saying; Let us follow other Gods, [Heb. walk after other Gods: so verse 4.] which thou hast not known, and serve them:

3 Thou shalt not hearken unto the words of that Prophet, or unto that dreamer of dreams: for the LORD your God tempteth you: [See above, chap. 8. on verse 2. 7.] to know whether ye love the LORD your God, with all your heart, and with all your soul.

4 Ye shall follow the LORD your God, and fear him: and ye shall keep his Commandments and be obedient unto his voice, and serve him, and cleave unto him.

5 And that Prophet, or dreamer of dreams shall be put to death; [Compare below, chapter 18. 20. Jerem. 14. 15.] for he hath spoken, [that is, taught, advised, acted] (for) a back-sliding against the LORD your God, which brought you forth out of the land of Egypt, and received you out of the house of bondage, to drive thee out of the way, which the LORD thy God commanded thee to walk in it: so shalt thou put the evil away out of the midst of

thee; [Oth. the evill one; or, wicked one. Compare below, chapter 22. 21, 22, 23, 24. and 1 Cor. 5. 13.]

6 When thy brother, the sonne of thy mother: [Who by the law of Nature, and the tie of blood is nearer to thee, then the other-Israelites are; who also in the common respect of the common descent from Jacob are called thy brethren] or thy sonne, or thy daughter, or the wife of thy bosome; [that is, that lieth in thy bosome. See Mich. 7. 5. so on the contrary, the right husband is called the husband of her (that is of the wives) bosome, below chapter 28. 56. Others, the wife of thy bosome, that is, that is most dear unto thee] or thy friend who is as thine (own) soul, [that is, whom thou lovest as thine own person, as thou lovest thine own self] entice thee secretly saying: Let us goe and serve other Gods, which thou hast not known, thou nor thy fathers;

7 Of the Gods of the Nations, that are round about you, nigh unto thee, or farre off from thee: from the one end of the Earth, unto the other end of the Earth:

8 Then thou shalt not consent unto him, nor hearken unto him; nor shall thine eye spare him, neither shalt thou pitie (him) nor conceal him.

9 But thou shalt surely kill him; [Heb. killing, thou shalt kill him: that is, thou shalt not neglect to kill him] thine hand shall be first against him, [Heb. thine hand shall be in the beginning against him, as having been the accuser and witness at the judgement seat; according to the law, below chapter 17. 7. compare Acts 7. 58.] to put him to death; and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die: for he hath sought to drive thee away from the LORD thy God, that brought thee forth out of the land of Egypt, out of the house of bondage.

11 That all Israel may hear, and fear; and not proceed to do according to this wicked crime; [Heb. matter, thing, word: so below, Chapter 17. 5.] in the midst of thee.

12 When thou shalt heare say from one of thy Citie, which the LORD thy God giveth thee, to dwell there:

13 (There) be (certain) men, children of Belial, [Or, sonnes of Belial. The Hebrew word Belial signifieth as much in our language, as a wicked wretch, varlet, or one without a yoke, that is, a loose or licentious person that will not bow under any Discipline or Law: see Judges 19. 22. 1 Samuel 1. 16. and 1. 12. and 10. 27. and 15. 17. 2 Samuel 16. 7. and 20. 1. and 22. 5. 1 Kings 21. 10. 2 Chronicles 13. 7. Psalm 41. 9. Proverbs 19. 28. Nabum 1. 11. 15. This name is also given to the Devill, 2 Corinthians 6. 15. Compare also below chapter 25. on verse 2. and 2 Samuel 3. on verse 34.] gone forth out of the midst of thee, and have put on, stirring up the inhabitants of their Citie, saying: Let us goe, and serve other Gods, which ye have not known:

14 Then shalt thou examine, and search, and make diligent inquirie after: and behold, it is a truth, the thing is sure, such an abomination hath been committed in the midst of thee.

15 Then thou shalt utterly smite [Heb. smiting smite] the inhabitants of that Citie with the edge of the sword; [Heb. at the edge of the sword and so in the sequel] banning it; [see above, chap. 2. on v. 34] and all that is therein, also the beasts thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and utterly burn the Citie, and all the spoil thereof with fire for the LORD thy God: it shall be an heap for ever, [Heb. an heap of Eternitie: that is, it shall for ever lie on a heap, as an heap of stones] it shall not be built again.

17 Also (there) shall cleave nought of the banned (thing) [Heb. of the ban] to thine hand, [compare above Chapter 7.25.26.] that the LORD may turn from the heat of his anger, and shew mercy unto thee, and have compassion on thee, and multiply thee, according as he swore unto thy fathers.

18 When thou shalt be obedient unto the voice of the LORD thy God, to keep all his Commandements, which I command thee this day: to do that which is right in the eyes of the LORD thy God. [That is, that which the Lord knoweth or judgeth to be right and good, and consequently pleaseth him well.]

CHAP. XIV.

A prohibition of heathenish mourning for the dead, verse 1, &c. what creatures were permitted or forbidden to be eaten, 3. Of the bringing in and use of Tithes, 22.

YE are children of the LORD your God: [Children of grace, and consequently heirs of God. Rom. 8. 17.] Ye shall not cut your selves, [that is make any incision in your flesh. An heathenish kind of mourning, especially at the death or departure of any of our dearest friends. See Levit. 19.28. Compare 1 Kings 18. 28. Jer. 16. 6. and 41. 5. and 47. 5.] nor make (any) baldness between your eyes for a dead man; [having the promise and hope of a blessed resurrection, and of life everlasting, it is unseemly for you to mourn for the dead, as the heathen that have no hope, 1 Thess. 4. 13.]

2 For thou art an holy people unto the LORD thy God: and the LORD hath chosen thee to be a peculiar people unto himself, out of all the Nations that are upon the earth. [Hebr. upon the face of the earth.]

3 Thou shalt not eat any abomination. [That is, any thing, which the Lord hath forbidden thee to eat, and which consequently thou oughtest to abhor and detest.]

4 These are the beasts, which ye shall eat: an Ox, small cattell of Sheep, and small cattell of Goats.

5 An Hart, and Roe, and a Buff: and a wild-goat, and a Badger, and a wild Ox, and a fallow Deer.

6 All beasts that divide the hoofs and cleave the cleft into two claws (and) chew the cud amongst the beasts, them ye shall eat. [See hereof, Levit. 11. 3. &c. and the Annot. there]

7 But these ye shall not eat, of them that (onely) chew the cud; or of them that (onely) divide the cloven hoof: the Camel, and the Hare, and the Cony; for these indeed chew the cud, but they divide not the hoof; they shall be unclean unto you.

8 Also the swine, for that indeed divideth his hoof, but it cheweth not the cud; it shall be unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of, all that is in the waters; all that hath fins and scales, ye shall eat.

10 But whatsoever hath not fins and scales, ye shall not eat: it shall be unclean unto you.

11 All (or every) clean bird, ye shall eat.

12 But these are they of which ye shall not eat: the Eagle and the Hawke, and the Sea-Eagle.

13 And the Kite, and the Crow, and the Vulture after his kind.

14 And all (or every) Raven after their kind.

15 And the Ostrich, and the night-Owle, and the Cuckow; and the Sparrow-Hawke after his kind:

16 And the stone Owl, and the great-Owl, and the Dawe.

17 And the Bittern, and the Pelican, and the Cormorant.

18 And the Stork, and the Hern after his kind: and the Lapwing, and the Bat.

19 Also all (or, every) creeping fowl, that shall be unclean unto you: they shall not be eaten.

20 All (or every) clean fowl ye shall eat.

21 Ye shall not eat a dead carcase; thou shalt give it to the stranger, that is within thy gates, that he may eat it; [Understand the uncircumcised stranger, who had not bound himself to the keeping of Gods Law, conversing onely among the Israelites: for the uncircumcised strangers were bound to keep the Laws of Israel] or sell it to the alien; for thou art an holy people unto the LORD thy God: thou shalt not dress [Och. see the] the Kid in his mothers milk. [See Exod. 23. 19. 34. 26.]

22 Thou shalt faithfully tithes [Heb. tithing tithes] all the increase of thy seed, [see Levit. 27. on verse 30.] that proceedeth every year, [Heb. year, year: that is, every year, year by year, or year after year] from the field.

23 And thou shalt eat before the face of the LORD thy God, in the place which he shall chuse to cause his Name to dwell there, Tithes of thy Corn, of thy new Wine, and of thine Oyle, and the first-born of thine Oxen, and of thy sheep: that thou mayest learn to fear the LORD thy God all (the) dayes. [To wit, of thy lifes as above, 11. 1, &c.]

24 When then that (there) shall be too much way for thee, that thou shalt not be able to carrie it thither, because the place, which the LORD thy God shall chuse to put his Name there, shall be too far distant from thee: when the LORD thy God shall have blessed thee; [To wit, so as that the Tithes would be too much to carry to the place, which God did chuse]

25 Then make (or turn) it into money: and bind (up) the money in thine hand, [That is, tie it up together in bundles or bags, (see 2 Kings 12. on verse 10.) and take it along with thee] and go to the place, which the LORD thy God shall chuse.

26 And give that money for whatsoever thy soul lusteth after; for Oxen, and for Sheep, and for Wine, and for strong drink; [See Levit. 10. on verse 9.] and for whatsoever thy soul shall desire of thee, and eat there before the face of the LORD thy God, and rejoyce, thou and thine house. [see above, chap. 12. 7.]

27 But the Levite that is within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee. [See above, chap. 10. on v. 9.]

28 At the end of three years thou shalt bring forth all the Tithes of thine increase; [See above chapter 12. on verse 17.] the same year: [to wit, the last of all the three years, or, every third year] and thou shalt lay them up within thy gates.

29 Then the Levite, because he hath no part nor inheritance with thee, and the stranger, and the fatherless, and the widow that are within thy gates, shall come, and shall eat, and be satisfied: that the LORD thy God may bless thee in all the work of thine hand, which thou shalt do.

CHAP. XV.

When and how they were to keep the year of release, verse 1, &c. A strict charge to provide for the poor in Israel, with a promise of Gods blessing in so doing, 7. Of releasing men and maid-servants among the Hebrews that were sold: Likewise how they were to be dealt withall, if they desired to abide in servitude, 12. Of consecrating the first-born of cattell, 19.

AT the end of seven years [That is, in the last year of all the seven years: for the seventh year was ever and anon a yeare of release. Compare, Exodus 23. 2. Jerem. 34. 14. So elsewhere yeares and

and dayes are said to be accomplished or fulfilled, when they first begin, or run on. See *Deut.* 14. 28. *Jos.* 3. 2. *Jerem.* 2. 5. 12. *Luke* 2. 21. *Acts* 2. 1.] thou shalt make, [that is keep] a release. [or, omission, neglect: The Hebrew word signifieth both; and both were to be done in the seventh year: they were to neglect debts, or at leastwise not to demand or call them in, and to release men, and maid-servants, and not to till the ground]

2 Now this is the thing [Heb. the word: that is, the Law or manner. Compare below, chapter 19. 4.] of the release, that every creditour [Heb. all (or, every) master, or, lord of demanding, or calling in, or, of the loan of his hand, that is, every one that hath right and power to demand a debt of a debtour, and to seize on him, or on his estate] that shall have lent his neighbour (ought) should release it: he shall not demand (it of) his neighbour, or, (of) his brother; [Or every creditour shall release that which was lent of his hand, which he might have exacted of his neighbour] because they have proclaimed a release unto the LORD; [that is, to the honour of God, who so appointed and ordained it. Oth. a neglect or release of the LORD; that is, which was commanded or appointed by the Lord. Or, when they have proclaimed a release unto the LORD]

3 Thou shalt demand (it) of the stranger; but what thou hast with thy brother, [That which thou hast lent or trusted him] thine hand shall release.

4 Onely, because there shall be no beggar [Or, necessitous person] among you, [Oth. save when there shall be no poor among you; that is, if the debtour be rich, and of abillitie to pay. Compare the three following verses] for the LORD shall abundantly bless thee [Heb. blessing bless thee. Oth. when the LORD shall, &c.] in the land, which the LORD thy God shall give thee, for an inheritance, to possess it hereditarily:

5 Onely, if thou shalt diligently obey [Heb. obeying obey] the voice of the LORD thy God: that thou observe to do all these commandments, which I command thee this day.

6 For, [Oth. when] the LORD thy God shall bless thee, according as he hath spoken unto thee: then thou shalt lend unto many Nations, but thou shalt not borrow; and thou shalt reign over many Nations, but they shall not reign over thee.

7 When there shall be a poor man among you, one of thy brethren, [Heb. out of, or, of one of thy brethren] in one of thy gates, in thy land, which the LORD thy God shall give thee, then thou shalt not stiffen thine heart, nor shut thine hand against thy brother, that is poor:

8 But thou shalt liberally open [Heb. opening open] thine hand unto him: and shalt richly lend [Heb. lending lend] him sufficient for his want, which is wanting to him. [Heb. the sufficiency of his want]

9 Take heed unto thy self, that (there) be not in thine heart, a word [Or, matter] of Belial; [of this word, see above, Chapter 13. on verse 13.] to say; the seventh year, the year of release, is at hand; (so) that thine eye be evil against thy brother, that is poor, [that is, fully, unkind, unfriendly, that thou give him a dogged look, and cast an evill and envious eye upon him. Compare below, Chapter 28. 54. *Proverbs* 22. on verse 9. and *Matthew* 20. 15.] and that thou give him nothing; and he cry unto the LORD against thee, and (it) be sin in thee. [which will be inquired into, and punished by God in thee]

10 Thou shalt liberally give [Heb. giving give] unto him, and thine heart shall not be evil, when thou givest unto him: [That is, it shall not grieve thee, thou shalt give unto him with no averse, unwilling minde, but cheerfully, *Rom.* 12. 8. 2. *Cor.* 9. 7.] for because of this thing the LORD thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. [Heb. in all stretching forth, or, in all putting forth of thine hand. See above chap. 12. 7.]

11 For the poor shall not cease out of the midst of the land: [That is, there shall be alwayes poor in the land or with thee: as *Matt.* 26. 11. *Job.* 12. 8.] therefore I command thee, saying; Thou shalt liberally open [Heb. opening open] thine hand unto thy brother, to thy distressed, and to thy poor in thy land, [that is, unto him, that dwelleth by thee, and whose poverty is known unto thee, to whom as to thy brother, thou art especially bound, as both the foregoing, and the following words do plainly shew.]

12 When thy brother an Hebrew man, [See *Genes.* 10 on verse 21.] or an Hebrew woman, shall be sold unto thee [see *Exod.* 22. on verse 3.] then he shall serve thee six yeeres [Oth. and he shall have served thee six yeeres: unlesse the year of Jubile falling out in one of the six had made him free] but in the seventh year thou shalt let him go free from thee.

13 And when thou lettest him go free from thee: then thou shalt not let him go empty (away.)

14 Thou shalt lay upon him richly out of thy flock, and out of thy threshing-flour, and out of thy wine-press: [Hed. putting about the neck put about the neck, &c. The Hebrew word signifieth to put a collar about his neck, to compass the neck about as with a cord or chain. Moseh intimateth hereby, that they were to furnish him liberally with all things needfull, that he may go away rejoicing] of that, wherein the LORD thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember, that thou wast a bond-man in the land of Egypt, and that the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 But it shall come to passe, when he shall say unto thee, I will not go away from thee, because he loveth thee and thine house, because he is well with thee: [That is, because he fareth well by thee,]

17 Then thou shalt take an awl, and prick (it) into his ears, and into the door [See hereof *Exod.* 21. 5, 6.] and he shall be thy bond-man for ever. [Heb. and he shall be thy bond-man of eternity, that is, all his life-time: So *Exod.* 21. 6. Compare *Exod.* 19. 9. 1 *Sam.* 1. 32, &c. *Psal.* 73. on verse 12. Others understand this, untill the year of Jubile] and thou shalt do so likewise unto thy maid servant.

18 It shall not be heard in thine eyes, [That is, it shall not seem, or appear hard unto thee] when thou lettest him go free from thee: for he hath served thee six yeeres (as) an hired servant of double wages: [that is, he hath done as a double hired servant, or he hath been worth to thee as much as a double hired servant, for he had not the liberty to deny thee his service, to give it over, or to do it slowly (as hirelings, or day-labourers sometimes do) but he was faine to serve thee to thy content six years compleat. Some do gather out of *Isa.* 16. 14. that hirelings might hire themselves for no longer time then for three yeeres] so the LORD thy God shall bless thee in all, that thou shalt do.

19 All the first-born, that shall be born among thy oxen and among thy sheep, being a male, thou shalt hallow [Compare *Gen.* 2. on verse 3. *Levit.* 8. on verse 10.] unto the LORD thy God: thou shalt not labour with thy first born of thine ox, nor shear the first-born of thy sheep.

20 Thou shalt eat them before the face of the LORD thy God year by year, in the place which the LORD shall chuse; thou, and thine house, [That is, household]

21 But when there shall be any blemish on it, whether lame or blind, (Or,) any evil blemish, then thou shalt not offer it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and clean together, as a Roe, and as an Hart. [See above, ch. 12. on v. 15.]

23 Onely, thou shalt not eat the blood thereof: thou shalt poure it out upon the earth, as water. [See above, chap. 12. 23, 24, 25.]

CHAP. XVI.

Of keeping the feasts, as the Pasſover, verſe 1, &c. Pentecoſt, 9. the feaſt of leaf-huts, 13. Who, where, and how they were to appear at thoſe feaſts, 16. Of the office of Judges, 18. Of idolatrous Groves and Pillars, 21.

OBſerve the moneth of Abib, [See Exod. 13. 4. and above chap 1. on verſe 3.] that thou keep the paſſeover : [Oth. make, or, do. Oth prepare the paſſeover, Of the paſſeover, See Exod 12. 11. Heb. Peſach] for in the moneth of Abib the LORD thy God brought thee forth out of Egypt, by night. [See Exod. 12. 31.]

2 Then thou ſhalt kill [Or, offer ; and ſo verſe 4, 5, 6.] the Paſſeover unto the LORD thy God, ſheep and oxen, [that is, all ſuch offerings, as the LORD had commanded to be ſlain, and to be offered at this feaſt. Numb. 28. 16. A young lamb or kid was properly called the paſchal offering. See Exod. 12. 3, 4, 5. 27. beſide that other offerings were alſo to be killed and offered at the feaſt.] in the place, which the LORD ſhall chuſe to cauſe his Name to dwell there.

3 Thou ſhalt eat no leavened thing on it, [To wit, on the feaſt. Oth. with it : to wit, with the lamb, and then with the offerings] ſeven dayes ſhalt thou eat unleavened (bread-loaves) on it, a bread of miſery, [that is, whereby thou ſhalt be put in minde of the affliction which thou didſt ſuffer in Egypt : or ſuch kinde of bread that is made up in haſte, when neceſſity and haſte will not permit to prepare and make it fully ready after the uſuall manner, and to make it toothſome or pleaſant to the taſte and palate] (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day of thy going forth out of the land of Egypt, all the dayes of thy life.

4 There ſhall be no leaven ſeen with thee in ſeven dayes in any of thy borders : neither ſhall (there) any thing of the fleſh, which thou ſhewedſt the firſt day at even remain untill the morning.

5 Thou mayeſt not ſlay the paſſeover within thy gates, [That is, within one of thy cities or dwelling places] which the LORD thy God giveth thee.

6 But at the place, which the LORD thy God ſhall chuſe his name to dwell (there,) there thou ſhalt ſlay the offering at even : [Oth. (journeying) towards the place, &c. there thou ſhalt, &c.] when the ſun goeth down, [See Exod. 12. 6. 2 Chron 3 5. 14.] at the ſet time of thy departure out of Egypt. [that is, juſt, or, even at the ſame time, when thou cameſt forth out of Egypt, on the fourteenth day of the moneth of Abib, Exod. 13. 3. 4.]

7 Then thou ſhalt dreſſe it, [That is, roſt it ; See Exod. 12. 9. and 2 Chron. 3 5. on verſe 13.] and eat it in the place which the LORD thy God ſhall chuſe : Then [to wit, when the feaſt is paſt, which laſted ſeven dayes,] thou ſhalt turn thy ſelf, and go to thy tents. [undeſtand dwellings or houſes, ſo as they ſhould be at that time.]

8 Six dayes thou ſhalt eat unleavened (bread-loaves) and on the ſeventh day is a prohibition. (day) [See Levit. 23. on verſe 46.] unto the LORD thy God ; (then) thou ſhalt do no work.

9 Seven weekes ſhalt thou number unto thee : thou ſhalt begin to number the ſeven works from (the time) that they begin (with) the ſicle in the ſtanding corn. [to offer a ſheaf unto the LORD. See Levit. 2. 14 and 23, 10.]

10 Then thou ſhalt keep the feaſt of weekes [Namely of the ſeven week as aforeſaid. This feaſt is alſo called the feaſt of firſtlings, or of firſt-fruits, Numb 28. 26. item the feaſt of Pentecoſt, Act. 2. 1.] unto the LORD

thy God ; it ſhall be a free-willing tax [Heb. tribute, or, tax of free-willingneſſe. See hereof below chap. 22. 1. &c. Oth. with a free-willing tax, or. [ſufficiency of a free-willing-offering] of thine hand, which thou ſhalt give : according as the LORD thy God ſhall have bleſſed thee.

