



# The first book of *Moses* called GENESIS.

---

## The Argument of this Book.

**T**HIS first Book of Moses, is, by a greek word, termed Genesis; which is as much as to say, Birth, Source, Generations seeing that in the same there are declared the Beginnings (which are in a manner the Generations, Gen. 2. 4.) of all things visible and invisible, which in the beginning were created by God, through his word, out of nothing; and amongst the same that of Man, endowed with the Image of God, and seated in Paradise, that persevering in obedience, he might have lived for ever, whereof the Tree of Life was a visible token to him. Here is laid down the ground of keeping the Sabbath, together with the institution of Marriage. Here we finde the original rise of Sin, of Death, and of all manner of Miseries, powred out like a mighty Torrent upon all man-kinde, through the disobedience of Adam and Eve, in eating the forbidden fruit. Yet therewithall you have likewise here the first Promise of Grace, touching Mans Redemption, by the seed of the *VVoman*, whicb God of his mercy would give in due time, for to brnise the Serpents head (who had seduced man to disobedience) together with Sin and Death, and to restore again the gifts of life and righteousness, which were quite lost and forfeited. Here we finde the first rudiments and fundamentalls of sound Doctrine, of the true Religion and worship of God, introduced together with the promise aforesaid; and consequently the history of the true Church, how the same was not onely carefully gathered by the Ministry of Adam, of Abel (whom Cain murthered) of Seth, Enoch, Noah and others, but graciouly also preserved by God unto Noah. Besides there are in this Book set down, the beginnings of the Kainites Apostacy, who by rejecting of the truth, falsifying of Gods worship, and contempt of godliness, did separate themselves from that holy people, and by their enormous sins and pollutions, haled down at last upon themselves the punishment of a generall Deluge; wherein nevertheless God saved Noah and his Family. Thereupon follows the beginning of the worlds Restauracion after the said Deluge, the Pedegree of the Nations, the first promise of calling the Gentiles; the beginning of the first Monarchie, the division of Languages, and the first Genealogies, serving for the calculation of times, and the distinguishing of Nations. The main aim of Moses in the mean time being, to shew forth the re-establishing of the Church, which, being sprung forth out of the small company of Noah's households; after that it had been preserved a long time in the generation of Sem, fell likewise away at length into Idolary. And although Melchizedeck and his were yet a remnant of the Church, nevertheless it pleased God to single out a certain Lineage onely of Sem's posterity, to set the same apart from all other Nations, and hallow it for his own peculiar people. For this end he received Abraham and his posterity of meer Grace, calling him out of Ur in Chaldea, where he had been an Idolater, into the land of Canaan; and making promise unto him, as of other temporall and spirituall blessings, so especially that the Messiah should be born of his seeds, and striking a Covenant with him, which he established by the sign of Circumcision. After that Isaac is born unto him, in whom that seed was to be called, and not in Ishmael, whom he had gotten before by Hagar; nor in the children which were born unto him after the death of Sarah by Ketura: Nevertheless he is commanded to offer up that Son in Sacrifice, and though God suffered him not to execute the same, yet he having shewed his obedience, God rewards him with a renewing of the former promises. From Isaac the inheritance of the promise descendeth upon Jacob, to whom the right of primogeniture (or first birth-right) is ordained by God, sold by Esau, avouched and ratified by the blessing of Isaac. From Jacob it is derived down on his posterity, as appeareth by his prophetical benediction. This chosen generation God maintained all along in the true doctrine of his pure worship, governing them by his word and Spirit, protecting them against their enemies, and exercising them with many troubles and afflictions, wherein nevertheless he comforted them ever and anon by his Oracles and Apparitions, and helpt them out of their stralls by singular deliverances. All this while there wanted not a discovery of divers humane frailties here and there, even in the chiefest of these holy Patriarchs, which God graciously forgave them for the Messias sake, whom they imbraced by upright Faith with true repentance. These things are very lively held forth to us in the severall adventures and encounters of Abraham and Isaac in Canaan, Egypt and Gerar; and in those of Jacob and Joseph in Canaan, Mesopotamia and Egypt. At last they all die, leaving behind them most excellent testimonies of their Faith in the promises of God, not onely for the temporal part, touching their living posterity; but likewise for the eternal, concerning their own dying persons: The last whose death we have recorded in this Book being Joseph, with whose life also this Book ends; comprehending a History of above 2300 years.

## C H A P. I.

*God createth the heaven and the earth, v. 1, 2. and the light, on the first day, 3. On the second, the firmament, or expansion, severing the lowermost and uppermost waters, 6. On the third, he severeth the drie land and the waters, 9. Creating grafs and fruitfull trees, 11. On the fourth, the Sun, Moon and Stars, 14. On the fifth, small and great fishes, together with the fowles, blessing them, 20. On the sixth, the beasts of the earth, 24. And on the last, Man, male and female, according to his own image, 26. Likewise distinguishing the food of man and that of beasts, 29. And approving all his Creatures to be good, 31.*

1. **I**N the Beginning [ viz. of the creation of all creatures, which by creation received their being; because there was none of them before; only God was and is without begining, Ps. 90. 2. Prov. 8. 22, 23. Col. 1. 17. compare this with John 1. 1.] God created [ to create, in this chapter and elsewhere, is as much as to say, to make some excellent thing, that was not before; whether it be out of nothing, v. 1. or out of somewhat else first created out of nothing, as v. 21, 27. Of the Hebrew word *Elohim*, rendered God here; See below ch. 20. on v. 13.] the Heaven & the Earth [by the Heaven, or Heavens (the Hebrews not using the word in the singular number) and Earth, there may be understood in this first verse, either the Heaven and the Earth as they were created on the first day; or, all this World, with all the creatures of Heaven and Earth therein contained, comp. Gen. 2. 1. ]

2. Now the Earth [ Understand here the Earth which now is, so namely, as in that beginning it was created on the first day; and not as it became or was fashioned afterwards, by the successive acts of creation. ] was waste and void, [ Heb. *mawtnehs*, or *desormy*, and *emptiness* or *vanity*; which is said of the Earth, being destitute yet of that shape, order, distinctnes, comlines, usefulness and Inhabitants, which afterwards it was furnished and embellished withall. The Hebrew words here used, do elsewhere in holy writ imply the utmost devastation and desolation, hideousnes, vanity, nothingnes or emptines of any things; See Deut. 32. 10. 1 Sam. 12. 21. Job 12. 24. Ps. 107. 40. Is. 34. 11. & 44. 9. Jer. 4. 23.] and darkness was upon the Abyss, [ Heb. upon the face of the Abyss, i. e. upon the deep and bottomles waters, which covered the earth like a garment, and stood above the mountains, Ps. 104. 6. see 2 Pet. 3. 5. ] and the Spirit of God [ understand here by the word *Spirit*, the holy Ghost, not the wind, which was not as yet created ] waivered [ or hovered, or bestirred himself, viz. for to sustain and foment the first being and condition of the earth and waters as they were then; that through the powerfull operation of the Spirit, there might be brought forth thence such excellent creatures. It seems to be an allusion to such fowles and birds as sit hatching on their egs to bring forth young ones thence, and afterwards do hover and flutter over them, to tend, ease and cherish them in their feeble condition, see Deut. 32. 11.] upon the waters. [ i. e. upon the surface, or uppermost part of the waters, that coved the earth. ]

3. And God said [ Gods saying is his will, command and deed, Ps. 33. 9. and 140. 5. which he did execute by his essentiaill Word, which was God, and with God from eternity, John 1. 1, 2. Ps. 33. 6. ] Let there be light; [ i. e. a clear, bright, luminous substance, enlightning the dark lump, or Chaos, and by its circuit constituting day and night ] and there was light.

4. And God saw the light, that it was good; [ Spoken of God after the manner of men. The meaning is, God approved of his creatures: That is called good here, which is pleasing to God, goodly and lovely in it self, usefull

and serviceable to the creature, especially to man ] and God made partition betwixt the light and betwixt the darkness. [ viz. so as that the light succeeded the darkness, and the darkness the light, to make up night and day by turnes. ]

5. And God called the light day, and the darkness he calld night; then it had been evening, and it had been morning, the first day. [ Heb. one day. But it is very usual with the Hebrews to put one for first, as Gen. 8. 5. Num. 29. 1. Matt. 28. 1. 1 Cor. 16. 2. The meaning of these words is, that night and day had made up one natural day together, which with the Hebrews began with the evening ( the darkness having been before the light ) and ended with the approach of the next evening, comprehending twenty four hours. ]

6. And God said; Let there be an expansion [ The Heb. word here used, cometh from a root, that signifieth to spread forth, or stretch abroad, and by it there is to be understood here, all the space that is comprehended between the nethermost and uppermost waters ] in the midst of the waters; and let that divide [ Heb. be making division, or, partition ] betwixt waters and waters. [ which are explained in the next verse. ]

7. And God made that expansion, and made partition betwixt the waters that are under the expansion, [ viz. within and upon the earth. Heb. that ( are ) from under &c. and so ver. 9. ] and betwixt the waters that are above the expansion; [ Heb. from above, &c. understand the clouds, which are carried above the nethermost part of this expanded space: or, happily, some other waters, which may have taken their place in the upper region after the partition, ] and it was thus.

8. And God called the expansion, Heaven: Then it had been evening, and it had been morning, the second day.

9. And God said, Let the waters from under the Heaven be gathered together in one place; and let the drie land be seen; [ By this it appears, that the whole superficies, or surface, of the Earth, was all covered over before with water; even the Mountains themselves, as was noted above verse 2. ] and it was thus.

10. And God called the drie land, Earth, and the gathering of the water he called Seas: [ Not Sea, but Seas; in regard that the Hebrews do thereby understand not only the main Sea, as Eicle. 1. 7. but likewise all other particular and midland Seas, Lakes, Gulfs, and gatherings or confluences of waters; See Gen. 14. 3. Exod. 14. 23. Numb. 34. 11. Matt. 4. 18. John 21. 1. and elsewhere ] and God saw that it was good.

11. And God said; Let the earth sprout forth grass-sprouts, seed-sowing herbs, [ i. e. such as of it self doth yield, bring forth, bear, spread and shread seeds; see below, v. 12. & 29. ] the fruitfull tree bearing fruit [ Heb. wood of fruit, ] according to its kind, whose seed shall be therein, upon the earth; and it was thus.

12. And the Earth brought forth grass-sprouts, seed-sowing herb, according to its kind; and the fruit-bearing tree, whose seed was therein: and God saw that it was good.

13. Then it had been evening, and it had been morning, the third day.

14. And God said; Let there be lights in the expansion of the Heaven; [ See Ps. 74. 16. ] to make partition betwixt the day, and betwixt the night, and let them be for signes, and for set times, and for daies and years. [ That they may serve for the signing and marking out the different constitution of times and seasons; as spring, summer, autumn, winter, the lengthning, shortning, & equalizing of night and day, the Ecclipses &c. together with the observation of set or certain daies, and weeks, and moneths, and years, in the behalfe as well of Church as of State, civil and houehold affaires and actions in this life. ]

15. And let them be for lights in the expansion of the Heaven, to give light upon the Earth; and it was thus.

16. Then God made the two great Lights: [ viz. the Sun and

and the Moon, which are called great, in regard of their outward appearance, and as they come under the apprehension of our sight; and by reason likewise of their most singular influence and operation.] That great light, for the dominion of the day; and that little light, [viz. in comparison of the Sun] for the dominion of the night; also the stars.

17. And God put them [ Heb. gave them ] in the expansion of the heaven, to give light upon the earth.

18. And for to have dominion in the day and in the night; and for to make partition betwixt the light, and betwixt the darkness; and God saw that it was good.

19. Then it had been evening, and it had been morning, the fourth day.

20. And God said; Let the waters bring forth abundant-  
ly a crawling of living souls: [ Heb. crawling, or creeping souls; meaning such creatures thereby, as have life and sense, and therefore move and stir about, especially in the Sea and other waters, by swimming, implied in this place; though otherwise the Hebrew word here rendered crawling, is likewise applied to creatures flying in the air, Levit. 11. 46. and Ps. 69. 35, but also that which creepeth upon the earth, or by lifting up the feet doth goe and tread on it, as below, ver. 24, 25, 26, 28, 30, and chap. 6. 20. and 7. 8. and Ps. 104. 20.] which the wa-  
ters brought forth abundantly, after their kinds; and all winged fowl, [ Heb. all (or) every fowl of the wings; and so likewise Ps. 78. 27.] after its kinds; and God saw that it was good.

21. And God created [ see the note above on verse 16.] the great Whales: & every living creeping soul, [ the Heb. word signifieth not only the swimming creature, as here, and Levit. 11. 46. and Ps. 69. 35, but also that which creepeth upon the earth, or by lifting up the feet doth goe and tread on it, as below, ver. 24, 25, 26, 28, 30, and chap. 6. 20. and 7. 8. and Ps. 104. 20.] which the wa-  
ters brought forth abundantly, after their kinds; and all winged fowl, [ Heb. all (or) every fowl of the wings; and so likewise Ps. 78. 27.] after its kinds; and God saw that it was good.

22. And God blessed them, [ i.e. God gave them ability to maintain and increase their kind by propagation, see below ver. 28. and elsewhere also ] saying; Be fruitfull and multiply, and replenish the waters in the Seas: and let the fowl multiply upon the earth.

23. Then it had been evening, and it had been morning, the fifth day.

24. And God said; Let the earth bring forth living souls, [ Heb. soul, see above ver. 20.] after their kinds, cattle [ the Hebrew word doth signify here all manner of tame four-footed beasts, converting among men, and serviceable for their work, food and raiment] and creeping (crea-  
tures) [ see above on ver. 21. ] and the savage beast of the earth after its kind; and it was thus.

25. And God made the savage beast of the earth after its kind, and the cattle after its kind, and all the creeping crea-  
ture of the earth after its kind; and God saw that it was good.

26. And God said; Let us [ God speaks here in the plural number, as he doth likewise immediately after, say-  
ing, after our image, after our likeness; and as consulting with himself ( after the manner of men ) to repre-  
sent unto us the divine Trinity, and the excellency of this last creature, Man ] make man, [ hominem, i. e. male and female, as appeareth by the sequel, let them have dominion, and by ver. 27. and chap. 5. ver. 2. ] after [ Hebrew in ] our image, after our likeness: [ these two words seem to have one and the same signification, in regard that in this matter each one is sometimes put in lieu of both: see the next verse, and chap. 5. 1. By image and likeness there is principally to be understood, the true knowledge of God, Col. 3. 10. true righteousness and holiness, Eph. 4. 24. ] and let them have dominion over the fishes, [ Heb. fish, as also ver. 28. ] in the Sea, and over the fowl of the Heaven, and over the cattle, [ This word is taken here in a larger sense than above ver. 24. where it is distinguished from the savage beasts, which here are comprehended under the

word Bohem] and over the whole earth, and over all the creeping creature that creeps upon the earth.

27. And God created man ( hominem ) after his images after the image of God he created him: [ i. e. not after the image of man created, as the foregoing words might be construed; but after the image of God that did create him; compare below chap. 5. 1. and 9. v. 6. ] male and female created he them.

28. And God blessed them: [ See the Annot. on verse 22. although this word be of a larger extent here, as the text it self sheweth, ] and God said unto them, Be fruitfull and multiply, and replenish the earth, and subdue it, and have dominion over the fishes of the sea, and over the fowl of heaven, and over all the beast that creepeth [ See above on ver. 21. ] upon the earth.

29. And God said; Behold, I have given you all seed-sowing herbs, that is upon the whole earth, [ Heb. the face of &c. ] and all the tree in which there is seed-sowing fruits let it be unto you for food.

30. But unto all the beasts of the earth, and to all the fowl of heaven, and to all the creeping beast of the earth, wherein there is a living soul ( have I given ) all the green herb: [ Heb. all the green or verdure of the herb. The words have I given, are inserted here out of the foregoing verse ] and it was thus.

31. And God saw all that he had made, and behold, it was very good: [ These words, behold, and very, are added here by Moses, the better to express the greatness and excellency of this work, and the extraordinary delight which God took in all his work, and especially in the creation of man. ] Then it had been evening, and it had been morning, the sixth day.

## C H A P. II.

God resteth upon the Seventh day, v. 1: 2. blesseth and balmoweth it, v. 3. Appointeth natural means for the fruitfulness of the earth, 5. A more particular account of the creation of man, his body and soul, 7. God putteth man into Paradise, 8. which is described by the four Rivers of it, 9. The inhibition touching the Tree of the knowledge of good and evil, 17. Adam gives names to the beasts, 19. The further relation of the womans creation, 21. Who is known; and kindly received by Adam, 23. The state of Matrimony, 24. Mens nakedness, 25.

1. **T**HUS are the Heaven [ That is the Air, Heavens, Sun, Moon and Stars, together with the third Heaven, and the inhabitants thereof, the holy Angels, as also they are termed the Host of Heaven, 1 Kings 22.19. compare above chap. 1. ver. 1. ] and the earth accomplish-  
ed, and all their host. [ The creatures comprehended in heaven and earth, are called an host, not onely by reason of their great multitude and diversity, their exact order, singular luster and decency; but also for that they are all entertained, and governed by God as their commander general; and must alwaits stand ready for his service, thus Ps. 103. 21. Isai. 45. 12. ]

2. Now, when, on the seventh day, God had accomplished his work, that he had made, he rested [ Spoken of God after the manner of men; for he is said here to have rested, not as being wearied with working, but onely for having ceased to create any new kinds of things; seeing that he worketh still hitherto, in the maintaining and governing of what he created; Isaiah 40. 28. Job. 5. 17. ] on the seventh day, from all his work, that he had made.

3. And God blessed the seventh day, [ i. e. God exalted that day above the rest. Compare the word blessed with Gen. 24. 31. The excellency consists in the use, which is intimated by the word following, hallowed it, which im-  
plies the setting apart of something from a common to an holy use, so Exod. 12. 2. Levit. 8. 10. Numb. 7. 1. 1 Kin. 8. 64. &c. ] and hallowed it, for that he had rested on the

same from all his work, which God had created, to perfect it. [ i. e. to fit the same as now they are, to all such uses and ends as are suitable to the wisdome of God, in the completest and most convenient manner to every ones kinde. Others, which God had made creating. ]

4. These are the generations [ i. e. the original sources, or beginnings; compare Ps. 90. 2. with the notes] of Heaven and Earth, as they were created; in the day when the L O R D [After the fulfilling of the work of Creation, the Name of J E H O V A H is here first of all attributed to God, signifying one self-existing, self-subsisting, self-being, being and subsisting of himself from eternity to eternity, and the primordial, original cause of the being of all things; wherefore also this Name is attributed to none but to the true God alone. Observe here once for all, whetever you finde hence forward the word L O R D written in capitall letters, that there in the Hebrew text stands the word J E H O V A H, or shorter J A H, being all one ] God made the Earth and the Heavens;

5. And every bush of the field, before it was in the earth, and every herb of the field, before it sprouted forth: [ viz. before their creating, when they had no being yet ] for the L O R D God had not caused it to rain upon the Earth, and there had been no man to till (husband) the earth. [ The meaning is, that God had made the plants, herbs, bushes, trees to come forth out of the earth, on the third day of the creation, merely by his almighty word, without any means, of either the rain of the air, or the labour and help of man, that were not existent yet. ]

6. But there was gon up [ viz. now, or after that. For Moses now relates the ordinary means appointed by God in nature, for the bringing forth of herbs, bushes and trees out of the earth; viz. the damp, which causeth the rain and moistneth the earth ] a damp out of the earth: [ which being through the heat of the Sun-drawn up out of the water and the earth, ascendeth into the middle region of the air, where by means of the coldnes thereof it is turned into clouds, and thence afterwards returns again dissolved in rain, whereby the earth comes to be moistened ] and moistned the whole earth. [ Heb. whole face of the earth. ]

7. And the L O R D God had formed [ or shaped, fabiomed, viz. as a potter forms some vessel out of clay, Isa. 45. 9. Rom. 9. 28. Understand this in regard of the body of man ] man, out of the dust of the earth, [ Heb. dust out of the earth ] and blown into his nostrils the breath of life; [ This is said of God after the manner of men, and sheweth us, that the soul of man is not created out of any precedent matter, like the souls of beasts, Gen. 1. 20, 21, 24. but put into him from without, out of nothing, through the Spirit of God. ] thus man became a living soul. [ i. e. a creature endued with life, consisting of a body, and a rational immortal Soul, making up man together. ]

8. Also the L O R D God had planted [ viz. on the third day of the Creation, before man was created. ] a garden [ viz. the Paradise, or garden of pleasures, which God had appointed for mans habitation ] in Eden, [ Eden is the name of a Country in Thelassar the upper part of Chaldee, as may be seen 2 Kings 19. 12. and it is distinguished from another Eden, situated by Damascus in Syria, whereof see Amos 1. 5. The Hebrew word Eden signifieth pleasure, delight, recreation; and thus this land is called, by reason of the beauty, pleasantnes, and excellency of it; as the same appeareth by the next verse of this chapter, as also by Ezek. 28. 13. and 31. 16, 18. Isa. 51. 3. ] towards the East; [ Heb. from the East, or out of the East, that is to say, in the Eastern part of Eden, or Eastward from the place where Moses was in writing this ] and there be put the man whom he had formed,

9. And the L O R D God had made every tree to sprout forth out of the earth, desirable for sight, and good for food: [ Understand this of the fruit of the trees ] and the tree of life [ i. e. a token of life, signifying that man had received,

and should hold and continue his life at Gods hands, if he continued in his obedience, untill it should please God to take him up into his celestial immortality ] in the midst of the garden; & the Tree of the knowledge of good & evil. [ Thus called, for that man by eating therof should finde ( or hath found ) experimentally, what good he was to forfeit, and into what evil he was to fall thereby. ]

10. And a River [ Some are of opinion, That this is to be understood of the River Euphrates, which riseth out of the Mountains of great Armenia, mixing it self afterwards with the River Hiddekel or Tigris, whence thereafter the two other Rivers ( Pison and Gibon ) do divide themselves, &c. But the proper and exact condition of these Rivers is somewhat uncertain now, and much diversity of opinions among the learned about them ] was issuing forth out of Eden, [ See above the notes on verse 8. it ran through Eden, to, in, and thorow the Garden, that lay in the land of Eden ] for to water this garden, and was divided thence, and became four heads. [ i. e. capital Rivers, principall streams. The word heads implies here the springs or sources of these four Rivers. ]

11. The Name of the first (River) is Pison: [ Heb. Pischon. This name occurs no where else in all the holy Scriptures but here. It is an arm of the River Euphrates, falling as some conceive into Tigris beneath Apamea, and from thence into the Persian Sea, surnamed by the inhabitants thereabouts Pafitigris, or Pisatigris. ] this is the same which runneth about [ Heb. is running about ] all the land of Havila, [ Heb. Chavilas This is the name of a Country, otherwise ( according to the conjecture of some learned men ) called Sufiana, from Susan the Metropolis, whereof see Ester 1. 2. Dan. 8. 2. See likewise of another Havila, Gen. 25. 18. 1 Sam. 15. 7. ] there the gold is.

12. And the gold of this land is good: there is (likewise) Bedola, [ This some hold to be the name of a certain Tree; others take it to betoken a precious stone, Numb. 11. 7. the colour of Mannah is likened to that of Bedola ] and the stone Sardonix. [ Heb. Schobam. The name of a precious stone, whereof there are likewise various opinions. This name is likewise found Exod. 25. 7. and 28. 9. Ezek. 28. 13. &c. ]

13. And the name of the second River is Gibon: [ Heb. Gichon: called by the Inhabitants, as some do write, Nahar-sares ] this is the same which runneth about all the land of Cus. [ This word otherwise comprehends Ethiopia, Arabia, & the whole tract towards the South in general, but here in particular it denotes only Arabia deserta, bordering upon Chaldee. ]

14. And the name of the third River is Hiddekel, [ Heb. Chiddekel. This properly is the River Tigris, Dan. 10. 4. having as yet the name of Diglat, or Tiglat, as some do write; but here it is an arm of Euphrates, running into the River of Tigris, & therefore also called Tigris] this same is going towards the East of Assur. [ Heb. Achschur. This is Assiria, called Assur, from Assur the son of Sem, Gen. 10. 22. ] and the fourth River is Phrash. [ Understand the principal arm of Euphrates, which, for being very great, retains the name of the whole River: of this River see below 15. 18. Deut. 1. 7. Jer. 13. 4. ]

15. So the L O R D God took the man, and put him into the garden Eden, to husband the same, and to keep the same.

16. And the L O R D God commanded the man [ Heb. to, or over the man, viz. both male and female together, see Gen. 3. 1. 3. ] saying: Of all ( or, every) Tree of this Garden shalt thou freely eat: [ Heb. eating shalt thou eat; this manner of speaking, where one verb is doubled thus, is very frequent in Scripture, and serveth to sharpen attention, to add speciall weight and efficacy to the expression, suitably to the matter treated of: so also in the next verse, item chap. 3. v. 4, 16. and 17. 13. and 18. 18. Josh. 24. 10. Jer. 24. 17. &c. ]

17. But of the Tree of the knowledge of good and evil, of that thou shalt not eat; for on the day thou eatest thereof thou shalt die the death. [ Heb. dying die : understand here a threefold death. 1. The corporal, together with all manner of preceding miseries. 2. The spiritual death of the Soul. 3. The everlasting one, of body and soul together.]

18. Also the L O R D God had spoken : It is not good that the man should be alone; I shall make him a help to be as over against him. [ or before him; i. e. one that may be alwaies like him in his presence, well liking to him, and ready still to serve and succour him; and so below ver. 20.]

19. For when the L O R D God had made out of the earth all the beasts of the field, and all the fowl of Heaven, he brought them [ or made them come] to Adam, [ otherwise, to the man, and so in the sequel] for to see, how he would call them : and so as Adam should call every living soul [ See above chap. 1. 20.] that should be its name. [ or that became, or, was its name.]

20. So Adam had named the Names of all the Cartel, and of the fowl of Heaven, and of all the beasts of the field : but for the Man [ i. e. for himself ] he found no help to be as over against him.

21. Then the L O R D God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed the place thereof ( with ) flesh. [ i. e. for, or instead of the rib he had taken forth, he made flesh, wherewith he closed the gap again.]

22. And the L O R D God builded the rib, which he had taken from Adam, into a woman ; [ A comparison taken from the building of a house by a special Master-builder, for a worthy use and design ] and he brought her to Adam.

23. Then said Adam, This now is bone of my bones, and flesh of my flesh : [ or, Now is there &c. i. e. now at length I have gotten a companion like my self, which I sought formerly, but found not ] they shall call her Mansess, for being taken out of man.

24. Therefore shall the man forsake his Father and his Mother, and cleave unto his wife, [ This doth not take away the love and honour we owe unto our parents, but differreth only the manner of cohabitation, and the strictness of the conjunction ] and they shall be one flesh.

25. And they were both naked, Adam and his wife, and they were not ashamed. [ By reason of their perfection and innocency, whereby they saw nothing dishonorable in their bodies, nor had any unclean motions in their souls.]

### C H A P. III.

The Devil tempeith the Woman by the Serpent, v. 1. The woman is seduced, and trespasseth, as also the Man, v. 6. whereof they have an immediat apprehension, 7. upon both their confession God pronounceth Sentence upon the Serpent, the Woman, and the Man, with inserted promise of the Saviour, 8. Adam calleth his wife Eve, 20. God gets them both apparel, mocks them, debars them from the Tree of Life, and banisheth them out of Paradise.

1. Now the Serpent was more subtil than all the beasts of the field, which the L O R D God had made; [ This creature, being very subtile, the Devil abused here, thereby to seduce man from God his Creatour, from whom he himself, together with all his evil Angels, was fallen away before, John 8. 44. 2 Pet. 2. 4. Jude ver. 6. for which reason he is likewise called a Serpent, and the Serpent, 2 Cor. 11. 3. Revel. 20. 2. ] and he said [ i. e. the Devil spake through her, using a most subtil and deceitfull way of reasoning; as the words of this text, & the sequel plainly shew ] to the woman : Is it also that God said, Yee shall not eat of every tree of the garden ? [ The Devil plaies with Gods command; and labours by ambiguity to questi-

on the same, or to obscure it, and so to render it of no effect. ]

2. And the woman said to the Serpent ; Of the fruit of the trees of this garden we shall eat : [ i. e. we are freely permitted to eat. ]

3. But of the fruit of the tree, that is in the midst of the garden, God hath said ; Ye shall not eat of that, nor touch the same [ viz. to eat thereof ] that ye die not. [ otherwise, that peradventure ye die not; conceiving that Eva began to waver here already. ]

4. Then said the Serpent to the woman ; Ye shall not [ A bold, shameles and palpable lie of the Devil ; for which he is justly called a Lyer, and the father of lies, John 8. 44. ] die the death. [ Heb. dying die ; others reade these words, ye shall not surely die. ]

5. But God knows, that on the day when ye shall eat thereof, then shall your eies be opened : and ye shall be as God, [ or, as Gods, ] knowing the good and the evill. [ The word knowing, hath a double sense, viz. to get and comprehend wisdome, whereby one may attain to glory and happiness; or to finde and feel misery, whereby one becomes wretched and forlorn: The former sense Satan promiseth deceitfully, knowing well enough, that only the latter was to ensue of necessity. ]

6. And the woman saw, that the same tree was good for food, and that it was a pleasure for the eies, yea a tree that was desirable [ otherwise, to be wished, or, longed for. ] to give understanding ; [ or, for to get understanding ] and shee took of its fruit and did eat, and shee gave also to her husband with her ; [ or, being with, or, by her. ] and he did eat. [ viz. being inticed to it by the woman, as appeareth below ver. 17. ]

7. Then the eies of them both were opened, [ understand here not so much the eies of their bodies, whereby they saw their nakedness; as those of the mind, whereby they came to discover their Sin, and the punishment, which thereby they had brought upon themselves and posterity, being sufficiently convinced therof in their consciences ] and they perceived that they were naked, and they plaiyed fig-tree-leaves together, and made themselves aprons. [ otherwise, coverings, to hide their nakedness. ]

8. And they heard the voice of the L O R D God [ or the sound of &c. ] walking in the garden, at the windie of the day : [ that is to say, as some expound it, in the cool or windy part of the morning or evening; or at the blowing of a certain wind, on a set time of the day, whereby the voice of the L O R D was conveyed to Adam ] then Adam hid himself, and his wife, before the face of the L O R D God in the midst of the trees of the garden.

9. And the L O R D God called Adam, and said to him ; where art thou ?

10. And he said ; I heard thy voice in the garden ; and I was afraid, for I am naked, therefore I hid me.

11. And he said ; Who hath made it known to thee that thou art naked ? Hast thou eaten of that Tree, of which I enjoyed thee, that thou shouldest not eat thereof ?

12. Then said Adam ; The Woman, whom thou gavest by me, [ otherwise, didst put by me, i. e. shee whom thou didst give or put to be, by or with me ] the same hath given me of that tree, [ i. e. of the fruit of the Tree; as above likewise ver. 6. ] and I have eaten.

13. And the L O R D God said to the woman ; What is this ( that ) thou hast done ? [ or, what I hast thou done that ? or, why hast thou done that ? ] And the woman said, the Serpent deceived me, and I did eat.

14. Then said the L O R D God to the Serpent : [ as having been the Devils instrument : by reason of which this whole Curse doth corporally reach the Serpent it self, and spiritually the Devil: Yet the Serpent is not questioned or examined here, as Adam and Eve were before, the Devil being without excuse ] Because thou hast done this thou art [ or, be thou, as, chap. 4. 11. ] cursed above all the cattle, and above all the beasts of the field : upon thy belly shall

shalt thou go, and die; thou art all the daies of thy life.

15. And I shall put Enmity betwixt thee and betwixt this woman. [ This sentence is principally denounced against the Devil, as the chiefeſt cauſe of mans Fall ]. and betwixt thy Seed; [ understand hereby all the children of the Devil, John 8. 44. ] and betwixt her Seed: [ This Seed is properly the Lord Jesus Christ alone, the onely begotten Son of God, who was to be born in the fulnes of time, of a Woman, being a virgin, by the operation of the Holy Ghost, for to dispossess the Devil, through the merit of his death, and the power of his Spirit, of all his force, and to tread him under his and his Churches feet; See Ps. 110. 1. and John 12. 31. Rom. 16. 20. Heb. 2. 14. and 1 John 3. 8. This is the first Gospel-promife of life, put in opposition to the firt preceding denunciation of death. ] that same shall bruise thy head, and thou shalt bruise its heels. [ i. e. the Devil and his Seed shall persecute Christ and his Church, but never be able to extirpate or destroy them. ]

16. To the woman he [ viz. God ] said, I shall much multiply [ Heb. multiplying multiply ] thy pain, namely of thy bearing; with pain shalt thou bring forth children, [ Heb. Sons; which word is much used in Scripture to ſignifie children, i. e. both Sons and Daughters: So Ex. 22. 24. Ps. 128. 6. ] and thy defire shall be to thy Husband, [ i.e. thou ſhalt be obliged to bend to thy Husband's will, and ſeek for protection under him, and to be ruled by him ] and he ſhall have Dominion over thee. [ i. e. he ſhall have power to command thee, which ſhall be troublousome now for thy flesh, whereas before the fall it was not but delightfull. ]

17. And to Adam He ſaid; Because thou haſt hearkned [ See the Annot. above on verſe 6. ] after the voice of thy wife, and eaten of that Tree, whereof I commanded thee ſaying; Thou ſhalt not eat thereof: Be the Earth therefore accursed for thy ſake; [ See Rom. 8. 19, 20, 21. ] and with pain shalt thou eat thereof all the daies of thy life. [ i. e. thou ſhalt not ſuſtein thy ſelf, but with a great deal of toil and trouble, upon the earth. ]

18. Also it ſhall bring thee forth thorns and thistles; and thou shalt eat the herb of the field. [ or the growth of the field, which thou ſhalt be put to finde without this Garden, whose fruits thou ſhalt be debarred of. ]

19. In the sweat of thy countenance ſhalt thou eat bread, [ i. e. get food and nourishment. Thus the word bread is taken for all manner of food and ſuſteine, below chap. 18. 5. and 28. 20. ] untill thou return to the earth, [ untill thou die. ] because thou art taken out of it: for thou art dust, and unto dust thou ſhalt return.

20. And Adam called the name of his wife Eve; [ Heb. Chavah ] for being the Mother of all living. [ the Heb. hath it in the ſingular number, i. e. of all men, or of every humane perfon. ]

21. And the L O R D God made coats, to Adam and his wife, of ſkins, and apparell'd them.

22. Then ſaid the L O R D God; Behold, the man is become as one of us, knowing the good and the evil: [ God doth here exprobrate unto Man, his arrogancy of conceit-ing that he ſhould be like God, whereas now on the contrary he had brought himself and all his poftery into the greatest misery and baſeneſſ. ] Now then that he may not put forth his hand, and take likewiſe of the Tree of Life, and eat and live for ever: [ God would not ſuffer man to make uſe of the token of life, having forfeited the ſame by his transiſſion. ]

23. Therefore the L O R D God diſmifted him out of the garden of Eden, for to husband the ground out of which he was taken.

24. And he drove the man out: and put Cherubims [ understand hereby Angels, called thus, and known by this Name to the Israelites, ſeeing the Ark of the Coven-ant, within the holy of holies, was covered with two

Cherubims in humane ſhape with wings spread abroad, Exod. 25. 18. 1 Kings 6. 23. 2 Chron. 3. 10. ] toward the Eaſt of the garden of Eden, and a fiery blade of a ſword [ Whether it was fiery indeed, or had the reſemblance of a mounting flame ] turning it ſelf [ or wavering, shaking to and fro ] for to guard the way of the tree of life.

## CHAP. IV.

Kain and Habel are born, v. 1. Both offer, but Habel offering is acceptable to the L O R D, 3. at which Kain vexeth, and is reproved for it by God, 5. he ſlayes his brother, 8. God questions him for it, and dooms him, 9. he wandreth from God, falls to building, and gets children, 16. Lamech takes two wives, & gets children, 19. speaks haughtily and preſumptuously, 23. Seth and Enoſ are born, and the publicke worship of God is ſettled again, 25.

1. **A**nd Adam acknowledged Heva his wife: [ Underſtand hereby the communion that is betwixt man and wife, for the propagating of children: See below v. 17. and 25. item chap. 19. 8. and 24. 16. 1 Sam. 1. 19. Matt. 1. 25. ] and ſhe conceived and bare Kain, [ Heb. Cain: i. e. gotten. ] and ſaid, I have gotten a man [ i. e. a Son. ] of ( or, from ) the L O R D. [ The Hebrew particle eth, is ſometimes taken for mecht, i. e. of, or from, out of; whereof see Jer. 51, on ver. 59. Others, with the L O R D, i. e. through the grace and help of the L O R D; Others, the L O R D, as if Heva had con-ceived ſhe had gotten the promised Messiah now. ]

2. And he continued to bear his brother Habel: and Habel [ Heb. Hebel, ] became a ſhepherd, [ Heb. a bearded man of ſmall carrell, ſuch as are Sheep and Goates; the Hebrew word ſignifying both alike: So below ver. 4. and chap. 13. 5. and 26. 14, &c. ] and Kain became a husbandman.

3. And it happened at the end of ( ſome ) daies; [ Heb. from the end of daies, i. e. after the time of ſome daies past. The word daies, ſtanding alone, is ſometimes taken in holy writ for to ſignifie ſome daies, as below chap. 24. 55. and 40. 4. Judg. 14. 8. Mark 2. 1. ] that Kain brought an offering [ Heb. Mincha, i. e. a gift, preſent, or meat-offering; See Levit. 2. on v. 1. ] of the frift of the ground.

4. And Habel, he brought likewiſe of the frift-born of his Sheep, and of their fat: [ Heb. their fatneſſes: underſtand hereby, that Habel offered not onely the fat, but also the very best of his flock; and ( as it ſeemeth ) a good number of them; Fat, doth often betoken the best or choice of ſomething, in the holy Scripture; as Numb. 18. 12, &c. ] And the L O R D looked on Habel, and his offering. [ i. e. the person and offering of Habel was acceptable to God, because of his Faith, looking on the Offering of the promised Messiah: See Heb. 11. 4. ]

5. But Kain and his offering he looked not upon: [ This the Apostle cleareth Heb. 11. 4. ſpeaking of the testimony which God gave over Habels gifts. Whether it was by words, or by fire from Heaven, or by any other mani-ſt token. Compare Levit. 9. 24. Judg. 6. 21. 1 Kin. 18. 38. 1 Chron. 21. 26. 2 Chron. 7. 1. ] then Kain grew incensed very much, [ Heb. And ( it ), viz. anger, incensed Kain, and ſo in the next verſe. See the like manner of ſpeaking, the word anger or wroth being added to it, below, chap. 39. 19. Exod. 32. 10, 11. ] and his countenance grew dejected. [ i. e. the aspect and favour of his countenance changed. ]

6. And the L O R D ſaid to Kain; Why art thou incenſed? and why is thy countenance dejected?

7. Is there not, whiles thou doſt well, exalting? [ i. e. ſhalt not thou ( as the frift-born ) remain exalted and lifted up above thy brother? Others, ſhouldſt not thou lift up thy head ( or countenance ), freely? Instead of being cast down or dejected now in this manner. Others, for

for exalting, read accepting, acceptableness, or forgiving, according to the various signification of the Hebrew word ] and if thou doest not well, the sin [ i. e. the punishment of sin; So below ch. 19. 15. Lev. 5. 1. Numb. 18. 1. See below the Annot. on verse 13. ] lies at the door : [ i. e. very neer, and ready at hand; so that there can be no doubt of its ensuing : Compare Matt. 24. 33. Jam. 5. 9. ] his desire is to thee, [ This is to be understood of Habel, Kains brother, as if God said ; But as for thy brother, thou hast no reason to be incensed against him, he being wel-affected to thee, and content that thou shalt be preferred before him as the first-born : Compare above chap. 3. 16. ] and thou shalt have dominion over him.

8. And Kain spake with his brother Habel : [ That namely ( as some conceive ) by a pleasing look and insinuating words, he might allure him forth into the field alone, his heart harbouring the while nothing but hate and murther against him. Heb. said to his brother, viz. ( as some understand it ) that which past bewixt God and him; so that it should be an abrupt discourse ] And it happened as they were in the field, that Kain rose up against his brother Habel and slew him.

9. And the L O R D said to Kain ; Where is thy brother Habel ? and he said ; I know ( ii. ) not : [ An impudent lie ] am I my brothers keeper ? [ Presumptuous arrogance ! ]

10. And he [ the L O R D namely ] said ; What hast thou done ? there is a voice of the blood [ Heb. bloods in the plural. So the Scripture speaks of murther, because of the abundance of blood that is shed thereby ] of thy brother which cryeth to me [ Hebrew which are crying, in the plural again : Murther is one of those sins that cry for vengeance ; Whereof see likewise below chap. 18. 20. and 19. 13 ] from the ground.

11. And now art thou accursed ; from the ground ; [ Or by reason of the ground. See chap. 5. 29. as if he should say ; The earth, which was created for thy blessing and service, shall execute this curse against thee in vengeance, not yielding thee the fruits, which otherwise it would have done ; as is expressed verse 12. ] which opened its mouth to receive thy brothers blood from thy hand.

12. When thou shalt husband the ground, it shall no more give thee its ability : [ Heb. It shall not go on to give thee its ability ] thou shalt be stragling and wandering upon the earth. [ viz. betwixt two-fold disquiet, one bodily, he being to wander from one Country to another ; the other spiritual, his conscience, which ever followed him, not suffering him to enjoy any rest, but keeping him in perpetual fear of vengeance. ]

13. And Kain said to the L O R D ; My misdeed is greater than to be pardoned. [ Otherwise the word Misdeed, or Iniquity, is taken by many for the punishment thereof ; See Levit. 5. on ver. 1. and in this sense the text should be read thus ; My punishment is greater than I shall be able to bear. Where Kain is represented as complaining. ]

14. Behold thou hast expelled me this day from the ground, [ Heb. from the face of the ground ; viz. by that sentence of thine, which is as firm and sure as if it were executed already ] and I shall be bid before thy face ; [ This may be understood of Kains being banished out of Gods grace and favour, and withall out of the communion of his Church and people ] and I shall be stragling and wandering upon the earth, and it shall come to pass that all ( or, every one ) that finds me shall slay me.

15. Yet the L O R D said to him ; Therefore whoever slays Kain, shall ( undergo ) a seven-fold Revenge : [ i.e. a manifold one, according to the usual expression of holy writ ; Ps. 12. 7. & 79. 12. & this sentence is given, that Kain, wandering along time from Country to Country, he might be a warning example to others to beware of shedding blood, and have the more time of repentance, seeing that hitherto he was only troubled at the punishment ] And the L O R D set a mark on Kain, [ What kind of mark that was is un-

known ; but it made him known who he was, and what he had done, and that none should adventure to kill him ] that not all [ or, every one ] should slay him that found him.

16. And Kain went forth from the face of the L O R D ; [ See above verse 14. ] and he dwelt in the land of Nod [ This Land is so called in regard of the punishment God laid upon Kain, ver. 12. for the Hebrew word used both here and there, doth signify, to wander about ] toward the East of Eden.

17. And Kain acknowledged his wife, and she conceived and bare Hanoch : [ Heb. Chanoch ] and he built a City, [ Heb. he was building, &c. i.e. he busied himself with building of a City for his security, his conscience still terrifying him. The honest Patriarchs dwelt for the most part in Tents, not in Cities, Heb. 11. 9, 10. ] and the name of that City he called after his Sons name, Hanoch.

18. And to Hanoch was born Hirad, and Hirad begat Mechujael, and Mechujael begat Methusael, and Methusael begat Lamech.

19. And Lamech took to himself two wives ; [ This Lamech is the first man recorded to have had two wives together, directly against Gods Ordinance ; above chap. 2. 14. Mat. 2. 15. ] the name of the first was Ada, and the name of the second Zilla.

20. And Ada bare Jabal : this hath been a Father of them that inhabited tents, and ( kept ) cattle. [ i. e. he was the first inventor of making and using of tents, for the holding and keeping of cattle, as the following word seems to import, though otherwife it significeth also, possession, goods and chattels, ]

21. And the name of his brother was Jubal : this was the Father of all them that handle the Harps [ or Citterns ] and Organs. [ Heb. him that handleth &c. i. e. such as are conversant about the same. What manner of musical instruments they had in those daies is uncertain. The words are rendered here according to the opinion most current among the learned. ]

22. And Zilla likewise bare Tubalkain, a Teacher [ The Heb. word doth properly signify a grinder, whetstone, and so by consequence an Instructor, Master or Teacher ] of all ( or every ) workman in Copper and Iron : [ Heb. of the copper, &c. ] and the sister of Tubalkain was Naema.

23. And Lamech said to his wives Ada and Zilla ; Hear my voice ye wives of Lamech, listen unto my saying ; Verify I might well slay a man for my wound, and a young man for my sore : [ i. e. if any should but offer to wound me, or to strike me sore, I should both well dare, and be as able to kill him outright. Lamech seemeth with this presumptuous boasting and vaporizing to have regard to some of those Arts invented by his Sons, as being better able now by that means to revenge himself, or offend his neighbour, than any other. ]

24. For Kain shall be revenged seven-fold : [ See the note above on verse 15. ] but Lamech seventy times seven times. [ This same kind of speaking Christ likewise useth Mat. 18. 22. ]

25. And Adam acknowledged his wife again, and she bare a Son, and she called his name [ viz. with the consent of her husband, as appeareth below ch. 5. 3. where this giving of the name is attributed to Adam ] Seth : [ Heb. Scheth, i. e. Setting ] For God ( said she ) hath set me another seed, [ i. e. hath given me another Seed. So below chap. 21. 23. and 38. 8. Matt. 22. 24, 25. ] for Habell for Kain slew him.

26. And to the same Seth there was likewise born a Son, and he called his name Enos : Then they began to call upon the name of the L O R D. [ The manner of speaking used in the Hebrew text here, is taken in divers places for the calling upon the Name of the L O R D, as 1 Kings 18. 24, 25, 26. 2 Kings 5. 11. Joel 2. 32. Acts 2. 21. Rom. 10. 13. and so it is taken here likewise, comprehending nevertheless therewithall, as appeareth by some other

other places, as below chap. 12. 8. item chap. 26. 25. the exercize of the whole worship of God. So that the sense here is, That they began then to settle and establish the Worship of God more openly, more solemnly & frequently; the same having formerly for a time been much corrupted and falsified by Kain and his progeny. Others, Then men began to call after the name of the L O R D : i. e. then begun the true children of God to separate themselves from the rest, and called themselves the people or children of God. This same kind of speaking doth likewise elsewhere signifie, to proclaim the L O R D by name, as Ex. 33. 19. and 34. 5. ]

## C H A P. V.

Mans creation summarily repeated, v, 1, 2. Adams posterity are born according to his Image, 3. The Catalogue of them by Seths line unto Noah, and their ages, 5. Henoch walketh with God, and is taken away, 22. Noah his birth and Sons, 28.

1. **T**HIS is the Book of Adams Generation: [ or, Reher-sal, Register, Account, Enumeration, of the Births or Generations: i. e. of them that were born of Adam; understand not of all, but those only of whom the Lord Jesus Christ is born after the flesh, by the line of Seth, Luke 3. and who for the most part maintained the true worship of God among them untill the time of the Deluge] on the day when God created man, he created him after the likeness of God. [ i. e. after his own likeness; See above chap. 1. 26, 27. ]

2. Male and Female he created them, and blessed them, and called their Name Man, (Homo) [ as well the womans as the mans: notwithstanding the difference of both their Originals, viz. that Adam was created of the Earth, and Eve of Adams rib ] on the day when they were created.

3. And Adam lived one hundred & thirty years [ Heb. thirty & hundred years; & so both here & elsewhere, in the Hebrew tongue, is the lesser number mostly set before, and the greater put after ] and begat (a Son) [ The meaning of these and the former words of the verse is, That when Adam had lived so long, or was so many years old, then he got a Son; And so we are to understand the same phrase in the sequel ] after his likeness, after his image: [ In opposition to Gods image and likeness, after which Adam was created, here is put now the image & likeness of Adam, after which Seth is born. The image of God was perfect, but after the fall the image of Adam was wholly corrupted, whereby all men now, naturally born out of Adam, are sinful, miserable and subject to death; See Rom. 5. 12. ] and called his name Seth. [ viz. by reason of the words which Eva spake when she got this Son; See above chap. 4. on ver. 25. ]

4. And the daies of Adam, after that he had begotten Seth, have been eight hundred years: and he begat Sons and Daughters.

5. So all the daies of Adam, which he lived, were nine hundred years and thirty years: [ The word years is put twice here, according to the custome of the Hebrews; but hereafter we shall put it but once, according to the use and propriety of our language ] and he died.

6. And Seth lived one hundred and five years: and he begat Enos.

7. And Seth lived, after he had begotten Enos, eight hundred and seven years: and he begat sons and daughters.

8. So all the daies of Seth were nine hundred and twelve years: and he died.

9. And Enos lived ninety years: and he begat Kenan. [ Luke 3. 37. he is called Kainan ]

10. And Enos lived, after that he had begotten Kenan, eight hundred and fifteen years: and he begat sons and daughters.

11. So all the daies of Enos were nine hundred and five years: and he died.

12. And Kenan lived seventy years: and he begat Mahaleel. [ Luke 3. 37. the greek hath Malelæel. ]

13. And Kenan lived, after he had begotten Mahaleel, eight hundred and forty years: and he begat sons and daughters.

14. So all the daies of Kenan were nine hundred and ten years: and he died.

15. And Mahaleel lived sixty five years: and he begat Jared.

16. And Mahaleel lived, after that he had begotten Jared, eight hundred and thirty years: and he begat sons and daughters.

17. So all the daies of Mahaleel were eight hundred ninety and five years: and he died.

18. And Jared lived one hundred sixty and two years: and he begat Henoch [ Heb. Chanoch : Compare Jude ver. 14, 15. ]

19. And Jared lived, after that he had begotten Henoch, eight hundred years: and he begat sons and daughters.

20. So all the daies of Jared were nine hundred sixty two years: and he died.

21. And Henoch lived sixty five years: and he begat Methusalah. [ Heb. Methuschalach. ]

22. And Henoch walked with God, [ i. e. he led a holy life before God, with great zeal and steadfastnes, separating himself from the impiety and evil courses of the World: See below the like kind of speaking, chap. 6. v. 9. Mich. 6. 8. and compare Jer. 12. on ver. 3. ] after that he had begotten Methusalah, three hundred years: and he begat sons and daughters.

23. So all the daies of Henoch were three hundred sixty five years.

24. Henoch then walked with God: and he was no (more;) [ This is explained Heb. 11. 5. that he was taken away, and translated into eternal life ] for God took him away.

25. And Methusalah lived one hundred eighty and seven years: and he begat Lamech. [ Hebrew Lemech ]

26. And Methusalah lived, after that he had begotten Lamech, seven hundred eighty two years: and he begat sons and daughters.

27. So all the daies of Methusalah were nine hundred sixty nine years: [ This Methusalah was the oldest of all men that lived in the World, recorded in holy writ ] and he died.

28. And Lamech lived one hundred eighty two years: and he begat a son.

29. And he called his name Noah, saying; This same shall comfort us over our work, and over the pain of our hands, [ Noah in the New Testament is called Noe, Luke 3. 36. and 1 Pet. 3. 20. Heb. 11. 7. The two Hebrew verbs Noah and Nicham, which are used here both of them, have some resemblance together; The one signifies to rest; whence the name Noah is taken; the other to comfort, wherewith the reason is shewed of giving that name. Lamech doubtless fore-saw, through the Spirit of the Lord, that Noah was to be employed for some special work ] because of the earth which the LORD had cursed. [ See above chap. 3. 17, 18, 19. and chap. 4. 11. ]

30. And Lamech lived, after that he had begotten Noah, five hundred ninety five years: and he begat sons and daughters.

31. So all the daies of Lamech were seven hundred seventy seven years: and he died.

32. And Noah was five hundred years old: [ Heb. a Son of five hundred years, i. e. Noah was so many years old, or was entring into the five hundredth year of his age. This phrase is very frequent in Scripture; See below chap. 7. 6. and 11. 10. and 17. 17. &c.] and Noah begat Sem, Cham, and Japhet. [ i. e. he then began to beget: as chap. 11. 26. for these three Sons were not born

born in one year; but first *Japheth*, and then *Sem*, and at last *Cham*. See chap. 9. 24. and chap. 11. 10. *Sem* is put here in the first place, as a pious progenitor of our Lord Jesus Christ after the flesh, together with all the Hebrewes. See chap. 10. 21. &c. ]

## CHAP. VI.

*Common voluptuousness and great impiety among men do cause the Deluge, after one hundred and twenty years, v. 2. &c. Of Giants, 4. Noah finds grace with God, and receiveth a charge and model of making the Ark, 8. 14. Gods Covenant with Noah, 18. Orders for all manner of creatures and provisions to be put in the Ark, 19.*

1. **A**nd it came to passe, when men began to multiply upon the earth, [ Heb. upon the face of the earth, that is, they say, upon the plain or flat parts thereof ] and daughters were born to them;

2. That Gods sons looked on the daughters of men, [ By these sons of God are understood, the posterity of the faithful fore-fathers, making profession of the true Religion, and being with their families ( which constituted the Church of God ) separated from the unbelieving and carnal generation of *Kain*. As on the contrary, by the daughters of men, there are principally understood those of *Kains* posterity, practising Idolatry, and living after the flesh. See Deut. 14. 1. Job. 1. 12. Luk. 17. 27. Jude 19. ] that they were fair, [ Heb. good, i.e. fair. See ch. 24. 16. & 41. 22. Ex. 2. 2. ] & they took them wives out of all they had chosen. [ Regarding only the outward beauty & worldly pleasure, not the true Religion & fear of the Lord, nor their honest parents consent. See chap. 26. 34, 35. and 28. 8. ]

3. Then said the L O R D; My Spirit shall not forever [ i. e. alwayes ] contend ( or, strive ) with mans [ i. e. my holy Spirit shall argue it no longer with these stiff-necked men, to wit, by the mouth of the honest godly Remnant, and especially by *Noach*. Others, my mynde ( that is, I my self ) shall not debate, or deliberate longer ( spoken after the manner of men ) what course namely I shall take with this evil generation, seeing that by no admonition nor punishment they will be reclaimed. See 2. Pet. 2. 5. ] because also he is flesh: [ i. e. corrupt; understand this not only of the children of men, but likewise of Gods children. Thus the word flesh is taken for the corrupt nature of man, 1 John 3. 6. Rom. 7. 18. & 8. 7. ] yet his daies shall be one hundred and twenty years. [ i. e. so much time I will allow them yet, and after that defer my Judgement no longer. See 1 Pet. 3. 20. ]

4. In those daies there were Giants upon earth [ i. e. men of taller stature and more strength then others. See Num. 13. 33. The Hebrew word signifying Giants is deduced from falling, in regard that they, being fallen off from God, fell upon men with all manner of violence and tyranny, fearing neither God nor man, whereby every one that saw them grew dejected, his heart and courage failing and falling to ground, as it were, before them. This matter is likewise brought in here as a particular cause and provocation of Gods wrath ] and there-after also, when Gods sons were gone in to the daughters of men, [ Or, come, whereby is modestly and soberly implied, the cohabitation of man and wife. See below chap. 16. 2. & 30. 3. &c. ] and had gotten to themselves ( children: ) [ or, then they ( those women namely ) did bear ( children to their husbands ) ] These are the mighty ( or powerfull ) ones, that have been of old, [ Hebrew from eternity : See Jer. 2. on ver. 20. ] Men of name. [ i. e. famous and renowned men, who, according to the worlds account and judgement, had atchieved great things; as on the contrary Job 30. 8. it is said of others, that they are men of no name. ]

5. And the L O R D saw [ In this verse there is con-

tained a very naked and fundamentall description of original Sin, and the fruits thereof ] that the iniquity of men was manifold upon the earth, and all the imaginations of the thoughts of his heart all day ( or alwayes ) only evil.