11 And thou ſhalt rejoyce before the face of the LORD thy God ; thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates, and the ſtranger, and the widow, which are in the miſt of thee : in the place, which the LORD thy God ſhall chuſe to cauſe his Name to dwell there.

12 And thou ſhalt remember, that thou waſt a bond-man in Egypt : and thou ſhalt keep and do theſe ſtatutes.

13 Thou ſhalt keep unto thee the feaſt of Leave-huts ſeven dayes : [See Levit. 23. on verſe 34.] when thou ſhalt have gathered in of thy threshing-floor, and of thy wine-pretſe.

14 And thou ſhalt rejoyce on thy feaſt : thou, and thy ſon, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, and the ſtranger, and the fatherleſſe, and the widow that are within thy gates.

15 Seven dayes ſhalt thou keep a feaſt unto the LORD thy God, in the place which the LORD ſhall chuſe : for the LORD thy God ſhall bleſſe [Oth, when the LORD thy God ſhall have bleſſed thee] in all thy increaſe, and in all the work of thine hands ; therefore thou ſhalt ſurely rejoyce.

16 Three times in a year ſhall all that is male among you, appear before the face of the LORD thy God, in the place which he ſhall chuſe ; on the feaſt of unleavened- (bread-loaves), and on the feaſt of weeks, and on the feaſt of Leaf-huts : but it ſhall not appear empty before the face of the LORD.

17 Every man according to the gift of his hand : [According as his hand is able to give, as the following words ſeem to cleare it. Oth, according to that which is given to his hand, which likewise not unſitly agreeth with that which followeth. Compare Pſal 55. on verſe 23. Numb. 18. 6. Ezech. 46. 5. 7, 11.] according to the bleſſing of the LORD thy God, which he hath given thee.

18 Judges and officers ſhalt thou appoint thee in all thy gates, [Compare 1 Chron. 23. 4. and 26. 29. and 2 Chron. 19. 8.] which the LORD thy God ſhall give thee, among thy tribes : [Or, for, according to thy tribes] that they may judge the people with a judgement of righteouſneſſe.

19 Thou ſhalt not wreſt judgement, thou ſhalt not know the face : [See above chap 1. on verſe 17.] neither ſhalt thou take a gift ; for the gift blindeth the eyes of the wiſe, and parteth the words of the righteous. [undeſtand the words of Judges, ſo that they paſſe wrong ſentence : or, the words of thoſe, that have a juſt cauſe, which are wreſted and perverted by the corrupt Judges. Oth. things.]

20 Righteouſneſſe, righteouſneſſe ſhalt thou follow after ; [That is, meer, or pure righteouſneſſe, nothing elſe but righteouſneſſe, its ſpoken with an after impreſſion. Compare Deut 2. 27. Iſa. 26. 5. 15. Ezech. 21. 9. with the annot.] that thou mayeſt live, and hereditarily poſſeſſe the land, which the LORD thy God ſhall give thee.

21 Thou ſhalt not plant thee a grove of any trees : [Or, plant a grove, (nor) any trees] nor unto the altar of the LORD thy God, which thou ſhalt make thee [that is, with an inſtitution of ſome religious worſhip : which thou ſhalt thereby intimate, when thou ſhalt plant a grove neer unto the Altar, or temple of the LORD, or ſhalt otherwiſe next unto the altar of the LORD aſcribe ſome holineſſe unto it, and ſet an equal or higher value and eſtimation

estimation upon it. See 2 Kings 16. and 17.]

22 Neither shalt thou make thee an image reared up, [Or, Pillar-image, Statue] which the LORD thy God hateth.

CHAP. XVII.

What cattell for offering was an abomination unto the LORD, verse, 1, &c. The punishment of those, that turned aside from the true worship of God unto Idolatry, 2. How the inferiour Judges were to demean themselves in weightie and obscure Law-matters, 8. Of the choosing of a King, and his dutie, 14.

THou shalt not offer unto the LORD thy God any bullock, or small cattell; [That is, Sheep or Goat, see Exod. 12. 5. and above, chapter 14. 4.] whereupon is a blemish, (or) any evill: [Heb. any evill matter or thing] for that is an abomination unto the LORD thy God. [Heb. an abomination of the LORD thy God: that is, which the LORD esteemeth an abomination; so below chap. 18. 12. and elsewhere; as a curse of the LORD, Chapter 21. 23.]

2 When (there) shall be found in the midst of thee, in one of thy gates, which the LORD thy God giveth thee, a man, or (a) woman, that shall doe that which is evill in the eyes of the LORD thy God, transgressing his Covenant: [that is, the Covenant, which he hath made with thee, wherein thou didst promise obedience unto thy God]

3 That he go, and serve other gods, and bow himself before them; or before the Sun, or before the Moon, or before all [Or, any: that is, any of all] the host of Heaven, which I have not commanded: [but on the contrary have expressly and strictly forbidden]

4 And it be told thee, and thou hear (of) it: then thou shalt diligently search out the matter; and behold, it is a truth, the thing is certain, such abomination is done in Israel:

5 Then shalt thou bring forth that man, or that woman, that hath committed this wicked crime, [Heb. thing, or, word; as above, chapter 13. 11.] unto thy gates, [where publick Assemblies and Courts of Justice were held; see Gen. 22. on verse 17.] (I say) that man or that woman: and thou shalt stone them with stones, that they die.

6 At the mouth of two witnesses, or three witnesses; [That is, at the saying, declaring, &c.] shall he be put to death, that shall die; [Heb. the dead, or, dying (person); that is, he that hath deserved death, or, is to die. Compare Gen. 20. on v. 3.] at the mouth of one single witness he shall not be put to death.

7 The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people: so shalt thou put away the evill [See above chap. 13. 5.] out of the midst of thee.

8 When (there) shall be a matter in judgement too weightie for thee, [Heb. properly wonderfully strange, or, hidden: that is, such as thou art not able to dispatch, or darest not trust thy self to judge what is right, or what is wrong] between blood and blood; [that is, in matter of killing or murder; see Gen. 37. on verse 26.] between plea and plea, between stroke and stroke, [as in case of wounding, hurting, or any evill strange plague or stroke on a mans body, perhaps also on houses, garments, &c.] being matters of controversie within thy gates: then shalt thou arise, and go up into the place, which the LORD thy God shall chuse.

9 And thou shalt come unto the Leviticall Priests, and unto the Judge, that shall be in those dayes; [This seemeth to point at the high-Priest, as also at the supreme Judge; see below verse 12. oth. or unto the Judge. Compare below verse 12.] and thou shalt require, and they

shall tell thee the matter of the Law; [or, the word of the Law, or of judgement: that is, what is just and right in this matter, and accordingly what ought to be judged, and pronounced or uttered by thee.]

10 And thou shalt do according to the command of the word, which they of that place (which the LORD shall chuse) shall tell thee: [Heb. according to the mouth of the word, &c. that is just so and in all things according to their saying] and thou shalt observe to do according to all that they shall teach thee.

11 According to the command [Heb. according to the mouth] of the Law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the word, which they shall tell thee, to the right hand, or to the left.

12 Now the man that shall deal proudly [Heb. in, or, by pride, or, presumption] as not to hearken unto the Priest, that standeth to minister there unto the LORD thy God; [see above chapter 10. 8.] or unto the Judge; [according as the nature of things shall require] that man shall die, and thou shalt put away the evill [as above v. 7.] from Israel.

13 That all the people may hear it, and fear; and deal no more proudly.

14 When thou shalt come into the land, which the LORD thy God giveth thee, and thou shalt hereditarily possess it, and dwell therein: and thou shalt say; I will set a King over me, like as all the Nations that are round about me: [To wit, lawfully, and with Gods will and approbation, concluding thus; which was not done, 1 Sam. 8. 5. and therefore it was displeasing to God, 1 Sam. 8. 7. and 12. 19.]

15 Then thou shalt absolutely set him King over thee, [Heb. setting set, &c. that is, thou mayest not set another, then him, &c.] whom the LORD thy God shall chuse: thou shalt set a King over thee out of the midst of thy brethren; [that is, he must needs be an Israelite] thou must not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses; [That is, make such adoe about horses and servants, as to bear a high mind in regard of his great power, and to the dishonour of God, putting his confidence therein (as the Pagan and the wicked kings did) by presumption, bring himself and his subjects into danger and trouble] nor cause the people to return to Egypt, to multiply horses: [for which Egypt was famous; see Exod. 14. 15. Isa. 31. 1, 3. Ezech. 17. 15, &c.] forasmuch as the LORD hath said unto you, and ye shall henceforth return no more this way. [Heb. ye shall adde no more, or, go on to return: meaning to be revenged on Egypt, or to make a Covenant with them, or to be slaves there]

17 Neither shall he multiply wives for himself, lest his heart turn away: [To wit, from the LORD] neither shall he greatly multiply silver and gold for himself; [here also the Annot. on verse 16. is fitly applied.]

18 Moreover, it shall come to pass when he shall sit upon the Throne of his Kingdome: that he shall write him a duplicate of this Law in a Book, [Or copie, transcript, written out of, and according to the originall Law-book which remained with the Priests, and which they were to have continually before their eyes, to order and regulate themselves accordingly. Compare below, chapter 31. 9, 26.] out of (that which) is before the face of the Leviticall Priests. [Oth. (taking it) from the presence of the Leviticall Priests: that is, he shall send for the book of the Law that remaineth with the Priests, and write (or cause to be written) a copy out of it.]

19 And it shall be with him, and he shall read therein all the dayes of his life: that he may learn to fear the LORD his God, to keep all the words of this Law, and these Statutes to do them.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment; to the right

right hand, or to the left : that he may prolong (his) dayes in his kingdome, he, and his sonnes, in the middest of Israel.

CHAP. XVIII.

Of the inheritance and right of the Priests and Levites, to the offerings and first-fruits, verse 1, &c. A prohibition from following the heathenish idolatrous and devilish abominations of the Heathen, 9. A most glorious promise concerning the sending of our Saviour Christ, who is the head and chief of all the Prophets, 15. Of the punishment and distinguishing character or token of a false Prophet, 20.

THe Leviticall Priests, all the Tribe of Levi, shall have no part nor inheritance with Israel : [See Numb. 18. 20. and above chap. 10. 9.] they shall eat the fire-offerings of the LORD, [see Lev. chap. 1. on v. 9.] and his inheritance.

2 Therefore he [To wit, the Levite] shall have no inheritance in the midst of his brethren : the LORD is his inheritance ; [See Numbers 18. 20. and above, chapter 10. on verse 9.] according as he hath spoken unto him.

3 Now this shall be the Priests due from the people, from them that offer an offering, whether a bullock, or small cattel, that they shall give unto the Priest, the shoulder, and both the cheeks and the maw :

4 The first-fruits of thy Corn, of thy new Wine, and of thine Oyle, and the Firstlings of the shearing of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy Tribes ; that he shall stand to minister in the Name of the LORD [So below verse 7. see above Chapter 10. on verse 8.] he, and his sonnes at all dayes : [or, times]

6 Moreover, when a Levite shall come out of one of thy gates, out of all Israel, where he dwelleth ; and he cometh according to all the desire of his soul unto the place which the LORD shall have chosen,

7 And he shall minister ; [Oth. that he shall (or may) minister and in the following verse, they shall eat alike portion] in the Name of the LORD his God : as all his brethren the Levites (do) which stand there before the face of the LORD :

8 Then shall they [Or, he] eat a like portion : [Heb. portion like portion] besides his sales [or besides every ones sales ; that is, besides that which they have and do reserve of the price of the goods that are sold, which they may buy again and redeem : see Lev. 25. 32. 33.] by the fathers, [that is, done to, or, by the fathers households or families ; oth. according to the fathers households, into which the Levites were divided, Num. 3. Some joyn these words with the first words of this verse in this sense ; alike portion shall they eat, yet so, that every one be joyned to his fathers family. oth. onely of that which is delivered to him after the fathers households.]

9 When thou comest into the land which the LORD thy God shall give thee : then thou shalt not learn to doe after the abominations of those Nations. [The Canaanites, that dwell therein.]

10 (There) shall not be found among you (any one) that maketh his son or his daughter, to pass thorow the fire : [See the Annot. on Lev. 18. 21.] that dealeth with sooth-sayings, [Hebr. a foreteller of foretellings, or, riddle of riddles, guessour of guessings] a Fugler, [See Leviticus 19. on verse 26.] or, that giveth heed to the crie of Birds, or a Conjuror.

11 A Fortune-teller, or an Exorcist that useth exorcism : [Hebr. that sweareth with exorcism, or conjureth, conjuring : properly, one that coupleth coupling together]

or (one) that enquireth for a sooth-saying spirit, [see Lev. chap. 19. on verse 31. and 20. on verse 6.] or a Devils artificer, or (one) that enquireth of the dead.

12 For whosoever doth those things is an abomination unto the LORD : [Hebr. an abomination of the LORD. See above chapter 17. 1.] because of those abominations the LORD thy God doth drive them [to wit, the inhabitants of Canaan] out of possession before thy face.

13 Thou shalt be upright with the LORD thy God.

14 For those Nations, which thou shalt inherit, [That is, whose lands thou shalt inherit ; as above chapter 9. 1. and elsewhere] hearken to Fuglers and Soothsayers : but as for thee, the LORD thy God hath not suffered thee (to do) these things. [Hebr. hath not suffered thee so, understand, to do]

15 The LORD thy God will raise up unto thee a Prophet, [Meaning the Lord Jesus Christ, Acts 3. 22. and 7. 37.] from the midst of thee, of thy brethren like unto me : [Notwithstanding, the eternall Godhead, that immaculate manhood, and the soul-saving Office of our Lord Jesus Christ, he may be nevertheless compared with Moses in these particulars following. First, as Moses was a true man of the seed of Abraham, so was also Christ. Secondly, as Moses brought the people of God out of bodily thraldome in Egypt, so did Christ redeem his people from spirituall thraldome. Thirdly, as Moses stood between God and the people in the Covenant of the Law, Gal. 3. 19. so is Christ the onely Mediatour between God and his people in the Covenant of Grace. Fourthly, as Moses was faithfull in all Gods house, Heb. 3. 2. so is Christ faithfull above all, in taking care for his Church, &c. Fifthly, Moses was a great Prophet and Teacher of the people : Christ is the head or chief of all Prophets, by whose Spirit Moses and the rest of the Prophets spake, 1 Pet. 1. 11. But that here the other Prophets are not meant appeareth, Deut. 34. 10. where it is said, that there arose no Prophet in Israel, like unto Moses] unto him ye shall hearken,

16 According to all that thou desiredst of the LORD thy God at Horeb, in the day of the assembly, saying : I will not go on to bear the voyce of the LORD my God, neither will I see this great fire any more, lest I die.

17 Then said the LORD unto me, It is good that which they have spoken. [Hebr. they have made good, or done well, that they have spoken : as above chapter 5. 28.]

18 I will raise them up a Prophet from the midst of their brethren, like unto thee, and I will give my words into his mouth, [Compare this phrase with Exod. 4. 15. and below, chapter 31. 19. 2 Sam. 14. 3. Psalm 40. 4. Jerem. 1. 9. and 5. 14. although there be a great difference between this work of God on the Person of Christ, and the Ministerie of his servants, or the acting of other men] and he shall speak unto them, all that I shall command him.

19 And it shall come to pass, (that) the man that shall not hearken unto my words, which he shall speak in my Name, I will require it of him.

20 But the Prophet, that shall deal presumptuously, speaking a word in my Name, which I have not commanded him to speak ; or that shall speak in the Name of other gods : that Prophet shall die.

21 If then thou should say in thine heart : how shall we know the word which the LORD hath not spoken ?

22 When that Prophet shall have spoken in the Name of the LORD, and that word happen not, nor come to pass : [This is the second mark or token of a false Prophet : of the first consisting in point of Doctrine, see above, chapter 13.] that is, the Word which the LORD, hath not spoken : that Prophet hath spoken it proudly ; thou shalt not be afraid of him. [Oth. of it, namely, the word Prophecie.]

CHAP.

CHAP. XIX.

Of appointing three Cities of refuge in the Land of Canaan, and for whom they were to be a refuge, verse 1, &c. Of appointing three other Cities of refuge in after times, 8. Of the punishment of the wilfull murderer, 11. A prohibition against removing the neighbours Land-mark, 14. Of the number of witnesses to be produced before the judgement-seat, and the punishment of false witnesses, 15.

WHEN the LORD thy God shall have destroyed the Nations, whose Land the LORD thy God shall give thee; and thou shalt hereditarily possess them, [To wit, those Nations, that is, their Land see above, Chapter 9. 1, &c.] and dwell in their Cities and in their houses;

2 Then thou shalt separate three Cities for thee; [Compare above, chapter 4. 41. and Numbers 35. 14.] in the midst of thy Land, which the LORD thy God shall give thee, to possess it hereditarily.

3 Thou shalt prepare the way, [Toward those Cities] and divide the border of thy Land [that is, divide thy land] which the LORD thy God shall cause thee to inherit, into three parts, that every slayer may flee thither. [that in every third part of the Land, a Citie might be appointed in a fit and convenient place, unto which the slayer in that quarter or division might flee with the greatest speed that might be. See below, verse 6.]

4 And let this be the case of the slayer, [That is, this shall be the right or manner of this thing, thus shall they deal therewith; so above, chapter 15. 2.] which shall flee thither, that he may live; who so shall have ignorantly smitten his neighbour, whom notwithstanding he hated not from yesterday (and) ere yesterday: [that is, before, in time past: as above, chapter 4. 42. and below verse 6.]

5 As he that is gone into the wood with his neighbour to hew wood, and his hand is driven on [Or, having swung it self freeth it self] with the axe to cut down wood, and the iron slippeth off [or, then he casteth] from the helve, [Hebr. out of, or, from the wood] and hitteth [Hebr. findeth] his Neighbour that he dieth: he shall flee into one of those Cities and live:

6 Let the avenger of blood [One of the kindred of the dead] pursue the slayer, when his heart is heated, and overtake him, because the way would be too farre off, and smite him mortally: [Hebr. smite him on the soul; that is, so, that his soul departeth from him, or so, that he, taketh away his life; see Genesis 37. 21. so below, verse 11. Jeremiah, 40. 14, 15.] whereas no sentence of death is (past) upon him, [that is, whereas he hath not deserved to be condemned to die, or to be punished with death, as below, chapter 21. 22. Jeremiah, 26. 11, 16. Luke 24. 20.] for he hated him not from yesterday, (and) ere yesterday, [as above, verse 4.]

7 Therefore I command thee, saying; thou shalt separate three Cities from thee.

8 And if the LORD thy God shall enlarge thy border, according as he hath sworn unto thy fathers, and shall give thee all that land, which he hath spoken to give unto thy fathers.

9 (When thou shalt observe all this same Commandment to do it, which I command thee this day; loving

the LORD thy God, and walking all dayes (or, at all times) in his wayes) then shalt thou adde for thee three Cities more, unto these three.

10 That the blood of the innocent be not shed in the midst of thy Land, which the LORD thy God giveth thee for an inheritance; and so blood-guiltinesses [Hebr. bloods] should be upon thee.

11 But when there shall be any man that hateth his neighbour, and lieth in wait for him, and riseth up against him, and smiteth him mortally [Hebr. on the soul, as above, verse 6. and below, verse 21.] that he die, and flieth to one of those Cities.

12 Then the Eldest of his Citie [That is, the Eldest of the place, where the slayer dwelleth, or, unto which he belongeth.] shall send and take him thence: and they shall deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not spare him, but thou shalt put away the blood of the innocent from Israel, that it may goe well with thee.

14 Thou shalt not remove thy neighbours Land-mark, which the Ancestours [Hebr. the first] have bordered in thine inheritance, which thou shalt inherit in the Land which the LORD thy God giveth thee, to possess it hereditarily.

15 One single witnesse shall not rise up against any man for any iniquitie, or for any sinne, of all sinne [That is, all manner of sinne] that he might commit: At the mouth of two witnesses, or at the mouth of three witnesses shall the matter [Or, the word] be established. [Compare Numbers 35. 30. above, chapter 17. 6, Matthew 18. 16. John 8. 17. 2 Corinthians 13. 1. Heb. 10. 28.]

16 When a rash witnesse shall rise up against any man; [Hebr. a witnesse of rashnesse, or, wilfulnesse; that is, who either out of his own wilfulnesse, or by any others putting on, seeketh to ruine and destroy his neighbour, to offer wrong and violence unto him,] -to witnesse a back-sliding against him.

17 Then those two men that have the controversie, shall stand before the face of the LORD, before the face of the Priests, and of the Judges, [Others: of the Priests, or of the Judges. See above, chapter 17. 9, 12.] which shall be in those dayes.

18 And the Judges shall make diligent inquirie: and behold, the witnesse is a false witnesse [Hebr. a witnesse of falsehood, or, of lying] he hath witnessed falsehood against his brother.

19 Then shall ye doe unto him, according as he thought to doe unto his brother: so shalt thou put the evil away out of the midst of thee: [See above, chapter 13. on verse 5.]

20 That the rest, [That is, others, all the people. See above, chapter 13. 11. and 17. 13.] may heare it and fear; and not proceed to doe any more according to this wicked crime, [Hebr. word, thing, matter,] in the midst of thee.

21 And thine eye shall not spare: soul (shall goe) for soul, [That is, life for life] Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot. [See Leviticus 24. on verse 20.]

CHAP. XX.

Divine rules and directions concerning Warre, as with what confidence they were to goe to Warre, verse 1. How the Priest was to direct his speech unto the people, when they were to enter into the battell, 2. The Officers were to charge some certain persons to re-

turn home-ward, 5. and then to appoint Captains in the front of the people, 9. An order concerning the besieging and taking of the Cities both without and within Canaan, 19. What trees they might cut down at a siege: and what not, 19.

WHEN thou shalt go forth to battell against thine enemies, and shalt see Horses and Chariots, a people greater then thou; then thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall come to pass, when ye come nigh unto the battell; then shall the Priest draw nigh, and speak unto the people.

3 And say unto them; hear Israel, ye are this day nigh unto the battell against your enemies: let not your heart faint, fear not, neither tremble, nor be afrighted of their face.

4 For it is the LORD your God, that goeth with you: to fight for you against your enemies to deliver you.

5 Then shall the Officers speak unto the people saying; who is the man that hath built a new house, and hath not [That is, he that hath built a new house, &c. Compare 2 Samuel 20. verse 11. 2 Chronicles 36 23. Ezra 1. 3. Psalm 34. 13, &c.] dedicated it? [that is, hath not begun to inhabit it; for which end dedication was made by prayers and thanksgivings. Compare, Psalm 30. 1. and Nehemiah, 12. 27, &c.] let him goe and return to his house, lest peradventure he die in the battell, and another man dedicate it.

6 And who is the man that hath planted a Vineyard, and hath not enjoyed the fruit thereof? [Hebr. and hath prophaned it; that is, he might not yet enjoy any fruit of it for himself, because the vineyard was yet in its fore-skin, and the fruits were to be offered unto the Lord; see the Law hereof, Levit. 19. 23, 24, 25. 10 Jeremiah 31. 5.] let him go and return to his house, lest peradventure he die in the battell, and another man enjoy it.

7 And who is the man, that hath betrothed a wife, and hath not taken her (to himself)? let him go, and return to his house, lest peradventure he die in the battell, and another man take her.

8 Then the Officers shall go on to speak unto the people, and say; Who is the man, that is fearfull and faint-hearted? let him goe and return to his house, lest his brethrens heart melt, [See above, chap. 1. on verse 28.] as his heart (doth)

9 And it shall come to pass, when these Officers shall have made an end of speaking unto the people: then they shall appoint Captains of Hosts in the front of the people, [Hebr. in or, at the head of the people]

10 When thou comest nigh into a Citie, to fight against it: then thou shalt proclaim peace unto it. [Hebr. thou shalt call it concerning, or unto peace; that is, thou shalt by messengers invite it to peace; offering to spare both life and goods of it]

11 And it shall come to pass, if it shall make thee answer of peace, and open unto thee: then all the people that is found therein, shall be tributarie unto thee, and serve thee.

12 But if it will make no peace with thee, but wage war against thee: then thou shalt besiege it.

13 And the LORD thy God shall deliver it into thine hand: and thou shalt smite all that is male in it, with the edge [Hebr. at the mouth] of the sword.

14 Save the women and the little children, and the beasts, and whatsoever shall be in the Citie, all the spoil thereof shalt thou take for a prey unto thy self: and thou shalt eat the spoil of thine enemies which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the Cities, that are very far off from thee, which are not of the Cities of these Nations. [Understand, which dwelt in the land of Canaan, which the Lord hath commanded to be banned, as is related in the sequel.]

16 But of the Cities of that Nation, which the LORD thy God doth give thee for an inheritance, thou shalt let nothing live that hath breath, [Hebr. thou shalt let no breath live.]

17 But thou shalt utterly banne them; [Hebr. baning, banne them; see above, chapter 2. on verse 34.] the Hittites, and the Amorites, and the Canaanites, and the Pherezites, and the Hivites, and the Jebusites: according as the LORD thy God hath commanded thee:

18 That they teach you to doe according to all their abominations, which they have done unto their Gods: and ye sinne against the LORD your God.

19 When thou shalt besiege a Citie many dayes, fighting against it to take it; then thou shalt not destroy the trees thereof, forcing the ax against them; for thou shalt eat of them, therefore thou shalt not cut them down; (for the trees of the field are mans (food) [Hebr. is man; that is, mans life and sustenance. The meaning of the words is this, Albeit the trees of the field be common, yet notwithstanding thou shalt favour the fruit-trees: because there will be enough of other trees to cut down to make Bulwarks of, as is further explained in the following verse. The last words of this 19. verse are diversly translated] that they [to wit, the fruit trees] should come before thy face [Hebr. from thy face] for a Bulwark: [the meaning is, thou shalt not cut down fruit-trees to make Bulwarks of.]

20 But the trees which thou shalt know to be no trees for meat, them thou shalt destroy and cut down: and thou shalt build a Bulwark against this Citie, that maketh war against thee, untill it perish.

CHAP. XXI.

What was to be done, when a man was found slain in the field, and the slayer not known; verse 1, &c. How an Israelite was to deal with an heathenish woman, that was taken captive in warre, when he desired to marrie her, 10. A law against abridging the birth-right of the first-born, when a man had two wives, and had begotten children by both of them, 15. A Law concerning the punishment of a rebellious Sonne, 18. A Law concerning him, that was hanged upon a tree, 22.

WHEN one shall be found slain in the Land, which the LORD thy God shall give thee to inherit, lying in the field, is being not known, who had smitten him:

2 Then thy Eldest, and thy Judges shall go forth; and they shall measure unto the Cities, which are round about him that is slain.

3 Now the Citie, which shall be next unto the slain man; there the eldest of that Citie shall take a young Cow of the Oxen, wherewith no work hath been done, which hath not drawn in the yoke.

4 And the Eldest of that Citie shall bring down the young Cow into a rough valley, which is neither tilled nor sown; and they shall cut off this young Cows neck there in the valley: [These circumstances (as some conceive) serve to shadow out the hainousnesse of the sinne of murther, and to deterre men from it.]

5 Then

5 Then the Priests, the children of Levi shall come near; for the LORD thy God hath chosen them to minister unto him, and to bless in the Name of the LORD, [See above chap. 10. on verse 8.] and according to their mouth [that is, according to their word, saying, sentence] shall all (or, every) controversy, and all, (or, every) stroke be decided. [Heb. be, or be done]

6 And all the eldest of that Citie, that are next unto the slain man, shall wash their hands over this young Cow, whose neck was cut off in that valley.

7 And they shall testify and say: our hands have not shed this blood, neither have our eyes seen it. [That is, have not seen it shed]

8 Be mercifull, O LORD, unto thy people Israel, [Hebr. expiate, or, make propitiation for, or, over thy people Israel] whom thou hast redeemed; and lay no innocent blood in the midst of thy people Israel: [that is, do not lay the murder of an innocent person unto thy peoples charge, or punish them for it] and that blood shall be expiated for them. [that is, thus shall they be discharged from the guilt of this murder, that it shall not be imputed unto them]

9 So shalt thou put away innocent blood out of the midst of thee: for thou shalt do that which is right in the eyes of the LORD.

10 When thou art gone forth to battell against thine enemies: and the LORD thy God shall have delivered them into thine hand, that thou hast carried away captive, their captives: [Hebr. his captivitie; and so in the sequel]

11 And thou shalt see among the captives a beautiful woman; and shalt have a desire unto her, that thou mightest take her to thy wife:

12 Then thou shalt bring her into thine house: [Hebr. into the midst of thine house, as below, chapter 22. 2.] and he shall shave her head, and pare her nails. [Hebr. make her nails; that is, fit, fashion, prepare them. In this sence is the Hebrew word likewise found, 2 Samuel 19. 24. All these Ceremonies mentioned in this and the following verses, as, shaving the head, paring, or, cleansing the nailes, putting off her former Heathenish garments, bewailing her Parents, &c. were a token of putting off and forsaking the former heathenish idolatrous being, and of embracing the true Religion, and of being incorporated or imbodyed into the people of God. Compare, Psalm 45. 11. Some conceive that these things tended to make a man loath and abhor such kind of match as this was, and therefore translate the words rendered here *paring the nails, to let the nails grow*]

13 And she shall put off the remnant of her captivitie from her [To wit, her heathenish garment, wherein she was taken captive] and sit in thine house, and bewail her father and her mother a full moneth: [Hebr. a moneth of. dayes. See Genesis 29. on verse 4. So a yeare of dayes; that is, a full year; see Genesis 41. on verse 1.] and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall come to pass, if thou have no delight in her, that thou shalt let her go according to her desire, [Hebr. Soul] but thou shalt not sell her at all [Hebr. selling not sell her] for money: thou shalt not make merchandize of her. [compare chapter 24. 7.] because thou hast humbled her; [Or, defiled her, layen with her,]

15 When a man hath two wives, one beloved, and one hated; [That is, whom he loveth less then the other. Compare Gen. 29. 31.] and the beloved and the hated shall have born him sons; and the first-born son shall be hers that was hated.

16 Then it shall come to pass, in the day when he shall make his sonnes to inherit that which he hath, that he

may not give the primogeniture; [That is, the birth-right, or, right of the primogeniture, the right of the first-born] to the son of the beloved, and before the face of the son of the hated, [that is, passing him by in his own presence, and as it were in his own sight, to his disgrace and prejudice, oth. before his face, that is, in his stead] who is the first-born.

17 But he shall acknowledge the son of the hated for the first-born [That is, he shall make it actually appear, that he esteemeth him to be the first-born] giving him a double portion [Or, two parts, Hebr. the mouth of two. Compare 2 Kings 2. 9. see the Annotation there: also Zach. 13. 8.] of all that shall be found with him: for he is the beginning of his strength, the right of the primogeniture is his. [See Genesis chapter 25. on verse 31.]

18 When any man hath a wilfull and rebellious sonne, who is not obedient to the voice of his father, and to the voice of his mother: and they shall have chastened him, and he will not hearken unto them:

19 Then his father and his mother shall [Oth. may] lay hold on him: and they shall bring him out unto the eldest of his Citie, [where the sonne liveth] and unto the gate of his place; [see Gen. 22. on v. 17.]

20 And they shall say unto the eldest of his Citie: This our son is back-sliding and rebellious, he is not obedient unto our voice: he is a glutton, and a brawler.

21 Then all the men of his Citie, shall throw stones at him, that he die; and thou shalt put away the evil out of the midst of thee: that all Israel may heare it, and fear.

22 Moreover, when (there) shall be in any man a sinne, that is (worthy) of the sentence of death, [Hebr. a sinne or sentence of death, a judgement; see above chap. 19. 6.] (so) that he shall be put to death; and thou shalt have hanged him up on the tree.

23 Then his dead bodie shall not remain all night upon the tree, but thou shalt surely bury it; [Hebr. burying, bury it] that day; for one hanged up is a curse unto God: [Hebr. a curse of God: as above chapter 17. 1. an abomination unto the LORD. This in generall hath respect to the offences which are abominable in the eyes of the LORD, but in particular to the intention of God concerning our Saviour Jesus Christ, who was to bear the curse for us, who were under the curse by reason of sinne, and for a token and assurance thereof was to be hanged on the tree, see Gal 3. 13 1 Pet. 2. 24.]

CHAP. XXII.

Sundrie Lawes; as, concerning love and faithfulness to a mans neighbour, when ought of his strayeth, is lost, or is otherwise in danger to miscarrie, verse 1, &c. concerning changing mens and womens apparel, 5. Concerning a Birds nest, 6. Concerning staves or battlements upon the roof, 8. Concerning divers mixture of unequall things, 9. Concerning strings on garments, 12. Concerning the punishment of him that slandereth his wife, 13. Concerning the punishment of a Damsell that played the whore in her fathers house, 20. Concerning the punishment of an adulterer, 22. and in particular; when a betrothed Damsell in the Citie lieth with a man, 23. Also when she is forced in the field, 25. Also when a man lieth with a Damsell, that is a Virgin, and not betrothed, 28. Concerning interest, 30.

Thou shalt not see thy brothers Ox, [That is, great cattell] or small cattell, driven aside, [to wit, from the

the way, or from the flock, and consequently going astray] and hide thy self from them : [that is, withdraw thy self from them : carrying or demeaning thy self so, as if thou hadst not seen them, suffering them to wander and goe astray still more and more, so below verse 3. 4.] thou shalt in any case send them back [Hebr. sending back, send them back] unto thy brother.

2 And if thy brother be not nigh unto thee, or (if) thou know him not ; then thou shalt gather them [Hebr. shalt gather it ; to wit, the Oxe, whereby is meant also the small cattell : and so in the following words] within in thine house ; [Hebr. in the midst of the house ; that is, shalt take them into thine house, not suffer them to tarry without doors. Compare Judge 19. 15.] that they may be with thee, untill thy brother seek them, and thou restore them to him again.

3 So shalt thou do to his Ass, and so shalt thou do to his garment, yea, so shalt thou do to all lost thing [Hebr. the loss] of thy brothers, that shall be lost by him, and which thou shalt have found ; thou mayest not hide thy self. [Or, it may not be hid]

4 Thou shalt not see thy brothers Ass, or his Oxe fall down by the way, and hide thy self from them : thou shalt in any wise lift them again up [Hebr. lifting up, lift them up] with him ; [to wit, thy brother, whom thou shalt help to lift them up again]

5 The garment [Hebr. dressing, furniture. In the Hebrew there is a word used, of which see Levit. 15. 4.] of a man shall not be on a woman, neither shall a man put on womens apparell : for whosoever doth, it is an abomination unto the LORD thy God. [Hebr. an abomination of the LORD thy God ; see above Chapter 17. on verse 1.]

6 When a birds nest cometh (to be) before thy face by the way, in any tree, or on the ground, with young ones, or eggs, and the Dam sitting [Hebr. lying] upon the young ones, or upon the eggs ; then thou shalt not take the Dam with the young ones. [Hebr. children : so in the following verse]

7 Thou shalt in any wise let the Dam go, [Hebr. letting go, thou shalt let go] but thou shalt take the young ones to thee : that it may go well with thee, and (that) thou mayest prolong (thy) dayes.

8 When thou shalt build a new house, then thou shalt make a stay upon thy roof : [Because the roofs or house-tops in the land of Jewry were so flat, that a man could walk upon them. See Judges 16. 27. 1 Sam. 9. 25, 26. 2 Sam. 11. 2. Nehem. 8. 16. Jerem. 19. 23. Matth. 10. 27. and 25. 17. Mark 2. 4. Acts 10. 9.] that thou lay no blood guiltiness [Hebr. bloods] upon thine house, when any man falling, fall down from thence.

9 Thou shalt not sow thy Vineyard with two kinds (of seed) : [As in those Countries they were wont to sowe between the Vines all manner of seed, as Rie, Wheat, Barley, &c.] lest the fulness of the seed [that is, the fruits fully ripe ; see Exod. 22. 29.] which thou shalt have sown, and the increase of the Vineyard be profaned, [or, defiled oth. hallowed : to wit, unto the Lord, and in respect fall to the Priests share ; so that thou mayest not enjoy any thing thereof for thy self, because thou hast acted against the command of the Lord. See above chap. 20. on v. 6.]

10 Thou shalt not plow with an Oxe and with an Ass together.

11 Thou shalt not put on a garment of mingled stuff ; woollen and linnen together. [See Leviticus 19. 19.]

12 Thou shalt make thee strings [Compare Numb. 15. 38, 39. and Matth. 23. 5. Oth. hems, laces, fringes, fillets, bindings.] at the foure corners [Hebr. wings] of thy upper garment, [Hebr. covering] wherewith thou coverest thy self.

13 When a man shall have taken a wife, having gone in unto her shall then have her.

14 And shall lay occasions [Or crimes, faults, inventions, fictions] of aspersions upon her, and bring up an evil name upon her, saying : I took this woman, and came near unto her, but I found not the virginity on her.

15 Then shall the father of this Damsell and her mother, take and bring forth the virginity of this Damsell [That is, the tokens of her virginity, and so in the sequel ; see a further expression, hereof verse 27.] unto the eldest of the citie in the gate.

16 And the Damsells father shall say unto the eldest : I gave my daughter unto this man to wife, but he hated her.

17 And lo, he hath given occasions of aspersions (against her), saying ; I have not found the virginity on thy daughter ; now this is my daughters virginity ; and they [To wit, the Damsells father and mother] shall spread forth the cloth before the eldest of the citie.

18 Then the eldest of that citie shall take that man, and chastise him.

19 And they shall set a Fine upon him of an hundred silverlings, [That is, stickels of silver, somewhat more then five and twentie Dollers, or six pound five shillings sterling ; see Gen. 20. on v. 16 and 23 on v. 15] and give them unto the father of the Damsell ; because he [to wit, the Damsells husband] hath brought an evil name upon a Damsell of Israel ; moreover, she shall be his wife, he may not let her go all his dayes.

20 But if this word [Or thing] be true, [Hebr. truth] (that) the virginity be not found on the Damsell :

21 Then they shall bring out this Damsell to her fathers house, and the men of her Citie shall stone her with stones, that she die, because she hath wrought folly in Israel, playing the whore in her fathers house ; so shalt thou put away the evil out of the midst of thee.

22 When a man shall be found, lying with a woman married to an husband, [That is, when it is found out that any man hath layen with a married woman] then they shall also both of them die, the man ; that lay with the woman, and the woman : so shalt thou put away evil from Israel.

23 When (there) shall be a Damsell that is a virgin, betrothed to an husband ; and a man shall have found her in the citie, and layen with her :

24 Then ye shall bring them both unto the gate of that citie, and shall stone them with stones, that they die ; the Damsell, because she cried not in the citie, and the man, because he hath humbled his neighbours wife : [As above, chap. 21. 14. and below v. 29.] so shalt thou put away the evil that is in the midst of thee.

25 And if a man shall have found a betrothed Damsell, in the field, and the man (shall have) found her and layen with her ; then the man that hath layen with her, shall onely die :

26 But unto the Damsell thou shalt do nothing ; [Hebr. no thing, no word] the Damsell hath no sin of death : [that is, no guilt that is worthe of death. Compare above chap. 21. on verse 22.] for as if a man should rise up against his neighbour, and smite his life dead, [Hebr. smite his soul dead ; that is, smite him mortally (as the Scripture often speaketh) that is, smite him so, that he take away his life] so is this matter. [that is, even so is it in this case ; as the man is innocent, that is violently murdered ; so is also the Damsell innocent, that is violently deflowred]

27 For he found her in the field : the betrothed Damsell cried, and there was no man, that did deliver her.

28 When a man shall have found a Damsell, that is a Virgin, which is not betrothed, and shall have laid hold on her

her, and layen with her; and they shall be found. [That is, discovered, their offence shall be known and found out.]

29 Then the man, that lay with her, shall groo the dam-sels father fifty silverlings: [See above on verse. 19.] and she shall be his wife, because he hath humbled her; he may not let her go, all his dayes.

30 A man shall not take his fathers wife: neither shall he uncover his fathers skirt. [That is, the garment of his step-mother. See Levit 18. on verse 8, 9. and below chap. 27. 20. The meaning is, thou shalt not lie with thy step-mother.]

CHAP. XXIII.

Who might not at all enter into the congregation of the LORD, and who on the contrary might, verse. 1, &c. how and why the fieldcamp was to be kept clean and pure 9. how a servant was to be dealt withall, that, had run away from his master, 15. Concerning whores and beggers, 17. Concerning usury, 19. Concerning vov'es, 21. Concerning the plucking of grapes and eares of corn, 24.

HE that is wounded by bruising, or hath his privie member cut off, shall not enter into the congregati-on of the LORD. [That is, according to the opinion of most Interpreters, shall have no voice in publick meetings or assemblies, nor place in the counsell of Rulers, Judges, or officers of the people, which assembly, or congregation is also called a congregation of God Psal. 82. 1. So likewise none were admitted to the Priesthood, that had any blemish on their body, Levit. 21. 17. &c. The reason of this law may be partly, because such are commonly faint-hearted; partly, because it might tend to the upbraiding and disparagement of the office. Of the convening or meeting together of the Congregation for the publick service of God, this cannot in any wise be understood, because even strangers themselves (if circumcised) were admitted into it, Exod. 12. 48. Levit. 22. 18. Numb. 9. 14. and 15. 15. on the contrary into the congregation, whereof mention is made here and in the following verses, the Ammonites, and Moabites might not enter at all: as followeth verse 3.]

2 No bastard shall enter into the house of the LORD: [As Sephte was, Judge. 11. 1, 2: who in case of necessity was extraordinary, and was blessed of God in it] even his tenth generation shall not enter into the congregation of the LORD.

3 No Ammonite, nor Moabite shall enter into the congregation of the LORD: even their tenth generation shall not enter into the congregation of the LORD for ever.

4 Because they met you not with bread and with water, on the way when ye came forth out of Egypt; [See above chap 2. 28] and because he [namely the Moabite] hired against thee Bileam the son of Beor of Pethor, of Mesopotamia, [Heb. Aram Nabarajim; that is, Syria of the two rivers. See Genes. 24. on verse 10.] to curse thee. [See Numb. 22. 3. 4. 5. &c.]