6. Then it repented the L O R D, [ Thus the holy Scripture speaks of God after a humane manner, when he altereth his work or doings, although in himself he remain unalterable : See the next verse, and Num. 23. 19. 1 Sam. 15. 11, 29. 2 Sam. 24. 16. Mal. 3. 6. James 1. 17. Acts 15. 18. ] that he had made man upon the earth; And it pained him at his heart. [ Likewise humanely spoken of God, to shew us the great displeasure of God against man, by reason of his perversnes. Compare Isa. 63. 10. thus sorrow likewise is attributed to God, Ephesians 4. 30. ]

7. And the L O R D said; I will destroy man, whom I have created, from off the earth; [ Heb. blot out from the face of the earth ] from man to the cattell, [ The Hebrew word doth here signify, not only the tame, but also the wilde beasts of the earth : So below, verse 20. See above, chap. 1. on verse 26. ] to the creeping creature, [ viz. that is creeping upon the earth, and cannot live in the water. Thus the Hebrew word is taken above chap. 1. ver. 24, 25, 26, 28, 30. ] and unto the fowl of the heaven: for it repents me that I made them.

8. But *Noach* found grace in the eyes of the L O R D. [ i. e. the Lord of his grace took pleasure in *Noach*; not for his worthines. See of this phrase below, chap. 19. 19. Exod. 33. 13. &c. ]

9. These are the births of *Noach*: [ i. e. the generations and acts of *Noach*, or that which befell him in his generation: for the Hebrew word doth not only signify, of-spring, descent, and posterity, but likewise that which betides and befalls them : which is as much as to say, the history or relation of such a one, and his affairs : Compare below, chap. 25. 19. and 37. 2. and Num. 3. 1. ] *Noach* was a righteous upright man, [ i. e. one that in matter of the true profession of Faith, and honest life and conversation, was without hypocrisy and falsehood : See below chap. 17. 1. and 25. 27. Job 1. 1. ] in his Generations: [ i. e. among the men and people of his age ; So also below chap. 7. 1. ] *Noach* walked with God. [ See above chap. 5. on ver. 22. ]

10. And *Noach* begat three Sons, *Sem*, *Cham* and *Japheth*. [ See above chap. 5. 32. ]

11. But the earth [ Understand the *Meth* inhabiting the earth, See below chap. 41. 57. 2 Sam. 15. 23. 1 Kin. 10. 24. Ezek. 14. 13. ] was corrupted before the face of God: i. e. finning openly, daringly, presumptuously, without either shame before men, or fear of Gods presence : See below chap. 10. 9. ] and the earth was filled with violence.

12. Then God saw the earth, and behold it was corrupted; for all flesh [ i. e. all men. And thus the word flesh is to be taken likewise Isa. 40. 6. Ps. 78. 39. and elsewhere ] had corrupted his way [ that is to say, his purpose, manners, life and conversation : So Job 23. 10. Psal. 1. 1. Prov. 13. 15. &c. ] upon the earth.

13. Therefore God said to *Noach*; The end of all flesh is come before my face, [ i. e. the time of their destruction is at hand ; as Ezek. 7. 2, 3, 6. Amos 8. 2. ] For the earth is filled with violence by them: [ Heb. from their face ] and loe I will destroy them with the earth. [ Oth. from the earth. ]

14. Make thee an Ark [ A covered Ship of wood, in manner almost of a Chest; fitted to float upon the water ] of Gopher wood, [ What kind of wood or tree this Gopher was, is uncertain ]. with chambers [ Heb. nests ] shalt thou make this Ark, and thou shalt pitch it, within and without, with pitch. [ The Hebrew word doth signifie a very tough glutinous and tenacious matter, not unlike to our pitch. ]

15. And thus it is that thou shalt make it: Three hundred

dred ells, [ or cubits, or ellbowes. Divers are of opinion, that this kind of measure was threefold, the common or vulgar, the holy one, and the geometrical. The Common to have contained five palms, each palm holding the breadth of four fingers. The Holy, six palms, Eze. 40. 5. (though some conceive the Common was of six palms, and the Holy one as long again) which was used in holy structures or buildings, as that of the Tabernacle & Temple. But the Geometrical they say, was six times as long; and in the building of the Ark some hold, that this latter sort was made use of ] be the length of the Ark; fifty ells the breadth of it, and thirty ells the hight.

16. Thou shalt make a window [ Oth. clear light, which by one or more windows may conveniently diffuse and spread it self throughout the Ark ] on the Ark, and shalt perfect it [ the Ark namely ] to an ell from above, [ Some do understand this of the cover of the Ark, as if the same should have been from both sides atop sloping downwards one ell, for the falling off of the water ] and the door of the Ark thou shalt set in the side thereof; thou shalt make it with the lowermost, second and third ( stories. )

17. For I, behold, I bring a water-flood [ Heb. Mabbul, signifying a falling and overthrowing flood ] over the earth, for to destroy all flesh, [ viz. of man and beast, the fish excepted, and all that was in the Ark ] wherein there is a spirit of life: [ Oth. a living soul, see above ch. 1. 20. ] all that is upon the earth shall give up the ghost. [ Heb. expire, or breathe out. ]

18. But with thee I will establish my Covenant: [ Understand hereby, besides the common Covenant made with all the faithfull, a particular Covenant to preserve Noah in the Ark, on condition that Noah should trust and obey God ] and thou shalt goe into the Ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee.

19. And thou shalt cause to come into the Ark of all that lives [ i. e. of all manner of earthly living Creatures ] of all flesh two of each, to keep a live with thee: male and female they shall be.

20. Of the fowl after its kind, and of the cattle [ See above on ver. 7. ] after its kind; of all the creeping creatures of the earth after its kind; two of each shall come unto thee, [ viz. by my instinct and ordering, without thy paines or carefulnes. Compare this with chap. 2. 19. ] for to keep the same alive.

21. And thou, take for thee of all food [ i. e. all manner of food: See above chap. 1. 29, 30. ] which is eaten, and gather it to thee, that it may be food for thee and them.

22. And Noah did according to all that God had commanded him, so did he. [ i. e. Noah did execute and perform all that which, and in the same manner, as God had commanded him. Compare Exod. 40. v. 16. ]

## CHAP VII.

God bids Noah to enter with his Family into the Ark, v.

1. And of all kind of clean & unclean beasts to take in to him a certain number, 2. Noah performs all according to Gods command, 5. The Flood begins, with bursting of the fountains of the great Abyss from beneath, and a continued showering of rain from above, 10. The waters encrease for one hundred and fifty daies together, cover the mountains, and all that hath life on earth doth perish. 17.

1. After that said the LORD to Noah; Goe thou and all thy house [ i. e. family: So below, ch. 17. 12. and 24. 3. and 39. 11. Exod. 1. 1. Prov. 31. 17. Act 16. 14. &c. ] into the Ark: for thee I have seen righteous before my face [ i. e. not onely outwardly in shew and profession, but inwardly also, in truth and in deed, and that through faith in the promised Seed, and sanctification of the Spirit: So Luke 1. 6. ] in this Generation. [ See above chap. 6. on ver. 9. ]

2. Of all clean cattell [ Clean in regard of Gods Ordinance, whereby he had severed these beasts from the rest for Sacrifice, and for mans food; whereof he had indeed revealed his will to the fore-fathers, but afterwards more perfectly declared the same by Moses: See Luke 11. 2. ] <sup>Le</sup> <sub>11</sub> shalt thou take to thee seven ( and ) seven; [ Heb. seven, seven, as also in the sequel; that is to say, of each sort three couple, and one over for sacrifice after the flood. The Hebrews do often put one or more words twice down, when they make partitions: See below chap. 32. 16. Numb. 7. 11 and 29. 10. Mark 6. 39, &c. ] the male and his female: but of the cattell, that is not clean, two, the male and his female.

3. Also of the fowl of the Heaven [ viz. of the clean sort, as ver. 2. ] seven ( and ) seven, the male and the female, to keep seed alive, on all the earth. [ Heb. on the face of all the earth: and so in the sequel. ]

4. For over yet seven daies [ i. e. after or against the expiring of seven daies ] I will cause it to Rain upon the earth forty daies and forty nights: and I will destroy from the earth, all that subsists, [ All being, that is alive, viz. such, as for its preservation alive, must live and sustein it self upon the earth, and by vertue of the soul within, stands up as it were, and subsists of it self, whereas on the contrary, a dead body lies prostrate. See below ver. 23. ] which I made.

5. And Noah did, after all that the L O R D had commanded him.

6. Now Noah was six hundred years old, [ Heb. a son of six hundred year. As above, chap. 5. 32, &c. ] when the Flood of the waters was upon the earth.

7. So Noah went, and his Sons, and his wife, and the wives of his Sons with him, into the Ark, by reason of the waters of the Flood. [ Heb. from the face of the waters, or, before &c. i. e. for to escape them. ]

8. Of the clean cattel, and of the cattell that was not clean, and of the fowl, and of all that creeps on the earth,

9. There came [ See ch. 6. 20. ] two ( and ) two, [ See above on v. 2. ] to Noah, into the Ark, the male and the female, even as God had commanded Noah.

10. And it came to pass after those seven daies. [ See above ver. 4. ] that the waters of the Flood were upon the earth. [ i. e. came or fell on it. ]

11. In the six hundredth year of the life of Noah, [ So above v. 6. This was the year one thousand six hundred fifty six after the creation of the World ] in the second moneth, [ What moneth this was, there are two several opinions, according as the Hebrews had two several beginnings of the years; in holy matters, with the moneth Nitjan, agreeing for the most part with our moneth of March, when daies & nights are of an equal length; in civil affairs, with the moneth Tisri, answering mostly with our September, when daies and nights are again of a like length. Of which year this second month here is to be understood, that we leave to the judgement of the intelligent Reader] on the seventeenth day of the moneth: on that same day all the fountains of the great Abyss [ i.e. of the profound waters inclosed in the hollow parts of the earthly Globe, from whence all the Fountains, Rivers, Streams and water-floods do issue forth ] were broken up, and the sluices of Heaven, [ or, windows, so the clouds of rain are called here, and below, ch. 8. 2. and 2 King. 7. 2, 19. Isa. 24. 18. Mal. 3. 10. ] were opened.

12. And a shower of rain was upon the earth, forty daies and forty nights. [ According to the threatening above ver. 4. ]

13. Upon that very day [ Heb. in ( or, upon ) the bone, or, the being, or, existence of that day. So below, ch. 17. 26. See Eze. 2. on v. 3. ] went Noah, and Sem, and Cham, and Japheth [ Heb. Jepheth ] Noahs Sons; also Noahs wife, and the three wives of his Sons with them, into the Ark.

14. They, and all the beasts [ i. e. all manner of beasts,

as likewise in the sequel and elsewhere. Understand therefore not each particular beast, but of every sort such a proportion and certain number, as was expressed above v. 2. [ after its kind, and all the cattell after its kind, and all the creeping beast, that creepeth upon the earth, after its kind; and all the fowl, [ The Hebrew word doth signify all kinde of fowl or bird in general, but here properly are understood such onely as are of the greater sort, called fowl; seeing that there follows another word presently, which doth mostly signifie the smaller sort, called birds ] after its kind; all bird of all sort of wing. [ Heb. all bird, all wing. ]

15. And of all flesh, wherein there was a spirit of life, [ See above ch. 6. 17. ] there came two (and) two [ Heb. two two, as above v. 2, 9. ] to Noach into the Ark.

16. And those that came there, they came male and female of all flesh, according as God had commanded: And the L O R D shut too after him. [ Though Noach might have shut the dore from within, yet this imployeth a peculiar shutting up and securing the Ark, made by God, either without means, or by the ministry of the Angels. ]

17. And that Flood [ Understand this, not of the main force and prevalency of the waters, which lasted one hundred and fifty daies, below v. 24. But of the rain only mentioned above v. 4. and 12. ] was forty daies [ viz. natural daies, consisting of twenty four hours apiece, and comprehending day and night; above v. 4, 12. ] upon the earth; and the waters multiplied, and lifted up the Ark, so that it rose up above the earth.

18. And the waters prevailed, and multiplied much upon the earth: and the Ark went upon the waters. [ Heb. upon the face of the waters. ]

19. And the waters prevailed very much [ Heb. much much ] upon the earth: so that all high mountains, which are under all the Heaven, were covered.

20. Fifteen ells high [ viz. above the mountains ] the waters prevailed: and the mountains were covered.

21. And all flesh that stirred upon the earth, gave (up) the ghost, [ According to the former threatening, above ch. 6. v. 13. and in this ch. v. 4. ] of the fowl, and of the cattell, and of the wilde beast, and of all the creeping creature, that creeps upon the earth, and all man. [ homo ]

22. All that had the breath of the Spirit of life in its nostrils, [ Compare with this the Annotations above ch. 6. v. 7. ] of all that was upon the drie (or drie ground) died. [ Thus the Fishes are clearly excepted. Compare with this the foregoing verse 21. ]

23. Thus there was destroyed, all that subsisted that was upon the earth [ Heb. face of the earth ] from man unto the cattell, to the creeping creature, and to the fowl of the Heavens; and they were destroyed from the earth: Yet Noach alone remained over, and that which was with him in the Ark.

24. And the waters prevailed above the earth, one hundred and fifty daies. [ In which are comprehended the daies of the rain, being forty. See above v. 17. ]

## C H A P. VIII

The Fountains of the Abyss and the Clouds are stopped again, whereby the waters come to be at a stand, and abate by degrees, v. 1. The Ark sits down upon Mount Ararat, 4. Noach lets fly a Raven, and afterwards a Dove returning with an olive branch, 7. The Earth dried up again, 13. Noach, on Gods command, comes forth out of the Ark with all that was with him; 16. Buildeth an Altar, and offereth Sacrifice, 20. God promiseth to destroy the Earth no more thus for mans sake, 21.

1. **A**ND God remembred Noach; [ Spoken of God after the manner of men; God is said to think on, or remember, when after some delay, he either exhibites his mercies, below ch. 19. 29. Ex. 31. 13. ]

Nebem. 13. 14, 22. Job 14. 13. Ps. 132. 1. or executes his Judgements, Hos. 9. 9. Rev. 18. 5. ] and on all the beast, and on all the cattell that was with him in the Ark: and God caused a wind to pass through over the earth, and the waters became still.

2. Also the fountains of the Abyss, and the sluices of Heaven were shut: [ Which before were broken up and burit forth, to execute this terrible Judgement of God, above ch. 7. v. 11. ] and the showering rain of Heaven was ceased. [ which had continued forty natural daies together. See above ch. 7. v. 4. and 12. ]

3. Withall the waters returned from above the earth, floating to & again: [ Heb. going & returning, i. e. more and more returning and lessening. So likewise in the next ver. Compare below ch. 26. 13. and see Jon. 1. on ver. 11. ] and the waters decreased, at the end of one hundred and fifty daies. [ To reckon from the beginning of the Flood. See ch. 7. 11. all which time the waters had been encreasing upon the earth. See likewise verse 24. there. ]

4. And the Ark rested in the seventh moneth, on the seventeenth day of the moneth, upon the hills of Ararat. [ i. e. upon one of the hills of great Armenia. ]

5. And the waters were going and decreasing to the tenth moneth: in the tenth (moneth) on the first of the moneth, the tops of the mountains were seen. [ Heb. the heads &c. So Deut. 3. 27. Jos. 15. 8. Judg. 9. 7. ]

6. And it happened at the end of forty daies, [ viz. after the end of the tenth moneth: whereof mention is made in the verse foregoing ] that Noach opened the window of the Ark, which he had made. [ See above chap. 6. 16. ]

7. And he let forth a Raven: [ viz. to discover whether the earth was cleared of the waters ] who went oftentimes to and fro, [ Heb. went forth going forth and turning, i.e. flew hither & thither, & especially about the Ark, the earth being for the most part yet covered with the waters ] untill the waters were dried up from above the earth.

8. After that [ To wit, seven daies after the Raven had been let forth, as is to be seen v. 10. ] he let forth a Dove from him, [ One that doth not easily abandon its companion, but is wont to return still to the same ] for to see whether the waters were taken up [ i. e. more lessened, further abated ] from above the earth.

9. But the Dove found no rest for the hollow of her footz, so she turned again to him into the Ark, for the waterz were upon the whole earth; [ i. e. upon all the flat Country thereabouts. For otherwise the tops of the mountains had begun to be discovered, above v. 5. ] and he put forth his hand, and took her, and brought her to him into the Ark.

10. And he stayed yet seven other daies: then he let the Dove forth out of the Ark again. [ Heb. he added, or continued to let forth, or, to send: which kind of speaking we find likewise below v. 12. and 21. and elsewhere, frequently signifying, the doing of a thing over again, and the renewing or repeating of the same. ]

11. And the Dove came to him against the evening, [ Seeing she found no food for her self, and sought to be in her ordinary Cote ] and loe, there was a plunkt olive leaf in her bill: [ Heb. mouth. Whereby God comforted Noach, assuring him, that his deliverance out of the Ark was near at hand ] so Noach perceived that the waters were taken up from above the earth.

12. Then he tarrid yet other seven daies: and he let forth the Dovez, but she returned no more to him. [ Having now found both rest and food for her self upon the earth ]

13. And it came to pass in the six hundredth and first year, [ viz. of the age of Noach, which was the year 1557. after the Worlds creation, compare above ch. 7. v. 11. where it is said, that the Flood began in the year of Noachs age six hundred ] in the first (moneth) upon the first of the same moneth, that the waters were drying up from above the earth: then Noach put off the Cover of the Ark

*Ark, and beheld, and loe, the ground was dried. [ Heb. the face of the ground. ]*

14. *And in the second moneth, upon the seven and twentieth day of the moneth, the earth was dried.*

15. *Then shake God to Noach, saying;*

16. *Go forth out of the Ark; [ This command Noach had waited for, as likewise he had gon into the Ark on Gods command, having continued in the same, one year and ten daies ] thou and thy wife, and thy Sons, and the wives of thy Sons with thee.*

17. *All the beast that is with thee, of all flesh, of fowl and cattell, [ See above ch. 6, on v. 7. ] and of all the creeping beast, that creepeth upon the earth, cause to goe forth with thee: and let them abundantly propagate upon the earth, and be fruitful and multiply upon the earth.*

18. *Then Noach went forth, and his Sons, and his wife, and the wives of his Sons with him.*

19. *All the beast, all the creeping ( creature,) and all the fowl, all that moves it selfe upon the earth, after their kindes, went forth out of the Ark. [ i. e. they went very orderly, each coupled according to its sort or kind.]*

20. *And Noach built an Altar to the L O R D , and took of all the clean cattel, [ See above ch. 7. 2. ] and of all the clean fowl, and offered burnt-offerings [ So named of being burnt altogether, and rising up with the smoak, till it was quite consumed; in which regard it might likewise be called a Rise-offering: See also Lev. 6. on ver. 9. ] upon that Altar.*

21. *And the L O R D smelt [ Spoken of God after the manner of men, or comparatively; For even as a pleasant smell much recreates a man, so God took singular delight in the faith and thankfulness of Noach ] that pleasant smell, [ Heb. that smell of rest, or, rest-causing, viz. reconciling man with God, and settling him in rest and peace, not by the proper vertue of the offering, but by and through the betokened offering of our Lord Jesus Christ, whereby onely there hath been purchased an everlasting reconciliation, Heb. 9. 12, 13. ] and the L O R D said in his heart: [ Or to, i. e. by himself, spoken of him after a humane manner, to declare unto us, that according to his own pleasure, he doth often reveal his secret counse unto his servants ] I will henceforth curse the ground no more [ i. e. I will no more destroy the earth thus, by a general inundation. Heb. I will no more cause to curse, and so in the end of this verse. See above ver. 10. ] for mans sake, for the imagination [ Oth. howbeit the imagination ] of mans heart is evil from his youth: and I will no more smite all the living ( creature) [ viz. in the same manner with a Deluge. The word smite, among other significations, is sometimes taken for to slay or kill, or otherwise to en-damage life, by what means soever the same may be brought to pafs. See Ex. 21. 18. Num. 14. 12. and 35. 16. Deut. 28. 22, 27. 1 Sam. 17. 49. and 26. 8. 2 Sam. 3. 27. 1 Kin. 22. 34. Amo. 4. 9. &c. ] so as I have done.*

22. *Henceforth, all the daies of the earth, [ i. e. whilst the World is to stand ] sowing and reaping, and cold and heat, the summer and winter, and day and night, shall not cease.*

### CHAP IX.

*God reneweth his blessing upon man after the Flood, v. 1. Alloweth and forbiddeth certain viands, 3. Ordains punishment for Murther, 5. Appoints the Rainbow for a token of his Covenant, that no Deluge shall cover the earth any more, 9. Noach plants a vine, 20. and in a drunken sleep is mocked by Cham for his nakedness, 22. who therefore is cursed with his posterity, 25. But Sem and Japheth are blessed, 26. Noah his age and death, 29.*

1. *And God blessed Noach and his Sons: and he said unto them; Be fruitfull and multiply, and replenish the earth: [ God here reneweth the blessing, which*

above ch. 1. 28. he had pronounced upon mankind, to shew, that the maintaining and multiplying of mankind, together with all the Dominion and power which man had retained after the fall, over the unreasonable creatures, as well after as before the Flood, depended on his blessing. ]

2. *And your fear, and your terror be upon all the beast of the earth, and upon all the fowl of heaven; upon all that stirs [ Or creeps or moveth, as an unreasonable creature] upon the earth, and upon all the fishes of the sea; they are given over into your hand.*

3. *All that stirs, [ All manner of eatable creatures upon the earth, in the air, and in the waters ] that is alive, [ forbidding by this law, to eat what dieth either of it self, or an ill death ] be meat unto you: I have given it all unto you, as the green herb. [ Heb. verdure, or, the green of the herb, as above ch. 1. 30. that is to say, after the common opinion; besides, or, over and above the green herb, and the fruits, which I formerly appointed for your food, I do now give and allow you likewise all kinde of eatable living creatures. ]*

4. *Yet the flesh with its soul, ( that is ) its blood, ye shall not eat. [ God forbids the eating of bloody flesh, thereby to deter men from all cruelty & disposition of killing, and murthering one another. Compare Lev. 3. 17. and 17. 11. Deut. 12. 23. ]*

5. *And verily I will require your blood; ( the blood ) of your souls: [ i. e. of your persons, or bodily life: the meaning is, I will avenge it, either by the order instituted by me, or else without it ] at the hand of every beast will I require it: [ See Ex. 21. 28. ] also at the hand of man [ Let him be what he will, of high or low degree, rich or poor, man or woman, seeing man is his brother or sister and neighbour ] at the hand of every ones brother will I require the soul of man. ]*

6. *Whoso sheds mans blood, his blood shall be shed by man: [ Here the Office of Magistracy is established, and the sword delivered into his hands, for the punishment of evill doers, Rom. 13. 1. ] for God hath made man after ( his ) Image. [ See above ch. 1. 27. And though the Image of God be much impaired and broken since the fall, nevertheless God hath, for considerable reasons, left some remainder thereof in man, which he will not have abused, but ordaineth every abuse thereof to be strictly punished. ]*

7. *But ye, be ye fruitfull, and multiply: propagate [ or engender ] abundantly upon the earth, and multiply upon the same.*

8. *Moreover God said unto Noach, and to his Sons with him, saying:*

9. *But I, behold, I establish my Covenant with you, [ i. e. as for me, to assure you on my part, that I will no more destroy all men and beasts thus; I do binde my self to you by promise, and give you the ensuing pledge or token thereof ] and with your seed after you. [ i. e. with your posterity, which shall be propagated and born by and of you. Thus the word Seed is frequently taken; see below, ch. 12. 7. Ex. 28. 43. Lev. 22. 4. Deut. 4. 37. 1 Sam. 24. 22. 2 Kin. 2. 33. John 8. 33. Rom. 1. 3. and 11. 1. 2 Tim. 2. 8. ]*

10. *And with every living soul, that is with you, of the fowl, of the cattel, and of all the beasts of the earth with you; of all that is gone forth out of the Ark, unto all the beasts of the earth.*

11. *And I establish my Covenant with you, that all flesh [ i. e. all men, and what else is living, stirring and moving upon earth ] shall no more be destroyed by the waters of the Flood: [ See above ch. 8. v. 21, 22. understand this of such a flood, whereby the whole earth shall be covered with water, to the destruction of all men and beasts, that have their abode and maintenance upon the earth. Insomuch that here are to be excepted all particular floods and inundations ] and that there shall be no Flood more, to destroy the Earth.*

12. And God said; This is the token of the Covenant, that I give, betwixt me and betwixt you, and betwixt every living soul, that is with you: to everlasting generations. [ Heb. to generations of eternity, that is, as long as the World shall endure. See below v. 16.]

13. My Bow have I given in the clouds: [ Understand the Rainbow, which though in its nature it be a token of rain, yet by the Ordinance of God, it is an assured testimony, that the World shall never perish again by rain and a general Deluge of waters] that shall be for a token of the Covenant betwixt me, and betwixt the Earth. .

14. And it shall come to pass, when I bring clouds over the earth; [ Heb. when I cloud a cloud over the earth, that is to say, when I am drawing clouds together about it] that this Bow [ or, and this bow ] shall be seen in the Clouds;

15. Then shall I remember my Covenant, [ i. e. I shall perform my promise then. See above ch. 8, on v. 1. and here the next verse] that is betwixt me and betwixt you, and betwixt every soul of all flesh, and the waters shall be no more for a flood to destroy all flesh.

16. When this bow shall be in the clouds, then I shall look upon it, to remember the everlasting Covenant, [ See above chap. 8. 21, 22. and in this ch. on ver. 12. Heb. the Covenant of eternity] betwixt God [ i. e. my self ] and betwixt every living soul, of all flesh that is upon the Earth.

17. So God said to Noach; This is the token of the Covenant, that I have established, betwixt me, and betwixt all flesh that is upon the earth.

18. And the Sons of Noach that went forth out of the Ark, were Sem, and Cham, and Japheth; and Cham he is the Father of Canaan. [ Of whom the Canaanites issued, and the land of Canaan was denominated, which land became afterwards the inheritance of the Israelites, descending from Sem ( the uncle of Canaan. ) ]

19. These three were the Sons of Noach, and of these the whole earth is overspread. [ viz. with inhabitants. ]

20. And Noach began to be a husbandman: [ (or counterman) Heb. a man of the earth, or, of the ground. that is to say, one that husbanded or tilled the ground, So below ch. 25. 27. a man of the field, i. e. one that keeps the field more than the house, or, home. 1 Sam. 16. 18. a man of war. Prov. 6. 11. a man of the field, i. e. such a one, as doth practise shield and arms in war, &c. ] and he planted a Vineyard [ Oth. being a husbandman, he planted a vineyard. ]

21. And he drank of that wine and was drunk: and he uncovered himself in the midst of his Tent, [ to wit, ignorantly, or unawares in the sleep of drunkenness, and not of set purpose. ]

22. And Cham the Father of Canaan. [ This is again repeated here to the further punishment of Cham, and comfort of the Israelites, whom God was leading by Moses into the land of the Canaanites. ] saw his fathers nakedness, and he made it known to both his brothers without.

23. Then Sem and Japheth took a Garment, & put it up on both their shoulders, and went backward, and covered the nakedness of their Father: and their faces were ( turned ) backwards, so that they did not see their Fathers nakedness.

24. And Noach awaked from his wine; [ i. e. of the sleep into which he was fallen by his drinking of wine. ] and he perceived [ either by an instinct from God; or by the relation of his two other Sons; or also by his own enquiry ] what his youngest Son had done to him.

25. And he said: [ Not as a sinful man, transported with carnal passion or vexation, but as a Prophet, through the inspiration of the holy Ghost] Cursed [ i. e. hateful before God, contemptible among men, unhappy upon earth, both in himself and all his ] be Canaan; [ Understand here not the Son only, but the Father Cham also, together with the Sons off-spring ] let him be a servant of

servants to his brethren [ i. e. the most vile and abject slave: thus Vanity of vanities, Ecol. 1. 2. Wickedness of wickedness, Hos. 10. 15. for the highest and most enormous, &c. Compare Lev. 2. the annot. on v. 3. ]

26. Furthermore he said; Blessed be the L O R D, the God of Sem, [ Sem is named here in an extraordinary manner, not only because he is first commended, for the honour shewed to his Father; above ver. 23. but likewise for that the Messias and the people of God should come forth out of his loines. See below ch. 10. on v. 21. ] and Canaan be servant to him.