5 But the LORD thy God would not hearken unto Bileam, but the LORD thy God turned the curse into a blessing unto thee: because the LORD thy God loved thee.

6 Thou shalt seek not their peace, [That is, prosperity welfare] nor their good, all thy dayes for ever.

7 Thou shalt not account the Edomite (to be) an abomination, [Except onely the Amalekites. See below chap 25. on verse 17.] for he is thy brother [one of Esaus posterity, who was your forefather Jacobs brother] thou shalt not account the Egyptian (to be) an abomination, for thou wast a stranger in his land.

8 (As for) the children, that shall be born unto them in the third generation; each of them shall enter [That is, may enter] into the congregation of the LORD.

9 When the camp marcheth forth against thine enemies, then thou shalt keep thee from all (Or, every) wicked thing.

10 When (there) is any man among you, that is not clean, by reason of any chance by night; [See Levit 25. 4, 33. 16. 17.] he shall go abroad out of the camp, he shall not come within the camp.

11 But it shall come to passe, that towards the drawing on of the evening he shall bathe himself with water: and when the Sun is set, he shall come within the camp.

12 Thou shalt have a place [Heb. hand, which word is also taken from room, space, side, place, thing containing &c. See Prov. 8. 3. Jerem. 57. 8. with the annotation.] also without the camp: and thither shalt go forth abroad.

13 And thou shalt have a piddle next to thy furniture [Or, upon thy weapons] and it shall come to passe when thou hast sat (down) [That is, hast eased thy self; done the work of nature] then thou shalt dig therewith, and turn thy self about, and cover that which came forth from thee.

14 For the LORD thy God walketh in the midst of thy camp [See Levit 26. on verse 12.] to deliver thee, and to give up thine enemies before thy face; [See above chap 1 on verse 8.] therefore thy camp shall be holy: that he [namely, the LORD] see no shamefull thing [Heb. no nakedness, or, shamefulness of any thing; that is, no unseemly, unclean thing, which modestly suffereth not to lie bare and uncovered] in thee, among you, and turn back away from thee.

15 Thou shalt not deliver a servant unto his master which is escaped from his master [That used him cruelly or tyrannically] unto thee,

16 He shall abide with thee in the midst of thee, [When thou shalt have sifted out the matter, and found that he hath left his master upon sufficient and warrantable ground: unlesse thou couldest reconcile him to his master, and so send him back again. Some understand this onely of such servants as pertained to the nations round about, whom they used as they listed, with inhumane and intolerable cruelty] in the place, which he shall chuse, in one of thy gates, where it is good for him: [that is, in one of thy cities, or, dwelling places, where it liketh him best, or shall be fittest for him,] thou shalt not oppresse him.

17 There shall be no whore among the daughters of Israel: neither shall there be a buggerer [That is, who suffereth himself to be defiled by man-kinde. See Genes. 19. 9. Levit. 18. 12. 1 Kings. 14. 24. and 22. 47. 2 Kings. 23. 6. Rom. 1. 27.] among the sons of Israel;

18 Thou shalt not bring the hire of a whore, or the price of a dog [That is, money, which was earned by the abominable sin of uncleanness, mentioned in the former verse. Compare 2 Sam. 3. on verse 8. Revel. 22. 15. Some understand this properly, of the price, at which a dog, as an unclean creature, was sold] into the house of the LORD thy God for any vow: for even they both are an abomination to the LORD thy God.

19 Thou shalt not lend upon usury to thy brother, [See Levit 25. on verse 36.] usury of money, usury of victuals, usury of any thing, that is lent upon usury. [See Exod. 22. 25. Levit. 25. 35. Nehem. 5. 2, &c. Luke. 6. 34: 35.]

20 Unto the stranger thou shalt lend upon usury, [That is, thou mayest lend upon usury. Because they had dealing with the Jews, not as the poor Israelites had by reason of poverty, but to trade and traffique with them, and to be enriched by them] but unto thy brother thou shalt

not lend upon usury : that the LORD thy God may blesse thee in all that thou settest thine hand to, [Heb. in all the setting, or, putting to of thine hand] in the land whither thou goest, to inherit it.

21 When thou shalt have vowed a vow unto the LORD thy God, thou shalt not slack to pay it : for the LORD thy God will surely require [Heb. requiring require] it of thee, and it would be sin in thee. [that is, it would be counted to thee for a sin, and consequently punished in thee. See above chap. 15. 9.]

22 But when thou shalt have vowed : then it shall be no sin in thee.

23 That which goeth out of thy lips, [Heb. the going out of thy lips] thou shalt keep and perform : according as thou hast vowed unto the LORD thy God a free-will-offering, which thou hast spoken with thy mouth.

24 When thou shalt go into thy neighbours vine-yard, when thou shalt eat [That is, mayest eat ; so likewise in the following verse] to thy satisfying, but thou shalt put nothing into thy vessel.

25 When thou shalt go into thy neighbours standing corn, when thou shalt pluck off the ears with thine hand : [See hereof an example in Christs Apostles, Matth. 12. 1.] but thou shalt not move the sickle [Or, cause it to passe to and fro, put it] to thy neighbour standing corn.

CHAP. XXIV.

Of the woman that was dismissed by her husband with a bill of divorcement, verse, 1. &c. The liberty of the new married-man, 5. Pawns or pledges, 6. Manslayers, 7. Leprosie. 8. and again of pawns or pledges, 10. Of day-wages, 14. None to be punished for anothers offence, 19. Of justice and love towards widows, fatherlesse strangers, 17.

When a man shall have taken a wife, and married her, then it shall come to passe, if she shall finde no favour in his eyes, because he hath found some shameful thing [Heb. nakednesse, or, shamefulnesse of a thing. Understand such things, whereby the husband taketh dislike at her, excepting whoredom] in her, that he shall write her a bill of divorcement, [Heb. a letter, or, book of it, or, cutting off : because the marriage tie was thereby as it were cut in twain, and the married couple quite parted alunder. See our saviour Christs exposition upon this law, Matth. 19. 3. &c.] and give (it) in her hand and let her go out of his house. [Oth. and he shall have written her a bill of divorcement, and given (it) in her hand, and dismiss her out of his house ; and so on to the 4. 5. verse. See Matth. 5. 31. and 19. 7. Mark 10. 4.]

2 If she then, being departed out of his house, shall go her way and become another mans (wife,)

3 And this last husband shall have hated her, and (shall have) written her a bill of divorcement, and let her go out of his house : or, when this last husband, which took her, (to be) his wife, shall be dead :

4 Then the first husband, which let her go, may not take her again [Heb. may not return, to take her] to be his wife, after that she is defiled ; [Compare Matth. 5. 32.] for it is an abomination before the face of the LORD so thou shalt not cause the Land to sin, [that is, bring no guilt and punishment upon the land : or, give the inhabitants of the land occasion to sin] which the LORD thy God giveth thee for an inheritance.

5 When a man shall have taken a new wife, he shall not go forth into the army, [That is, to war. See Numb 1 on verse 2.] neither shall they lay any burden upon him : [Heb. 2. no thing (that is, no burthen) shall go upon him]

he shall be free [Heb. innocent, that is, free from burthen as the innocent and guiltlesse person ought to be free from punishment] in his (own) house one year, and cheer up his wife which he hath taken.

6 They shall not take both mill-stones to pledge : [This seemeth to have respect to the hand-mills, which of old, they were wont to have in their families. Compare Exod. 11. 5. Numb. 11. 28. Jerem. 25. 10.] for he [that doth it] taketh the soul [that is, the life : understand that whereby a man should live, or wherewith he is to maintain himself, or get his livelihood] to pledge.

7 When any man shall be found, that stealeth a soul, [That is, a man] from his brethren, from the children of Israel, and maketh merchandise of him, and selleth him : then this thief shall die, and thou shalt put away evil from the midst of thee.

8 Take heed in the plague of leprosie, that thou observe diligently, Heb. greatly] and do according to all that the Leviticall Priests shall teach you ; according as I command them, (to) ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam : by the way ; when ye were come forth out of the land of Egypt. [See Numb 12. 10.]

10 When thou shalt have lent thy neighbour any thing, [Heb. shalt have lent the loan of any thing] then thou shalt not go into his house, to take his pledge to pledge,

11 Thou shalt stand without doores : and the man, to whom thou hast lent, shall bring out the pledge abroad unto thee.

12 But if he be a poor man, then thou shalt not lie down, [Or, go sleep] with his pledge,

13 Thou shalt surely deliver him the pledge again, [Heb. delivering again deliver again, when the Sun goeth down, that he may lie down in his (own) raiment, and blesse thee [that is, be mindefull before God, of thy compassion, and heartily crave his divine blessing upon thee for it,] and it shall be righteousness unto thee, before the face of the LORD thy God. [that is, God shall esteem it to be a good work of mercy, which shall be acceptable unto him in the Messiah ; as being done in true faith, and to his glory, according to the law, which is a rule of righteousness : according to which, those that are justified by faith are to walk, testifying their gratitude and thankfulness unto God. Compare above chap. 6. on verse 25. and chap. 9. on verse 5. Psal. 106. 31. Luke. 1. 74, 75. Rom. 6. 18, 19. Galat. 5. 6. Philip. 1. 11.]

14 Thou shalt not oppresse the poor and needy hireling : [That is, craftily, or violently keep back, or diminish his wages] who is of thy brethren, or of thy strangers, that are in thy land, and in thy gates, [that is cities, or dwelling places.]

15 At his day thou shalt give him his hire, [That is on the same day, when he took pains, earned his wages] neither shall the Sun go down upon it : [that is, thou shalt take care, that he be satisfied before sun set] for he is poor, and his soul longeth after it : [Heb. he lifteth up his soul unto, or, after it, to wit, his wages : that is, his heart longeth for, or, after. See. Psal. 24. on verse 4.] lest he cry against thee unto the LORD, and it be sin in thee. [See above chap 23. on verse 21.]

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, [Moses intimateth hereby that Judges must beware, that they punish not an innocent, person, for, or, with the guilty one. See likewise 2 Kings 14. 6. and 2 Chron. 25. 4.] every man shall be put to death for his (own) sin.

17 Thou shalt not wrest the judgement of the stranger, (nor) of the fatherlesse : [By these must the widow be also understood : as in the following words by the widow the other two are also to be meant. See Exod. 22. 21, 22. Prov. 22. 22. Isa. 1. 23. Jerem. 5. 28. and 22. 3.]

Ezech.

Ezech. 22. 29. Zach. 7. 10.] neither shalt thou take the widows raiment to pledge.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence : therefore I command thee to do this thing.

19 When thou shalt have cut down thine harvest in the field, and shalt have forgotten a sheaf in the field, then thou shalt not turn again to take it up ; it shall be for the stranger, for the fatherlesse and for the widow ; that the LORD thy God may blesse thee in all the work of thine hands. [See Levit. 19. 9. 10. and 23. 22.]

20 When thou shalt have shaken thine olive-tree, then thou shalt not narrowly search over the boughs behinde thee. [That is, those which thou hast left behinde or past over and so in the following verse] it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou hast gathered the grapes of thy vineyard, then thou shalt not glean the grapes behinde thee ; it shall be for the stranger, for the fatherlesse, and for the widow.

22 And thou shalt remember, that thou wast a bond-man in Egypt : therefore I command thee to do this thing.

CHAP. XXV.

How the statutes of Judges between parties must be qualified, verse, 1. &c. how far they must cause him to be smitten, that hath deserved stripes, 2. A threshing ox 4. Of the duty of the next brother, or kinsman, toward the widow of the deceased brother, that hath left no heirs male behinde, 5. The punishment of an impudent woman, 11. A just weight and measure, 13. A command to destroy the Amalekites, 17.

IF there shall be a controversy between men, and they approach unto judgement, [When they cannot well agree, or bear with one another. Oth. then they shall &c.] that they [to wit, the Judges,] may judge them, then they [to wit, the judges] shall pronounce the righteous, righteous, &c. condemn the unrighteous son. [that is, in this place, declare him that is innocent, or, that hath a righteous cause, to be such : and declare and adjudge him that is guilty, or, that hath an unjust cause, to be such likewise. See further Genes. 44. on verse 16. and Numb. 35. on verse 31.]

2 And it shall come to passe, if the unrighteous one have deserved stripes ; [Heb. be a son, or, a childe of beating, that is, be worthy to be beaten, or, that hath deserved blowes, and is accordingly sentenced or condemned, Compare Matth. 23. 15. Jos. 17. 22. Ezech. 2. 3. 2 Thes. 2. 3. See further 2 Sam. 3. on v. 34.] that the judge shall cause him to fall down, and cause him to be beaten in his presence, [Heb. before his face] according as shall be sufficient for his iniquity, [Hebr. according to the sufficiency of his iniquity] in number. [that is, by a certain number of blowes or stripes, according as his fault or offence shall require, but not exceeding above forty, as followeth,]

3 He shall cause him to be beaten, [that is : he may cause him to be beaten] with forty stripes : he shall not adde thereunto : [here grew the custom, not to give more then nine and thirty stripes, that so they might not exceed the number of forty. See 2. Cor. 11. 24. although many of the Jews seek to give the nine and thirty stripes from this text, perverting the same according to their usual custome] lest peradventure ; if he should go on to cause him to be beaten above them with more stripes, then thy brother [who according as thou art is of the seed of Abraham] should seem despicable before thine eyes, [that is, should be esteemed lesse of by the Judge, and others then the law of love requireth, and is meet among the people of God ; and least the offender by immoderate

beating be abhorred and disfigured in the eyes of his brethren, or be likewise in danger of loosing his life.]

4 Thou shalt not muzzle an ox when he thresheth. [So that he is not able to eat his food, while he is under hard and heave labour. The ox is said to thresh, when he was made to tread out the corn with his foot, or (as the Hebrews say) to draw the harrow (which below at the bottom of it was full of hard knobs, branches, or notches) about over it, to separate the corn from the straw, &c. to make the straw to be chaff for the beasts, whereon God had no further intent in this law, as appeareth, 1 Cor. 9. 9. 10. &c.]

5 When brethren dwell together, and one of them die, [Oth. the first, that is, the first-born, or the eldest among many, yea, even the next kinsman among many die, Compare Genes. 28. 6. &c. Matth. 22. 24. &c. and Ruth. chap. 3.] and have no son, then the wife of the dead shall not become (the wife) of any stranger without : [that is, she may not marry out of the family of her deceased husband, or become any mans wife out of that family] her husbands brother shall go in unto her, and take her to him to wife, [Meaning, if he be unmarried : See the law, Levit. 18. 18.] and perform the duty of an husbands brother unto her :

6 And it shall come to passe, that the first-born, which she shall bear, shall stand in the name of his brother, the deceased (party) [that is, shall be called the deceased brothers son, and shall succeed in his place as his heir,] that his name may not be blotted out of Israel. [hence as also from the following verse it appeareth, that this marriage chiefly intended the multiplying of Abrahams seed, or the encrease of the Jewish family, unto the coming of the Messiah ; and consequently this law doth not concern Christians at all.]

7 But if this man shall not like to take his brothers wife ; then his brothers wife shall go up to the gate [See Genes. 22. on verse 17.] unto the eldest ; and say, My husbands brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husbands brother unto me,

8 Then the Eldest of his city shall call him, and speak unto him : if he then persist in it, [Compare Ezech. 44. on verse 24.] and say, it pleaseth me not to take her :

9 Then shall his brothers wife approach unto him before the eyes of the Eldest, and pluck off his shoe from his foot, [In token that he was not permitted to enter upon his brothers inheritance. See Ruth 4. on verse 8.] and spit in his face, [to make him blush by his publick affront, and to deter others thereby] and shall protest and say ; Thus shall it be done unto that man, that will not build up his fathers house. [See Genes. 16 on verse 2.]

10 And his name [Meaning, the name of his house] shall be called in Israel. The house of him, whose shoe is plucked off.

11 When men strive [That is, fight] one with another, [Hebr. the man and his brother] and the wife of the one draweth neer, for to deliver her husband out of the hand of him, that smiteth him, and putteth forth her hand, and taketh hold on his [to wit, the adversaries] privie member.

12 Then thou shalt cut off her hand : thine eye shall not spare (her). [To deliver every one from all immodesty and impudency.]

13 Thou shalt not have in thy bag two sorts of weigh-stones, [Hebr. not stone and stone ; that is, two sorts of weights, or a two-fold weight, see Levit. 19. on verse 36. so also below verse. 15. and on verse 15. and Prov. 20 10.] a great and a small.

14 Thou shalt not have in thine house a two-fold Ephah [Hebr. Ephah and Ephah. See Exod 16. on verse 36.] a great and a small.

15 Thou shalt have a perfect and just weigh-stone ; [Heb. stone of justice ; and so in the following words]

thou shalt have a perfect and just Ephah, that thy dayes may be prolonged in the land, which the LORD thy God shall give thee.

16 For whosoever doth such things, is an abomination unto the LORD thy God: [Heb. an abomination of the LORD, &c. See above chap 17. on verse 1.] (yea) whosoever doth wrong.

17 Remember what Amalek [That is, the Amalekites, who indeed descended from Amalek, Esau's grand-child, but because of their bitter enmity manifested toward Israel, were specially banned of God. Compare above chap 23. 7.] did by the way, when ye came forth out of Egypt.

18 How he met thee by the way, and smote among you in the tail, all the feeble ones behinde thee, when thou wast weary and faint: and he feared not God.

19 It shall then come to passe, when the LORD thy God shall have given thee rest from all thine enemies round about, in the land, which the LORD thy God shall give thee for an inheritance, to possess it hereditarily, that thou shalt blot out the remembrance of Amalek from under heaven: forget it not.

CHAP. XXVI.

The offering of the first-fruits, with an excellent confession, thanksgiving, and rejoicing before the LORD, verse 1. &c. as also of the three yeeres tithes, 12. A ratification of the covenant between God and his people on both sides, 16.

Furthermore it shall come to passe, when thou shalt be come into the land, which the LORD thy God shall give thee for an inheritance, and thou shalt possess it hereditarily, and dwell therein:

2 Then thou shalt take of the first-lings of the fruit of the land, which thou shalt bring up of thy land, which the LORD thy God giveth thee, and shall put them in a basket and thou shalt go to the place, which the LORD thy God shall have chosen, to cause his name to dwell there.

3 And thou shalt come unto the Priest that shall be in those dayes, and say unto him: I declare this day before the LORD thy God, that I am come this day into the land, which the LORD swore unto our fathers, that he would give us.

4 And the Priest shall take the basket out of thine hand: and he shall set it (down) before the altar of the LORD thy God.

5 Then shalt thou protest before the face of the LORD thy God, and say: My father [That is, forefather, ancestor, namely, Jacob,] was a corrupted [Or, perishing, ready to be lost, that is, near lost or ready to perish, (as often, lost sheep, that is, wasted, and in danger of perishing) in respect of all the wrong, that his father in law had done him, as also either troubles and grievances, which he sustained both in his hard service with Laban, and in, and after his returning back from thence. Compare the chapters, Genes. 31, 33, 34, 37. and chap 47. 9.] Syrian, [In respect of his long continuance and abode with Laban in Syria: otherwise he was born in the land of Canaan. Oth. corrupted (by) the Syrian; to wit Laban Genes. 25. 26.] and he went down into Egypt, and sojourned there with few people [Heb. men] but he became there a great, mighty, and numerous people. [this confession tended to the honor of God, who had wonderfully prevented the approaching ruine of Jacob and his whole family, according to his promise.]

6 But the Egyptians did us mischief, and oppressed us, and laid on hard bondage upon us.

7 Then we cried unto the LORD, the God of our fathers: and the LORD heard our voice, and looked on our misery, [See Genes. 16. on verse 13.] and our labour, and our oppression.

8 And the LORD brought us forth out of Egypt by a strong hand, and by an out-stretched arm, and by great terror: and by tokens, and by wonders.

9 And he hath brought us unto this place: and he hath given us this land, a land flowing with milk and honey.

10 And now, behold, I have brought the firstlings of the fruit of this land, which thou, LORD, hast given me: then shalt thou set them down before the face of the LORD thy God, and shalt bow thy self before the face of the LORD thy God.

11 And thou shalt rejoice in all the good, which the LORD thy God hath given unto thee, and unto thine house: thou, and the Levite, and the stranger, that is in the midst of thee.

12 When thou shalt have made an end, of tithing all the tithes of thine increase [That is, shalt have gathered all the tithes together. See of tithes, Levit 27. on verse 30. Numb. 18. 24.] in the third year, being a year of tithes: then shalt thou give unto the Levite, the stranger, the fatherlesse and the widow, that they may eat within thy gates, [that is, cities, or places of thy habitation] and be satisfied.

13 And thou shalt say before the face of the LORD thy God: I have taken away the holy (thing) [Meaning, the tithes, which were hallowed unto the LORD for the Levite, stranger, &c.] out of (mine) house, and have also given it unto the Levite, and unto the stranger, unto the fatherlesse, and unto the widow, according to all thy commandments, which thou hast commanded me: I have not transgressed any thing of thy commandments, neither have I forgotten any thing.

14 I have not eaten thereof in my sorrow, [That is, in mine adversity: although I prospered not, yet notwithstanding I seized not on tithes for my self. Or, in my mourning: whereby it would have become unclean; unto which the following words likewise have respect] neither have I taken away ought thereof for any unclean thing, [that is, for any unclean use, or in uncleanness, that is, so as that I should be thereby defiled] nor given (ought) thereof toward a dead (corps:) [that is, toward a funerall feast or buriall of the dead, wherein a man might seek to excuse the matter with some seeming shew of holiness, and yet notwithstanding be polluted] I have been obedient unto the voice of the LORD my God, I have done according to all that thou hast commanded me.

15 Look down from thine holy habitation, from heaven, and blesse thy people Israel, [That is, the children, or posterity of Israel, or Jacob] and the land, which thou hast given us, according as thou swarest unto our fathers: a land flowing with milk and honey.

16 This day the LORD thy God commandeth thee to do these statutes and judgements: keep then and do them, with all thine heart, and with all thy soul.

17 Thou hast made the LORD say [That is, declare, promise, and so in the next verse] this day, that he will be a God unto thee, [see Genes. 17. on verse 7.] and that thou shalt walk in his wayes, and keep his statutes and his commandments, and his judgements, [see above chap 5. on verse 31.] and that thou shalt be obedient unto his voice.

18 And the LORD hath made thee say this day, that thou wilt be a peculiar people unto him, according as he hath spoken unto thee, and that thou wilt keep all his commandments. [That is, at this time is the covenant formerly made with Abraham, and his seed, and fulfilling of Gods promise, and the evidencing of thy thankfulness.]

19 That so he may set thee high above all nations, which he hath made, unto praise, and unto a name, and unto glory: [Or, ornament, excellency, that is, cause thee to excell, as that thou art, renowned and glorified above all nations in the world: and that to the praise and glory of God]

Gods high and glorious name, who is the onely author of all gracious blessings, both spirituall and corporall. Compare below chap 28. 1. and above chap 10. on verse 21. and 2 Sam. 7. 23. Ierem. 33. 9. &c.] and that thou mayest be an holy people unto the LORD thy God, according as he hath spoken.

CHAP. XXVII.

A command to set up stones for a remembrance, and an altar on the other side of Jordan, and for what end, verse 1, &c. a command and order for performing the blessing and the curse there, with the patern or platform of the curse, 11.

AND Moſeh together with the eldeſt of Iſrael, commanded the people, ſaying : Keep all theſe commandments, which I command you this day, [Heb. all this command, which &c.]

2 It ſhall then come to paſſe, on the day when you ſhall have paſſed over the Jordan, into the land, which the LORD thy God ſhall give thee, then thou ſhalt ſet thee up great ſtones, and plaſter them with lime. [Heb. lime them with lime : and ſo below verſe 4.]

3 And thou ſhalt write upon them all the words of this law, when thou ſhalt have paſſed over, that thou mayeſt enter [Oth. becauſe thou entreſt] into the land which the LORD thy God ſhall give thee ; a land flowing with milk and honey, according as the LORD God of thy fathers, hath ſpoken unto thee.

4 It ſhall then come to paſſe, when ye ſhall be gone over the Jordan, that ye ſhall ſet up thoſe ſtones, concerning which I command you this day, on mount Ebal, and thou ſhalt plaſter them over with lime plaſter.

5 And thou ſhalt build there an altar unto the LORD thy God : An altar of ſtones, thou ſhalt not move an iron upon them. [That is, thou ſhalt not uſe an iron tool about the ſtones, to prepare and fit them artificially, that it may not tend to an abuſe : for this was but for a time, untill God ſhould pleaſe to reveal his will concerning a certain place of his worſhip.]

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones : [That is, rough, and unhewed, ſo as thou ſhalt finde them] and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 Alſo thou ſhalt offer thank-offerings, and ſhalt eat there, and rejoyce before the face of the LORD thy God.

8 And thou ſhalt write upon theſe ſtones all the words of this law, expreſſing them well. [So that they may be legible, and laſt a long while.]

9 Moreover, Moſes ſpoke, together with the Levitical Priests, unto all Iſrael, ſaying ; hearken, and bear, O Iſrael, this day thou art become a people unto the LORD thy God. [Compare above chap 26. on verſe 17.]

10 Therefore thou ſhalt be obedient unto the voice of the LORD thy God : and thou ſhalt do his commandments and his ſtatutes, which I command thee this day.

11 And Moſes commanded the people that day, ſaying ;

12 Theſe ſhall ſtand upon mount Geriſim to bleſſe the people, [Compare above chap 11. 29.] when ye ſhall have paſſed over Jordan : Simcon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal for the curſe : Reuben, Gad, and Aſher, and Zebulon, Dan, and Naphtali,

14 And the Levites ſhall proteſt, and ſay unto all (or, every) man of Iſrael, with a voice lifted up ;

15 Curſed be the man, that ſhall make a carved, or mol-

ten image, an abomination of the LORD, [See above chap 17. on verſe 1.] a work of the craftmans hands, and put it in a ſecret (place) : [Or, though he ſhould, put it in a ſecret (place)] and all the people ſhall answer and ſay, Amen. [See Numb 5. on verſe 22.]

16 Curſed be he, that deſpiſeth his father, or his mother : and all the people ſhall ſay, Amen.

17 Curſed be he, that removeth his neighbours border : and all the people ſhall ſay, Amen.

18 Curſed be he, that maketh a blinde man to wander on the way ; and all the people ſhall ſay, Amen.

19 Curſed be he, that perverteth the judgement of the ſtranger, fatherleſſe and widow : and all the people ſhall ſay, Amen.

20 Curſed be he, that lieth with his fathers wife, becauſe he hath uncovered his fathers ſkirt : [See above chap. 22. on verſe 30.] and all the people ſhall ſay, Amen.

21 Curſed be he, that lieth with any beaſt : and all the people ſhall ſay, Amen.

22 Curſed be he, that lieth with his ſiſter, the daughter of his father, [That is, his half ſiſter, as the following words declare] or the daughter of his mother ; and all the people ſhall ſay, Amen.

23 Curſed be he that lieth with his mother in law : [That is, his wives mother] and all the people ſhall ſay, Amen.

24 Curſed be he, that ſmiteth [That is, killeth, murdereth] his neighbour ſecretly : and all the people ſhall ſay Amen.

25 Curſed be he that taketh a gift, to ſmite a ſoul, [That is, a man] the blood of an innocent perſon : [that is, ſo as that the blood of an innocent perſon by his meanes or procurement be ſhed, he that taketh a gift, or a reward to do this, is curſed ; whether he be a Judge, or, witneſſe, or a murderer hired for that purpoſe, &c.] and all the people ſhall ſay Amen.

26 Curſed be he, that ſhall not confirm the words of this law ; doing the ſame : [Praſtiſing and performing them with heart, mouth and deed. Compare Ierem. 35. 14, 16.] and all the people ſhall ſay, Amen.

CHAP. XXVIII.

A catalogue of blessings, which Moſeh promiſeth the people from God, if they obey him, verſe 1, &c. On the contrary, a catalogue of curſes, which he threateneth them with, and foretelleth them of, if they turn aſide from God, and forſake his commandments 15.

AND it ſhall come to paſſe, if thou ſhalt obey diligently [Heb. obeying ſhalt obey,] the voice of the LORD thy God, obſerving to do all his commandments which I command thee this day, then ſhall the LORD thy God ſet thee (on) high above all nations of the earth : [See above chap 26. on verſe 19.]

2 And all theſe blessings ſhall come upon thee, and hiſ thee : when thou ſhalt be obedient unto the voice of the LORD thy God.

3 Blessed ſhalt thou be in the city, and blessed ſhalt thou be in the field.

4 Blessed ſhall be the fruit of thy womb, and the fruit of thy land, and the fruit of thy beaſts : the propagation of thy kine, and the flocks of thy ſmall cattell ;

5 Blessed ſhall be thy baſket [To wit, wherein thou putteſt thy bread or fruits of thy ground ; it ſhall never be empty. See above chap 26. 2. 10.] and thy baking-trough. [that is, thou ſhalt have dough and bread enough.]

6 Blessed shalt thou be in thy coming in; and blessed shalt thou be in thy going out. [That is, at home, and abroad, in all thy dealing, commerce and conversation, see below, verse 19. Compare Numbers 27. 17. and below, chapter 31. 2.]

7 The LORD shall give thine enemies, that rise up against thee to be smitten before thy face; [Compare above chapter 1. on verse 8. so below verse 25.] they shall march forth toward thee one way, but they shall flee before thy face seven ways.

8 The LORD shall command the blessing to be with thee; [See Leviticus 25. on verse 21. Hebr. command the blessing with thee] in thy Barns, and in all that thou settest thine hand unto; [Hebr. and in all setting to, or, all putting forth of thine hand] and he shall bless thee in the land, which the LORD thy God shall give thee.

9 The LORD shall establish thee [Or, make, set thee up] an holy people unto himself, [see above chapter 7. on verse 6. and compare below chap. 29. on verse 13.] according as he swore unto thee: when thou shalt keep the Commandments of the LORD thy God, and walk in his ways.

10 And all Nations of the earth shall see, that the Name of the LORD is called upon thee, [Or, that the Name of the LORD is proclaimed upon thee, or that thou art called by the Name of the LORD. Compare Gen. 48. verse 6. and 16.] and they shall be afraid of thee.

11 And the LORD shall make thee to abound in goods in the fruit of thy womb, and in the fruit of thy breasts, and in the fruits of thy land: in the land, which the LORD swore unto thy fathers that he would give thee.

12 The LORD shall open unto thee his good treasure, the Heaven, to give Rain unto thy land in his time; [That is, so rule and govern the Air, (which is as it were his Treasure and store-house) that seasonable rain shall come down thence for thee] and to bless all the work of thine hand: and thou shalt lend unto many Nations, but thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail [That thou shalt have priority, or preeminence in countenance, honour and power: as the following words likewise declare. A phrase that is taken from the place, and esteem of these members in beasts. Compare Isaiah 9. 13, 14. and 19. 15.] and thou shalt be above only, and not be beneath: when thou shalt hearken unto the Commandments of the LORD thy God, which I command thee this day, to observe, and to do:

14 And shall not turn aside from all the words which I command you this day, to the right hand, or to the left, to walk after other gods, to serve them.

15 On the contrary, it shall come to pass, if thou shalt not be obedient unto the voice of the LORD thy God, to observe to do all his Commandments and his Statutes, which I command thee this day; then all those curses shall come upon thee, and hit thee,

16 Cursed shalt thou be in the Citie, and cursed shalt thou be in the field.

17 Cursed shall be thy baskets, and thy baking-trough.

18 Cursed shall be the fruit of thy womb, and the fruit of thy land: the propagation of thy Kine, and the flocks of thy small Cattel.

19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.

20 The LORD shall send among you the curse, disturbance and destruction, in all that thou settest thine hand unto for to do: [The meaning is, that all thy enterprises shall be disturbed and spoiled or hindered and set backward] until thou be destroyed, and until thou perish quickly, because of the wickedness of thy works, whereby thou hast forsaken me.

21 The LORD shall make the pestilence cleave unto thee,

until he [To wit, the LORD] destroy thee from off thy land, [compare below verse 48.] whither thou goest to inherit it.

22 The LORD shall smite thee with consumption, and with seaver, and with fierceness; [Or, inflammation; that is, with fierce or hot swellings.] and with heat, [inflammation of the Air. Some understand it of inward burning of the body wherupon followeth continuall thirst] and with drought, [that it shall not rain in a long time; see 1 Sam. chap 1. verse 10. 1 Kings 17. 18. Oth. sword] and with blasting, [a plague in corn, when it scorcheth and withereth by a long continuing drought or, by a drie Easterly wind. Some understand by these two words, certain diseases, as the black jaundise, and the yellow jaundise] and with mildew; [another plague in corn, when by too much moisture it puttifieth and rot-teth; see of this plague, 1 Kings 8. 37. 2 Chron. 6. 28. Amos 4. 9. Hag. 2. 17.] which shall pursue thee until thou perish.

23 And thine heaven, [That is, the Air,] that is above thine head shall be copper: [see Lev. 26. on v. 13.] and the earth that is under thee shall be iron.

24 The LORD thy God shall give powder and dust for the rain of thy land: [Oth. shall make the rain of thy land powder and dust: that is, the rain shall be unfit, and unserviceable to moisten the earth] from Heaven shall it come down upon thee, until thou be destroyed. [the dust being driven up by the wind, shall fall down again from above upon thee, as if it rained upon thee, and that shall be thy rain.]

25 The LORD shall give thee (to be) smitten before the face of thine enemies; [See above, verse 7.] thou shalt march forth one way against him, [to wit, the enemy,] and thou shalt flee seven ways before his face; and thou shalt be troubled by all the kingdoms of the earth; [that is, thou shalt be continually disquieted and have no rest, by reason of foreign power, or shalt be tossed to and fro, among the kingdoms round about thee; see 2 Chron. 29. 8. Jer. 15. 4. and 24. 9. and 29. 18. and 34. 17.]

26 And thy carcase shall be for meat unto all the fowls of Heaven, and unto the beasts of the earth: and no man shall scare them away:

27 The LORD shall smite thee with the botches of Egypt, [Which God sent upon man and beast in all the land of Egypt, Exodus 8. 9.] and with emrods, and with the drie skurff, and with the scab: [or, itch] whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and with blindness, and with astonishment of heart. [Or sottishness, drowsiness, blockishness, [Compare Job 5. 13. 14.]

29 That thou shalt grope about at noon day, according as the blind gropeth about in darkness, and shall not make thy ways prosperous: but thou shalt be onely oppressed and spoiled all dayes (or, evermore) and there shall be no redeemer.

30 Thou shalt betroth a wife, but another man shall lie with her; thou shalt build an house, but not dwell in it; thou shalt plant a Vineyard, but not make it common. [That is, not enjoy any fruits of it for thy self; see above, chapter 20. on verse 6. and compare chapter, 22. 9.]

31 Thine Oxe shall be slain before thine eyes, but thou shalt not eat thereof; thine Ass shall be stolen away from before thy face, and not return to thee again; thy small cattel shall be given to thine enemies, and (there) shall be no deliverer for thee.

32 Thy sons and thy daughters shall be given unto another people, that thine eyes shall look on it, and sail after them all the day long: [The meaning is, thine eyes shall faint and wax dim with gazing about, and longing for thy sons and daughters] but it shall not be in the power of thine hand [thou shalt not have the power to rescue

rescue them, or to recover them again. Oth. *there shall be no might in thine hand.*]

33 The fruit of the land, and all thy labour shall a Nation, which thou hast not known, eat up: [See Job, 20. 18, 19.] and thou shalt be onely oppressed and crushed all dayes (or alway.)

34 And thou shalt be mad; by reason of the sight of thine eyes, which thou shalt see. [That is, by reason of the things, which thou shalt be constrained to behold with thine eyes. So below verse 67.]

35 The LORD shall smite thee on the knees, and on the leggs with euill botches, of which thou canst not be healed; from the sole of thy foot to the crown of thine head.

36 The LORD shall cause thee, together with thy King, which thou shalt haue set over thee, to goe unto a people, which thou hast not known, nor thy fathers: and there shalt thou serue other gods, wood and stone.

37 And thou shalt be a terrour [That the Nations shall be astonished at thy plagues and miseries. Oth. a desolation] a Proverb, and a by-word: [Or, fable, scorn, reproach] among all the Nations, whither the LORD shall lead thee.

38 Thou shalt carry much seed into the field; but thou shalt gather in little; for the Locust shall consume it.

39 Thou shalt plant Vineyards; and dresse (them:) but shalt drink no wine, nor gather any thing; for the worm shall eat it off.

40 Thou shalt haue Olive trees in all thy borders; but thou shalt not anoint thee with Oyle; for thine Olive-tree shall cast away (his fruit).

41 Thou shalt beget sons and daughters: but they shall not be for thee; for they shall go into captiuitie.

42 All thy trees, and the fruit of thy land shall the euill worms [Oth. the flim, blow, drop,] hereditarily possesse. [a plague in trees and fruits of the ground occasioned by vapours, which are dried and inflamed from above, (especially in the dog-dayes) and do linge, wither, and corrupt the trees and fruits]

43 The stronger, that is in the midst of thee, shall climb up high, high above thee; [That is very high and increasing, and going on in height above thee, as thou goest on in sinne] and thou shalt come downe low, low.

44 He shall lend unto thee, but thou shalt not lend unto him; he shall be the head, and thou shalt be the tail. [See above verse 13.]

45 And all these curses shall come upon thee, and pursue thee, and hit thee, untill thou be destroyed: because thou hast not been obedient unto the voice of the LORD thy God, to keep his Commandements and his Statutes which he commanded thee.

46 And they [To wit, these curses] shall be among you for a Token; and for a wonder: yea, among thy seed for ever.

47 Because thou hast not serued the LORD thy God [Or, for that, in stead, that thou wouldest not serue the LORD in prosperitie, therefore thou shalt be faine to serue strange Nations in great aduersitie: as is threatened in the next verse] with joyfulness and goodnes of heart, [with delight and willingness] by reason of the multitude [or, abundance] of all things; [whereby thou wilt become voluptuous and wanton; see below, chap. 31. 20. and 32. 15. The fulfilling hereof see, Nehem. 9. 25, 26. and elsewhere]

48 Therefore thou shalt serue thine enemies, which the LORD shall send among you, in hunger and in thirst, and in nakednes, and in want of all things: and he shall put an iron yoke upon thy neck, [A phrase taken from the yoke of beasts, which was wont to be of wood: contrarily, God threatneth to put an iron yoke upon his

people, that is, a hard, heauie, very burthensome, and long lasting bondage. So Jerem. 28. 13, 14:] untill he destroy thee.

49 The LORD shall lift up a Nation against thee from far from the end of the earth, according as an Eagle flieth, [So swiftly and unexpectedly shall they come upon thee, as an Eagle is used to flie] a People, whose Language thou shalt not understand: [Heb. hear; see Genesis 11. on verse 7.]

50 A people stiffe of countenance, [Hebr. properly, strong of face or, countenance, undaunted, hard, unmoveable, that will not be afraid of or spare any man, or moved at any man, whether he be old or young, as is cleared in the sequel: so Dan. 8. 23.] which shall not accept the face; [Compare above chap. 1. on v. 17.] of the old, nor be favourable to the young.

51 And they, [To wit, the Nation whereof is spoken in the foregoing verse] shall eat up the fruit of thy beasts, and the fruit of thy land, untill thou shalt be destroyed; which [namely, Nation] shall leave thee no Corn, new Wine, nor Oyle, propagation of the King, nor flocks of thy small cattell: untill he [namely, the LORD] destroy thee.

52 And they shall distresse [Or besiege] thee in all thy Gates; [that is, Cities, and so in the sequel] untill thy high and fenced walls fall down, wherein thou trustedst in all thy Land: yea, they shall distress thee in all thy Gates, in all thy Land, which the LORD thy God hath given thee.

53 And thou shalt eat the fruit of thy womb, the flesh of thy sonnes and of thy daughters, which the LORD thy God shall haue given thee; in the siege, and in the straitnesse wherewith thine enemies shall straiten thee. [See Leviticus, 26. 29. 2 Kings 6. 29. Lamentations 4. 10.]

54 As for the man that hath been tender among you, and very voluptuous [Delicate, daintie, wanton] his eyes shall be evil [that is, his eye shall be unpleasant, envious, grudging: as also below verse 56. see above, chapter 15. on verse 9.] against his brother, against the wife of his bosome, [see above chapter 13. on verse 6.] and against the rest of his sonnes, which he shall haue reserved.

55 (So) that he shall not give to one of them of the flesh of his sonnes, whom he shall eat, because he hath reserved nothing for himself: in the siege, and in the straitnesse wherewith thine enemies shall straiten thee in all thy Gates.

56 As for the tender and voluptuous (woman) among you, who attempted not to set the sole of her foot upon the ground, because she kept her self voluptuous and tender; her eye shall be evil toward the husband of her bosome, and toward her sonne, and toward her daughter;

57 And that for her after-birth, which shall be come forth from between her feet, and for her sonnes, [That were elder and greater] which she shall haue born; for she shall eat them secretly, for want of all things; [that is, by reason of her new-born childe as also the after birth that followed, which this delicate woman shall judge her husband, &c. of, and in or by an abominable judgement of God, eat it, secretly her self. see 2 Kings 6. 28.] in the siege, and in the straitnesse, wherewith thine enemy shall straiten thee in thy gates.

58 If thou shalt not observe to do all the words of this law, which are written in this book: to fear this glorious and fearfull Name, the LORD thy God; [Compare Genes. 2 on verse 4. and Levit. 24. on verse 11. 2. Sam. 6. on v. 2. The Name of the LORD, that is, the LORD himself, to whom alone this name J E H O V A doth belong, to wit, the father, the son, and the holy Ghost, as being the onely true God, in essence, attributes, working, &c.]

59 Then the LORD will make thy plagues wonderfull [That is, he will send thee such great, strange, and fearfull plagues, that every one shall wonder and marvell at them] together with the plagues of thy seed, they shall be great and sure plagues [Heb. faithfull plagues ; that is, which shall surely hit, and stick long upon a man] and evil and sure sicknesses.

60 And he shall cause all the maladies of Egypt to return upon thee, [That is, he shall then lay upon thee, the strange evil diseases, wherewith God plagued the Egyptians. See Exod. 8. 9. Compare above chap. 7. 15] which thou wast afraid of : they shall cleave unto thee.