27. God spread forth Japheth; [ Oth. God allure, or, peradvice Japheth. Understand this as a prophecy of the calling of the Gentiles ( Japheths posterity) which should be brought about by the pleasing and persuasive preaching of the holy Gospel] and let him dwell in the Tents of Sem. [ i. e. his posterity shall come in and be admitted into the Communion of the Church and people of God ] and Canaan be servant to him.

28. And Noach lived after the Flood three hundred and fifty years,

29. So all the daies of Noach were nine hundred and fifty years, and he died.

## C H A P. X.

The spreading of Mankind by the three Sons of Noach, whose posterity is recounted, together with their Habitacions; Of Japheth, v. 2. Of Cham, 6. Amongst them there are Nimrod and Assur, 8. 11. Of Sem, 21.

1. **T**Heze now [ The scope of this account is principally to shew, out of which Fathers or Progenitors the Messias sprung forth, after the flesh, among which people in the mean time the Church of God was maintained; and secondarily, to make known the original rise of the several Nations, and the division of the Countries which they inhabited; all which serves very much to the clearing of many Scripture-places, as will appear in the sequel] are the Births [ or, Generations ] of the Sons of Noach; Sem, Cham and Japheth; and to them Sons were born after the Flood.

2. The Sons of Japheth are; [ These have spread themselves from the place of their habitation, mostly towards the North and West parts: for being first set down in the lesser Asia, they have by degrees almost filled the Northern Countries, and Europe] Gomer, [ This mans posterity inhabited the North quarter of the lesser Asia, wherefore they are likewise ranked among the Northern Nations, Eze. 38. 6. and whereas they spread themselves West-ward also, they are held to be the progenitors with all of those people whose Countries the Gallo-Grecians afterwards inhabited] and Magog, [ The Source of the Scythians, of whom see Eze. 38. 2. and 39. 6. ] and Madai, [ of whom the Medes came. See 2 Kin. 15. 6. Isa. 13. 17. Jer. 25. 25. Dan. 5. 6, 8; ] and Javan, [ The Father of the Greeks. See of these, Isa. 66. 19. Dan. 8. 21. Joel 3. 6. Eze. 27. 13, 19. ] and Tubal, [ From him it is thought the Iberians come forth, as from those the Spaniards. See Eze. 27. 13. and 38. 2, 3. and 32. 26. ] and Moschec, [ Heb. Meshchecb, who they be, that issued from him, is uncertain. Some conceive, the Cappadocians: others, those of Mysia; others, the Mosches, or Muscovites. See Eze. 38. 2, 3, ] and Tiraz, [ Of him there is no further mention made in the holy Scriptures. Nevertheless by most opinions they should be the Thraciens, neighbours to the Macedonians. ]

3. And the Sons of Gomer are; Askenaz, [ The Father of the inhabitants of Pontus and Bithynia, Countries lying in Asia the Icls. Some do hold the Dutch have come from him. See Jer. 51. 27. ] and Riphath, [ Oth. Diphath, 1 Chron. 1. 6. he was the forefather of the Paphagianians, a people likewise of the lesser Asia, formerly called Riphatees,

Riphatees or Riphbeans ] and Togarma. [ He is commonly held to have given beginning to the people in the lesser Armenia; Or, according to others, to the High Germans. See Eze. 27. 14. and 38. 6. ]

4. And the Sons of Javan, are; Elisa, [ Of whom the Aeolians descend, a certain people of Greece: compare Eze. 27. 7. ] and Taris, [ Of whom Taris, the Metropolis in Cilicia, the Apostle Pauls place of Nativity, doth bear the name, Act. 22. 3. So that this Taris seems to have been the head-spring of the Cilicians. See Eze. 27. 12. Jon. 1. 3. ] Chittim, [ The Father of the Inhabitants of Macedonia, or of Italy, or of Cyprus, or of a part of Cilicia; the opinions differing about it. See Num. 24. 24. Isa. 23. 1. Jer. 2. 10. ] and Dodanim, [ Oth. Rodanim, 1 Chron. 1. 7. it is held the Rhodians and Doreans came from this man. ]

5. By these were divided the Islands of the Nations in their Countries, [ Understand the Countries situated on the Sea-side, West-ward of Syria, betwixt the Midland-Sea and the Ocean: namely, not only those, properly called Islands, but those on the Continent likewise, which so lie along the Sea there, that they seem to be Islands] each according to its language: [ The Division of Languages was not as yet introduced ( See below, ch. 11. ) but Moses speaks according to the time in which he wrote this. See the like example Gen. 12. 8. and 13. 3. &c. ] according to their Families, among their people.

6. And Chams Sons are; [ The posterity of Cham, divided themselves from Babel, for the most part Southwards, into a part of Asia and of Africk, and for a time in Palestina. See of these 1 Chron. 4. 40. Ps. 105. 27. ] Cus, [ Of whom came the Arabians, and the Moors or Ethiopians. See above, the annot. on ch. 2. 13. item 2 Kin. 19. 9. Job 28. 19. Jer. 13. 23. and 46. 9. ] and Mizraim, [ The Father of the Egyptians: whose name occurs frequently in holy Scriptures; and it is the name likewise, both of the Country and the Inhabitants of Egypt ] and Put, [ Who is conceived to have planted and inhabited a part of Libya (where the River of Put is) See Jer. 46. 9. Eze. 27. 10. and 38. 5. ] and Canaan, [ The fore-father of the Canaanites, sufficiently known in the Scriptures. See above chap. 9. 25. and below here v. 18. ]

7. And the Sons of Cus, are; Seba, [ From whom the Sabean come, in Arabia deserta. See Ps. 72. 10. and Isa. 43. 3. ] and Havila, [ The father of the Inhabitants of Havila, a Country so named; See above chap. 2. 11. ] and Sabta, [ The Learned do hold, that this mans progeny inhabited the lower part of rich or happy Arabia. ] and Raema, [ Likewise one of the progenitors of a people in the same Arabia. See Eze. 27. 22. ] and Sabachia: [ and this also is held to have been a planter of the same Nation ] and the Sons of Raema, are Scheba, [ Dwelling Southward in Ethiopia, whence it is conceived that the Queen of Sheba descended. See 1 Kin. 10. 1, 4. Eze. 27. 22. Matt. 12. 42. Act. 8. 27. Others do place him in rich Arabia ] and Dedan, [ Likewise an inhabitant of rich Arabia; or, as others conceive, of Ethiopia. See Eze. 27. 13. and 38. 23. ]

8. And Cus begat Nimrod: This man began to be mighty upon the earth. [ See above ch. 6. v. 4. ]

9. He was a mighty Hunter [ Heb. mighty in hunting, viz. not only of the wilde beasts, but of men also, with whom he dealt little otherwise, then the hunters do with Deer, killing and subduing them at their own pleasure. See the like expression Jer. 16. 16. Lam. 1. 3. 25. ] before the face of the L O R D : [ i. e. openly, daringly, without either fear of God, or shame before men. Compare above ch. 6. 11. ] therefore it is said: Like Nimrod, a mighty hunter before the face of the L O R D .

10. And the beginning of his Kingdom [ Nimrod is held to be the founder of the first Monarchy, and the first builder of Cities after the Flood: even as Cain was the

first that built a City, before the same ] was Babel, and Erech, and Accad, and Calne, in the land of Sinear. [ Heb. Schinbar, the land of Mesopotamia and Chaldea, thus named from a hill lying by it. See further of this Sinear, below ch. 11. 2. and 14. 1. and Iosb. 7. 21. ]

11. Out of this Land Assur went forth [ Oth. out of this land he ( Nimrod namely ) went forth ( to ) Assyria ] and built Nineve, [ The Metropolis of Assyria, Ion. 1. 2. ] and Rehoboth, Ir and Cala. [ Oth. Rehoboth the City; or the streets of the City, viz. of Nineve. ]

12. And Resen, betwixt Nineve and betwixt Calab: that is that great City. [ Nineve namely. See Ion. 3. 3. and 4. 11. ]

13. Mizraim begat Ludim, [ The planter of the people of Lydia in Mauritania. See of these Isa. 56. 19. ] and Ananim, [ Who is held the Source of the Cyrenians ] and Lehabim, [ The Father of the Lybians in Africk ] and Naphtubim. [ From whom some hold the Ethiopians to issue, or the Numidians. ]

14. And Pathruim, [ Who dwelt about the City of Patros in Egypt. Of whom see Isa. 11. 11. ] and Caslubim, [ The inhabitants of Cassiotis ] From whence [ as also from the Captorim. See Deut. chap. 2. 23. Jer. 47. 4. Amos 7. 9. It should seem, that some of the posterity of both these brothers, went forth together, out of their own habitation, and took possession of the land of Palestina, from whence they were called Philistines ] the Philistines [ i. e. the inhabitants of Palestina ] went forth, [ Oth. descended or issued ] and Capthorim. [ Descending from Capthor, of whom see Deut. 2. 23. ]

15. And Canaan begat Zidon, [ Heb. Tzidon, the builder of the City of Tzidon, or Zidon in Phenicia: whereof see Iosb. 11. 8. and ch. 19. 28. and Judg. 1. 3. &c. ] his first-born, and Heth. [ The father of the Hethites, of whom see Iosb. 1. 4. and 9. 1. &c. ]

16. And [ these following names are not only the proper Names of persons, but of whole Nations besides, such as descended from them; and are therefore by others read & rendred, The Iebusite, the Amorite, &c. ] the Jebusi, [ of whose posterity see Iosb. 15. 8. and Judg. 3. 9. ] and the Emori, [ of the Emorites, see Deut. 2. 24. ] and the Girgasi. [ See Matt. 8. 28 ]

17. And the Hivvi, [ See Judg. 3. 3. ] and Arki, and the Sini, [ mentioned Isa. 49. 12. ]

18. And the Arvadi, [ See Eze. 27. 8. 11. ] and the Zemari, [ See Iosb. 18. 22. and 2 Chron. 13. 4. ] and the Hamathi: [ See Amos 6. 2. 14. Zac. 9. 2. of some of these together, See Gen. 15. 19. 20. 21. ] and, according to that, are the families of the Canaanites spread forth. [ Understand here all the Canaanites in general, all the posterity and people of Canaan. ]

19. And the Border of the Canaanites, was Zidon where you goe towards Gerar, [ Here the borders or limits of the land of Canaan are described, which were, in length, on the West-side Zidon Northward, and Gaza Southward; on the East-side, Laza North-ward, and Sodoma, South-ward: thus the breadth, on the Northend, being Zidon and Laza. And on the South-end Gaza and Sodoma ] unto Gaza: [ Heb. Azzza ] where you goe to Sodom. [ Heb. Sedom, of which, and the three following places, See below, chap. 13. 10. and 14. 2. ] and Gomorra, [ Heb. Amora ] and Adama, [ Heb. Adma ] and Zeboim, [ Heb. Tzeboim ] unto Lat. [ Heb. Lashab. ]

20. These are the Sons of Cham, after their Families, after their Languages; in their Countries, in their Nations.

21. Further, unto Sem ( Sons ) were born, [ Heb. is ( or, was ) born. So ver. 25. These chose their habitation for the most part, Eastward, in Asia the greater, wherein Syria, Assyria, Mesopotamia, Chaldea, &c. are situated ] the same is likewise the Father [ Not only the first planter of them according to the flesh, in regard of primogeniture: but likewise a pattern and leader of them, according

according to the Spirit, in regard of Regeneration] of all the Sons of Heber, [i. e. of the Hebrews (who therefore are likewise called Heber, Num. 24. 24.) with whom the true Church of God, and the true Doctrine, Religion and Worship of God, continued for a long time: Oth. children of the passage, or, passing over, in regard of the River Euphrates, which Abraham past over, Iosb. 24. 2. See further of Sem above, ch. 6. v. 10.] brother of Japheth, [Named here in particular, as having had a share in the blessing pronounced by God upon Sem, of which Cham was excluded. See chap. 6. 10.] the greater. [i. e. the eldest.]

22. The Sons of Sem [Of their habitation or plantation, see the verse foregoing] were Elam, [of whom are the Elamites, i. e. the Persians. See of these chap. 14. 1. 19. Ier. 21. 2. Ier. 49. 34, &c. Dan. 8. 2. Act. 2. 9.] and Assur [The father of the Assyrians, a Nation sufficiently known in holy writ. Compare above ver. 11.] and Arphaxad, [Of whom it is conceived the Chaldeans had their beginning, being called Celdim] and Lud, [Of whom are they of Lydia in Asia the less] and Aram. [The original of the Syrians. See of another Aram, below, chap. 22. 21. of both which it is held that the land of Syria and the Syrians had their denomination.]

23. And Arams Sons were Uz, [Heb. Uts. Who is supposed to be the progenitor of the inhabitants of the Country of Trachonitis, Though others assign him rather to some, that inhabited about Idumea. Of Uts see Job 1. 1. Lam. 4. 21.] and Hul, [Who, it is thought, inhabited the Country of the Palmyrenians, or of Armenia] and Gether, [Of whom were the Bastrians, or the inhabitants of Apamene] and Mas. [Others Mesoch, i Chron. 1. 17. who inhabited (as some think) the upper part of Syria, between Cilicia, and Mesopotamia, by a part of Mount Amans, called Masius. Oth. do place him in Mygia.]

24. And Arphaxad [Compare chap 21. v. 13, 15.] begat Selab: and Selab begat Heber:

25. And to Heber two Sons were born; the name of the one, was Peleg: for in his daies the earth is divided, [i. e. about the time of his birth it happened, that the inhabitants of the earth parted asunder, upon the division of the Languages, related in the next chapter] and his brothers name was Ioktan.

26. And Ioktan begat Almodad, [Of Ioktans posterity there is but little information to be found, in either the holy Scripture, or other writings] and Seliph, and Hazarmavet, and Iarab.

27. And Hadoram, and Uzal, and Dikla.

28. And Obal, and Abimaël, and Scheba. [This is a different one from him that was the Son of Cus, the Son of Cham. See above v. 7.]

29. And Ophir, [See 1 Kin. 9. 28. and chap. 22. 49. Ps. 45. 10. Isa. 13. 12.] and Havila, [Who is likewise to be distinguished from the other Havila, descending from Cus, the Son of Cham of whom see above ver. 7. Of this man here, some do hold that the Country of the Ifmaëlitæ and Amalekitæ is called thus, Gen. 25. 18. 1 Sam. 15. 7.] and Iobab: all these were Ioktans Sons.

30. And their Habitation was from Mescha off as you goe towards Sepgar, the mountain of the East. [i. e. of Chaldea. See Num. 23. 7.]

31. These are the Sons of Sem, after their Families, after their Languages: in their Countries, according to their Nations.

32. These are the Families of the Sons of Noach, according to their births, [See above ch. 5. v. 1.] in their Nations: and by them are the Nations divided upon the earth, after the Flood.

All men hitherto had but one language, v. 1. The children of men undertake, of meer presumption, to build a City, with an exceeding high Tower, 3. God binders their progress, by dividing their language, and scattereth them by that means abroad, throughout the World, 6. Babel retains the name thereof, 9. Sem's posterity unto Abraham, 10. Who, together with his Father, with Sarai and Lot, departs from Ur of the Chaldeans, to Haran, 29.

1. And all the Earth [All the inhabitants of the earth, before and after the Flood, untill this division of languages happened] was of one language, [Heb. lip: and so in the sequel. And this language is supposed to have been the Hebrew (which hath its name since of Heber (it having continued in his posterity) among other reasons therefore, that the proper names of the first men, are of the Hebrew original and Etymology, as Adam, Heva, Cain, Abel, &c. ] and of one sort of words.

2. But it came to pass, as they [This is most to be understood of Chams posterity, and their chieftain Nimrod. See above ch. 10. ver. 10.] journied towards the East, [From the place, whither they were first gone, when by reason of the great increase and multitude of people, they were driven to enlarge their quarters, from Mount Ararat, where the Ark rested. See ch. 8. v. 4.] that they found a plain, in the land of Sincar, [where Babel lay. See ch. 10. on v. 10.] and they dwelt there.

3. And they said, every one to his neighbour, Let us strike tiles, [or, make, prepare, brick] and throughly burn them: [Heb. burn wiib, or, unto burning, i. e. make, or bake hard, by much burning] and the tile (or, brick) was instead of stone unto them, and the slime was to them instead of lime (or mortar.) [That which is rendred slime, here, was a very tough bitumenous matter, cleaving and sticking faster on, then any pitch, of which there was great plenty in those parts: See chap. 14. v. 10. Historians tell us, that the walls of Babel were mortered with this matter, and grown as hard as Iron in time.]

4. And they said: Come on; Let us build us a City, and a Tower, whose top (or, uppermost) [Heb. head] be in the Heavens; [An expression serving for exaggeration and magnifying a thing. See Deut. ch. 1. v. 28. and 9. 1. Ps. 107. 26. Matt. 11. 23. this was a most wicked and presumptuous design: as if in despight of God and all men, they would raise such a fabrick, that should secure them against any power whatsoever] and let us work a name for us, lest we be scattered over all the Earth. [Heb. all the face of the Earth. And so below, v. 8, 9.]

5. Then the L O R D came down for to behold the City and the Tower, [Spoken of God, infinite and omniscious, after the manner of men, and implying, God knew and saw all their presumptuous and wicked purpose, and made it known, that he was ready to punish the same accordingly] which the children of men did build. [See ch. 6. on v. 2.]

6. And the L O R D said; Behold, they are one sort of people, and have all one sort of language, and this it is, that they begin to make; but now, [By this kinde of speaking is held forth the wrath of God, and his purpose to interrupt this work of theirs] Should there not be cut off unto them, whatsoever they had projected to make? [Oth. there will nothing be cut off to them, or, they will be let in nothing: i. e. they are resolved to goe through with their busyness.]

7. Come on, let us descend, [Compare chap. 1. 26. the first annot. there] and let us confound their language there: that every one may not hear the language of his neighbour. [Not hear, i. e. not understand: thus the word hearing, is taken for understanding what is said. See chap. 42. 25. Deut. 28. 49. 1 Kin. 3. 9. Ier. 5. 15. 1 Cor. 14. 2.]

8. Thus

8. Thus the L O R D scattered them thence over all the Earth : [ That which they thought to prevent, came through Gods just judgement, unavoidably upon them ] and they ceased to build the City.

9. Therefore they called her name Babel; [ Oth. he called, viz. the L O R D . See chap. 10. 10. The word Babel signifies confusion, or; a confuse mingling, mixing together : or, confusion is come; or, in it is confusion ] for there the L O R D confounded the Language of all the earth, and from thence the L O R D scattered them over all the earth.

10. These are the Births of Sem: Sem was a hundred year old, [ Heb. a son of a hundred year, i. e. so old he was. See chap. 7. 6. ] and begat Arphaxad, two years after the Flood.

11. And Sem lived [ i. e. had lived, or was so old. See chap. 5. 3. ] after that he had begotten Arphaxad, five hundred years, and he begat sons and daughters.

12. Arphaxad lived thirty five years, and he begat Selah. [ Heb. Schelach.]

13. And Arphaxad lived, after that he had begotten Selah, four hundred and three years, and he begat sons and daughters.

14. And Selah lived thirty years, and he begat Heber.

15. And Selah lived, after that he had begotten Heber, four hundred and three years, and begat sons and daughters.

16. And Heber lived thirty four years, and begat Peleg.

17. And Heber lived, after that he had gotten Peleg, four hundred and thirty years, and he begat sonnes and daughters.

18. And Peleg lived thirty years, and he begat Rehu.

19. And Peleg lived, after that he had gotten Rehu, two hundred and nine years, and he begat Sonnes and daughters.

20. And Rehu lived two and thirty years, and he begat Serug. [ Heb. Nacher.]

21. And Rehu lived, after he had gotten Serug, two hundred and seven years, and he begat sonnes and daughters.

22. And Serug lived thirty years, and begat Nahor. [ Heb. Nabor.]

23. And Serug lived, after he had gotten Nahor, two hundred years, and he begat sons and daughters.

24. And Nahor lived twenty nine years, and begat Terah. [ Heb. Terach. Oth. Luke 3. 34. Thera.]

25. And Nahor lived, after he had gotten Terah, one hundred and nineteen years, and he begat sons and daughters.

26. And Terah lived seventy years, and begat [ i. e. he began then to beget. See ch. 5. 32. ] Abram, Nahor, and Haran. [ Abram is put in the first place, not as being the eldest, but the worthiest; the like we read before of Sem, ch. 5. 32. and ch. 10. 1. ]

27. And these are the births of Terah; Terah begat Abram, Nahor, and Haran.

28. And Haran died before the face of his Father Terah; [ i. e. in his Fathers life-time and presence ] in the land of his birth, in Ur of the Chaldees. [ A City in the Countrey of the Chaldees. See Neh. 9. 7. Act. 7. 4. ]

29. And Abram and Nahor took them wife: : the name of Abram his wife was Sarai; and the name of Nahor his wife was Milca, a daughter of Haran, father of Milca, and father of Isica. [ Milca was married to her Uncle Nahor, which marriages were not yet expressly forbidden by the laws of those times. Isica is taken by some for Sarai Abrams wife: Oth. hold, that Sarai was not the daughter of Haran, but his own, and both Abrams and Nahors Sister, by one and the same Father, Terah, but not by one Mother. Compare ch. 20. 12. ]

30. And Sarai was barren: She had no childe.

31. And Terah took Abram his son: [ viz. after that he had understood by his son Abram; that God had called him to go forth out of his own Country; according to the relation made thereof in the 12. chap.] and Lot Harans son, his sons son, and Sarai his daughter in Law, and wife

of his son Abram: and they journied [ viz. Terah and Abram ] with them [ viz. with Lot and Sarai ] out of Ur of the Chaldees, for to goe towards the land of Canaan: and they came to Haran, [ Heb. Charan. Act. 7. 4. we read Charan: which was a City in Mesopotamia, well known in the Histories. See chap. 24. 10. and 29. 4. ] and dwelt there.

32. And the daies of Terah were two hundred and five years: and Terah died at Haran.

## C H A P. XII.

Abram removeth, upon Gods command and promise, with Sarai, Lot, and all he had gotten at Haran, from thence, to the land of Canaan, v. 1. Comes about Sichem and Bebel; and there, after Gods apparition to him, sets up the publick worship of God, 16. From thence he takes a journey into Egypt, in a time of dearth, and desireth Sarai to say, that she was his Sister; which caused her to be taken from him, but by Gods wonderfull and gracious providence, she was soon restored unto him, 14.

1. Now the L O R D had said to Abram. [ viz. before he came away out of Chaldee: for this command was the cause of his removal, before he knew yet whether he was to goe, which was revealed to him afterwards. See ch. 11. 31. Compare Act. 7. 3, 4. ] Goe thou [ or, goe for thee, or, get for thee, i. e. for thy own good. See ch. 22. 2. item 3; fly thee, or, for thee. ch. 27. 43. understand, or, acknowledge for thee. ch. 31. 32. Othw. the word thee is often used in the Heb. as a superfluous or redundant addition; & thus some take it likewise in this place] out of the Countrey, and from thy kindred, and from thy Fathers house, towards the land that I shall shew thee. [ He names no countrey, thereby to make tryall of, to exercise and manifest Abram his Faith, obedience and patience.]

2. And I will make thee a great people, [ Not onely in regard of the multitude of people, whose Father thou shalt be after the flesh, but likewise for their excellencies sake, they being to be my own people and peculiar inheritance, to whom you shall be a Father after the Spirit. Rom. 4. 11, 12, 16, 17. and chap. 9. 6, 7, 8. Gal. 3. 7. ] and blesse thee, [ The blessing of God doth signifie all manner of mercies and benefits, either in general, bodily and spiritual, earthly & heavenly, temporal & eternal. See chap. 24. 1. Deut. 28. 2, 3, 4, &c. or, in particular, any one sort of them. See chap. 1. 22, 28. and chap. 39. 5. Deut. 7. 13. Eph. 1. 3. ] & make thy name great, & be thou a blessing [ i. e. so exceedingly blessed, that thou shalt not onely possesse my blessing in thy self, but likewise that the same blessing shall, through thy seed, be spread abroad upon many others, without number. ]

3. And I will blesse them that blesse thee, and curse him, that curseth thee: and in thee shall all generations of the Earth be blessed. [ In thee, that is, in thy seed; See chap. 22. 18. and 26. 4. and 28. 14. which seed is Christ. Gal. 3. 16. who was to come forth out of Abrams seed, according to the flesh, Matt. 1. 1. for to purchase and communicate the eternal blessednes to all true believers, whose Father, Abram is. Gal. 3. 28, 29. Oth. with thee, viz. through faith in Christ, as Gal. 3. 8, 9. in thee, is explained, with Abram. See likewise Rom. 4. 11, 12, 16. ]

4. And Abram departed, as the L O R D had spoken to him, and Lot went with him, and Abram was seventy five years old, [ Heb. a son of five years & seventy years ] when he went out of Haran. [ Whither he was come before, with his Father Terah, out of Chaldee. See chap. 11. ver. 31. ]

5. And Abram took Sarai his wife, and Lot his brothers son, and all their substance, which they had purchased, [ These were the firstlings as it were of the promised blessing, which Abram and his received in Haran. The Hebrew word compriseth all manner of goods and chattels, consisting

consisting in either cattell, money, plate, or householdstuff & furniture] and the souls, which they had gotten, in Haran; [ i.e. men and women, of servile condition, whom they had acquired, and such as were born after by the same : for Abram had no children as yet. The Hebrew word here, rendered *souls*, is taken thus for men, folks, or persons; ch. 17. 14. Exod. 12. 15. Lev. 2. 1. Num. 23. 10. Deut. 24. 7. Jud. 16. 30. Mark 3. 4, &c. ] \* and they went forth for to go toward the land of Canaan; [ of the borders and limits of this land ( called Palestina afterwards, and the land of promise, it being promised to Abrahams posterity, below v. 7. ) See chap. 10. 19. and the annotat. ] and they came into the land of Canaan.

6. And Abram passed through that land, till unto the place of Sichem [ Heb. Schechem. Situated in the midst of the land of Canaan in mount Ephraim. Josh. 21. 21. Jud. 8. 31. and 1 Chron. 6. 67. Acts 7. 16. otherwise called Sichar Iohn 4. 5. ] unto the Oak-bush ( or grove ) [ Oth. the plain. See Deut. 11. 30. for the Hebrew word signifieth either] Merch : [ This may be the name of a man, of whom this place was so called ] and the Canaanites [ Heb. the Canaanite, an accursed idolatrous and godless people, descending from Canaan, the son of Cham. See Zach. 14. 21. ] were then in that Country.

7. So the L O R D appeared to Abram, [ By a new revelation, to strengthen the faith of Abram, that saw all the land possessest and inhabited before him, by the Canaanites ] and said, Unto thy seed will I give this land : then be built an Altar there unto the L O R D, that had appeared to him. [ viz. to perform there his Sacrifices, prayers, and thanksgivings, and so to exercise and practise the whole outward worship of God there among his own, in opposition of the Canaanites Idolatry. Which is called otherwise ; the calling upon the name of the L O R D. See v. 8. and ch. 4. 26. ]

8. And he broke up from thence to the Mountain, toward the East of Bethel, [ A City lying in that part of the land, which afterwards fell to the tribe of Benjamin ; and was first named thus by Jacob, in his journey to Mesopotamia, before which time it was called Luz. See chap. 18. 19. ] and he pitcht his tent ; Bethel being west-ward, [ Heb. from Sea, whereby is understood the West, the west-side of Canaan lying to the Sea-ward. See chap. 13. 14. and chap. 28. 14. Num. 3. 23. Deut. 3. 27, &c. ] and Ai East-ward : [ Ai was a City of the land of Canaan, in the tribe of Benjamin, standing East-ward to Bethel. See Josh. 7. 2. ] and he built there an Altar to the L O R D, and called on the name of the L O R D. [ See chap. 4. on ver. 26. ]

9. After that Abram departed, going and parting [ i.e. travelling fairly on, and on still ] South-ward.

10. And there was famine in that Country : [ Here Abrams faith is put to trial. Canaan was a very fruitfull land indeed, Deut. 8. 7; 8. but now, for the iniquity of the inhabitants, visited with barrenness. Ps. 107. 34. ] so Abram went down : [ not to tempt God, he resolved for a time to withdraw himself, to eschew the present dearth ] to Egypt. [ a Country called in the Hebrew *Mitsraim*, of *Mitsraim* the Son of Cham; lying in Africa, bordering Salt-ward, on the Red Sea, and a part of Arabia : South-ward on Ethiopia, West-ward on Lybia, and North-ward on the Midland-Sea; a Country very frequently mentioned in the Scriptures. ch. 13. 10. and 39. 1, &c. ] to sojourn there as a stranger, the famine being grievous in the Country.