61 Also all [That is, all manner of] sicknesses, and all [i. e. all manner of] plagues, which is not written in the book of this law, will the LORD cause to come upon thee, untill thou be destroyed.

62 And ye shall be left with few men, [Heb. in, or, with men of fewness. Compare Genes. 34. on v. 30, and Numb. 9. 20. See also Isa. chap. 1. 9.] in stead that ye were as the stars of heaven in multitude : [see above chap. 10. 22.] because thou wast not obedient unto the voice of the LORD thy God.

63 And it shall come to passe, (that) according as the LORD rejoyced over you, doing you good, and multiplying you, so shall the LORD rejoyce over you, destroying you, and bringing you to nought : and thou shalt be plucked out from off the land whither thou goest to inherit it.

64 And the LORD shall scatter thee among all nations, from the one end of the earth, unto the other end of the earth : [Heb. from the end of the earth to the end &c. Compare above chap. 4. 27. Nehem. 1. 8.] and there thou shalt serve other Gods, which thou hast not known, nor thy fathers, wood and stone.

65 Moreover among those nations thou shalt not be at ease, neither shall the sole of thy foot have rest, for the LORD shall give thee there a trembling heart, and failing of eyes, and weariness [Or, faintness, sorrow] of soul :

66 And thy life shall hang over against thee : [This promise is expounded by the following words, thou shalt not be sure of thy life. As when any thing hangeth before our eyes so slenderly by a thin thread, that we are alwayes afraid, that it will suddenly fall now or then] and thou shalt fear night and day, and shall not be sure of thy life. [Heb. not believe, or, trust thy life.]

67 In the morning thou shalt say ; Oh that it were evening ! and in the evening thou shalt say : Oh that it were morning ! [Heb. who shall give the evening ? Likewise who shall give the morning ? See and Compare this phrase with above chap. 5. on v. 29] for the terror of thine heart, wherewith thou shalt be terrified, and for the sight of thine eyes which thou shalt see. [see above verse 34.]

68 And the LORD shall cause thee to return into Egypt in ships, by a way, [Meaning, which leadeth into the land of Egypt] whercof I said unto thee, Thou shalt see it no more [to wit the land of Egypt. See above chap. 17. 16. As if the LORD should have said : I will bring thee thither again, from whence I had carried thee away, with a promise of perpetuall freedom, on condition of obedience. See Jerem. chap. 44. and Hof. 8. 13. and 9. 6.] and there ye shall desire to sell your selves for bond-men and for bond-women, but there shall be no buyer. [that is, ye shall be so hated and despised, that no man shall have a minde to buy you, for to use you, as slaves.]

CHAP. XXIX.

Moseh repeareth the great and manifold favours of God hitherto bestowed on the people, verse 1 &c. he thereupon exhorteth and engageth them in the presence of the LORD, faithfully to keep his covenant, made with

them and their posterity, 9. Admonisheth them to beware of unbelief, carelesse contempt, and breaking of the covenant of God, with threatening of fearfull destruction, 18. he concludeth with a short and doctrinall speech, containing the end and use of the revealed word of God, 29.

These are the words of the covenant, which the LORD commanded Moseh to make [Or, he, cut. See Genes. 15. on verse 18. and so in the sequel] with the children of Israel in the land of Moab : beside the covenant, which he had made with them at Horeb. [it was indeed one and the same covenant, but renewed, repeated, and published here in the fields of Moab, unto many other persons, in another place, and in another manner, then at mount Horeb, or Sinaï. Compare above chap. 5. 2. and the annotat there on verse 3. Of Horeb, see above chap. 1. on verse 2.]

2 And Moseh called all Israel, and said unto them : ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants and unto his land.

3 The great temptations, [See Deut. 4. on verse 34.] which thine eyes have seen : those tokens, and great wonders ;

4 But the LORD hath not given you an heart to understand, nor eyes to see, nor eares to hear ; unto this day. [That is, an understanding heart, seeing eyes, and hearing eares. The meaning is, that God hitherto had not given them the gift to understand rightly, to perceive and consider duly, and to use and apply fruitfully to Gods glory and their salvation, that which they had seen, and heard. Compare below chap. 30. on verse 6. Isa. 6. 9. 10. Ezech. 36. 26, &c. and Math. 13. 9, 11, 23.]

5 And I have made you walk forty yeeres in the wilderness : [God speaketh this, as appeareth in the end of the sixth verse] your clothes are not waxed old upon you ; [Heb. from on, or, from upon you : that is, that you should have been faine to caste them away, as worn, but as they are wont to deal with garments that are grown old, and worn out with wearing ; so again with the shoe, in the words following] thy shoe is not waxen old upon thy foot.

6 Ye have not eaten bread [i. e. ordinarie, common, or usual bread, for the LORD fed them with Manna] neither have ye drunk wine or strong drink : that ye might know, that I am the LORD your God. [the meaning is, I have so ordered and disposed all these things, wonderfully furnishing you with meat and drink, that ye might know, &c.]

7 Now when ye came to this place, Sihon, the king of Heshbon, and Og, the king of Basan, came out to meet us, unto battell ; and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites and Gadites, as also unto the half tribe of the Manassites.

9 Keep then the words of this covenant, and do them, that ye may deal understandingly in all, that ye shall do. [Oth. that ye may be prosperous (in) all, or, make all to prosper, that ye shall do.]

10 Ye stand this day all before the face of the LORD your God, [Being called together of God by me : as above ver. 1. and 2. appeareth, the consequence of these words is verse 12.] your heads of your tribes, your eldest, and your officers, all (or every) man of Israel ;

11 Your little ones, your wives, and thy stranger that is in the midst of thy camp : [Who came along with them out of Egypt ; Exod. 12. 38. or came to them from other nations, and by imbracing the Jewish religion, became one body, with the people of God] from the hewer of thy wood, unto the drawer of thy water ; [that is, even the very meanest and poorest sort of people.]

12 To passe over into the covenant of the LORD thy God, and into his curse : [That is, that curse of the covenant,

venant, wherewith they cursed themselves, in the oath which they took in the presence of God, if they should not keep the promises of obedience. See *Nchem. 10. 29*] which [*viz.* covenant] the LORD thy God maketh with thee this day :

13 That he may establish thee to day for a people unto himself, [That is, establish thee for a people, that may be his, and may appertain to him as his peculiar treasure, to enjoy the blessing of his covenant, and to serve him, Compare above chap 7. on verse 6. and 28. 9.] and that he may be unto thee a God, [See *Genes. 17. on verse 7.*] according as he hath spoken unto thee, and according as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob,

14 Neither with you onely do I make this covenant, and this curse : [See above verse 12.]

15 But with him, that standeth here this day before the face of the LORD our God : and with him, that is not here with us this day. [That is, with you that are here present, and (as I declared unto Abraham long ago) with your seed, with your posterity, which are not yet born, and in time to come might say that this covenant doth not concern them. Compare *Acts 2. 39.*]

16 For ye know, how we dwelt in the land of Egypt : and how we passed thorow the midst of the nations, which ye passed thorow.

17 And ye have seen their abominations, and their dung Gods [See *Levit 26. on verse 30.*] wood and stone, silver and gold, which were with them.

18 Lest (there) should be among you a man, or woman, or Family or tribe, that turneth away his heart this day from the LORD our God, to go (and) serve the Gods of these nations : lest (there) should be among you a root, that beareth gall and wormwood ; [*Or.* poison, a venomous herb : that is, such an heart, that bringeth forth fruits, that are abominable in the sight of God, and will prove bitter to a man in the end, and be as deadly poison to him. See further *Psal. 69. on verse 22.*]

19 And it come to passe, when he [To wit, he that is compared to the root in the former verse] heareth the words of this curse [see above verse 12.] that he blesse himself in his heart [that is, despise the curse, which he heareth, in his heart, and on the contrary count himself happy by himself, promise him successe and prosperity, although he contemn God and his word] saying ; I shall have peace, although I walk after the well-liking [*Or.* imagination, speculation, thought. Oth. hardnesse. See *Jerem. 3. on verse 17.*] of mine heart ; to adde the drunken to the thirsty. [*Or.* to adde moistening to the thirsty. This seemeth to have been a proverb taken from, dry ground, that must be moistened ; so doth this man endeavour to augment and encrease sin, which he as it were thirsteth after, to satisfie his lust to the full : or, from drunkards, who being of their own accord prone to drinking, do yet besides seek and use meanes to make themselves stark drunk and mad. So doth the wicked and ungodly wretch, who being wicked already enough, encourageth himself still, to grow more wicked, to heap up one sin upon another, and being become as it were insensible, without consideration to go on from evil to worse. Compare *Job. 34. 7. Matth. 12. 43, 44, 45, Ezech. 4. 19. Heb. 8. 8, 2 Pet. 2. 20.* Some understand by the drunken, or, abundantly moistened ground, the worship of the true God, who is a fountain of life ; and by the thirsty, the worship of idols, being as cisterns that hold no water, *Jerem. 2. 13.*]

20 The LORD will not pardon him, but the LORDS anger and jealousy shall then smoke against that man, and all the curse, that is written in this book shall lie upon him : and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil, [That is, unto punishment, mischief and destruction] out of all the tribes of Israel, according to all the curses of

the covenant, that are written in the book of this law.

22 Then the succeeding generation, your children, that shall rise up after you, and the stranger, that shall come out of far lands, shall say : [The consequence of these words is v. 24] when they shall see the plagues of this land, and the sicknesses, thereof whereby the LORD hath enfeebled it,

23 That the whole land thereof is brimstone, and salt of burning ; [That is, which burneth the ground. Oth. that the whole land thereof is burned (with) brimstone] which hath not been sown, nor hath brought forth any fruit, neither hath any herb grown therein : like the overthrow of Sodom, and Gomorra, Adama, and Zeboim, which the LORD overthrew in his anger, and in his wrath : [the meaning is, that this land by Gods just curse was most wonderfully defaced and spoiled, as in time past, Sodom, Gomorra, &c. were]

24 And all nations shall say ; wherefore hath the LORD done thus unto this land ? what is the kindling of this great anger ? [That is, what doth it signifie ? or what meaneth it ? what is the cause of it ? &c. ?]

25 Then they shall say ; Because they have forsaken the covenant of the LORD, the God of their fathers, which he had made with them, when he brought them forth out of the land of Egypt ;

26 And they went, and served other Gods, and bowed themselves before them ; Gods, who had not known them, [As the true God knoweth those, that be his, with the knowledge of acceptation, or, of approbation, and taketh care for them, *Psal. 1. 6. 2 Tim. 2. 19. &c.*] and of which none had imparted any thing unto them : [that is, had done, or would do any good unto them. Oth. whom he (namely the LORD,) had not imparted unto them. [to wit, to be served by them as Gods. Compare above chap 4. 19.]

27 Therefore the anger of the LORD was kindled against this land : to bring upon it all this curse that is written in this book.

28 And the LORD plucked them forth out of their land, in anger, and in wrath, and in great indignation : and he cast them away into another land ; as it is this day. [These words (as also the former) pertain to the answer, that was then to be given to the nations upon their question.]

29 The secret things are for the LORD our God : but the revealed (things) are for us, and for our children forever, that we may do all the words of this law. [Moses having spoken, and being yet to speak, of many great, and also future things, in this verse restraineth the curiosity and nicety of searching further into things that are hidden in the counsell of God, and chargeth the people to abide and continue within the bounds of Gods revealed word, to search it out, to believe it, and to live according to it.]

CHAP. XXX.

A promise of the gracious deliverance, and conversion of the Jewes, with an intimation of the cause and originall of saving conversion, and the blessing that followeth thereupon, verse 1, &c. A commendation of the glorious revelation of the word of God, 11. A proposall or offering of life and death, with an earnest protestation and exhortation to chuse life and the blessing, 15.

Moreover it shall come to passe, when all these things shall be come upon thee, this blessing, or this curse [First the blessing on obedience, and then the curse on disobedience : so that thou shalt have had experience of both] which I have set before thee ; [Heb have given before thy face : as above chap 11. 26. and below verse 15, 19.] then thou shalt take them again to thine heart,

heart, [Heb. cause them to return to, or, into thine heart. Compare above chap. 4. verse 29, 30, &c. There ye have a like prophesie, as is set down here, and in the following words. Oth thou shalt have taken them again to heart] among all the nations, whither the LORD thy God hath driven thee :

2 And thou shalt return unto the LORD thy God, [Oth. and thou shalt have returned &c] and be obedient unto his voice, according to all that I command thee this day : thou and thy children, with all thine heart, and with all thy soul.

3 And the LORD thy God shall turn thy captivity, [That is, cause the multitude of thy captivities to return : so Psa 69, 19. Ephe. 4. 8. Oth. then shall the LORD, &c.] and have compassion upon thee : and he shall gather thee again [Heb. and he shall return, and shall gather thee ; that is, he shall gather thee again, or, he shall return with his grace and mercy, and gather thee again] from all the nations, whither the LORD thy God had scattered thee.

4 Though thy driven ones were at the end of heaven, [Compare above chap 4. on verse 34.] from thence will the LORD thy God gather thee, and from thence will he take thee.

5 And the LORD thy God will bring thee into the land, which thy fathers possessed hereditarily : and thou shalt possess it hereditarily, and he will do thee good, and will multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed : [That is, he will enlighten thee by the power of his Spirit, purge and make thee fit for his service. Compare above chap 10. on v. 16. where God commandeth them to do that which he here promiseth to work in them, that they shall be able to do it. See also above chap 29. 4 so that the covenant of grace established in Christ, is related here] to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. [Heb. for thy lifes sake]

7 And the LORD thy God will lay all those curses upon thine enemies, and upon thine haters, which persecuted thee.

8 Thou then shalt returne, and be obedient unto the voice of the LORD : and thou shalt do all his commandments which I command thee this day,

9 And the LORD thy God will make thee to abound in all the work of thine hand, in the fruit of thy womb, and in the fruit of thy beasts, and in the fruit of thy land, for good : for the LORD will return to rejoyce over thee for good, [That is, will again rejoyce, to do thee good, as Jerem. 32. 41.] according as he rejoyced over thy fathers :

10 When thou shalt be obedient unto the voice of the LORD thy God ; keeping his commandments, and his statutes which are written in this book of the law : when thou shalt turn unto the LORD thy God, with all thine heart and with all thy soul.

11 For this same commandment, which I command thee this day, it is not hidden from thee [Oth. too high, too wonderfull for thee. See Deut. 17. 8. Prov. 30, 18. Jerem. 32. 17. Compare Rom. 10. 6, 7, 8. where the Apostle applyeth this text to the doctrine and grace of the Gospel, without which a man cannot understand the commandments of God, might much lesse live acceptably to God according to them. Compare above chap 29. 4. with the annotat. there] neither is it far off.

12 It is not in Heaven : that thou shouldst say, Who shall go up for us to Heaven, to fetch it to us, [Heb. to take it to us : that is, to take it, and bring it unto us. See Gen. 12. on v. 15. and so in the following v.] and to cause us to hear it, that we may do it,

13 Neither is it beyond the sea : that thou shouldst say ; Who shall go over the sea for us, to fetch it for us, and to cause us to hear it, that we may do it ?

14 For this word is very nigh unto thee : in thy mouth, and in thine heart, that thou mayest do it. [As if Moses had said : Thou hast no excuse to plead ignorance for thy self, seeing this word is fully declared unto thee, and thou hast it daily in thy mouth, and understandest sufficiently what the LORD requireth of thee. Compare below chap. 31 on verse 19. whereunto these words do further agree. See Rom. 10. 8.]

15 Behold, I have set before thee this day life, and good : and death, and evil. [Life, with all manner of blessings, if thou art obedient : death with my curse ; if thou art disobedient ; as the following verses declare.]

16 For I command thee this day, to love the LORD thy God, to walk in his wayes, and to keep his commandments, and his statutes and his judgements, [See above chap 5. on verse 31.] that thou mayest live and multiply, and the LORD thy God may blesse thee in the land whither thou goest to inherit it.

17 But if thine heart shall turn away, and thou wilt not hear, and thou shalt be driven to bow thy self before other Gods, and to serve them :

18 Then I denounce unto you this day, that ye shall surely perish : [Heb. perishing perish] ye shall not prolong (your) dayes upon the land, whither thou goest over the Jordan, to enter into it, to possess it hereditarily.

19 I take heaven and earth to witnesse against you this day, [See above chap 4. on verse 26.] I have set before you [Heb. given before your face] life and death, blessing and cursing : chuse then life, that thou mayest live, thou and thy seed ;

20 Loving the LORD thy God, being obedient to his voice, and cleaving unto him, for he is thy life, and the length of thy dayes ; [That is, that giveth thee life, maintaineth, and prolongeth it. Compare Acts. 17. 25. 28.] that thou mayest abide in the land, which the LORD swore unto thy fathers ; to Abraham to Isaac and to Jacob to give them.

CHAP. XXXI.

Moseh telleth the people that he shal soon die and not come into the land of Canaan, promising that God would bring them into it by Josua, and by him subdue their enemies, verse 1. &c. He encourageth and comforteth Josua 7, writeth and delivereth this book of the law unto the Priests, Levites, and Elders, with a charge to read it every seven yeares before all the people 9. God purrcth Josua into his office 14. and foretelleth unto Moseh, and Josua the disobedience and backsliding of the people, together with the future judgements, 61. enioyneth Moseh to a song for admonition and conviction of the people, and to teach them the same, 19. Moseh chargeth the Levites to lay up this book of the law beside the Ark of the covenant 24. commandeth all the people to assemble together, to hear the Song, 28.

After that Moseh went and spake these words unto all Israel.

2 And said unto them ; I am an hundred and twenty yeares old, [Heb. a son of an hundred and twenty yeares,] this day, I shall not be able any more to go out, and come in, [that is, to execute mine office among you, as I have done heretofore. See Numb. 27. 16, 17. and Compare above chap 28. 6.] besides the LORD hath said unto me, Thou shalt not go over this Jordan. [See Numb. 27. 12. above chap 3. 26.]

3 The LORD thy God, he will go over before thy face, he will destroy these nations from before thy face, that ye may hereditarily possess them : [To wit, the nations, that

that is, their lands : as above chap 9. 1. and elsewhere] Josua he shall go over before thy face, according as the LORD hath spoken.

4 And the LORD shall do unto them, according as he did to Sihon and to Og, Kings of the Amorites, and to their land, whom he destroyed. [See Numb 21. 24, 33.]

5 Now when the LORD shall have given them up before your face, [See above chap 1 on verse 8] then ye shall do unto them, according to all (or, every) commandment, which I command you. [i. e. thou shalt utterly ban them. See above chap 7. 1, 2.]

6 Be strong and of good courage, fear not ; nor be afraid of their face : for it is the LORD thy God that doth go with thee, he will not fail thee, nor forsake thee. [This promise is applyed to all believers, Heb. 13. 5.]

7 And Moses called Josua, and said unto him before the eyes of all Israel, Be strong, and of good courage ; for thou shalt go in with this people into the land, which the LORD swore unto their fathers, to give them : and thou shalt cause them to inherit it.

8 Now the LORD is he, that goeth before thy face, he will be with thee ; he will not fail thee, nor forsake thee ; fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the Priests, the sons of Levi, [Compare above chap. 17. 18.] which bare the ark of the covenant of the LORD ; [compare below verse 25. and Numb. 4 on verse 15.] and unto all the Eldest of Israel.

10 And Moses commanded them, saying : At the end of the seven yeares, at the settime of the year of release [See above chap 15. 1. &c.] at the feast of Leaf-hus : [see above chap 16. 13, &c. Levit. 23. 34, &c.]

11 When all Israel shall come to appear before the face of the LORD thy God, in the place which he shall have chosen ; thou [To wit, the Priest, with the Priests and Levites, &c. that stand by] shalt proclaim this law before all Israel, before their cares : [see an example, Neh. 8. 1, 5, 7, 8.]

12 Gather the people together [Or, gathering, &c. The meaning is, that this was to be done at the end of every seven yeares] men, and women, and children, and thy strangers, that are within thy gates : [that is, cities, dwelling-places] that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.

13 And that their children, that have not known it, [Or, have not had experience thereof, or, been acquainted therewith : that is, have not seen all my wonders and miracles, as ye have seen them] may hear and learn to fear the LORD your God : all the dayes that ye live in the land, whither ye are going over the Jordan, to inherit it.

14 And the LORD said unto Moses ; Behold, thy daies are come nigh, for to die : [That is, thy dying day is come] call Josua and present your selves in the tent of the congregation, that I may give him a charge : So Moses went, and Josua, and they presented themselves in the Tent of the congregation.

15 Then the LORD appeared in the Tent, in the pillar of cloud : [Out of which God was wont to walk with Moses. See Exod. 33. 9. Psal. 99. 7.] and the pillar of cloud stood over the door of the Tent.

16 And the LORD said unto Moses, Behold, thou shalt sleep [Or, lie down, to wit, to sleep. Thus death is called a sleep, because the bodies rest untill the time of awaking, or raising up. Psal. 13. 4. and 76. 6. Dan. 12. 2. Jos. 11. 11. 1 Thess. 4. 13, 14. 15. 2 Pet. 3. 4.] with thy fathers : and this people will rise up, and go a whoring after the Gods [see Exod. 34. on verse 15. and Levit. 20. on verse 5.] of the strangers, of the land, [Heb. of that land : That is, of the Canaanites, that were estranged from God and his people, serving strange Gods]

whither they go in the midst thereof ; [meaning the land, or the strange Canaanitish inhabitants thereof] and they will forsake me, and make void my Covenant, which I have made with them. [to wit, the people ; and so in the sequel continually, although the singular and plural number be intermixed together.]

17 Then mine anger shall kindle against them at that day, and I will forsake them, and hide my face from them, [That is, withdraw my blessing and help, whereby I was wont to manifest my gracious presence ; from them. And so in the following verse] that they may be for meat, [Hebr. for to eat : that is, may be torn and devoured by enemies, as by wilde beasts. Compare above chap. 7. on verse 16. Ezech. 34. 5, 8, 10. and 35. 12.] and many evils, [that is, mischiefs, miseries, afflictions ; and so in the sequel] and distresses shall hit them ; [to wit, the people as above, and in the sequel] that they shall say in that day ; have not these evils hit [Hebr. found : and so verse 11.] me, because our God is not in the midst of us ? [as above chap. 1. 42.]

18 I will then altogether hide [Hebr. hiding hide] my face in that day, for all the evill which they shall have done : for they have turned unto other gods.

19 And now write this song [Which is recorded in the following chapter ; being put by God into the form of a song, that the people might the better learn and remember it] for you, and teach it the children of Israel, put it in their mouth ; [that is, cause them to understand it aright, to get it by heart, and to be able to sing it, and so to have it daily in their mouths. Compare Exodus 4. 15. 2 Sam. 14. 3. &c.] that this song may be a witnesse for me against the children of Israel. [that is, may be a memoriall of all my faithfull admonitions, and may convince them of the justnes of my punishment when they shall be rebellious]

20 For I will bring in this (people) into the Land, which I swore unto their fathers, flowing with milk and honey, and they shall eat and be satisfied, and wax fat ; then will they turn unto other gods and serve them, and they will provoke and disanull my Covenant.

21 And it shall come to passe, when many evils and distresses shall hit them, [To wit, the people, as above and below] then shall this song answer as a witnesse before their face ; for it shall not be forgotten out of the mouth of their seed ; because I know their imagination, [the imagination of their hearts ; see Genesis 6. 5.] which they make this day, before I bring them into the Land which I swore. [to give them]

22 Moses then wrote this song the same day ; and he taught it to the children of Israel.

23 And he [To wit, the LORD] gave Josua the son of Nun, a charge, and said ; Be strong and of good courage, [Compare Jos. 1. 6.] for thou shalt bring the children of Israel into the Land which I swore unto them, and I will be with thee.

24 And it came to passe when Moses had made an end of writing the words of this Law, [This is to be understood not only of the Tables of the ten Commandements and of this song, but also of the whole Exposition of the Law, as it is contained in these Books of Moses] in a book, untill they were finished :

25 Then Moses commanded the Levites that bare the Ark of the Covenant of the LORD, saying :

26 Take this book of the Law, and put it at the side of the Ark of the Covenant of the LORD your God ; [That is, in the Holy of Holies, to signifie the Dignitie and Divinitie of this Book. The two Tables of the Covenant lay in the Ark, and this Book (that the Ark might not be opened) lay without, at the side of the Arke. This Book was found in the dayes of King Josia, 2 Kings 22. 8.] that it may be there for a witnesse against thee. [not onely the Levites, but also all the people]

27 For I know thy rebellion, and thine hard neck : [Compare

[Compare Isa. 48. 4.] Behold, while I am yet alive with you this day, ye have been rebellious against the LORD, [see above, chapter 9. 7, 23, 24.] how much more after my death?

28 Gather unto me all the Eldest of your Tribes, and your Officers: that I may speak these words before their ears, and take Heaven and Earth to Record against them.

29 For I know that after my death ye will surely corrupt; [Hebr. corrupting will corrupt:] (your selves) and turn aside from the way which I have commanded you: when this evill [Meaning the evill of punishment, or all manner of plagues that are mentioned above] shall meet thee in the last of dayes, when thou shalt have done that which is evill in the latter dayes [meaning the evil of sin] in the eyes of the LORD to provoke him to anger by the work of thine hands.

30 Then Moses spake before the ears of all the Congregation of Israel, the words of this song untill they were finished.

CHAP. XXXII.

The divine song, wherein both God himself, and his exceeding great mercies to Israel are exalted, verse 1. to 5. and verse 7. to 15. and on the contrarie their abominable unthankfulness, most vehemently rebuked, 5, 6, 15, &c. Gods wrath and future judgements propounded, 19. yet without sparing the idolatrous abominations of his peoples enemies, 31. Whereupon God then again comforteth his people, promising to be avenged on his and their idolatrous enemies, to reconcile his Church unto himself, to cheer it, and to enlarge or extend it wide among the Heathen, 36. Moses having uttered this song, exhorteth them to minde Gods Word for their own good, 44. and receiveth the same day a charge, to view the land of Canaan upon a mount, and to die there, 48.

INcline (thine) ears, thou Heaven, [Such kind of speech directed to the unreasonable creatures, tended to Israels conviction and disgrace. Compare above, chapter 4. on verse 26.] and I will speak: and let the earth hear, [or, thou earth hear] the sayings of my mouth.

2 Let my doctrine drop, [Or, my doctrine shall drop] as the rain, let my speech flow as a dew: as a small rain upon the grassie-plants, and as drops [or, thick rain, great showers] upon the Herb. [that is, I will propound a doctrine which shall be as usefull and wholesome for men, as the dew and rain is for the grafs or herb. Compare Eccles. 21. 2. Amos 7. 16. Mich. 2. 6, &c.]

3 For I will proclaim; [Heb. erie, call: that is publicly declare, or proclaim. oth. call upon] the Name of the LORD; render greatness unto our God; [that is, ascribe unto him the Majestie and great power which he hath, and exalt him for the same; see above, chap. 9. 26. and 11. 2.]

4 He is the rock, [That is, firm and unmoveable, a sure refuge and defence for those that be his; so below, verse 31.] whose work is perfect; for all his wayes are judgement; [all his actions, his whole rule and government are accompanied with righteousness, tending to the preservation of the godly, and punishment of the wicked.] God is truth, and is no iniquity, just and right is he.

5 He [Namely, Israel] hath corrupted it, [namely, the LORD] they are not his children, the spot is theirs; [they are not his children; to wit, that have so corrupted themselves, and so shamefully behaved themselves; oth. their spot is not (the spot) of his children; that is, become not those that are called his children; forasmuch as it proceedeth not out of weakness, but out of wilful-

ness and impenitent heart] it is a perverse and crooked generation.

6 Will ye requite this unto the LORD, ye foolish people and unwise? is not he thy father that hath gotten [Or bought] thee, that hath made thee, and established thee?

7 Remember the dayes of old, [Heb. of age, or, eternitie: that is, remember all that hath happened in the Church of God from the beginning of the world; see Jerem. 2. on verse 20.] consider the years of every generation: [Hebr. of generation and generation; that is, of all generations or of every generation; see 1 Kings 8. on verse 39.] ask thy father, he will make it known to thee; thy ancient (ones) and they will tell it to thee.

8 When the most high divided the inheritances to the Nations, when he separated the children of Adam; [Oth. the children of man] he set the bounds of the Nations according to the number of the children of Israel. [to wit, in such a manner, as that he appointed and allotted to all the Tribes and posteritie of Israel their habitations and possessions. Compare above chapter 3. 12, 13, &c. Jos. chap. 13, 14, 15, &c. Acts 17. 26. The meaning is, that God and his counsel and providence hath had his eye, especially upon his people.]

9 For the LORDS portion is his people; [That is, very dear unto the LORD, as inheritances are wont to be unto men] Jacob is the line of his inheritance. [that is, the people of Israel descended from Jacob, are as near unto God, and in as great account with him, as mans inheritances are unto or with them; which inheritances were wont to be measured out and divided by lines; see above chap. 3. on verse 4.]

10 He found him in a land of desert, and in a waste howling wilderness: [Heb. in a wastenes of howling of solitariness, or, wilderness] he led him about, he instructed him, he kept him as the apple of his eye. [as men are wont to keep diligently the apple of their eye, which is very tender; see Psalm 17. 8. Zach. 2. 8. and compare Prov. 7. 2.]

11 As an Eagle stirreth up her nest; [That is, awakneth her brood or young ones with a certain sound or noise, to signifie unto them, she intends to teach them to flie, or to bring them to flie,] fluttereth over her young, spreadeth abroad her wings taketh them, and carrieth them; [Hebr. taketh it and carrieth it; to wit, every young one] on her wings:

12 (So) the LORD alone did lead him: [To wit, Israel or, Jacob] and there was no strange god with him.

13 He made him ride on the high places of the earth; [That is, he advanced him most gloriously, and delivered in unto him the tallest and strongest Cities; see above, chap. 1. 28. compare with chap. 2. 36. and Numb. 21. 25, 32. so below, chap. 33. 29.] that he might eat the increase of the field: and he made him suck honey out of the rock, [for the Land of promise flowed with honey; Exodus 3. 8, 17. even in woods, 1 Sam. 14. and Caves of rocks, according to the nature of Bees, Psalm 81. 17.] and Oyle out of the flint of Rock: [Compare above, chapter 8. 15.]

14 Butter of Kine, and milk of small Cattel, with the fat of Lambs, and of Rams, that feed in Basan, [Hebr. children of Basan; see Numb. 32, verse 4. and 33. and elsewhere after, where Basan (lying at the East end of the Jordan) is said to have been a very fat Countrey] and of Goats, with the fat of kidneyes of wheat: [that is with speciall thick and swelled up grains of Wheat, which in respect of their form, situation in the fat, and swelling, are compared to kidneyes] and thou didst drink the blood of grapes, pure [or, red wine] wine.

15 Now when Jeshurun [Meaning the people of Israel, who are called here Jeshurun, because they ought to be right and upright, or to walk uprightly in Gods wayes, as being thereunto called by him, and because the rule of

true righteousness was only with them : but forasmuch as it was far otherwise with them, and would be for the future, this Title the right one, or, he that is become right, is given to them in an upbraiding way, which otherwise was an excellent Title of honour as below, chapter 33. 5, 26.] waxed fat, and kicked; [as wanton Calves or wilfull horses : that is, he became a rebell against God] thou art waxen fat, thou art grown thicke, (yea) covered over (with fatness) and he let God goe, that made him [Hebr. his maker; see Job 4. on verse 7.] and despised the Rock of his salvation.

16 They provoked him to zeal; [See above chap. 4. on verse 24.] by strange (gods) by abominations provoked they him to anger.

17 They offered unto Devils, [That is, unto Idols, by whom devils are served. Compare 1 Corinthians 10. 20. The Hebrew word signifieth masters, destroyers : so the devils are rightly called, as the Angell of the bottomless pit is called the destroyer, Revelation 9. 11.] not unto God; unto Gods whom they knew not : unto new (Gods) that were come from nigh at hand, [that is, that were newly or lately sprung up] which your fathers were not afraid of.

18 Thou hast forgotten the rock that begat thee : [That is, God, who hath been as a father and a mother toward you, and hath made and adopted you for his children, and hath entreated you with fatherly and motherly affection] and hast put in oblivion the God that formed thee.

19 When the LORD saw it, then he despised them : because of the anger against his sonnes and his daughters. [Hebr. the anger of his sons and his daughters, that is, wherewith he was angry against them. Compare Jeremiah 7. 29. Io. 13. 19. Obad. 1. 10, &c. oth. which his sons and his daughters had provoked.]

20 And he said, I will hide my face from them, [See above, chap. 31. on verse 17.] I will see what their end shall be; [Hebr. their last, uttermost, hindmost : so below, verse 29. that is, what will befall them at last, how it will thrive with them. Compare Psalm 37. on verse 37. and Prov. 14. 12. and 16. 12. with the Annotat.] for they are a very perverse generation, [Hebr. a generation of perversenesses] children in whom is no faithfulness. [that is, which keep no faith nor word, which are unfaithfull and perjurous]

21 They have provoked me to jealousy by that which is not God, [That is, by Idols; see 1 Cor. 8. 4, 5. and 10. 19.] they have provoked me to anger by their vanities; I will then provoke them to jealousy by those which are not a people, [meaning the Gentiles, which God should convert and call to the knowledge of him, and to fellowship with him, in stead of the Jews. See Romans 9. 25. and 10. 19. &c.] I will provoke them to anger by a foolish Nation.

22 For a fire, [That is, horrible plagues, of desolation, war, famine, pestilence, &c. as followeth. Compare above, chapter 4. on verse 24. see Job 22. on verse 20.] is kindled in mine anger, and shall burn unto the lowest hell : [Hebr. unto the Hell of the lowest; or of inferioritie : that is, unto the place of the graves or sepulchres, deep in the ground, which shall be so wasted and destroyed, that in a long while it shall bear no fruit. See further of the Hebrew Word Scheol, Genesis 37. on verse 35.] and shall consume the land with her incense, and set the foundations of the hills in a flame. [Hebr. flames.]

23 I will heap evils [That is, plagues, mischiefs which are meant by Gods arrows, here in this verse and by five verse 22.] upon them: I will shoot away all mine arrows. [that is all my plagues which the Scripture calleth Gods arrows, because they are sent by him, and hit sure and deep. So below, verse 42.]

24 They shall be consumed with hunger, eaten up with the Carbuncles, [That is, a fiery swelling, having the

name of a fiery coal] and bitter destruction; and I will send the teeth of beasts among them, with the fiery payson of Serpents of the dust. [that eat the dust of the earth, Gen. 3. 14.]

25 The sword shall deprive [The one from the other, without favouring or pitying any, as followeth in the verse] abroad, and terror from the inner chambers; also the young man, also the virgin, the sucking child, with a man of gray hairs. [Hebr. the man of grayness or hoariness.]

26 I said I would scatter, [Or, destroy] them into all corners; I would fetch them out of corners; I would hunt them out of one corner into another; [see the sequel of this, verse 28.] I would cause their remembrance to cease from among men :

27 Were it not that I feared the wrath [Or, provocation] of the enemy, [spoken of God after the manner of men; the meaning is, were it not that I omitted it for the honour of my Name, that the same might not be blasphemed among the heathen] lest their adversaries should behave themselves strangely : [to wit, so that they would not know, that I had done it because of Israels abominable finnes, but that they by the help of their Idols had so mastered and destroyed Israel] lest they should say; Our hand hath been high, the LORD hath not wrought all this. [that is, by our own strength we have gotten the upper hand of Israel; it is not Gods work at all.]

28 For they, [To wit, the Israelites] are a Nation that perish by counsels; [that is, that thrust themselves into perdition by their own wicked counsel] neither is there any understanding in them.

29 O that they were wise ! they would perceive this, they would consider their end. [Or, that they would understand this ! that they would consider their end ! of the word End, see above verse 20.]

30 How should one [To wit, of the enemies] chase a thousand [to wit, of the Israelites. Others one (of the Israelites) would chase a thousand, (enemies) except, &c.] and two cause ten thousand to flee, were it not that their Rock [that is, God as above] had sold them, and the LORD had delivered them up ? [or, had shut them up, to wit, in the enemies hand.]

31 For their [To wit, the enemies] rock [that is the idols on which they rely, as on a rock] is not as our Rock; [that is, our God, on whom we rely as on a rock] our enemies themselves being judges. [Or, let our enemies themselves be judges. That is, they themselves must needs confess it; as finding by experience, that their idols have no power at all to revenge, or to punish, as the God of Israel doth publicly manifest his power both towards his people and their enemies, making known his justice towards both.]

32 For their Vine is of the Vine of Sodom, and of the field of Gomorra : [As if it were sprung from thence; that is, they are of like nature and works, as those of Sodom and Gomorra were. A very fair and fruitfull Countrey, but most wicked and profane inhabitants. Or, this hath respect to the wine which was offered to idols; see verse 38.] their Grapes are venomous Grapes, [Hebr. Grapes of venome or, payson. oth. grapes of Gall; that is gallish] they have bitter berries.

33 Their wine is the fiery payson of Dragons, and a cruell venome of Adders.

34 Is not that shut up with me, and sealed in my treasures ? [That is, I know all this very well; and have firmly concluded, (the vengeance of which is spoken in the next verse) but will adjourn the Execution untill the time which in my secret counsell I have appointed for it. Compare Job 33. verse 16. Psalm 56. on verse 9.]

35 The vengeance and the recompence is mine, at the time when their foot shall slip : for the day of their ruine

is at hand, and the things that shall befall them, [Oth. that are prepared for them] make haste.

36 For the LORD will do right unto his people, and it shall repent him [See Genes. 6. on verse 6.] concerning his servants : for he shall see that the hand [that is, all Power, all his Peoples strength and abilitie] is gone, and that he that is shut up and left, is nothing : [or, that there is none shut up, nor left, This seemeth to have been a Proverb signifying the utmost distress and desolation. Compare 1 Kings 14. 10. and 21. 21. and especially, 2 Kings 14. 26. The meaning is, that they were at a non-plus, both those that hid themselves in Cities, upon hope of escaping, or were shut up and starved in prison by any one through pitie or favour, and also those that in the wide field were let go or fled away, conceiving that none would think of them any more, that they seemed to be quite left and forgotten of the enemy. When it is come thus farre, then, as if he should say, will God send help and deliverance from Heaven]

37 Then he shall say ; Where are their [To wit, the enemies] Gods ? the Rocks in whom they trusted ?

38 The fat of whose slay-offerings they did eat, the Wine of whose drink-offering they drunke : [Others, which did eat the fat of their slay-offerings, (and) drunke the Wine of their drink-offering] let them rise up and help you, that there may be hiding for you. [or, an hiding place for you : or, that there may be protection of, or, for you]

39 See now, that I, I, am HE, and (there is) no God with me : [Compare above Chap. 4. 35. Isaiah 45. 5. 8. 22.] I kill and make alive, [See 1 Samuel 2. 6.] I smite [or, wounde, thrust thorow] and I heal ; and there is none that delivereth out of mine hand.

40 For I will lift up mine hand to Heaven : [That is, I will swear : God speaketh thus after the manner of men : this manner of action was usuall in swearing. see Genesis 14. on verse 22.] and I will say ; I live for ever. [Swearing by my self ; see Hebrews 6. 13.]

41 If I whet my glittering sword [Hebr. the lightning, or shining glittering of my sword] and mine hand take hold on judgement ; then I will cause the vengeance to returne upon mine adversaries, and reward mine haters.

42 I will make mine arrowes [See above on verse 23.] drunk with blood, and my sword shall eat flesh ; with the blood of the slain, and of the captive [Hebr. of the captivitie] from the head, there shall be vengeance of the enemy ; [that is, from above, beginning at the head. others, from the beginning shall the vengeance, or wrongs of the enemy be : that is, I will revenge all at once, wherein the enemy hath offended from the beginning]

43 Shout for joy ye Heathen (with) his People ; [Meaning the Jewes, see Romanes 15. 10.] for he will avenge the blood of his servants : [Compare Revel. 19. 2.] and he shall cause the vengeance to return upon his adversaries, and reconcile his Land (and) his people, [to wit, unto himself by grace freely, for the Messiah's sake]

44 And Moses came and spake all the words of this Song before the ears of the people : he and Hosea, [That is, Josua] the son of Nun.

45 Now when Moses had made an end of speaking all those words unto all Israel ;

46 Then he said unto them ; Set your heart unto all the words, which I testify among you this day, that ye may command them your children, that they may observe to do all the words of this Law.

47 For that is not a vain [Or, idle] word for you, [the meaning is, this word is not so vain and empty, or

poor, that it would not be worth your labour to minde it in the highest degree] but it is your life : and through this Word you shall prolong (your) dayes, in the land whither ye go over the Jordan to inherit it.

48 After that the LORD spake unto Moses that self same day, saying ;

49 Get up into the mountain Abarm, (this is the mount Nebo, which is in the land of Moab, which is over against Jericho) [or in the sight of Jericho] and behold the land of Canaan, which I will give unto the children of Israel for a possession ; [see Numbers 27. 12.]

50 And die upon that mountain, whither thou shalt go up, and be gathered unto thy people : [See Genesis 15. on verse 15.] according as thy brother Aaron did in mount Hor, and was gathered unto his people, [see Numbers 27. 13. and 33. 38.]

51 Because ye trespassed against me, in the midst of the children of Israel, at the water of strife at Kades in the wilderness of Zin : because ye halloved me not in the midst of the children of Israel : [That is, ye did not at that time publicly shew before the people such affiance in me, and for my glory, as did become you to do. See further, Lev. 10. on v. 3.]

52 For thou shalt see that land over against (thee) but not enter in thither, into the Land, which I will give unto the children of Israel.

CHAP. XXXIII.

Moses blest the twelve Tribes of Israel before his death, and foretelleth what shall befall every Tribe.

Now this is the blessing, [See Genesis 27. on verse 4.] wherewith Moses the man of God, [that is, the Prophet, speaking by the motion or instinct of the Holy Ghost, 2 Peter 1. 21. See further of this Title Judges 13. on verse 6.] blessed the children of Israel before his death.