11. And it came to pass, as he drew near to come into Egypt, that he said to Sarai his wife; behold yet, I know that thou art a woman fair of countenance; [ here Abram falls into carnal fear, where he should have trusted in his God. ]

12. And it shall happen, when the Egyptians shall see thee, they will say; This is his wife : and they will kill me, and keep thee alive.

13. Say yet; Thou art my Sister : that it may goe well with me for thee, and my soul may live for thy sake. [ my soul, i. e. my person. See above on ver. 5. ]

14. And it came to pass, when Abram came into Egypt, that the Egyptians saw this woman, that she was very fair.

15. Also Pharaos Princes saw her, [ i.e. the principal Lords, Nobles, and Officers of Pharaos Court, who commonly seek to pleasure their princes with such kinde of services ] and commended her before Pharaos : [ Pharaos was a common Title of the Kings of Egypt, which they kept for many ages, till they got the name of Ptolomens ] and that woman was taken away to Pharaos house. [ Not to the King, but to the Royall Seraglio, to be fitted and prepared there, according to the custome of those Countries, that the King might take her to wife. See Esth. 2. 9. in the mean time God provided, for Abrams entertainment and his wifes chastity together. So then she was taken away, viz. for to be brought or conducted to that house. The Hebrews do frequently comprehend under the signification of one word, another yet; as here and elsewhere the word *lakach* is used. See chap. 18. 5. chap. 24. 22. and chap. 27. 13. and other words in other places. See ch. 28. 7. and Pf. 143. 3. Ez. 28. 16. ]

16. And he was beneficial to Abram, for her sake : [ as having taken her to his house, with intent to marrie her, which he desired to do, rather with the good will of Abram, then otherwise ] so that he had sheep, and Oxen, and Asses, and men-servants, and maid-servants, and *ibne-asses* and Camels. [ under the word of sheep and oxen, all kinde of small and great cattell is comprehended. So ch. 13. 5. and 20. 14. and 26. 14, &c. See likewise Lev. 1. on ver. 2. ]

17. But the L O R D plagued Pharaos, with great plagues, also his house; by reason of Sarai Abrams wife. [ What kinde of plagues those were, is uncertain; but doubtless they served as well to hinder and obstruct the abusing of Sarais body, as to punish the Kings and his domesticks, or Courtiers trespass. ]

18. Then Pharaos called Abram, and said; what is this (that) thou hast done unto me? why didst thou not let me know, that she was thy wife? [ Pharaos knew it by this time, questionless, partly by the quality of the plague that was upon him, and the trouble of his conscience about it; and partly also, by an instinct and revelation from God, as the like happened another time with Abimelech. See ch. 20. 3. ]

19. Why hast thou said; She is my Sister, so that I might have taken her for me to wife: and now, loe, there is thy wife, take her, and depart.

20. And Pharaos charged ( his ) men concerning him, and they conducted him, and his wife, and all he had. [ Here is no mention made of Abrams reply, by way of excuse, he having doubtless been sensible of his weakness in this particular, and acknowledged the same freely, together with the special favour of the Lord, in managing the whole busyness to such an issue. ]

### CHAP. XIII.

*Abram returns with Sarai, Lot and great riches out of Egypt into Canaan, and fits down by Betbel, v. 1. Abram and Lot, by reason of both their store, of wealth and cattell, and their mens debate and difference, part asunder, 5. Lot chusing the godly tract of Sodom, 10. God appears to Abram, and repeats his promises, 14. Abram travels, on Gods command, to view the land of Canaan, and pitcheth his tents by Hebron, and builds an Altar to the Lord, 17.*

**T**Hus Abram came up out of Egypt toward the South [ i.e. the South quarters of Canaan ] he and his wife, and all he had, and Lot with him.

2. And Abram was very rich; [ Heb. very heavy. Thus

Thus Abram already felt the truth of the divine promise. He intended but to keep himself from starving in Egypt, and returns thus loaden with riches ] in cattell, in silver and in gold.

3. And he went, following his journeys, [ Following the waies and places, through which he formerly descended into Egypt. See chap. 12. 9. Or he journied on, according as the transportation and carriage of his goods, and the march of his cattell would permit ] from the South unto Bethel, [ See chap. 12. on ver. 6, 8. ] unto the place where his Tent had been in the beginning, betwixt Bethel and betwixt Ai. [ See chap. 12. v. 6. 8. ]

4. To the place of the Altar, which at first he had made there : and Abram called there upon the name of the L O R D. [ Compare ch. 4. 26. and 12. 8. ]

5. And Lot, who went with Abram, had likewise sheep, oxen, and Tents.

6. And that land did not bear them, [ i.e.: was not able to sustein them ] to dwell together : for their substance was much.

7. And there was contention betwixt the heardsmen of Abrams cattell, and betwixt the heardsmen of Lots cattell : [ See chap. 21. and 26. where you finde the like contention recorded ] Also the Canaanites, and the Perizites dwelt then in that Countrey. [ Because the old inhabitants left but little room in one part of the Land for these strangers, therefore Abram and Lot, having great store of cattell, and being doubtless not a litle envied by the Inhabitants, they could not well finde sufficient accommodation in one place, for such a quantity, whence not onely contention arose betwixt the Heardsmen, but further trouble likewise was to be feared might ensue from these Canaanites. See below ch. 21. 25. & 26. 15, 20, 21. ]

8. And Abram said to Lot; Let there be no strife now, betwixt me and betwixt thee, and betwixt my heardsmen and betwixt thy heardsmen ; for we are men brethren. [ Heb. we are men brethren ; not onely after the flesh, I being thy Uncle, and thou my Nephew ; but also after the Spirit, we serving one and the same God, and giving scandal to the inhabitants, by such contentions, drawing reproach thereby upon the true worship of God and our profession. ]

9. Is not [ Such kinde of asking implies a strong affirmation. So chap. 20. 5. Ex. 14. 12. Jud. 4. 6. ] the whole land before thy face ? [ i. e. it lies open for thee, to be made use of or imploied by thee. See the like phrase ch. 20. 15. and chap. 34. 10, 21. and 47. 6. ] part from me ( I pray ; ) if thou ( chuse ) [ This word is put in here out of the 11. verse following ] the left hand, I will goe to the right ; and if thou ( goe ) to the right, I will goe to the left.

10. And Lot lifted up his eyes : and behold all the plain of Jordan, [ This is the name of a River, moistning the land of Canaan, and springing from two heads in Mount Lebanon, called Jor, and Dan ] that the same wholly moistned it : before the L O R D had destroyed Sodom and Gomorra, it was as the Garden of the L O R D, [ Hereby is understood the Garden of Eden which God had planted ; or, the Garden of the L O R D, that is to say, an extraordinary fair & pleasant Garden : as, the Camp of God 1 Chr. 12. 22. the Hils of God Ps. 36. 7. the Cedars of God Ps. 80. 11. The wrastlings of God Gen. 30. 8. i. e. very great and mighty ones. The word God signifies here, a great excellency ] as Egypt, [ See Ex. 31. where the fruitfulness of Egypt and Assyria are compared together ] coming to Zoar. [ Heb. Tsobar ; a City that lay about Sodom and Gomorra, which got that name, when Lot retreated thither. See chap. 19. 23. being formerly called Bela. See chap. 14. 2. ]

11. So Lot chose for himself all the plain of Jordan, and Lot went to the East, and they were parted the one from the other. [ Heb. the man from his brother. ]

12. Abram ( then ) dwelt in the land of Canaan ; and

Lot dwelt in the Cities of the plain, and pitched tents ( even ) unto Sodom.

13. And the men of Sodom were evil, and great sinners against the L O R D. [ Heb. sinners against the L O R D much. Nowithstanding the great wickednes of the Sodomites, and neighbouring people, Lot chose this tract for the goodnes of it. Oth. before the L O R D. Compare chap. 6. 11. and 10. 9. ]

14. And the L O R D said to Abram, after that Lot was parted from him, [ God here doth comfort Abram upon his Nephews parting from him, and choosing for himself that goodly Tract ] Lift up thy eyes, and regard from the place, where thou art, North-ward, and South-ward, and East-ward, and West-ward. [ Heb. to the Sea. as ch. 12. 8. ]

15. For all this Land that thou seeft, [ Not that he then saw all, but all that was promised him ] that will I give to thee, [ viz. to thy self, the right to the earthly Canaan, and to thy Seed after the flesh, in due time, the reall possession ; and afterwards to thee and thy spiritual seed together, here the right to the heavenly Canaan, and hereafter the everlasting fruition of the same, all of my own trea- gift and grace ] and to thy Seed, [ Not onely as an earthly habitation for thy fleshly seed, but likewise as a pledge and token of the heavenly Countrey and mansion place for thy spiritual Seed. Compare Heb. 11. 9, 10, 14, 15, 16. ] in eternity. [ i. e. for a long time, viz. un-till the Messiah, the Seed of the blessing, shall be born of thy flesh, and have accomplished the work of Salvation upon the earth. The Hebrew word, among other significations, is oft taken for the whole time of the Law. See chap. 17. 13. and 48. 4. Ps. 132. 14. or, properly, in e-ternity, in regard namely of the spiritual Seed and Ca-naan. ]

16. And I shall put thy seed, as the dust of the Earth : [ Abrams seed is likened to the dust of the earth, in regard not of just the like quantity or number, but so great and vast a multitude of them, as is held numberles, or past account, among men. See the like phrase chap. 15. ver. 5. and 22. 17. and 32. 12. ] so that if any shall be a-ble to tell the dust of the earth, thy seed also shall be told.

17. Get thee up, Walk through this Land, in its length, and in its breadth ; for I will give it thec.

18. And Abram pitched Tents, [ i. e. in his journeys and removings, he pitched his tents here and there ] and camc, and dwelt at the Oak-bushes. [ Or, grove ] Oth. in the flat fields, or, plain ] of Mamre, [ This Mamre was an Amorite, dwelling by Hebron. See chap. 14. ver. 13. and 24. and this name is to be distinguished from that of More above, chap. 12. ver. 6. ] which are by Hebron ; [ or, who is at Hebron ; which City at that time was cal-led Kiriath Arbe, or the City of Arba. But afterwards Hebron. See chap. 23. 2. and 35. 27. Num. 13. 23. Josh. 14. 15. 2 Sam. 5. 5. ] and he built an Altar there to the L O R D.

#### CHAP. XIV.

The Kings of Sodom and the other four Cities revolt from Kedor Laomer, and are therupon invaded and subdued by him, with the help of three Kings, v. 1. Sodom is plundred, and Lot together with others, carried away cap-tive, 11. Abram hearing of it, marcheth with his own men and confederates, to pursue those Kings, and surpri-sing and defeating them, sets Lot, and the rest of the pri-sioners at liberty, 14. after the victory he is refreshed and blessed by the King and Priest Melchizedek, to whom he gives the tenth of the spoile, 18. and swears, that of whatsoever belonged to the King of Sodom, he desired no-thing for himself, 21.

A Nd it camc to pas in the daies of Amraphel the King [ Understand here none of such great and mighty Kings and Monarchs, as got up afterwards, but such Chieftains

Chieftains and Governours only, as had the command and government but of some Tracts or places, with some quantity of men resorting under their jurisdiction; which appears by this, that the five Cities, Sodom, Gomorra, &c. had each of them their King, ver. 2. ] of Sinear, [ See chap. 10. on ver. 10. ] Arioch, the King of Ellasar, [ upper-Susiana in Assyria. Compare chap. 2. the annot. on the name of Havila, ver. 11. ] Kedor-Laomer, the King of Elam, [ a Country in Perside, called Elymais, of Elam the son of Sem. See chap. 10. 22. ] and Tidcal the King of the Nations. [ It should seem that this Kings Subjects and Souldiery consisted of several Nations. Though some take it, as if the word *Goyim* here, was but the name of a certain place or Countrey. ]

2. That they waged war [ This is the first war plainly set down and recorded in holy writ. Nor is there any other history extant in the World, that gives account of any war as old as this ] with Bera King of Sodom; and with Birja King of Gomorra; Sinab King of Adama; and Semeber, King of Zeborim; and the King of Bela, this is Zoar. [ See ch. 13. 10. Those Cities which here are visited with war, were all of them (Zoar only excepted) not long after, consumed with fire and brimstone from Heaven, because of their intollerable wickedness. ]

3. All these assembled themselves in the vale of Siddim, [ Oth. toward, or, to. This was the plain, or low-country, wherein the foresaid Cities were situated ] that is, the salt-Sea. [ Thus called after the destruction of the said Cities; the same whole tract ( abounding before with abundance of salt or brackish slime-pits. ver. 10.) becoming afterwards, or turning, into a great stinking pool, otherwise called *Lacus Asphaltites*, i.e. pitch or glue, or *slime-sea*, as also the *dead Sea*, no living creature being able to remain alive in it. ]

4. Twelve years they had served Kedor Laomer [ Having been, it is like, subdued so far by him, in some former war, that they were become tributary to him ] but in the thirteenth year [ Heb. thirteen years. i.e. the thirteenth, and so in the next verse, fourteen, for fourteenth] they fell off.

5. So Kedor Laomer came in the fourteenth year, and the Kings that were with him, and smote the Rephaim, [ A people descending from Canaan. See chap. 15. 20. Oth. Giants, who are conceived to be so called from their sound vigor and strength ] in Asteroth Karnaim, [ a City beyond Jordan, called likewise Asteroth by it self. Deut. 1. 4. and Josh. 9. 10. & 13. 31. her surname is Karnaim, which it seems was given her from her situation ( resembling two Rams horns) ] and the Zuquim in Ham, and the Emin [ a certain people, which likewise were reputed Giants, Deut 2. 10, 11. ] in Schave Kiriatheim; [ a City, built afterwards in Gilead by the Reubenites, formerly, as it seemeth, called Schave. See ver. 17. Num. 32. 37. Josh. 13. 10. Oth. in the plain, or champion-field. ]

6. And the Horites [ Heb. the Chorite, a people that dwelt in Seir, as likewise Esau afterwards. See chap. 32. 3. until the Edomites or Esaus posterity drove them out thence. See chap. 36. 20. and Deut. 2. 12, 22. ] upon their mount Seir, unto the plain field of Paran, [ This is the name of a City, Mountain and adjacent Countrey. See Num. 13. 1. Deut 33. 2. and 1 Sam. 25. 1. Hab. 3. 3. hence the Desert or Wilderness of Paran hath its name. See chap. 21. 21. and Num. 10. 12. ] which is by the Desert.

7. Then they turned again, and came to En Mispat, that is, Kades. [ as viz. it was called in Moses time, lying in the desert of Sin. See Num. 20. 11, 14, 16, 22. a distinct place (as some do hold) from Kades Barnea, whereof may be seen Num. 32. 8. Deut. 1. 19. ] and smote all the Land [ i.e. the Inhabitants of the land ] of the Amalekites; [ A people descending from Esau, which inhabited the same afterwards. See chap. 36. 12. ] and the Emorite also, [ likewise a people of Canaans off-spring,

See chap. 10. 16. ] that dwelt at Hazeron Tamar. [ Heb. Chatsafon, afterward called Engedi. See Josh. 15. 62. 1 Sam. 24. 1. and 2 Chron. 20. 2. ]

8. Then ( there. ) went forth the King of Sodom, and the King of Gomorra, and the King of Adama, and the King of Zeborim, and the King of Bela, this is Zoar: and they put battle-array against them in the valley of Siddim.

9. Against Kedor Laomer the King of Elam, and Tidcal the King of the Nations, and Amraphel the King of Sinear, and Arioch the King of Ellasar: four Kings against five.

10. Now the valley of Siddim was full of flame-pits: [ Heb. pits, pits. Thus one and the same word is doubled by the Hebrews, to express the quantity or multitude of things. 2 Kin. 3. 16. Ier. 2. 13. ] and the King of Sodom and Gomorra fled, and fell there: [ A phrase of such as perish in the battail, or otherwise. See Josh. 8. 24, 25. Iud. 8. 10. and 12. 6. and 1 Chron. 21. 14. the fallen ones are here put in opposition to them that escaped. Oth. fell therein, or fell down ] and the remainder fled to the Mountains.

11. And they took all the substance of Sodom, [ See ch. 12. 5. and here v. 16, 21. ] and Gomorra, and all their viual, and went away.

12. Also they took Lot, Abrams brothers son, and his substance, and went away: for he dwelt in Sodom. [ Lot namely. See chap. 13. 12. ]

13. Then there came one, that was escaped, and related it to Abram the Hebrew, that was dwelling by the oaken bushes [ See ch. 13. on ver. 18. ] of Mamre the Emorite, brother of Ecol, and brother of Aner, who were Abrams confederates. [ Heb. Lords of Covenant. The word Baal doth in general signify him, that is in possession of any thing, or useth it, or is inclined & affected to it, &c. as chap. 37. 19. Lord of dreams; one that hath many dreams. And chap. 49. 23. Lords of arrows; they that use many arrows. 2 Kin. 1. 8. Lord of hair, one that hath much hair. Prov. 29. 22. Lord of heat, or, wrathfulness; one that is given to that passion. Here in this place, Lords of Covenant, are those which were in Covenant together. ]

14. When Abram heard, that his brother [ i.e. his Nephew, his brother Harans Son. See chap. 11. 27. ] was taken prisoner, he armed his instructed ( or, trained ) ones [ or, apprentices. The Hebrew word doth signifie one that is instructed in something from his youth, whether it be in matters of Religion, or military affairs, or otherwise. Oth. his dedicated, or appropriated ones ] the in-born of his house, three hundred and eighteen, and he pursued them unto Dan. [ a little City, lying at the foot of Mount Libanus, and the North border of Palestine, formerly called Leschem. Joshu. 19. 47. or Lais, Iud. 18. 27. ]

15. And he divided himself against them by night, he and his servants, [ Together with the men of Aner, Ecol, and Mamre, who were marched forth with him as Confederates. See ver. 24. ] and smote them: and he pursued them unto Hoba, which is on the left hand of Damascus, [ This is that famous Metropolis in Syria. See Isa. 7. 8. and 17. 1. Ier. 49. 25. Acts 9. 2. ]

16. And he brought all ( goods ) substance back, and Lot likewise, his brother, and his substance he brought again, as also the women and the people.

17. And the King of Sodom went forth, to meet him ( after that he was returned from smiting Kedorlaomer, and the Kings that were with him ) unto the vale of Schave, [ See above ver. 5. ] that is, the Kings vale. [ Thus called, by reason of this encounter. See further of this vale, 2 Sam. 18. 18. ]

18. And Melchizedek, [ Heb. Melchisedek; who was a Type of Christ. See Psalm 110. 4. Hebrews 7. 1. ] King of Salem, [ Heb. Schalem, afterwards called Jerusalem ] brought forth bread and wines [ to present Abram with, and to refresh his wearied Army; not to make an offering thereof to God. The Hebrew

verb here used being no where in Scripture taken for offering ] and he was a Priest of the most high God.

19. And he blessed him, [ as a Priest of the most High. See Heb. 7. 7. ] and said ; Blessed be Abram to the most High God, that possesseth Heaven and Earth. [ i. e. the Lord be gracious unto him, and endue him with all manner of blessings in soul and body. ]

20. And blessed be the most High God, [ i. e. extold with praise and thanks, as chap. 9. 26. and ch. 24. 27. ] that hath delivered thine Enemies into thy hand : and he gave him the tenth of all. [ Abram gave the tenth to Melchizedek. See Heb. 7. 4. &c. and compare the same with the following verse here. ]

21. And the King of Sodom said to Abram; give me the souls, [ Heb. the soul; i. e. the men, or persons, or people. See chap. 12. 5. ] but the substance take for thy self.

22. Yet Abram said to the King of Sodom; I have lifted up my hand to the L O R D the most High God, that possesseth Heaven and Earth ; [ i. e. I have sworn with lifted up hands. See of this manner of swearing Ex. 6. 8. Num. 14. 30. Deut. 32. 40. Eze. 20. 5, 6. Rev. 10. 5, 6. ]

23. If from a thred to a Jhoe-latcher, yea if of all that is thine I take ( ought ! ) [ This is an imperfect speech, very usual among the Hebrews, whereby they use to conceal the punishment which they make themselves lyable to, swearing falsely; shewing thereby, that they except no kind of punishment, but refer the same to the just Judgement of God. Understand therefore in such passages, woe be unto me, or, God do this or that, ( thus and thus ) with me, if I &c. See chap. 26. 29. ] that thou do not say, I have enriched Abram.

24. ( Be it ) forth ( or, without ) me ; [ Because I will take nothing of what is thine. Others reade it, besides only what &c. See the like phrase chap. 41. ver. 16. ] only what the youths have spent, and a part of these men, that went forth with me, Anan, Escol, and Mamre : Let them take their share. [ i. e. let not only the young men pass away with what they spent of the Enemies prey, but those three men also be supplied with such a share as they shall demand. ]

## C H A P X V.

Abram, growing faint-hearted, is comforted of God in a vision, by very glorious spiritual and temporal promises, and justified through faith, v. 1. God establisheth his Covenant with Abram, in a peculiar manner, foretelling and typifying, what should befall his Seed after him, 9.

**A**fter these things the word of the L O R D was ( or happened ) to Abram in a Vision, [ A certain kinde of divine Revelation, whereby a man ( that is not asleep ) hath either outwardly something represented unto him by God; or his spirit taken up, thereby to see or understand inwardly, that which the Lord is pleased to make known to him. Num. 12. 6, 7, 8. and 24. 4. Isa. 1. 1. Acts 10. 10, 11. It should seem, that God in this vision appeared likewise outwardly to Abram. See ver. 5, &c. ] saying; Fear not Abram, I am thy Shield, thy Reward, very great. [ These words comprehend the fulnes of all happiness, which God doth promise and give unto his Children; consisting, in the protection against all evil, and the grant of all good, to begin here, and to be compleated hereafter. ]

2. Then said Abram; Lord L O R D, what shouldest thou give me, [ i. e. what gift shall I take pleasure or comfort in, as long as I do not see the fulfilling of thy promise, touching my Seed, whence the Messiah is to proceed ? ] whiles I goe along without children ? [ Oth. yet I goe without children ] and the steward of my house [ Heb. the son of the errand, or managing, or stewardship of my house. i. e. the steward, or baily, of my house. So a son of strength is put 1 Kin. 1. 52. for, a strong or stout man. And sons

of captivity, Eze. 4. 1. for those that were in captivity. Sons of oppression, Prov. 31. 5. for oppressed ones, and Ier. 48. 45. sons of uproar, for men making uproar ] is this Damasco ( man ) [ Heb. Damejek: i. e. man of Damascus, Damasco-man. This is an imperfect speech, which Abram compleats in the next verse ] Eliezer. [ the name of Abrams steward. ]

3. Moreover Abram said; Behold, unto me thou hast given no seed, [ i. c. no son. See chap. 4. on ver. 25. ] and loe, the son of my house [ i. e. my servant, that was born in my house, compare chap. 14. 14. by this expression the house-born servants are differenced from the sons of ones body, or proper children, as Job 19. 17. Prov. 31. 2. Ier. 2. 14. ] shall be my heir. [ Heb. shall inherite me, as also ver. 4. ]

4. And behold, the word of the L O R D was to him, saying; This ( man ) [ This Eliezer namely of Damascus ] shall not be thy heir : but he that shall come forth out of thy body, [ Heb. out of thy bowels. See 2 Sam. 7. 12. compare Gen. 35. 11. and 2 Chron. 6. 9. ] he shall be thy Heir.

5. Then he [ God namely ] bid him [ Abram ] forth, [ the Tent ] and said: Look up now to Heaven, and tell the stars, if thou canst tell them, and he said unto him; Thus shall thy Seed be. [ Compare chap. 13. 16. and 1 Kings 4. 20. ]

6. And he believed in the L O R D : [ Not as if Abram had but then begun to believe, but that he grew stronger in his faith, overcoming the doubts of his flesh, and more and more embracing and relying on the great promises which God had made him, ver. 1, 4, 5. concerning his seed, and principally the Messiah, to his own souls comfort and salvation ] and he imputed it to him ( for ) righteousness. [ The particle ( for ) is put in here out of Psalm 106. 31. and Rom. 4. 3. Gal. 3. 6. James 2. 23. the sense is; God of his mere grace, held him righteous and justified, that had no righteousness in himself, whereby to subsist before his Judgement-seat, and that, through faith in his promises, and in the promised Mediatour. Rom. 4. 2, 3, &c. ]

7. Moreover he said unto him; I am the L O R D , that bid thee forth out of Ur of the Chaldees, [ See chap. 11. v. 31. ] for to give thee this land, hereditarily to possess the same.

8. And he said; Lord L O R D, whereby shall I know, that I shall hereditarily possess it ? [ Abram, though he believed, yet he desirer further information and confirmation of God, as other believers likewise have done in their times. Iud. 6. 37. 2 Kin. 28. ]

9. And he said to him; Take me a three-years heifer, and a three years goat, and a three years ram, and a turtle-dove, and a young dove. [ It is remarkable, that here such beasts or creatures only are made use of, as were mostly used for sacrifices. ]

10. And he brought all these unto him, [ viz. unto God who formerly verse 9. bid him, take me, i. e. take to bring unto me, &c. ] and he [ Abram namely, being doublets instructed by God ] divided them through the midst, and he laid each ones part over against the other : [ Heb. the man of his part over against his neighbour, or, friend. That is to say, he laid the pieces that belonged together, right over against one another, as the right side of the heifer, over against the left, &c. ] but the fowl he divided not.

11. And the wilde fowl came down upon the carcass but Abram chased it away. [ by blowing, as the property of the Hebrew word doth imply. ]

12. And it came to pass, when the Sun was going down, there fell a deep sleep on Abram, and behold, a terror ( and ) great darknes fell upon him. [ darkness doth often, in Scripture signifie, terror, affliction, adversity, tribulation. Ps. 35. 14. and 38. 7, &c. ]

13. Then said he to Abram; Know for certain, [ Heb. knowing thou shalt know ] that thy Seed shall be forrein ( or a stranger ) in a Country, that is not theirs; [ understand the

the land of Canaan, but principally Egypt ] and they shall serve them, [ i. e. the inhabitants or owners thereof ] and they shall oppress them four hundred years. [ The number of these four hundred years ( after the plainest sense ) is here set down in gross, not in the exactness, the round number being made use of, and the odd number left out ; as is usual in the like relations. See *Jud. 11. 26.* and *20.*

*46. 2 Sam. 5. 5. 1 Kings 15. 25.* The full number is four hundred and thirty years, *Exod. 12. 41. Gal. 3. 17.* beginning from the time of the Covenant made here by God with Abram, in confirmation of his former promises, as doth appear by the words of Saint Paul, *Gal. 3. 17.* The end of the folesaid years, is the going forth of the children of Israel out of Egypt ; or the giving of the law. Oth. begin these years from Abrams going forth out of Ur in Chaldee ; or out of Haran : or from the birth of Isaac ; or from that time, when Ishmael mockt Iau, which mocking is termed a persecution by Paul, *Gal. 4. 29.* ]

*14. Yet I shall likewise judge the people [ to judge, impieth many times as much as to judge and shew or determine a mans cause, either to his damage by punishing of him, as here, and *Psalm 51. 6.* or to his advantage, by protecting of him, as chap. 30. 6. *Psalm 7. 9. Ier. 5. 28.* and 22. 16. ] whom they shall serve : and after that they shall goe forth with great substance.*

*15. And thou shalt goe to thy fathers with peace; [ i. e. thou shalt die a bodily death, whiles thy soul shall be gathered to others, into life everlasting. Compare chap. 25. verse 8. and 17. ] thou shalt be buried in good age. [ Heb. in good graynes. A good age properly consists not only in length of life, and temporal happiness, but in a life past and transacted in piety before God, justice towards men, sobriety and contentedness in and by ones self. So chap. 25. 8. and *Jud. 8. 32. 1 Chron. 29. 28.* ]*

*16. And the fourth generation shall turn bither again : [ Oth. in the fourth generation, they shall return, &c. i. e. after the end of four hundred years, the age of a man being at that time ordinarily reckoned about a hundred years ] for the unrighteousness of the Amorites [ and those other wicked Nations, rehearsed below ver. 19, 20, 21. So chap. 48. 22. *1 Kings 21. 26. 2 Kings 21. 11.* ] is not perfect as yet. [ God having given this land unto the Amorites, and determined not to drive them out thence, untill they should have deserved it in the highest degree, he is resolved to let them spend and make up that time accordingly, and in the interim to prove & exercise his own people. *Ier. 51. 13. Matt. 23. 32.* ]*

*17. And it came to pass, that the sun went down, and it grew dark : and loe, there was a smoaking furnace, [ Heb. furnace of smoak. The oppression of the people of Israel in Egypt, is compared to an iron furnace. *Deut. 4. 20.* and *1 Kings 8. 51. Ier. 11. 4.* ] and fiery torch, [ Heb. torch of fire, signifying the presence of God, and the future deliverance from the oppression. See *Jud. 6. 21. Isa. 62. 1. Zeph. 12. 6.* ] which past through bermixt those pieces. [ God makes up his Covenant here with Abram in a most peculiar and solemn, though very friendly, manner, like as the custome was to doe at that time, betwixt one man, friend and confederate with the other ; namely, by slaying of beasts, and dividing of the parts or pieces, the confederates passing thorow the midst of them, in token, that the Covenant-breaker deserved to be cut in pieces thus. See *Ier. 34. 18, 19.* ]*

*18. At ( or, on ) that same day the L O R D made [ Heb. cut or stroke. A borrowed phrase from the slaying of the beasts and dividing of the pieces, mentioned v. 17. ] a Covenant with Abram, saying ; Unto thy seed have I given this land, [ viz. by my determined purpose and declared promise, chap. 13. 15. however the performance and execution thereof must be deferred yet, untill the time aforesaid. verse 13. ] from off the River of Egypt, [ Hereby is understood the River of Sichor, which divideth Egypt from Canaan. *Num. 34. 5. Josh. 13. 3. 2 Chron. 13. 15.* ]*

Others doe understand here the River *Nilus* ] unto that great River, the River Phrath. [ See ch. 2. 14. and the fulfilling hereof *2 Sam. 8. 3.* and *1 Kings 4. 21.* and *9. 21.* and *1 Chron. 18. 3. 2 Chron. 9. 26.* ]

*19. The Kenite, and the Kenezite, and the Kadmonite.* [ The Rowl of the Nations, which did posses the land of Canaan before the Israelites. Compare the same with chap. 10. 15, 16, &c. and the Annotations there. ]

*20. And the Hethite, and the Pherizite, and the Repham.* [ See of these, ch. 14. 5. ]

*21. And the Amorite, and the Canaanite, and the Girgasite, and the Iebusite.*

## CHAP. XVI.

*Sarai, being barren, giveth Hagar her Maid-servant unto Abram for a Concubine, v. 1. Hagar being with childe, begins to despise Sarai, who complains thereof, and gets leave to humble Hagar, and she flieth from Sarai into the Wilderness, 4. where God speaks unto her, sending her back to Sarai, with temporal promises, touching her son Ishmael, whom she bare to Abram, when he was eighty six years old, 7.*

**Y**Et Sarai Abrams wife did not bear to him, ( or brought not forth unto him ) and she had an Egyptian Maid-servant, whose name was Hagar :

*2. Therefore Sarai said to Abram; Behold ( I pray ) The L O R D hath shut me up, [ i. e. made me barren. Compare chap. 20. on ver. 18. ] that I bear not : go in ( I pray ) to my maid-servant, [ See chap. 6. 4. and so below ver. 4. Sarai despairing of her own bodily issue, and yet heartily longing for the promised Seed, she doth so far here forget herself, that without asking Gods advice, she counsels her Husband, to endeavour the fulfilling of Gods promise, by such a means, which though of common practife in thole daies, was nevertheless contrary to the first institution of Marriage ] peradventure shall I be built up out of her : [ Thus then Sarai did, for to make triall, whether Abram might get a son by Hagar, whom she might count her own, as born of her own Maid-servant, in her own house. See chap. 30. 3. *Ex. 21. 2.* As for the phrase of building, or, building the house, the same is likewise used chap. 30. 3. *Ruth 4. 11. Deut. 25. 9.* and by it is meant, the maintaining and propagating of a Family ] and Abram hearkned to the voice of Sarai. [ Abram without once asking God about it, whose promise it concerned, suffers himself to be perswaded by Sarai, not through any base lust, but through the reasons she alledged, and himself much affected : the rather for that as yet it was hid to him, whether the promised seed should be born of Sarai, or some other. ]*

*3. So Sarai, Abrams wife, took the Egyptian Hagar, her Maid-servant, at the end of ten years, that Abram had dwelt in the land of Canaan ; [ viz. since he had quitted Haran, and was come into the land of Canaan ] and she gave her to Abram her Husband, [ abusing the power (which otherwise she had ) over her Maid-servant, and the body of her husband. *1 Cor. 7. 4.* ] for a wife to him. ( or, to be a wife for him ) [ Understand such a one, as was of less worth and esteem then the first ; Hagar continuing a servant still, and under the command of her Mistress Sarai, ver. 4, 8, 9. See further of the like Concubines, chap. 25. 6. and 30. 3, 9. and of the spiritual sense of this match. *Gal. 4. 22. &c.* ]*

*4. And he went in to Hagar, and she conceived; now when she saw that she had conceived, then her Mistress was despised in her eyes. [ Heb. light in &c. i. e. undervalued, lightly or little regarded. ]*

*5. Then said Sarai to Abram; My wrong [ i. e. the wrong I suffer : this Sarai spake out of impatience ] is upon thee ; [ or, for thee, for thy sake, it is to be imputed to thee, since thou canst not but take notice of Hagar's vilifying*

lifying of me, and yet doest not reprove or chaste her for it] *I have given my Maid Servant into thy bosome, now she sees, that she hath conceived, I am despised in her eyes, the L O R D judge betwixt me and bewixt thee.* [ out of infirmity, she commands the busines to Gods judgement, to punish the wrong-doing party, not making amends. Compare 1 Sam. 24. 13, 16.]

6. *And Abram said to Sarai; Behold thy Maid-servant is in thy hand;* [under thy power, authority and command; so below ch. 24. 10. & 39. 4, 6, 8. Num. 31. 49. Jos. 9. 25. 1 Sam. 14. 48. 2 Kings 8. 20. Abram implies thus much, although I have taken her for my second (or secondary) wife, yet I have not withdrawn her from thy command; therefore if she do amiss, use thy authority, as over one, that is still under thee] *do to her, what seems good in thy eyes;* and Sarai humbled her, and she fled from her face.

7. *And the Angel of the L O R D* [i.e. the head of the Angels, the Lord Jesus Christ, who therefore is likewise called the L O R D, v. 13. and ch. 18. 26, 33. Jud. 6. 14. and ch. 13. v. 19, 22.] found her [this expression doth set forth the watchful eyes of the Lord over this straying and distressed Hagar] by a fountain of water in the wilderness by the fountain on the way of Sur. [Heb. Schur, in the road or way to Egypt, whence she was, see below ch. 25. 18. & Ex. 15. 22. 1 Sam. 15. 7.]

8. *And he said: Hagar, thou Maid-Servant of Sarai, whence comest thou, and whither wilt thou go? and she said: I am flying from the face of my Mistress Sarai.*

9. *Then the Angel of the L O R D said to her: Turn again unto thy Mistress, and humble thy self under her bands.*

10. *Moreover the Angel of the L O R D said to her: I will greatly multiply thy seed,* [Heb. multiplying I will multiply. Here a Divine work is attributed to the Angel, whence it appears that it was not a Creature, but the Creator himself] *So that by reason of the multitude it shall not be numbered.* [Note, That this temporal Blessing is to be difference from the spiritual, which remained with the seed of the promise.]

11. *Also the Angel of the L O R D said unto her: Behold, thou art with child, and shalt bear a Son, and thou shalt call his name Ismael, for that the L O R D hath heard thy distress* [Heb. heard after thy affliction.]

12. *And he shall be a Wild ass (of a) man:* [i. e. he shall be a Savage, rude than like unto a wild ass, implying withall, that he should be an undaunted, dreadful Warriour; see below ch. 21. 20.] *his hand shall be against all, and the hand of all against him:* [i. e. he shall provoke every one to fighting and warring, and by reason thereof shall be as much troubled by others, which is to be understood not of his person only, but likewise of his posterity.] *and he shall dwell before the face of all his Brethren.* [The sense is, that he should exceedingly spread and enlarge the limits of his habitation, to and among his kindred, of whom he should not stand in fear; but stoutly face them every where: see chap. 25. 18.]

13. *And she called the name of the L O R D that spake unto her,* [Here the Angel abovementioned is expressly called J E H O V A H, the L O R D. Compare above v. 7.] *Thou God of regard:* [i. e. he that feeth all things, and hath now also been pleased favourably to regard me in this my grievous affliction, putting me into the right way again, and reviving me with his comfort.] *for she said: Have I also seen here after him, that regardeth me?* [i. e. is it not a wonder, that I do yet regard the light now, and still remain alive, after that he appeared to me, who looked after me in this my sad condition? she thought she must needs dy, for having seen the Lord. Compare below ch. 32. 30. Exod. 24. 11. Jud. 13. 22.]

14. *Therefore they called that well, the well Lachai Roi:* [i. e. of the Living one, that feeth me. She denominates that well from her self, for having remained a-

live, after that she had seen the L O R D; and from the L O R D likewise, for having so favorably regarded her: yet some are of opinion, that both denominations have regard to God, that liveth and feeth all things.] *Behold the same is bewixt Cades,* [see above ch. 14. v. 7. and the Annotations.] *and betwixt Bered.*

15. *And Hagar bare a Son unto Abram;* and Abram called the name of his Son, whom Hagar had born, Ismael. [doubtless being informed of Hagar, that God himself had named the child thus in the Womb. See above v. 11.]

16. *And Abram was 86. years old,* [Heb. a son of eighty year and six years. So in the first verse also of the next chapter] when Hagar bare Ismael to Abram,

## C H A P. X V I I.

*God appears to Abram, and renewes his promise and Covenant, v. 1. changeth his name of Abram into Abraham, 5. instituteth Circumcision for a sign of the Covenant, 9. changeth the name of Sarai into Sarah, with promise of a Son, and a mighty seed by her, 15. at which Abraham rejoiceth very much; yet prayeth for Ismael, and obtaineth a Temporal blessing for him, 17. Abraham, and all the male of his house are circumcised, 23.*

**N**ow when Abram was ninety nine years old; [Heb. a son of ninety year, and nine years. This was the twenty fifth year, after that he had received the promise of the multiplying of his seed at Haran. Above ch. 12. 2, 3, 4.] *The L O R D appeared unto Abram and said to him: I am God the Almighty* [i. e. being not only strong and able to defend and protect thee against all evil, but likewise as sufficient, to provide all good things for both thy body and soul, as being a God, that in my self do everlasting and unchangeably possess an all sufficiency; insomuch that he must needs be in a happy condition, whom I accept of to be in Covenant with me] *walk before my face and be upright* [without simulation, and with an upright relying upon me, and standing continually in fear and awe of me as in my presence. So below ch. 24. 40. compare ab. ch. 5. 22, 24. of the word upright, see ch. 6. v. 9.]

2. *And I will put my Covenant betwixt me and betwixt thee;* [i. e. I will renew the same and establish it with a holy Sacrament. See vers. 10.] *and I will multiply thee very much* [Heb. in much much.]

3. *Then Abram fell upon his face:* [testifying thereby not only his nothingness and unworthiness, but likewise his revering humble and thankful heart towards the Almighty and gracious God, so below, v. 17. Lev. 9. 24; Ezech. 43. 3.] *and God spake with him, saying.*

4. *As for me, behold my Covenant is with thee, and thou shalt become a Father of a multitude of people* [not only, according to the flesh, of all the Israelites, Ismaelites, Idumeans, Kettureans, but especially, according to the spirit, of all true Believers throughout the World, of what flock, nation or condition soever they may be, Rom. 4. 16, 17. compare above ch. 12. 2. and the Annotations.]

5. *And thy Name shall no more be called Abram: but thy Name shall be Abraham;* [in this Name the Letter, He is inserted, being the first letter of the word Hamon; which God alludes unto, signifying multitude, or a main quantity. This is the first name God changed, and hence the custome obtained of giving names at the Circumcision.] *for I have put thee a Father of a multitude of nations.*

6. *And I will make thee exceeding fruitful: and I will put (or establish) thee to (or, for) Nations:* [see above on v. 4.] *and Kings shall come forth out of thee.*

7. *And I will erect (or establish) my Covenant, betwixt me and bewixt thee, and betwixt thy seed after thee*

*in their generations for an everlasting Covenant : [everlasting for all believers in Christ, in regard of the spiritual part ; but for the Israelites temporally unto the coming of Christ, in regard of the corporal part, together with the dependances thereof, and especially this Sacrament of Circumcision.] for to be a God unto thee, [i. e. thy Saviour, through the Messiah to come. This manner of speaking comprehends all the good, and benefits which this Covenant of Grace brings along with it. See Lev. 26. 12. Ps. 33. 12. & 144. 15. Jer. 31. 33.] and unto thy seed after thee.*

8. *And I will give to thee and to thy seed after thee, the land of thy (sojournings) strangerships, [into which thou art come, and wherein thou hast travell'd and sojourned hitherto, and yet shalt sojourn for a time : see below ch. 28. 4. & 36. 7. & 37. 1. the word strangerships, or sojournings, is set down in the plural number, to shew forth the continuance and length of time of his being a stranger in that land] the whole land of Canaan, for an everlasting possession ; [Heb. possession of eternity. See above on ver. 7.] and I shall be a God unto them.*

9. *Moreover God said to Abraham : Thou now, [i. e. As for thee, or concerning thy part of the Covenant. After that God had given and past his promises, he requireth likewise his peoples duty, as the second compleat-ing part of the Covenant. Compare this with, ver. 4.] shalt keep my Covenant : thou and thy seed after thee, in their generations.*

10. *This is my Covenant [i. e. the sign and seal of my Covenant, as is declared ver. 11. See Rom. 4. 11. This kind of speech, whereby the sign doth bear the name of the thing signified, is frequently used about the Sacra-ments, not only to signifie and declare unto us the spirituall benefits, but likewise to seal and confirm the same, to every partaker of the Covenant. Compare herewith Ex. 12. 11. Mat. 26. 17. Act. 22. 16. & Cor. 10. 16. & ch. 21. 24. 25. Tit. 3. 7.] that you shall keep betwixt me and betwixt you, and betwixt thy seed after thee : that all, that is male, be circumcised to you. [Even as the natural impurity was common to both men and women ; so the promise of grace belonged likewise to both : nevertheless God ordained a Sacrament here, which could only be administered unto men, because that the men are the principal cause of progeny, and consequently also of propagating that natural impurity and corruption. This was sufficient for that time, until the Messiah should come, and institute another sign, appliable to both sexes. That the women themselves are otherwise equally interessed in the Covenant, appears ; ch. 34. 14. Exod. 12. 3. 4. & Gen. 2. ver. 15, 16.]*

11. *And ye shall circumcise the flesh of your foreskin ; [See Jos. 5. 2, 3.] and that shall be for a token of the Covenant betwixt me and betwixt you. [Here God speaketh properly of the Circumcision : being that the same was properly a sign of the Covenant, and not the Covenant it self ; as likewise he speaketh of the other Sacra-ments, as of the Pasleover, Exod. 13. 9. of the holy Baptisme, Mat. 3. 11. and of the holy Supper, Cor. 11. 28.]*

12. *A sonne then of eight daies shall bee circumcised to you, all that is male in your generations : the in-born of the house, (see above ch. 14. 14. & ch. 15. 3.) and the bought one with money, [Heb. the getting, or, buying of money, i. e. those gotten, or bought for money.] of all (or every) stranger, [Heb. son of the stranger] who is not of thy seed.*

13. *The in-born of thy house, and the bought with thy money, shall surely be circumcised : [Heb. circumcising circumcised.] and my Covenant shall be in your flesh, for an everlasting Covenant, [See above on ver. 7.]*

14. *And that which is male, having fore-skin, whose fore-skins flesh shall not be circumcised, [understand ; he being of age, and, through unbelief or contempt neglect-*

*ing the Circumcision ; or, not amending afterwards his parents neglect about him in that behalf, by receiving Circumcision. Oth. that shall not circumcise the flesh of the fore-skin,] that same soul shall be destroyed (or cut off) out of her people (the plural) [i. e. the same man shall be ex-communicated from the communion of Gods people. This phrase doth likewise (according to the opinion of some) imply a corporal punishment to be inflicted by the Magistrate. Compare Exod. 31. 14. Lev. 17. on ver. 4.] he hath broken my Covenant, [see Cor. 11. 27, 29]*

15. *Moreover God said to Abraham : Thou shalt not call the name of thy wife Sarai, Sarai ; but her name shall be Sarah. [As the name of Abram was changed into Abraham by inserting the letter He ; so the name of Sarai is altered by exchanging the letter Jod or J, into He or H. at the end. Sarah, doth signifie (according to some) My Princesse, but properly My Princess. Sarah doth properly signifie a Princessse, whereof the reason is given in the next verse.]*

16. *For I will blesse her, [see ch. 1. 28.] and give thee likewise a son out of (or, by) her : yea, I will blesse her, so that she shall become Nations ; Kings of Nations shall grow (or be) out of her.*

17. *Then Abraham fell upon his face, [see v. 3.] and he laughed : [viz. not doubting, as Sarah, ch. 18. v. 12. but wondring and rejoicing at it, being strong in faith, and fully perswaded, God could and would make good his promise. See Rom. 4. 19, 20, 21.] and he said in his heart ; shall one that is an hundred years old have (a child) born ? [Heb. a son of an hundred year, &c.] and shall Sarah, that is 90. year old, [Heb. a daughter of 90. year] bear ?*

18. *And Abraham said to God, Ab, that Ismael might live before thy face ! [Abraham wisheth that Ismael might not wholly be abandoned of God, but that God would have his eyes upon him, to protec[t] and to blesse him.]*

19. *And God said : Indeed, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac : [Heb. Yitschak. God gives him this name, by reason of the fathers laughing, see ver. 17.] and I will establish my Covenant with him for an everlasting Covenant, [see ver. 7.] to his seed after him.*

20. *And concerning Ismael, I have heard thee ; behold, I have blessed him, and will make him fruitful, and exceedingly multiply (him) : Twelve Princes he shall get, [see the names of thosse Princes, ch. 25. 13, 14, 15, 16.] and I will put him to (be) a great people.*

21. *But my Covenant I will establish with Isaac ; [observe this difference : Ismael hath corporal, or outward good promised him ; but Isaac the Covenant, comprehending not only the corporal benediction, but the spiritual also,] whom Sarah shall bear (or bring forth) unto thee on this set time, in the second year [i. e. the next ensuing.]*

22. *And he finished speaking with him : and God went up from Abraham, [viz. to Heaven in that form or shape, in which he had appeared to him, ver. 1.]*

23. *Then Abraham took his son Ismael, and all the in-born of his house, and all the bought (ones) with his money, all that was male among the men of the house of Abraham : and he circumcised the flesh of their fore-skin, on that very day, according as God had spoken with him.*

24. *And Abraham was 99. years old, [Heb. a son of 99. year, and so in the sequel.] when the flesh of his fore-skin was circumcised.*

25. *And Ismael his son was 13. year old, when the flesh of his fore-skin was circumcised.*

26. *And on that same day, Abraham was circumcised, and his son Ismael, [i. e. that very same day, on which God had enjoined Abraham the Circumcision : so that he made no delay at all. Compare ver. 23.]*

27. *And all the men of his house, the in-born of his house, and the bought (ones) with money, even from the stranger, were circumcised with him, [Heb. from with the son of the stranger.]*

stranger. The sense is that not only the in-born of Abrahams house, and the bought ones were circumcised, but the strangers also, that served him, being neither in-born nor bought. Oth. (being) of the stranger, and not of Abrahams family. Oth. bought of the stranger, Heb. from the son or child of a stranger, as elsewhere.]

## CHAP. XVIII.

*Two Angels, and the Lord himself, appear unto Abraham, in the shape of three men, whom he friendly invites and entertains, ver. 1. receives the promise of a son by Sarah the next year, 10. Sarah laughs at it, and is reproved, 12. The two Angels go on to Sodom, but the Lord stayes, speaking with Abraham, to whom he declares his purpose of destroying Sodom, Gomorrah, &c. 16. Abraham intercedes fervently for those of Sodom, and God answers and satisfies him, 23.*

**A**fter that, the Lord appeared unto him, [viz. to Abraham] at the oak bushes, (or grove) of Mamre, [see ch. 13. on v. 18. Here Abraham had chosen him out his habitation, after that Lot was departed from him; ch. 13. ver. 18.] as he sat in the door of his Tent, when the day grew hot.

2. And he lifted up his eyes, and saw, and behold, there stood three men over against him; [viz. three, in the shape of men, and men in Abrahams apprehension; but indeed, two Angels, and the third, the L O R D himself; who for the time of this employment, appeared with humane bodies, wherewith they did walk, sit down, discourse, and eat. See Heb. 13. 2. That the one of them was the L O R D God, is plain, out of the first verse, and by the sequel of this story.] when he saw them, he ran to meet them, from the door of his Tent, and bowed himself to the ground, [viz. to exhibit them civil honour and respect. So ch. 23. 7. 12. 1 Sam. 25. 24. 2 Sam. 14. 2. 1 Kings 1. 23. Esth. 3. 2.]

3. And he said (my) Lord, [Oth. my Lords] have I now found grace, [i.e. if you count me worthy of so much favour, honour, and friendship. To finde grace with men, is to get their favour, affection, and friendship. See ch. 32. 5. & 34. 11. & 39. 4. &c.] in thy eyes, [Abraham addresleth his speech to one of them that had the best preface; whom afterwards he found to be the L O R D.] then (I pray) do not pass by from thy servant.

4. That yet a little water may be brought, [Heb. taken. See ch. 12. 9, 10.] and wash your feet, [according to the custome of those Countries, to cleanse and refresh the same; being, that by reason of the heat, they used there to go with soles only fastned to their feet, or barefoot altogether. See ch. 19. 2. & 24. 32. 43. 24. & John 13. 4. 5.] and lean under this tree, [i.e. rest your selves there.]

5. And I will fetch a bit of bread; [The Hebrews call all manner of meat, bread, 1 Sam. 14. 24. Mat. 6. 11. & 35. 2. Luke 14. 11, 15. compare ch. 3. 19.] that you (may) strengthen your heart; [see of this manner of speaking, Jud. 19. 58. Psal. 104. 15. 1 Kings 13. 7. To strengthen is here, to refresh and nourish, which is the effect of bread, Psal. 104. 15. not of it self, but through the blessing of God, Deut. 8. 3. Mat. 4. 4.] then ye shall go on; therefore, because you are come over to your servant: [Oth. for sherefore are you, &c. not, that hee thought they had come of purpose to him; but, that God had led them thitherwards by his Providence. See ch. 33. ver. 10.] and they said, Do as thou hast spoken.

6. And Abraham hasted to the Tent, to Sarah; and he said, Haste thee; knead three measures. [Heb. Seim, which was a certain measure for dry wares holding as much as 144. hen-egg-shells, the third part of an Epha: of which measure, see likewise Exod. 16. on v. 36.] of flower, and make cake. [the Heb. word doth signify such cakes, as are

baked on an hot hearth, under, or upon the coals, or in hot embers. See Ex. 12. 39. Num. 11. 8. 1 Kings 17. 3. & 19. 6.]

7. And Abraham ran to the beeves, and he took a calf. [Heb. a bulls son, that is, a calf or young bullock.] render and good, and he gave it to the servant, who hasted to make it ready.

8. And he took butter and milk, and the calf which he had made ready, and he set it before them, [Heb. before their face] and stood by them, [to wait upon and serve them] under that Tree, and they did eat. [See v. 2.]

9. Then they said unto him: where is Sarah thy wife? [not, as if they knew it not, but to take occasion thereby to come upon the following discourse.] and he said, Behold, in the Tent. [Abraham pointeth at his wives Tent, as appears by the next verse; for the father of the family, and the mother of the family, had each of them their Tent apart, chap. 23. 2. and 24. 67. and 31. 33.]

10. And he said; [the L O R D, namely] I shall assuredly return unto thee [Heb. I shall returning return. This return must not be understood of just such another apparition as this was, but of the fulfilling of this promise, called a Visitation, ch. 21. 1.] about this time of life. [i.e. the next year; about this time of mens living. Oth. when this time shall live, or, be living. See the same phrase likewise, v. 14. and 2 Kings 4. 16.] and behold, Sarah thy wife shall have a son: and Sarah heard it, at the door of the Tent, which was behinde him, [either behinde him that spake; or, behinde Abraham as he stood there.]

11. Now Abraham and Sarah were old and (full of daies) well be-dayed; [Heb. going in daies. The like phrase you have ch. 24. 1. Jos. 13. 1. and 23. 1. 1 Ki. 1. 1. Luke 1. 7, 18.] it had ceased to go [Heb. to be] with Sarah, after the manner of women. [or, custome, Heb. the way, going, or, path. Thus the way is put by the Hebrews for custome, use, manner. See also chap. 19. 31. and 31. 35.]

12. So Sarah laughed [not out of faith, as Abraham had done before; but out of weaknes and diffidence, looking more upon nature then upon the power of God] by her self, [Heb. in her midst] saying; shall I have pleasure, after that I am grown old, and my Lord is old?

13. And the L O R D said to Abraham, [Observe, that he which hitherto was the spokesman, and called man before, ver. 9. is here called Jehovah; the L O R D.] Why did Sarah laugh, saying; should I indeed bear, now I am grown old?

14. Should there be ought too wonderfull for the L O R D? [viz. to compass or perform, having past his promise once: Oth. should there be any thing bid before the L O R D; viz. that he should not know it] at the set time I shall return unto thee, about this time of life, [see ver. 10.] and Sarah shall bear a son.

15. And Sarah denied it, saying; I have not laughed; for she was afraid: [by reaon of her discovered sin against God, shame before the guests, and ungratefulnes toward her husband.] and he said; No; but thou hast laughed.

16. Then the men arose from thence, and looked toward Sodom: and Abraham went with them, for to conduct them, [by way of civility. See the like readiness, Acts 20. 38. and 21. 5. Rom. 15. 24. and 1 Cor. 16. 11. Tit. 3. 13.]

17. And the L O R D said: Shall I hide before Abraham, what I do? [i.e. sure, I shall not hide it before him. See the like asking, implying a strong Negative. 2 Sam. 7. 5. compared with 1 Cbron. 17. 4. and Mat. 7. 16. compared with Luke 6. 44. see likewise Amos 3. 7.]

18. Because that Abraham shall certainly become [Heb. shall being be] a great and mighty people; and all nations of the earth shall be blessed in him? [i.e. in his seed, Jesus Christ. See ch. 12. 3. and 22. 18.]

19. For I have known him, [i.e. I have chosen, affected, and tended him, as my own. Thus the word knowing,

ing, is taken in divers places, as Ps. 1.6. Jer. 1.5. and 24.5. Hos. 13.5. Amos 3.2. John 10.27.2 Tim. 2.19.] that [thus the Hebrew particles, used here, are taken, Lev. 17.5. Deut. 20.18. and 27.3. &c.] he should command his children, and his house after him, and they keep the way of the LORD, [i. e. the pattern of Gods Word, instructing us in all things concerning our Faith and Conversation. See Psal. 51. ver. 15. &c.] for to do righteousness and judgement : [a phrase frequently occurring in holy Scripture, signifying whatsoever is good and right, comprehended in the first and second Table of the Law, and appertaining to the private or publick life of man. Compare Psalm 119. 121.] that the LORD may bring upon Abraham, that which he hath spoken over him.

20. Further said the LORD : Because the cry of Sodom and Gomorrah is great, [see ch. 4. on ver. 10.] and because their sin is very heavy, (or grievous.)

21. I will descend now, [see c. 1.1. on v. 5.] and view, whether [God knows all things most perfectly of himself, but he speaks here after the manner of men, as one that hath no minde to punish, without enquiry and full knowledge of the fact and matter.] according to her cry, [viz. Sodoms, or, according to the cry of him, that, &c.] that is, come to me, they have done the utmost, [Heb. done, or, made the accomplishing, i. e. fulfilled, or filled up the measure of their sins. See ch. 1.5. 17. and 1 Sam. 20. 7, 9. Oth. Whether they have deserved the utmost destruction by their works.] and if not, I shall know it.