2 He said then, The LORD came from Sinai, and rose up from Seir unto them, he appeared shining from mount Paran, [Of Seir, and Paran, see Genesis 14. on verse 6. and above chapter 1. 1.] and came with ten thousands of Saints : [Hebr. of Holinesse, or Sanctitie ; meaning millions of Holy Angels, whose head the Sonne of God is. See Acts 7. 53. Galatians 3. 19. and compare Psalm 68. 18. Daniel 7. 10, &c.] at his right hand was a fiery Law [Hebr. a fire of the Law. Meaning that great fire, out of the midst whereof the Law was uttered to the People ; see above chapter 4. 11, 12, 33, 36. and 5. 22, 23, 24, 25, 26. and Exod. 19. 16, 18. others, they, to wit, the holy Angels had a fire of the Law] for them. [to wit, the Israelites. Moses seemeth here to compare the apparitions and manifestations of God (made to Israel in his time) to the Sunnes race, which breaketh forth by little and little, and riseth higher and higher by Degrees, and giveth more and more light, untill at last it bringeth forth the bright and cleane noon-day-light : Even so the Lord first gave his Law on mount Sinai, Exodus 19. and 20. Then he gave water out of the Rock, and at mount Seir, or the mountain of the Edomites, the brazen Serpent, which together with the Manna were Types of Christ) to be set up, Numbers 20. and 28. 1 Corinthians 10. 4. John 3. 14. Lastly, he published his Law most gloriously by Moses in the Land of the Moabites, and revealed that Prophetical Song, and this blessing before his People : as appeareth in this whole book. Compare chap. 3. 3, 4, &c.]

3 Tea, he loveth the people, [Meaning the Tribes of Israel, as Judges 5. 14. and below verse 19. &c.] all his Saints are in thy hand ; [that is, thou lookest upon them, provideest

providest for them, and keepst them; *Moseh* here speaketh unto God.] *they shall be set in the midst between thy feet*; [oth, let them be set, &c. to wit, as Disciples or Scholars at the feet of their Master, see 2 Kings 2. on verse 3. and 4. on verse 38. Acts 22. 3.] *every one shall receive of thy words*. [that which may tend to his instruction and salvation]

4 *Moseh commended us the Law; an inheritance* [Which must be as dear and precious unto the people of God; as an inheritance is to a man] *of Jacobs Congregation*. [the Congregation that descended from *Jacob*]

5 *And he was King* [Giving Lawes, and governing the People as a King. The word King is also taken for a Prince or Ruler, *Ierem.* 19. 3. and 46. 25. see the Annotation there] *in Ieshurun*; [see above chap. 32. on v. 15.] *where the heads of the people, together with the Tribes of Israel, are gathered together*.

6 *Let Reuben live, and not die; and let his men be (in) number*. [Or, let them (not) be few in number; that is, great in number; oth. although his people be few in number.]

7 *And this is of Iuda*; [That is, this is the blessing of *Iuda*; under whom *Simeon* is likewise comprehended, as having his Land dispersed among *Iuda*, and going forth to warre with him; see *Iosua* 19. 1. *Iudges* 1. 3. 1 *Chronicles* 14. 24.] *which he* [namely *Moseh* and so in the sequel] *said, Deur LORD, the voice of Iuda*, [when they pray unto thee for victory] *and bring him again into his people*; [cause him to have the victorie, and to return safe home unto those that be his] *let his hands be sufficient for him*, [give him sufficient strength to stand against his enemies] *and be thou an help (to him) against* [Hebr. from] *his enemies*. [that is to assist him and deliver him from his enemies]

8 *And of Levi he said Thummim and Urim be with the man*, [*Moseh* speaketh here, as also in the following verses, unto God. Of *Urim* and *Thummim*; see *Exodus* 28. 30.] *thy favourite*; [to wit, the high Priest who was a man of God, and in the favour of God, oth. thy welbeloved, thy bountifull courteous, gracious one] *whom thou didst tempt in Massa, with whom thou didst strive at the waters of Meriba*; [see the History, *Numbers* 20.]

9 *Who* [Namely, *Levi*] *said unto his father, and to his mothers* [I see him not; that is, I pity or spare them not; when God commandeth me to do it; this relateth to the History mentioned *Exodus* 32. 26. &c.] *and who knew not his brethren, and regarded* [Hebr. knew] *not his sonnes*; for they observed thy Word, and kept thy Covenant.

10 *They shall teach Iacob thy judgements, and Israel thy Law*; *they shall lay incense before thy nose*, [Spoken of God after the manner of men; that is before thee, who art in a speciall manner present with the Ark of the Covenant, which was in the most Holy place, behinde whose vail the Altar of Incense stood] *and that which shall be consumed* [with fire as burnt-offerings and some other offerings] *upon thine Altar*. [of burnt-offering]

11 *Bless LORD his power*, [Or, his Hoste; that is, Hostes, the Levites being distinguished in their ranks for severall Offices. See *Numbers* chapter 4.] *and let the work of his hands be well-pleasing unto thee*: *smite thorow the loins* [Or, wound, thrust thorow, &c. that is, break their power in pieces; compare *Psalms* 18. 39.] *of those that rise up against him, and hate him, that they rise not up again*; [oth. as soon as they rise up]

12 *And of Benjamin he said*; The beloved of the LORD [This hath respect to the tender love of *Jacob* toward *Benjamin*, whereunto without doubt *Jacob* was moved by God; see thereof *Genesis* 42. 36. 38. and 43. 6. 14. and 44. 20. 23. 29. &c.] *he shall dwell in safety by him*: [that is, by the LORD: as *Ben-*

jamin dwelt formerly by his father *Jacob*] *he shall cover* [or, protect, defend] *him all the day long, and he shall dwell between his shoulders*. [the LORD shall dwell between *Benjamins* shoulders: that is in *Jerusalem*, the chief Citie of his possession. Thus *Jerusalem* is compared to the head standing between the shoulders, and *Benjamins* land to the body]

13 *And of Joseph he said*; Blessed of the LORD be his land, from the most excellent (things) of Heaven, [Meaning the most excellent fruits, which by reason of the rain of heaven (that is, of the Aire) do spring forth and grow. See *Genesis* 49. 25.] *from the Dew, and from the Deep*, [that is, the deep waters; see *Gen.* 49. on v. 25.] *that liech beneath*.

14 *And from the most excellent revenues of the Sun*, [Hebr. from the most excellent of the revenues of the Sunne; and so in the sequel. This is the fairest fruits which by the heat and warmth of the Sunne come forth and ripen] *and from the most excellent putting forth of the Moon*. [which the Moon in divers moneths putteth forth, or thrusteth forth, in that the moysteneth the earth.]

15 *And from the most excellent (things) of the ancient mountains*, [Hebr. mountains of antiquite] *and from the most excellent things of the everlasting Hills* [Hebr. of Eternitie; that is, which have been from the beginning of the world; see *Genesis* 49. 26. Hebr. from the head of the Hills, &c. that is, the principallest, chiefest, as *Exodus* 30. 23. understand the fair wholesome Herbs, fruits of Trees, Vines, the fair Olive and Figge-trees, that grow most pleasantly on the mountaines and hills]

16 *And from the most excellent (things) of the earth, and fulnesse thereof, and (from) the good will of him*, [Or, and (this by) the good will of God: being the Fountain of this blessing] *that dwell in the bush*: [that appeared to *Moseh* in the bush, *Exodus* 3. 2.] *let (the blessing) come upon the head of Joseph*, [that is, *Josephs* posteritie] *and upon the top of the head of him that was separated from his brethren*; [see *Gen.* 48. 22. and 49. on v. 26.]

17 *He hath the glory of the first-born of his Oxe*; [That is, he is fair strong and nimble, as the first-born of one of his Oxen] *and his hornes are the hornes of the Unicorne*; [see *Numbers* 23. 22. and 24. 8. the similitude of hornes is often used in Scripture, to signifie power, strength and defence, glory, honour, dignitie, pride, exaltation, also firmnesse and long continuance for a thing; see 1 *Samuel* 2. 1. 2 *Samuel* 22. 3. *Iob* 16. 15. *Psalms* 22. 21. and 75. 4, 5, 11. and 89. 17. 24. and 92. 10. and 112. 9. and 132. 7. and 148. 14. *Ierem.* 48. 25. *Lamentations* 2. 3, 17. *Ezech.* 29. 21. and 34. 21. *Mich.* 4. 13. *Luke* 1. 69. &c.] *with them he shall push the people together to the ends of the land*. [or, of the Earth] *Now these are the ten thousands*, [that is, these hornes of *Joseph* signifie, &c.] of *Ephraim*, and these are the thousands of *Manasseh*. [Ephraim is counted greater then *Manasseh*, because the birth-right was translated upon him by *Jacob*, see *Genesis* 48. 14, 17, 18, 19.]

18 *And of Zebulon he said*; Rejoyce *Zebulon*, in thy going out: [That is, because of thy navigation, and traffique, whereby thou shalt get riches; see *Genesis* 49. 13. *Ios.* 19. 11. *Matthew* 4. 15.] *and Issachar in thy Cottages*; [that is, in thy trading about Cattell, for which the Huts or Tents served; see *Gen.* 4. 20. and compare *Gen.* 49. 14, 15.]

19 *They shall call the people unto the mountain*; [That is, they shall, being moved by the blessing of God, be zealous to invite and stirre up by their example the other Tribes, as dwelling far from thence, to goe along with them unto mount *Zion*, to the service of God. Some do also understand, that by the means of Navigation,

they should invite the Heathen to the true Religion] *there they shall offer offerings of righteousness*; [that is, the lawfull offerings, or thank offerings, which they do owe according to right] *for they shall suck the abundance of the Sea*, [that is, those wares and riches which are brought from beyond Sea] *and the covered hidden things* [meaning all manner of costly things, as gold, precious stones, &c. which are wont to be lockd up and hid; these are carried and transported by Sea and Land as we say] *of the land*; [that is, of the Sea, whose shores and bottom are full of land; or the costly things, which by reason of shipwracks are commonly hid in great abundance in the bottom of the Sea, and are sometimes cast out upon the shore, or else fished and taken up]

20 *And of Gad he said, Blessed*; [That is, thanked, praised; see Gen. 14. on verse 20.] *be he, that maketh room for Gad*: [namely, God, who gave the Gadites room by Jephie the Gileadite, when they were also straitened by the Amorites; see Judg. 11. compare Genesis 49. 19. Psalm 4. 2. &c.] *he dwelleth as an old Lion*, [bold and undaunted, marching forth out of his Troup like a Lion, to subdue his enemies; see the accomplishment, 1 Chron. 5. 19, 20, 21, 22.] *and tearth the arm; yea, also the crown of the head.*

21 *And he provided of the first for himself*; [He looked out in the beginning for a fit dwelling place for himself; or of the first; that is, of the first place, that he met with; to wit, Gilead. Numb. 32. 1, &c. which also was granted them by Moses the Law-giver, Numbers 32, 33, &c. and there the Gadites according to their offer, and Moses consent or yielding, left their wives children and cattell under Gods protection in certain fenced Cities, going forth armed with the rest of the Israelites, to execute Gods judgements against the Canaanites; see Numb 32. 15, 17, &c. and above, chap. 4. 16, 18, 19, 20.] *because he was there covered (in) the portion of the Law-giver*: *therefore he came with the heads of the people, he executed the justice of the LORD, and his judgements with Israel.*

22 *And of Dan he said; Dan is a young Lion*: [Nimble and couragious against the enemies] *he shall leap forth (as) from Basan*. [hence is gathered that there were many and strong Lions there. Compare Judg. 14. 5. Of Basan, see above chap. 32. on v. 14.]

23 *And of Naphtali he said; O Naphtali, be satisfied with the good will, and full with the blessing of the LORD*: [With gifts, which come from the favour and blessing of God] *possesse hereditarily, the West*, [Heb. the Sea; because the midland Sea lay on the West-side of Canaan. See Genesis 12. on verse 8.] *and the South.*

24 *And of Aser be said; Let Aser be blessed with sons*: [Oth. above the (other) sonnes, that is, his brethren; or, blessed, that is, thanked and praised; of (the) other sons: as those that shall partake of the fruitfulness of his land] *let him be acceptable to his brethren, and let him dip his foot in Oyle*. [Compare Genesis 49. 20. and Job 29. 6.]

25 *Iron and Copper shall be (under) thy shoe*: [Oth. be thy shutting up: meaning the mountain, wherein these metals should be found. Hebr. (let) iron and Copper (be) thy shoe. The meaning is; Iron and Copper shall be in thy earth under thy feet. Compare above chapter 8. 9. Oth. thy bar shall be Iron and Copper: that is, thy land shall be shut in and kept as with Iron and Copper bars] *and thy strength [Oth. fame] as thy dayes*. [the meaning is, as long as thou shalt be a Nation, thou shalt be strong, mighty, or famous, by reason of thy strength or power. Thine old age shall be as thy youth.]

26 *There is none like unto God, O Jeshurun*: [Or, there is none like unto the God of Jeshurun; of Jeshurun see above, chap. 32. 15.] *who rideth upon the heaven for thy help*, [upon the heaven, that is upon the Aire,

from whence he sendeth help unto his people against their enemies, whom he from thence smiteth, and destroyeth with terrible tempest of hail, lightning and thunder. See an excellent Exposition hereof. Psalm 18. from verse 7. to verse 20.] *and with his highnesse*; [that is, with his high and glorious workings] *upon the uppermost [or, thinnest] clouds*. [which are engendred in the uppermost part of the Aire.]

27 *The everlasting God*; [The Hebrew word rendered here *everlasting*, being used of creatures, signifieth that which was in former times of old, or, from the beginning of the world, as above verse 15. but being used of God, it likewise signifieth Eternitie, or, He that was before all time. Hebr. God of Eternitie] *be an habitation unto thee*; [that is, an high place wherein thou mayest live quietly, and in safety] *and underneath, everlasting arms*; [Hebr. arms of Eternitie; that is, the everlasting Almightines of God shall help and protect them on the Earth beneath] *and let him drive away the enemy before thy face, and let him say, Destroy (them.)*

28 *Israel then shall dwell in safety alone, (and) Jacobs eye shall be upon a land of Corn and new wine*: [That is, Jacobs posteritie shall dwell in peace, behold the fruitfulness of their land with their eyes, and take delight in it. Oth. the fountain of Jacob, that is, a lasting spring and flood of all kinds of blessings be among the people of Israel, that is sprung from Jacob, &c.] *yea, his Heaven shall drop with dew.*

29 *Happy art thou, O Israel! Who is like unto thee? thou art a people redeemed by the LORD, the shield of thy help*, [Or, thy shield of help, that is, thy helping shield; as Psalm 2. 6. the mountain of my Holynesse, that is, my Holy mountain] *who is a sword of thy Highnesse*: [who fighteth for thee to lift thee up on high] *therefore thine enemies shall feignedly subject themselves unto thee*, [shall be forced to submit unto thee though they have no reall intention in it, or do it not from the heart; see 2 Sam. 22. on verse 45. Psalm 18. 45. and compare Psalm 56. 3. and 81. 16.] *and thou shalt tread upon their high places*; [see above chapter 32. on verse 13.]

CHAP. XXXIV.

Moses goeth up into mount Nebo, from whence God letteth him see the land of Promise, verse 1, &c. Moses being yet lustie and in health, dieth there, is buried of God, and lamented by Israel, 5. Iosua is convinced, but Moses much more, 9.

Then Moses went up from the plains of Moab unto the mountain of Nebo, [Lying (as some Maps do shew) at the South side of Pisga, close by the City of Nebo, built up by the Reubenites, Numb. 32. 38. Compare above chapter 32. 49. Moses by revelation from God knowing afore hand that he was to die there, went very willingly to his dying place] *to the top* [Hebr. the head] *of Pisga*, [this was a very high mountain, lying close to Nebo, which was much lower, serving as an ascent to the top of Pisga] *which is over against Jericho; and shewed him all the land of Gilead*; [see Gen. 31. on verse 21. and Numb. 32. 1, 19, &c.] *unto Dan*; [lying in the North-end of Canaan, formerly called Leshem, or Lais, taken by the Tribe of Dan, and by them so called; Jos. 19. 47. Judg. 18. 29. This chapter (according to the opinion of most Interpreters) was written after Mosess death by some other man of God (whether Iosua, Eleazar, or some other) by special revelation or instinct of the Holy Ghost. Without that, the Authour of this Chapter (as also the Apostle Jude, who relateth somewhat from hence in his Epistle) could not know these things which passed between God and Moses alone.]

2 *And at Naphthali*, [That is the land of Naphthali] *and*

and the Land of Ephraim, and Manasse : and all the land of Iuda, unto the hinmost Sea. [See above chapter 11. on verse 24.]

3 And the South, and the plain of the valley of Iericho, the Palm-citie, [So called, because many Palm-trees grew in the valley of Iericho, as also Balm, for which this Citie was famous, and had the name Iericho, because of the good or sweet smell ; see likewise Iudges 1. 16. 2 Chron. 28. 15.] unto Zoar, [see Gen. 19. v. 20.]

4 And the LORD said unto him ; This is the Land which I swore unto Abraham, unto Isaac and unto Iacob, saying ; I will give it unto thy seed : [See Gen. 12. 7. and 13. 5. and 15. 18. and 26. 4. and 28. 13.] I have caused thee to see it with thine eyes, but thou shalt not go over, [over the Jordan] thither.

5 So Moseh the servant of the LORD, died there, in the land of Moab, according to the mouth [That is, word, saying, or, ordinance] of the LORD :

6 And he [To wit, the LORD] buried him in a valley, in the land of Moab, over against Beth-Peor ; [See above chap. 3. on v. 29.] and no man hath known his sepulchre, [that is, the place where the LORD had buried him ; see the Epistle of Jude verse 9. This doubtlesse God would have to be, for to prevent all occasion of superstition or idolatry (whereunto that people was much inclined :) as on the contrary the Devil would faine have discovered it] unto this day. [from these words it appeareth plainly, that this chapter was written after Moseh's death]

7 Now Moseh was an hundred and twentie years old, [Hebr. a son of an hundred and twentie years] when he

died : his eye was not grown dim, and his strength [that is, vigour, lustiness, youthfulness, Heb. properly greenness : a similitude taken from green herbs that are full of sap, and abounding with juice and moisture ; notwithstanding this, God made him die even while he was yet lusty and strong] was not decayed. [Heb. fled away. Compare Ios. 14. 10, 11.]

8 And the children of Israel wept for Moseh in the plains of Moab thirtie dayes : [Compare Gen. 50. 3, 10. and Numb. 20. 29.] and the dayes of weeping, and mourning for Moseh were ended.

9 Now Iosua, the son of Nun, was full of the Spirit of Wisedome, [That is, of the gift of wisedome, which the Holy Ghost had wrought in him for the executing of such an office] for Moseh had laid his hands upon him : [Hebr. properly, had leaned with his hands upon him, see hereof Numb. 27. on v. 18. likewise Genes. 48. on v. 10.] so the children of Israel hearkened unto him, and did according as the LORD had commanded Moseh.

10 And there arose not a Prophet more in Israel, like unto Moseh ; whom the LORD had known, [Oth. who had known the LORD] from face to face : [see above ch. 5. on v. 4. and Exod. 33. 11. Numb. 12. 8.]

11 In all the tokens, and the wonders, whereunto the LORD had sent him to do them in the land of Egypt, to Pharaoh, and to all his servants, and to all his land :

12 And in all that strong hand, [That is, the works of the Divine power. Compare above chapter 4. on v. 34.] and in all that great terrour ; [that is, terrible, miraculous acts] which Moseh [that is, God, by the hand or Ministrie of Moseh] did before the eyes of all Israel.

The end of the fifth Book of MOSES called DEUTERONOMIE.

JOSUA.



THE BOOK OF JOSUA.

The Argument of this Book.

IN this BOOK are rehearsed the wonderfull works of the Lord, which, to demonstrate the truth and faithfulness of his Promises, he did since the death of Moses to the decease of Josua; to wit, how he brought the children of Israel into the promised Land of Canaan, leading them on drie foot thorow Jordan, and delivering into their hands all the Kings of the Canaanites, with their Lands and Cities; which Josua divided among nine Tribes and an half: The Cities of Refuge, together with those Cities which the Levites were to inhabite, are also appointed. Lastly, in this BOOK is related the death of Josua, when he was an hundred and ten years old, having set before the Israelites the curse of God, if they should depart from the Covenant which the Lord had made with them. Josua was both in name and in office a speciall Type of our Lord JESUS CHRIST, who bringeth the faithfull into the true place of rest; to wit, that Heavenly Canaan, Heb. 4. 8, &c. This History containeth the time of somewhat more then seventeen years, and beareth the name of Josua, because therein is treated of his famous Acts: By whom this Historic was penned, is doubtfull and uncertain. Some conceive that it was penned by a Prophet, who lived some few years after. It may fitly be divided into three parts: for in the twelve first Chapters are mentioned the exceeding great victories, which Josua, by the strength and power of God, obtained. In the second part, to wit, from Chapter 13. to Chapter 22. is treated of the dividing of the Land among the Tribes. In the third part is described the dismissing, or sending away of the two Tribes and an half: As also the strict and serious charge of Josua unto the people of Israel. And lastly, the decease of Josua, and of Eleazar.

JOSUA.