22. Then those men [understand the two Angels. See ch. 19.1. for the LORD staid, speaking with Abraham] turned their face from thence, and went to Sodom : but Abraham he remained standing yet, before the face of the LORD.

23. And Abraham stopt on, and said, wilt thou destroy likewise the righteous with the wicked ?

24. Peradventure there are 50. righteous in the City : Wilt thou likewise destroy them, and not spare the place for the sake of the 50. righteous that are within her ?

25. Far be it from thee, to do such a thing ; [Heb. Be it far from thee, to do after this thing. Hereby it appears, that Abraham had no minde at all, by the preceding Queries, to suspect God of unrighteousnes, or punishing the righteous ; for he takes not upon him to minde God of his office, and to shew him what he ought to do, but declares, that he was confidently assured of the Nature of God, that he could not do otherwise but right] to kill the righteous with the wicked ; that the righteous should be like the wicked ; far be it from thee ; should the Judge of all the earth do no right ? [Here Abraham acknowledgeth the person speaking with him, for the Judge of the world, which is the Lord Jesus Christ, John 5. 22, 27. Acts 10. 42. and 17. 31.]

26. Then the LORD said : If at Sodom, within the City, I shall finde fifty righteous, then I will spare all the place for their sake.

27. And Abraham answered, and said ; Behold yet, I have presumed to speak to the Lord, though I am dust and ashes : [viz. according to the body, in regard of my beginning and ending in this world. See ch. 3. 19. Job 4. 19. Eccles. 12.7. 1 Cor. 15. 47, 48. and 2 Corin. 5. 1.]

28. Peradventure the fifty shall want five, shalt thou for five then destroy the whole City ? and he said ; I will not destroy her, if I shall finde forty five there.

29. And he continued yet to speak to him, and said ; Peradventure shall forty be found there : [viz. forty righteous persons, and so in the next verse] and he said ; I will not do it for the forties sake.

30. Further said he : Let the Lord not be incensed (I pray) [Heb. that (it) not incense the Lord. His wrath, namely, see ch. 4. 5, 6. and v. 31. and 32. 36.] that I speak, Peradventure shall thirty be found there : and he said ; I will not do it, if I shall finde thirty there.

31. And he said : Behold yet, I have presumed to speak to the Lord : Peradventure shall twenty be found there : and he said, I will not destroy her for twenties sake.

32. It (adhuc) said he ; Let not the LORD be incensed (I pray) that I speak only this time : Peradventure shall there be found ten : and he said, I will not destroy them for the ten sake.

33. Then the LORD departed, having finished speaking with Abraham, and Abraham returned to his place.

## CHAP. XIX.

The two Angels come in humane shape to Sodom, and are lodged and entertained by Lot, ver. 1. The Sodomites surround the house by night, and intend abominably to abuse those guests, 4. Lot goes about to dissuade them, but in vain, and not without danger to himself, 6. From which the Angels withdraw him, and strike the Sodomites with blindness, that they were fain to quit the house, 10. Lot with his wife and two daughters (the sons in Law making a mock of it) are led forth out of Sodom, and charged to save themselves on the mountain, 17. but Lot entreats and obtains to shelter himself in Zoar, 18. the 4 Cities and all the Territories about, together with the inhabitants and growth thereof, are consumed with fire and brimstone from heaven, 24. The Lord punishment Lot's wife, 26. Abraham considers the destruction of these Cities, 27. Lot retires to the mountain, where through drink he is ignorantly abused by both his daughters, 31. from whence issued Moab and Ammon.

**A**ND the two Angels [of whom mention was made above, ch. 18.22. where they are called men, as below, ver. 5. &c. the Hebrew word doth signify Ambassadors, sent ones, messengers, as also doth the word Angels, taken from the Greek tongue.] came to Sodom in the evening ; and Lot sate in the gate of Sodom : and when Lot saw them, he arose to meet them, and bowed himself with the face to the ground. [Compare above, ch. 18. ver. 1, 2.]

2. And he said ; Lo now, my Lords, turn in (I pray) into the house of your servant, [i. e. into my house.] and overnight (lodge) there, and wash your feet : and yee shall arise early, and go your way : and they said ; No, but we will overnight in the street, [namely, in case Lot should not perswade them to the contrary by his importunity, and to take up their lodging in his house, as came to pass. Compare Luke 24. ver. 28, 29.]

3. And he pressed them very much, so that they turned into him, and came into his house : and he made them a feast, and baked unleavened cakes, [which could soon be made ready, that they might betake themselves so much the sooner to their rest. Compare above, ch. 18.6.] and they did eat. [See above, ch. 18. on v. 2.]

4. Before they lay down to sleep, [Hebr. before they lay down, or, were laid down, viz. for to sleep. So below, ch. 28.13. Lev. 14. 47. and 26. 6, &c.] the men of that City, the men of Sodom, from the youngest to the oldest, had surrounded the house : [a most shameless and abominable insolence ; wherein they all conspired, young and old, from all parts of the City, and that by night too.] all the people from the utmost end. [of the City namely : understand, from the one end and the other end of it.]

5. And they called upon Lot, and said to him, where are those men that came this night unto thee ? bring them forth to us, [they are not ashamed to proclaim their sin and abomination in publick, and to have it known by all men. This Sodomitical boasting in evil God reproacheth to the Israelites, Isa. 3. 9. where he saith, They boast themselves of their sins like those at Sodom, and do not hide them.] that we may acknowledge them. [What kinde of abomination they mean by this expression, is plain enough by

*Lot's answer. See Lev. 18.22. and 20.13. Rom. 1.26, 27. and 1 Cor. 6.9. and Jud. v.7.]*

6. Then Lot went forth unto them at the door, and he shut the door after hi.

7. And he said, *My brethren, do no evil (I pray)* [Thus courteously Lot spake to these wretched men; calling them *brethren*, in regard of the common brotherhood of nature, compare above, ch. 9. 5. and below, ch. 29. 4. and Levit. 19. 17.]

8. Behold yet, I have two daughters, who acknowledged no man, [see of this phrase below, ch. 24.16. Numb. 31.18. Jud. 11.39. Luke 1.34.] I will now bring them forth unto you, and do unto them [Lot endeavouring to hinder one abominable sin, he gives way here, through humane fearfulness, and unadvisedness, unto another sin, contrary to his fatherly duty, and the Rule, Rom. 3. 8.] as it is good in your eyes; [even what you will your selves, at your own pleasure; see of this phrase below, ch. 20.15. and 41. 37. Numb. 14. 1. &c.] only do nothing to these men, for therefore they are gone in under the shadow of my roof. [viz. to be free and safe from all harm and violence. To come under ones shadow, is to betake ones self under his protection and safeguard. Compare Jud. 9. 15. Psalm 36. 8. Jer. 48. 44.]

9. Then they said; Come farther on: [as threatening him, if they could but get him into their hands.] Moreover said they; This (such a) one is come for to dwell here as a stranger, and should he be Judge altogether? [Hebr. should be judge judging? or, he would judge judging. See the Annot. above, ch. 2.16. compare 2 Pet. 2.8. now shall we do thee more evil, then them: and they pressed much upon the man, upon Lot, and they slept on to break open the door.

10. Yet the men [the two Angels, Lot his guests] put forth their hand, and caused Lot to come in to them into the house, and shut the door.

11. And they smote the men, that were at the door of the house with blindness, [viz. not only corporal, but spiritual also. This miraculous punishment was such upon the sight of their eyes, not that they could not see at all, but that they were blinded chiefly in the judgement and apprehension of their understanding, and disabled thereby to discern and distinguish what they saw in some measure. See the like 2 Kings 6.18.] from the least to the greatest; so that they grew weary for to finde the door. [seeking the door with much labour, and not able to finde it, they were so tired, that they were fain to give over, and shift away.]

12. Then said those men to Lot: whom hast thou here yet more? a son in law, or, thy sons, or thy daughters, and all whom (or, what) thou hast in this City, bring out of this place.

13. For we go to destroy this place: for that her cry [understand, that of the inhabitants of Sodom, is become (or, grown) great [see above, ch. 4. on v.10. and 18. 20.] before the face of the L O R D ; [thus made known unto him, that, according to his Justice, he was now about to avenge it. For the face of the L O R D is over them that do evil, that he may destroy their remembrance from the earth, Psa. 34.17.] and the L O R D hath sent us, forth to destroy her.

14. Then Lot went forth, and spake to his sons in law, that were to take his daughters, [viz. to marry them: So above, ch. 6.2. and below, ch. 24.3. and 28. 6. and 34.9. Deut. 7.3.] and said; get yee up, go forth out of this place, for the L O R D goeth to destroy this City: but he was in the eyes of his sons in law, as jesting. [a lively image of recklesse and carnal men, in time of approaching judgements. See Mat. 24. 38. Luke 17. 28, 29. 1 Thess. 5.3.]

15. And when the dawning arose, the Angels pressed Lot, saying: get thee up, take thy wife, and thy two daughters which are present, [Heb. which are found. Hence some

conjecture, that Lot had more daughters, which remained and perished with their husbands in Sodom.] that thou perish not in the unrighteousness of this City. [or, in the punishment of the unrighteous, &c. See above, ch. 4. on v. 13.]

16. But he delayed; [doubtless being troubled & distracted with manifold carnal thoughts and cares.] So the men apprehended his hand, and the hand of his wife, and the hand of his two daughters, for (or, because of) the sparing of the L O R D over them: [which Lot acknowledgeth, below, v.19.] and they brought them forth, and put them without the City.

17. And it came to passe, when they had brought them forth without, then he said: [He, viz. the L O R D, that had stayed with Abraham, ab. ch. 18. 22. and was gone from him, v.33. though some do hold, that this was one of the two Angels, that appeared unto Lot.] save thee, [or, escape, and so in the sequel] for thy lifes sake [Heb. Soul. So below, ch. 37. 21. Deut. 22. 16. Jos. 2.13. 1 K. 19.3. 2 Kings 7.7. Mat. 2.20. The meaning is, that he should forget the care of his goods, and look onely to the saving of his life.] and look not about thee back, and stand not upon all this plain: save thee, toward the mountain, that thou perish not.

18. And Lot said to them; [viz. to the Angels, addressing himself nevertheless in the sequel to the L O R D, who it seems was present now with the two Angels, as before, at Abraham's,] ch. 18. Nay (I pray) Lord.

19. See yet, thy servant hath found grace in thy eyes; [see above, ch. 6. on v.8.] and thou hast made thy bounty great, which thou hast done to me, for to save my soul alive: but I shall not be able to be preserved towards the mountain, lest peradventure that evil cleave to me, and I should die. [by the evil, understand here, that of punishment, as this word is frequently used; see Deut. 31. v.17. 1 Kings 9.9. and 14.10. Isa. 45.7. Jer. 6.19 Amos 3.6. Lot is afraid, that the mountain would be too far for him, and that he might be surprised with that destruction by the way.]

20. Behold yet, this City is neer, to escape thither, and she is little: [Otherwise, it is but a small (thing), and so in the sequel.] Let me (I pray) be saved thitherwards: (is she not little?) [Otherw. is not that a small matter?] that my soul may live.

21. And he said to him; Lo, I have received thy face, also in this matter: [i.e. I shall be favourable to thee, and in mercy grant thee this request also. See this phrase below, ch. 32.20. and compare the Annot.] that I do not destroy this City, whereof thou hast spoken.

22. Make haste, save thee thitherwards; for I shall not be able to do ought, until thou be come in there: [forasmuch as I have decreed in mercy to spare thee.] therefore they called the name of this City, Zoar, [i.e. small, or, little, formerly called Bela, Above, ch. 14.2. See likewise above 13. on v.10.]

23. The Sun arose above the earth; when Lot came in, at Zoar.

24. Then the L O R D [viz. the Son of God, of one and the same essence, power and glory with the Father, and before, both in this and the preceding Chapter, often called J E H O V A H, or the L O R D; to whom the Father hath surrendred all Judgement, John 5.22.] made it to rain brimstone, and fire [before, God executed a general Judgement by the water: here he maketh use of a terrible and particular judgement by fire, thereby to consume the hot, lust-burning Sodomites. A type of the everlasting Judgement, Rev. 19.20. This happened (as some do calculate) in the year after the Creation 2048.] over Sodom, and over Gomorra, [to which adde Adama and Zebiom, out of Deu. 29.23. Hos. 11. 5. for all these four Cities were burnt together.] from the L O R D, [i.e. (according to the judgement of many excellent Interpreters,) from the Father, who worketh by the Son, John 5.19.] out of heaven.

25. And he destroyed the same Cities, and all the plain ; and all inhabitants of these Cities, also the growth of the land.

26. And his wife looked about, [ contrary to the express charge, v.17. in which transgression, unbelief and disobedience were mixed with covetousness and unthankfulness.] from behinde him ; [ namely, from Lot, as the Leader and fore-man of the Company, hastening toward the place where he might be saved.] and she became a salt-pillar. [ her body, namely, which was turned into a saltish matter, the harder to grow, and the longer to stand and endure there. See Luke 17.32. Josephus recordeth, that the same salt-pillar stood yet in his time, see the first Book of his Antiquities, ch.12. The Tract of this Countrey was afterwards called the Salt-sea ; see above, ch.14.v.3.]

27. And Abraham got himself up that morning very early, toward that place, where he had stood before the face of the LORD. [ See above, ch.18.22.]

28. And he looked towards Sodom and Gomorra, and towards all the land of the plain : and he saw, and behold, there went up a smoke from the land, like the smoke of a furnace.

29. And it came to pass, when God destroyed the Cities of this plain, that God remembred Abraham, [ partly, the intercession he had made, above, ch. 18.22, 24. and partly the promises made unto him ; also ch.12.3.] and he led forth Lot out of the midst of this destruction, in the destroying of those Cities, in which Lot had dwelt. [ i. e. in one of which. See the like phrase, above, ch. 18. 9. and 19. 12. Jon.1.5. Mat.27.44.]

30. And Lot went up out of Zoar, and dwelt upon the mountain, and his two daughters with him ; for he was afraid to dwell within Zoar, [ notwithstanding that before he had thought it the safest place of retreat ; see v.10. but now he fears, God would likewise destroy that City, or else, that the inhabitants might do him some mischief and violence.] and he dwelt in a Cave, he and his two daughters.

31. Then said the first-born to the youngest ; [ Heb. the little (one) and so in the sequele, that is, the youngest.] Our Father is old, and there is no man in this land, [ They knew well enough, that there were men at Zoar, but they were afraid, that these would perish like the rest.] to go in to us, [ see of this phrase above, ch.6.4. and 16. 2, 4. item, Deut. 25. 5.] after the manner of all the earth. [ Heb. the way of, &c. see above, ch. 18. on v.11.]

32. Come let us give wine [ which doubtless they had brought along with them from Sodom, or Zoar, for provision] to drink to our Father, and lie with him, [ an abominable enterprise and grievous fall in Lots family.] that we may keep seed [ a son, or, child ; so below, v. 34. see above, ch.4. on v.25.] alive, of our father.

33. And they gave their father wine to drink that night : and the first-born came, and lay with her father, and he was not aware of it, in her lying down, nor in her rising.

34. And it came to passe the second day, that the first-born said to the youngest : Behold, I lay yesternight with my father : let us give him likewise this night wine to drink ; go in then, lie with him, that we may keep seed alive of our father.

35. And they gave their father that night also wine to drink : and the youngest arose, and lay with him ; and he was not aware of it, in her lying down, nor in her rising.

36. And the two daughters of Lot conceived of their father.

37. And the first-born bare a son, and called his name Moab : this is the father of the Moabites, [ Heb. Moab. A people sufficiently known in holy Scripture, having inhabited on the East-side of Jordan, and the dead sea, betwixt the river of Arnon and Jabbok.] unto this day.

38. And the youngest, she likewise bare a son, and called his name, Ben Ammi : This is the Father of the children of Ammon, [ i.e. of the Ammonites : a people like-

wise well known in holy Scripture ; having likewise dwelt East-ward of Palestina, though North-ward of the Moabites.] unto this day.

## CHAP. XX.

Abraham removes to Gerar, and saith Sarah is his Sister, v.1. which causeth Abimelech to fetch her away for to marry her, 2. But God binders him by plagues, and warning in a dream, 3. whereupon he restoreth her back to Abraham, not without civility and presents, 9. Abimelech and his, are cured again, through the intercession of Abraham, ver.17.

**A**ND Abraham journied from thence [ viz. from the oak-bushes (or grove) of Mamre, by Hebron. See ch.13.18. and 14.13. and 18.1.] toward the South Countrey, [ Hebron and Mamre lay indeed themselves in the South-end of Palestina, but Abraham removed more Southerly, for reasons not mentioned in the Scriptures.] and dwelt betwixt Kades [ see above ch. 14. 7. ] and betwixt Sur : [ see above ch.16.7.] and he sojourned as (a) stranger at Gerar. [ A City situated in the South-borders of Canaan, not far from Bersaba and Zicklag. See above ch.10.19. and below ch. 26. 1. and 2 Chron. 14. ver.13.]

2. Now when Abraham had said of Sarah his wife, she is my sister ; [ out of like fear, as had seized on him before, in his travel to Egypt. See above ch. 11.29. and 12. 13. and in this chap. ver.12.] then Abimelech, [ this name is held to have been common to the Kings of that Countrey ; even as the name of Pharaoh in Egypt : See above ch.12.15. compare below ch. 26.1. and Psalm 24.1.] the King of Gerar sent, and took Sarah away.

3. But God came to Abimelech in a dream by night : [ God revealed himself in former times by dreams, not only to his own, but also to such as were none of his people, and that in the behalf and for the good of his. See below ch.28.12. and 31.24. and 40.8. and 41.1. Dan. 2.1. and 4.2.] and he said to him ; Behold, thou art dead [ Oth. thou goest to die, i. e. thou shalt die presently (thou art a dead man) if thou do not immediately restore this woman untouched. Compare below ver. 7. and see the like phrase, below ch. 30. ver.1. and 48.21. and 50. 24.] because of the woman, which thou hast taken ; for she is married to an husband.

4. Yet Abimelech had not approached to her : [ i. e. hee had not lain with her ; this phrase is synonymous (or, equivalent) with knowing or acknowledging of a woman, above ch. 4.1. going in to a woman, above ch.6.4. or, to touch a woman, Prov.6.29. and 1 Cor.7.1. and below here, ver.6. understand that he was hindred by God, through sickness. See below, ver.6,17. ] therefore he said, Lord, wilt thou then also put to death a righteous [ i. e. innocent and guiltless in this matter, compare 2 Sam.4.11.] people ? [ i. e. not only those of my own family, as ver. 17. but others also of my subjects, as ver.9.]

5. Did not himself tell me ; she is my sister ? and she also said ; He is my brother ; in uprightnesse of my heart, and in purity of my hands [ Heb. palms, or, the hollow of my hands. See Job 17.9. ] have I done this. [ i.e. in this matter my heart is clear from any adulterous purpose, and my body from any unchaste action. Thus the inward and outward innocence, and unfainednesse, either in general, or the whole course of the godly, or in particular, of, or, in any, thing or action, is expressed elsewhere also, as 1 Kings 9. 4. 1 Chron.29.17. Psalm 24.4. and 73.13. and 78.72. and 101.2.]

6. And God said to him in the dream : I knew it likewise, that thou didst this in uprightnesse of thy heart, [ hereby God doth not mean to pronounce him guiltless altogether in the taking of Sarah away, but only in regard of the purpose and act of adultery. A very single unfeigned purpose

purpose in a bad action, but proceeding out of unadvisedness, or ignorance, is expressed in such terms as these. See 2 Sam. 15.11. and 1 Kings 22. 34. and 2 Chron. 18. 33.] and I likewise did hinder thee to sin against me : [The trespass against Sarah and Abraham God reckons as done to himself, compare Psalm 51.6. and 105. 14, 15. Acts 9. 5.] therefore I did not permit thee [Heb. give thee] to touch her. [See above ver. 4. the Annotation.]

7. Therefore now restore this mans wife, for he is a Prophet, [i. e. a man of God, of singular knowledge and piety, to whom I do very freely reveal myself, and whom I love and tender very much.] and he shall pray for thee, [Or, let him pray for thee] that thou maist live : but if thou restore her not, know that thou shalt die assuredly, thou and all what is thine. [Or, all that are thine.]

8. Then Abimelech rose up early in the morning, and called all his servants, [understand his Counsellours, principal Officers and Courtiers. So 1 Kings 1.2. and 10. 5. 2 Kings 6.8. 2 Chron. 24. 25.] and spake all these words, [or, things, matter, that happened to him in the dream, so likewise below ver. 10. and chap. 24.66,&c.] before their ears : [i. e. that they heard them, (in their hearing)] and those men were greatly afraid. [as having themselves much furthered the taking away of Sarah, for their Kings service, compare above, ch. 12.15.]

9. And Abimelech called Abraham, and said to him, what hast thou done to us ? and what have I sinned against thee, that thou hast brought a great sin over me, and over my Kingdome ? [i. e. thou wouldest, by thy inconsiderateness, have brought over us all, (or involved us all in) the great sin of adultery, and the punishments thereof. It is remarkable, that this Heathen King even in those days, before the Law, did hold adultery to be such an abominable sin, as might justly have brought a plague or great judgement upon his whole Kingdome for his sake ; see below chap. 38. 24. Levit. 20. 10. Deut. 22. 22. 2 Sam. 12.5,10,11. Jer. 29. 22,23. Ezek. 16. 38, 40. and 23. 45, 47. John 8.5.] thou hast done deeds with me, which ought not to be done. [i. e. such as are both unwarranted and ill-becoming thee. See the like phrase, below ch. 34. 7. Lev. 4.2,13.]

10. Moreover Abimelech said to Abraham ; What hast thou seen, [or, what hast thou looked into, or observed, that moved thee thus to deal with me ?] that thou didst this thing ?

11. And Abraham said ; for I thought, [Heb. I said : i. e. I thought, according as the word is oft times taken, see Exod. 2.14. Jos. 22.14. 1 Kings 5.5. 2 Chron. 2.1. Isa. 8.12. Acts 7.28] Only the fear of God is not in this place, [As if he would have said ; here is a goodly Country indeed, and plenty of all things ; but only there wants the fear of God among these people. Oth. sure there is no fear] so, that they will put me to death for my wifes sake. [Heb. for the matter of my wife.]

12. And verily also is she my sister, she is my fathers daughter, but not my mothers daughter, [see above ch. 11. on ver. 29.] and she became (a) wife to me.

13. And it was so, when God made [although the name of God E L O H I M, being of the plural number, is commonly joined with a Verb of the singular, signifying the Unity of the divine Essence ; nevertheless here it is construed with a plural Verb too, for (as some Learned do conceive) to signify the Trinity of the Persons. Heb. when my E L O H I M (they) did or made, &c. See the like phrase, below ch. 35.7. 10.24.19. 2 Sam. 7.23. Psalm 18.12. Jer. 10.10.] me wander out of my fathers house ; then I spake to her : This be thy kindness, which thou shalt do by me ; in every place where we shall come, say of me, He is my brother. [Hereby Abraham seems to imply, that, departing from his Fathers house, he doubted much, whether he should finde any fear of God among any people where he was to come ; so that those of Gerar should have no reason to take exception, as if he held this of themselves only in particular.]

14. Then Abimelech took sheep and oxen, also men-servants, and maid-servants, and gave them to Abraham, [this together with the former and following passages, argue a great deal of civility in a Heathen King ; God so disposing and ordering the same.] and he restored him Sarah his wife.

15. And Abimelech said ; Behold my Country is before thy face : [i. e. open for thee] to dispose of thy abode therein at pleasure. Pharaon did otherwise, above ch. 12. 19,20. See above ch. 13. on ver. 9.] dwell, where it is good in thy eyes.

16. And to Sarah he said ; Behold I have given thy Brother [hereby he mindes Sarah covertly, that she had given occasion herself to this mishap, by saying that Abraham was her Brother.] a thousand silverlings, (or, pieces of silver) [Heb. a thousand silvers, that is, according to the common opinion, a thousand silver shekels, or silverlings : and, the shekel being twofold ; the Civil ; in value somewhat more than the fourth part of a Rix-dollar, (which is about thirteen pence half penny) and that of the Sanctuary, of double weight ; it is conceived, that here the common or civil shekel is to be understood : these thousand silverlings amounting, by that account, to somewhat more than two hundred and fifty Rix-dollars, (or, fifty six pound sterling, five shillings] behold, let him be a cover of the eyes, to all that are with thee : [i. e. acknowledge freely hereafter that he is thy husband, and cover thy face, in token that thou art a married woman ; and that consequently he is the shield and defence of thy chastity ; See of this covering of the face, in women, below ch. 24.v.65. and 1 Cor. 11. ver.10. Oth. let it be for a cover to thee, &c. i. e. the money be given to thee, to buy thee such a cover.] Tea with all, [i. e. not only with and among these that converse with thee, but also with and among the strangers.] and be taught. [i. e. let it be a lesson and warning to thee, to be more circumspect hereafter ; or else : and all this, that thou maist be taught. Some take these to be Mosch his words, reading ; thus she was reproved.]

17. And Abraham pray'd to God : [see above verse 6.] and God healed Abimelech, [so that he did not die of his sicknesse, as God had threatened him, ver. 3. and 7.] and his wife, and his maid-servants, so that they bare. [i.e. were able to bear and bring forth children.] See the next verse.]

18. For the L O R D had wholly shut up all the wombs of the house of Abimelech [Heb. had shutting shut, over every womb, i. e. he had made them barren. See this phrase 1 Sam. 5.6. on the contrary, the opening of the womb doth imply the gift of fruitfulness ; below ch. 29.31.] because of Sarah Abrahams wife. [Heb. for the sake of Sarah.]

## CHAP. XXI.

Isaac, according to Gods promise, is born at length ; and circumcised, v.1. &c. Abraham makes a great feast at the time of Isaacs weanings,8. Ismael mocks at it, and is thereupon, at the instance of Sarah, (ratified by God) expelled, 9. Hagar goeth astray in the wilderness, and Ismael is in danger of starvning, 15. but God provides for him, and comforteth Hagar, 17. Isaacs education and marriage, 20. Abimelech makes a Covenant with Abraham at Berseba, 22. Abraham doth worship God, 33.

**A**ND the L O R D visited Sarah, [Gods visiting is twofold ; either by special mercies, and fulfilling of his promises, as below, ch. 50.24. Exod. 4. 31. Ruth 1. 6. Psalm 8. 5. and as it is likewise taken in this place : or, by executing of his threatenings and judgements, Exod. 20. 5. Deut. 5.9. Psalm 59. 6. Isa. 27. 1.] according as he had said : and the Lord did, according as he had spoken.

2. And Sarah conceived, and bare a son to Abraham in his

his old age, [Oth. for his old age, and so likewise ver. 7.] at the appointed time, which God had told him. [See above chap. 18. 10. and 14.]

3. And Abraham called the name of his son that was born him, whom Sarah bare unto him, Isaac. [according to Gods command, above ch. 17. 19. see the Annot. there.]

4. And Abraham circumcised his son Isaac, being eight days old, [Heb. a son of eight days, and so in the next verse] according as God had commanded him.

5. And Abraham was an hundred year old, when Isaac his son was born to him.

6. And Sarah said, God hath made me to laugh, [partly, for wondring at so strange a matter as this; and partly, for joy, because many will rejoice at this mercie of God.] every one that hears it, will laugh with me. [partake of my rejoicing. See Luke 1. ver. 58.]

7. Moreover she said; who should have told Abraham? Sarah gave suck to sons; [i. e. to a son, the plural number being sometimes in Scripture-phrase put for the singular, as below, chap. 46. ver. 7, 23. and Numb. 26. ver. 8.] for I have born a son in his old age.

8. And the childe grew up, and was weaned; then Abraham made a great feast on that day when Isaac was weaned.

9. And Sarah saw the son of Hagar, the Egyptian woman, whom she had born to Abraham, mocking: [doubtless fawcily gybing at this, that they kept so much adoe, or budded themselves so much, with Isaac, born so long after him. This mocking proceeded from such a bitterness, that the Apostle terms it a persecution, Gal 4.29.]

10. And she said to Abraham: Drive out this maid-servant and her son: for the son of this maid-servant, shall not inherit with my son Isaac. [Hence it appeareth, that Ismael (doubtless through the instigation or instruction of his mother) had likewise boasted of his right of primogeniture, and that he, as the first-born, ought to inherit Abrahams goods. And this was the matter, that provoked Sarah so much, as well against the mother, as against the son.]

11. And this word was very evil in Abrahams eyes, because of his son. [i. e. it displeased him exceedingly, for the great loves sake which he bore to Ismael, and in regard likewise of the promises which God had given him in his behalf: above ch. 17. 18, 20. To be evil in ones eyes, is as much as to say to displease one and be very unacceptable to him. So in the next verse also, and below chap. 28.8. Exod. 21.8. Numb. 11.10.]

12. But God said to Abraham: [viz. in the night ver. 14.] let it not be evil in thy eyes, touching the youth, and touching thy maid-servant: all that Sarah shall say unto thee, [concerning this busines of Ismael and Hagar] hearken after her voice, for in Isaac shall thy seed be named. [Oth. called, i. e. the people of God, with whom Gods Covenant shall abide, and especially the Messiah, they shall not issue from Ismael, but from Isaac; withal, the true posterity and generation of Abraham shall be, not they that issue carnally from him, according to the course of nature, like Ismael, but those that shall be his children, through the grace and efficacy of the spiritual promises made to him; as Isaac was. See Rom. 9. 6,7, 8.]

13. Yet I shall likewise put the son of this maid-servant to (be) a people, [see above chap. 16. 10. and 17. 20.] for that he is thy seed [i. e. because he is thy sonne, and off-spring.]

14. Then Abraham rose up early in the morning, and took bread, and a bottle of water, [by bread and water is to be understood, all necessary provision for the Journey.] and gave them to Hagar, laying the same upon her shoulder; also (he gave her) the childe, [Ismael namely, called a youth above ver. 11. and below ver. 17. Of the spiritual type and signification of this whole businesse, see Gal. 4. 23, 24. &c.] and sent her away: and she went forth,

and strayed in the wildernesse of Berseba. [lying in the South-border of Palestina, not far from Gerar; though at this time not so called yet, but afterwards, when King Abimelech made a Covenant with Abraham thereabouts. See below ver. 31.]

15. Now when the water of the bottle was spent, then she threw the childe, [she being not able to lead him further by the hand, by reason of his faintnesse, and he too big for her to carry him, as being about seventeen years of age then. See below verse 18.] under one of the bushes. [viz. to be shelter'd there against the heat of the Sun, and the more quietly to expire, as she thought in the shadow.]

16. And she went, and set herself over against, going down so far, as they that shoot with a bow: [i. e. as far as an Archer goeth off from his mark: or, about a bow-shot.] for she said; That I may not see the childe die; [Heb. that I see not when the childe dies, or, the dying of the childe.] and sate over against, and lifted up her voice, and wept.

17. And God heard the voice of the youth; [who doubtless cryed no less than the mother, in this desolate condition.] and the Angel of God called upon Hagar, out of Heaven, and said unto her: what is (or, ailes) thec Hagar? be not afraid, for God hath heard the voice of the youth, at the place where he is. [Heb. in which, or, in that where he is.]

18. Arise, take up the youth, and hold him fast by thy hand, for I will put him to (be) a great people.

19. And God opened her eyes, [not as if she had not seen before, but that God had so ruled and kept her eyes, that she took no heed of that well. Compare Luke 24. 31.] that she saw a well of water: and she went, and fill'd the bottle with water, and gave the youth to drink.

20. And God was with the youth, [God was favourable to him, and blessed him, according to the tenor of his promise, in temporal things. Compare below the Annotations on verse 22.] and he grew tall: and he dwelt in the wildernesse, and became an Archer. [Heb. a shooting bow-shooter, i. e. a valiant hunter and warriour. See above ch. 16. 12.]

21. And he dwelt in the wildernesse of Paran: [see above chap. 14. on verse 6.] and his mother took him a wife out of Egypt. [Observe here the right and authority of parents in bestowing or marrying their children, even the mothers alone; Compare below ch. 24. v. 3,4, &c.]

22. Further it happend at that time, [i. e. about the time of Abrahams forementioned feast, and the expelling of Hagar and her son.] that Abimelech, [King of Gerar, spoken of before, chap. 20. 2.] together with Pichol his chief Captain (or, Chieftain of his host) spake to Abraham, saying; God is with thee in all that thou doest. [God is with his, blessing them not onely in outward and temporal, but also and chiefly in spiritual concerns; though Abimelech and Pichol had their eies principally fixed upon the bodily and temporal blessings which Abraham enioied. See the like phrase, below chap. 39.3. Josb. 3.7. and 7. 12. 2 Chron. 1. 1.]

23. Therefore swear now unto me, by God, if thou shalt lie [or, deceiptfully speak, or, deal] to me, or my son, or my nephew! [understand hereupon, that then woe, or punishment, shall come upon thee; or, God do thus and thus, or, this and that unto thee. See above chap. 14. 23.] according to the kindnessse which I have done by thee, shalt thou do by me, and by the land wherein thou doest sojourn as a stranger.

24. And Abraham said; I will swear.

25. Yet Abraham taxed Abimelech [before Abraham swears, he will take away all scrupling] because of a water-well [which himself had digged; the water having been very hard to come by otherwile, in regard of the dry soil of those parts, and therefore very needful and behoofful, and much to be valued. Compare below chap. 26. 19, 20, 21, &c. Jud. 1. 15.] which Abimelech's servants had taken by force.

26. Then

26. Then said Abimelech; I will it not, who did thisfeat, [ Heb. word, thing, matter.] and also thou hast not made it known to me, and I likewise have not heard of it, but this day.

27. And Abraham took sheep, and oxen, and gave them to Abimelech, [ viz. in token 1. of his gratefulnes to the King, for the friendship received from him ; 2. of being satisfied with the Kings answer touching the Well ; 3. of his readiness and promise to be true and faithful to him and his. ] and those two made [ Heb. cut, struck ] a Covenant. [ See above ch. 15. ver. 18. ]

28. Then Abraham put seven ew-lambs of the flock apart. [ Heb. them alone, and so ver. 29. ]

29. Then said Abimelech to Abraham; what shall (or, mean) these seven ew-lambs here, which thou hast set apart ?

30. And he said; That thou shalt take these seven ew-lambs from my hand ; that it may be for a witness to me, that I have digged this Well. [ and that consequently the same doth lawfully appertain to me and mine. Abrahams care proved not in vain : see below ch. 26. 15. ]

31. Therefore they called that place Berseba, [ which name, both here, and above, ver. 14. is attributed to this place, and the Territory about it : but below ch. 26. ver. 33. appropriated to a City lying in that Tiact, which was afterwards allotted to the Tribe of Judah, Jos. 15. 28. 1 Kings 19. 3. yet inhabited by the Tribe of Simeon, Jos. 19. 2. and was the South border of the land of Canaan, as Dan was the North-border, 2 Sam. 17. 11. and 24. 2 ] because these two had sworn there.

32. Thus made they a Covenant at Berseba : after that, Abimelech arose, and Pichol his chief Captain ; and they returned to the Countrey of the Philistines. [ understand to Gerar, not far distant from this place.]

33. And he [ viz. Abraham ] planted a grove in Berseba, and called there upon the name of the L O R D [ having received new cause of thankfulness, he there set up and exercised the publick worship of God. See above ch. 4. 26. ] the eternal God. [ Heb. the God of eternity. ]

34. And Abraham dwelt as (a) stranger in the land of the Philistines many days. [ i. e. for a long time ; the L O R D affording him good security and rest there. ]

### C H A P. X X I I .

God tempteth Abraham, charging him to offer up his son Isaac, v. 1. Abraham obey's, and is ready to the utmost for to slay Isaac, 3. but hindred by God from heaven, highly commended, and rewarded with received promises, and the oath of God, 11. Abraham receives good tidings of his brother Nahors welfare, and issue, 20.

**A**ND it came to passe after these things, [ after that Abraham had received so many promises, even of the Birth of the Messiah himself, whereof none could be fulfilled, if Isaac had died without issue : the L O R D was pleased to put Abraham to this trial, as if he would have rescinded and nulled all the former promises at one blow. ] that God tempted Abraham ; [ God is said to tempt his, when he makes trial of their weaknes or graces, either to humble or exalt them by the manifestation of the same. See Deut. 8. 2. and 13. 3. Jud. 2. 22. 2 Chron. 32. 31. Psal. 139. 23, 24. As for Abraham, God knew him perfectly, but intended to manifest the strength of his Faith, and the unfeignednes of his Obedience, in an extraordinary manner ; as for his own glories sake, so both for Abrahams and the whole Church of God, their benefit and improvement. See below ver. 16, 17. ] And he said unto him, Abraham, and he said ; ( here ) I am. [ Heb. Lo, I, viz. am here. Such a kinde of answer, which implieth a great deal of readiness and attentiveness in them, that are called upon. See below, ver. 7. and 11. and ch. 27. 1. and 1 Sam. 3. 4, 6, &c. ]

2. And he said ; Take now thy son, thy onely, thy beloved, Isaac, [ each word had been enough, to pierce the fathers heart. This, and that which is rehearsed below,

ver. 6. 9, 10. can in some sort represent unto us, the great mysterie of Gods Grace and Salvation, he having not spared his onely begotten and well-beloved Son, but delivered him up for us all, to bear our sins upon the Tree, Rom. 8. 32. 1 Pet. 2. 24. ] and go thy way towards the land of Morija ; [ thus called, after the common opinion, from the issue of this temptation. See below ver. 14. and the Annotations. This is the Land wherein Jerusalem lay, and the Temple was built upon the hill of Morijah. 1 Chron. 22. 1. 2 Chron. 3. 1. side-wards of Mount Zion, about three daies journe from Berseba. See below ver. 4. ] and offer him there, [ i. e. slay him first with thine own hand, and afterward burn his dead bodie to ashes : as the manner was to proceed with burnt-offerings, Levit. 6. 9, 10, &c. This Commandement was not to be construed or examined with natural senke and understanding, but onely through faith, with Gods promise, and Abrahams fatherly duty and affection to his onely son : but of Gods hidden Counsel and purpose in this Command. See the first verse of this Chapter, and below ver. 12. ] for a burnt-sacrifice, [ see the Annot. above, chap. 8. on ver. 20. ] upon one of the hills which I shall tell thee.

3. Then Abraham rose up early in the morning, [ Abraham is instantly ready, overcoming flesh and bloud, and firmly believing, that notwithstanding all this, God would perform his promises, as being able to restore him Isaac even from the dead, which also, after a manner was done, as the Apostle testifies, Heb. 11. 19. ] and saddled his asse and took two of his youths with him, and Isaac his son, and be clest wood for the burnt-offering, [ Heb. woods of the burnt-offering. ] and got himself up, ( or, made himself ready ) & went toward the place which God had told him.

4. On the third day [ this great distance from the place, of about three daies journey, served to the further manifestation of Abrahams singular stedfastnesse. ] then Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said to his youths ; Stay ye here with the asse, and I and the youth [ this word is not onely attributed to little children, but to young men likewise full grown, as above, to Abrahams armed or trained men, ch. 14. ver. 14. and to the young man of Sichem, that abused Dina, below, chap. 34. 19. and to Joseph, when he was called to interpret Pharaos dreams, below ch. 41. 12. to Joshua, serving Moses, Exod. 33. 11. to Absalom, making war against his father, 2 Sam. 18. 29. and here, both to Isaac and Abrahams servants. Compare the next verse ] shall go on yonder ; when we shall have worshipped, [ see below ch. 24. 26. ] then we shall return unto you. [ Though Abraham intended to offer up his son, and the special issue of this work was unknown to him, he nevertheless believed, that God was able to restore him his son again ; and thus without knowing what should be done, he foretold what came to passe. ]

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son, [ Although it be uncertain how old Isaac was by this time, ( some guessing 25. years, some less, some more ) yet hence may well be gathered, that he was of a ripe age, seeing he was able to bear all the wood the asse was charged with, and to carry it up the hill. See above on ver. 5. ] and he took the fire and the knife in his hand, and both they went together.

7. Then spake Isaac to Abraham his father, saying ; My Father : [ This sweet appellation of Isaac might well have been able, according to the flesh, to have much hindered Abraham ; but through the Spirit of the L O R D, it raiseth up in him so much the more confidence of a good issue, as appeareth by his answer. ] and he said, See ( here ) I am, my son : and he said ; Lo the fire, and the wood, but where is the Lamb, for the burnt-offering ?

8. And Abraham said ; God shall provide [ Heb. see, compare below ver. 14. ] himself a lamb for burnt-offering, my son : so they both went together.

9. And they came to the place which God had told him, and Abraham built there an Altar, and disposed the wood, & bound his son Isaac, [even as the beasts for burnt-offering were bound by their four legs; so Abraham bound his son Isaac, hands and feet; (as some conceive) the Hebrew word, being used about sacrifices, often signifying the same. Observe here the singular patience and obedience of Isaac, being doubtless first exhorted and persuaded to it by his father.] and laid him upon the Altar, atop the wood.

10. And Abraham stretched forth his hand, and took the knife, for to slay his son. [Oth. to cut the throat of &c.]

11. But the Angel of the LORD [understand the Son of God, as appears by the latter end of verse 12. and the whole series and drift of this story. Compare ch. 18. ver. 1, 17, 22. and ch. 19. verse 18, 19, 21, 24.] called unto him from heaven, and said: Abraham, Abraham: [The name is doubled thus, the matter requiring haste and prompt attention, Abraham being even ready to give the stroak, and to dispatch the execution.] and he said, see (here) I am.

12. Then said he: Do not stretch forth thy hand on the youth, and do nothing to him: [By this command God now reveals his secret counsel and purpose in this temptation; which in the former command, ver. 2. he had not done.] for now I know [said after the manner of men, as verse 1. for Abraham was sufficly known to God before; but now he is said to take knowledge of it, in regard that by this temptation, he made the same fully known to his whole Church. Thus the Hebrew word is taken, Psalm 139. 23. prove me, and know my thoughts. For before he had said, ver. 2. thou understandest my thoughts afar off.] that thou art fearing God, and hast not withheld thy Son, thy onely (one) from me. [Hence it is plain, that it is God himself that speaketh here.]

13. Then Abraham lifted up his eyes, and looked about; and behold, behind there was a ram, [it should seem that the Angell called upon Abraham from behinde, so that he turning himself about, did spie the ram withall; instantly apprehending, that he was to slay and offer the same there in his sons stead.] fast by his horns in the intricate thickets: [viz. of some briar or thorn-bush] and Abraham went, and took that ram, and offered it to him for (a) burnt-offering in his sons stead.

14. And Abraham [comparing his confidence, ver. 8. with this issue] named the name of that place, The LORD shall provide it: [understand that the mountain of Morijah, had that name given it from the answer which Abraham gave unto his son, ver. 8. as likewise the word Morija it self, doth signifie almost the same thing, that is, the sight or vision of God.] wherefore to this day it is said, On the Mount of the LORD it shall be provided. [A proverbial speech, used by those, who being in the greatest extremity, and seeing no human issue, cast themselves altogether upon the faithful providence of God.]

15. Then the Angel of the LORD called upon Abraham the second time from Heaven:

16. And said: I swear by my self, [having none greater to swear by, Heb. 6. 13. see likewise Jer. 22. 5. Elsewhere God swears by his great Name, Jer. 44. 26. or, by his Soul, Jer. 51. 14. and by his holiness Amos 4. 2. i.e. by himself] speaketh the LORD: [Heb. Neum. Of this word see Jer. 23. 31.] Therefore, because thou hast done this thing, and not withheld thy son, thy onely (one): [understand hereby no meriting cause of the ensuing promise, which was already before made to Abraham; but the fruit and the end of Abrahams obedience, which God was pleased of his grace to remunerate and reward with the renewing of his promise, and with this Oath here, to the further strengthening of the faith of Abraham, and of all true believers, the whole Church of God. See hereof, Heb. 13. 14, 17, 18.]

17. Assuredly I will greatly blesse thee, and multiply thy seed very much, [Heb. blessing, blesse, and multiplying, I will multiply, &c.] as the stars of Heaven, and as the sand, which is on the sea-shore: [Heb. at the lip of the sea. So below chap. 41. 3. Jos. 11. 4. 1 Sam. 13. 5.] and thy seed shall hereditarily possess the gates of his enemies. [i.e. the Jurisdiction, power, and authority, Cities, and Countries; for of old, the place or Courts of publick Judicature and Administration of Justice was in the Gates, Deuteronomy 21. 19. and 22. 15. Amos 5. 12, 15. Zachary 8. 16. nem, the strength of the Cities. See Jud. 5. 8. Psalm 147. 13. Isa. 22. 7. Ezek. 21. 22. therefore the Cities themselves also are called Gates, Deut. 12. 15. and 18. 6. even the Cities of a whole land, Ier. 14. ver. 2. This was fulfilled as to the temporal part, in Joshua, David, &c. but especially and spiritually in the Messiah, Psalm 2. 8, 9. and 110. 1, 2, 3. Col. 2. 15. who makes his Church and servants partakers of his Conquest. 1 Cor. 15. 57. and 2 Cor. 2. 14. and 10. 5, 6.]

18. And in thy seed [i.e. in Christ, who is to proceed out of thy seed, after the flesh. See above chap. 12. 3.] all nations of the earth [not only the off-spring of thy own flesh, but all other people likewise, that shall believe in thy seed, the Messiah. See Gal. 3. 29.] shall be blessed: [See Acts 3. 25. Gal. 3. 8, 16.] since thou hast been obedient to my voice. [See above on ver. 16.]

19. Then Abraham returned to his youths, and they got themselves up, and they went together toward Berseba: [see above chap. 21. on ver. 31.] and Abraham dwelt at Berseba.

20. And it happened after these things, that word was brought to Abraham, saying: Behold Milca [who was not come along with Abraham from Ur of the Chaldees, into Canaan; but had removed her habitation into Mesopotamia. See above chap. 11. 29, 31. and 24. 10.] she likewise had born sons to Nabor thy brother.

21. Ur his first-born, [This Ur, Nabors son, is to be distinguished from two others of that name: the one was the son of Aram, Sems son, above ch. 10. 23. the other the son of Dizchan the son of Seir the Horite, below ch. 36. 28.] and Buz his brother, [from whom some conceive Elihu the Buzite descended. See of him, Job 32. 2.] and Kemuel the father of Aram. [See of another Aram, above ch. 10. 22. it is thought, that from the one, or both of these the Country of Syria was called Aram.]

22. And Chesed, and Hazo, and Pildas, and Iidaph, and Bethuel.

23. And Bethuel begat Rebecca: [Heb. Ribka, married afterwards to Isaac, below ch. 24.] these eight Milca bare to Nabor, the brother of Abraham.

24. And his by-wife (or, Concubine) [understand such a wife, which was taken indeed for propagation of children, (according to the abusive custome of those daies,) but without any dowry, or matrimonial contract, she being subordinate and subject in a manner to the lawful and principal wife; her children likewise could not inherit, but had onely some gifts or legacies bestowed upon them, above ch. 21. 14. and 25. 6. the Hebrew word signifieth a divided or half wife.] whose name was Reumia, the same bare likewise, Tebah, and Gaham, and Tabas, and Maacha. [This seems to be a mans name here: as also 2 Sam. 10. 6. the name of a certain King. And thus likewise the mother of King Asa was named, 1 Kings 15. 13.]

## CHAP. XXIII.

Sarah dieth, and is bemoan'd by Abraham, ver. 1. Abraham doth solemnly purchase the field of Ephron the Hethite, with the cave of Machpela, for an hereditary burying-place, 3. and there he buried his wife Sarah, 19.

**A**ND the life of Sarah was an hundred and twenty seven year; those were the years of the life of Sarah.

2. And Sarah died at Kiriath-arba, [Oth. in the Citie of Arba.] Some do hold, it had this name from a Giant so called, the builder thereof. See Job. 14. 15. and 15. 13. ] this is Hebron, [ a City, afterwards allotted to the Tribe of Judah, lying not far from the Oak-field of Mamre, where Abraham had lived a long time. See further, above chap. 13. on ver. 18. ] in the land of Canaan: and Abraham came, [viz. into the Tent of his wife; see above chap. 18. 6. 9. ] for to bemoan Sarah, and to bewail her. [This was an ancient custome amongst the godly, to manifest their grief and sorrow, in general, for the miserable condition of mankind, and in particular, for the temporal loss of their friends, or any eminent persons. See hereof, below chap. 50. ver. 3. Deut. 34. 8. 1 Sam. 25. 1. 2 Sam. 3. 32. Acts 9. 39, &c. which custome was superstitiously afterwards imitated by unbelievers. See Mark 5. ver. 38, 39, &c.]

3. After that, Abraham arose from the face of his dead: [like a believing Patriarch, moderating his grief and mourning over Sarah, and going about now, to provide her an honourable interrement, in a strange Countrey. ] and he spake to the sons of Heth, [Oth. to the children of Heth, &c. as also ver. 5, 7, 10, 11, 16, 18, 19. i. e. to the Governours or principal men of the Hethites, who were Canaanites, of the race of Heth, the grand-child of Cham. See above ch. 10. 15. ] saying:

4. I am a stranger and inhabitant with you, give me an hereditary burying place with you: that I may bury my dead (one) from before my face. [The burying of dead bodies hath been a very ancient custome among men, as appears by this and the next verse; nature it self teaching, that the one part of the reasonable creature, man, ought not to be thrown away, to be dishonoured or abused by any other: and Religion minding us, to lay up and safe-keep the same against the day of the resurrection from the dead. See below, chap. 50. 5, 6. Numb. 33. 4. Deut. 21. 23. Job 5. 26.]

5. And the sons of Heth, answered Abraham, saying to him:

6. Hear us, my Lord; Thou art a Prince of God in the midst of us, [i. e. with whom God is; as above chap. 21, 22. or, a Prince of God: i. e. an excellent or very eminent Lord and Prince. See above chapter 13. on verse 10. ] bury thy dead (one) in the choice of our graves; [i. e. in the best and choicest we have. Compare Jeremy 22. 7. ] none of us shall keep his grave from thee, that thou shouldest not bury thy dead (one).

7. Then Abraham stood up, and bowed himself down before the people of the land, before the sons of Heth.

8. And he spake with them, saying: is it with your will? [Hebr. is it with your soul? or, if it be with your soul: The word Soul doth oft-times signifies will, content, allowance, approbation; as Deut. 21. 14. 1 Kings 19. 3. 2 Kings 9. 15. Psalm 27. 12. and 41. 3. and 105. 22.] that I do bury my dead from before my face? then bear me, and speak for me with Ephron the son of Zohar, [Heb. Tsochar, an Hethite, who is to be distinguished from another Zohar, that was the son of Simeon afterwards, chap. 46. 10.]

9. That he would give me the Cave of Machpela, [the proper name of this Cave, as appears verse 17. and 19.] whih he hath, which is at the end of his field, that he would give it me, for the full money, [in regard of the price of the ground, and the weight, or the value of the money] for an hereditary burying place in the midst of you.

10. Now Ephron sat in the midst of the sons of Heth: [He was not only a Citizen and Native of the Hethites, but one of the principal men among them, sitting in the Assembly, before which Abraham had presented himself: thus the word sitting, is taken for the state or place of the publick Counsellours or Governours of a

people; as Psalm 119. 23.] and Ephron the Hethite answered Abraham, before the ears of the sons of Heth, of all those which entred the gate, [i. e. that were Citizens or Inhabitants of the City; so below ver. 18. Compare chap. 34. 24.] of his City, [either where he was born, as Luke 2. 3, 4. or, where he dwelt, as below ch. 24. ver. 10. Mat. 9. 1.] saying;

11. No my Lord, bear me: the field I give thee, also the Cave that is in it, I give thee the same; before the eyes of the sons of my people do I give thee the same; bury thy dead.

12. Then Abraham bowed himself down before the face of the people of the land.

13. And he spake to Ephron, before the ears of the people of the land, saying: troth, art thou it? [Oth. but, or indeed, good now, if thou be it, &c. viz. the man of whom I speak; viz. Ephron. It should seem that Abraham knew him by Name, though not by face, and that Abraham did not know that Ephron was sitting there; I pray hear me: I will give the money of the ground, [Heb. I have given, i. e. I am ready to give it, and lay it down.] take it of me; so shall I bury my dead there.

14. And Ephron answered Abraham, saying to him:

15. My Lord, bear me: a land of four hundred shekels of silver; [Shekel, was a certain kind of Coin, having the name from weighing, and it was twofold: the common, weighing about as much as the fourth part of a Rix-dollar (or thirteen pence half penny); and the holy one, of double the value. See above chap. 20. 16. where mention was made of the Silverling (being of the same price). The sum here then, amounts to a matter of an hundred Rix-dollars and somewhat better, (about two and twenty pound ten shillings) the speech being here of the common or civil Shekel.] what is that betwixt me, and betwixt thee? do but bury thy dead.

16. And Abraham hearkned to Ephron: and Abraham weighed Ephron the mony wherof he had spoken, [of old it was the custome to weigh the money one to another in payments, buying and selling, as now the use is, to tell it out one to another. ] before the ears of the sons of Heth, four hundred shekels of silver, currant among the Merchants.

17. Thus the field of Ephron, that is, in Machpela, that (lay) over against Mamre, the ground and the cave that was therein, and all the Trees that (stood) upon the ground that was round about in the whole border thereof, was established [Heb. stood, or stood up, i. e. it became and remained Abrahams, and so below ver. 20.]

18. On Abraham, for a possession, before the eyes of the sons of Heth, with all that went into his City-gate. [See above on ver. 10.]

19. And after that, Abraham buried his wife Sarah, in the Cave of the field of Machpela, over against Mamre, [Heb. against the face of Mamre] which is Hebron [see above on ver. 2.] in the land of Canaan. [Which indeed was given of God to Abraham and his seed, hereditarily to possesse the same in due time; but he having been hitherto and still continuing a stranger in it, therefore (like to other faithful Patriarchs) he desires to be buried in it, in token and testimony that they believed the promise of God touching the possession of this land, which was a pledge unto them of the heavenly Canaan.]

20. Thus that ground, and the Cave that was therein, was established on Abraham, for an hereditary burying-place, from the sons of Heth.

## C H A P. X X I V.

Abraham being old and rich, takes an Oath of his eldest servant, and sends him to Mesopotamia, to his kindred, for to fetch his son Isaac a wife thence, v. 1. The servant being well instructed and furnished, parts and dispatcheth the businesse faithfully and pionfly, 10. and through a wonderful

wonderful providence, very successfully obtaining Rebecca forthwith with full consent of her friends, 50. He thereupon returneth thence with Rebecca, and brings her to Isaac, 61. who receiveth, marrieth, and loveth her, 67.

**N**ow Abraham was old, [See above ch. 18.11. Abraham was by this time about an hundred and forty years old, for he was an hundred when Isaac was born : above chap. 21. 1. and Isaac was forty when he married Rebecca, below chap. 35. ver. 20.] and well be-dayed. [Heb. going in dayes. See of this phrase above ch. 18.11.] and the LORD had blessed Abraham in all things. [See above ch. 12. 2.]

2. Then Abraham spake and his servant, the eldest of his house [Heb. the vld (one): understood the Steward, or Bailiff, and upper-servant of his family, by name Eliezer of Damascus : See above chap. 15.2.] ruling over all that he had : Lay thy hand (I pray) under my thigh. [A kind of practise used by Masters of Families in taking an oath from any of their household in token of their subjection and faithfulness. See likewise below chap. 47. 29. Otherwise it was also the custome in swearing to lift up the hands. See above chap. 14. 22. and Rev. 10. 5.]

3. That I may swear thee by the LORD the God of heaven and the God of earth, that thou shalt take no wife for my son of the daughters of the Canaanites, [Heb. of the Canaanite. Of whom see above ch. 10. 15, 16, &c. Abraham would have none of those to be matched with his son, because they were wholly given up to Idolatry and all manner of wickedness, and without the Covenant of God. Compare below, chap. 28. 1, 2. Exod. 34. 16. Deut. 7. 3. Jos. 23. 12. Ezra 9. 1, 2, 3. Nehem. 13. 23, 25; &c. 2 Cor. 6. 14, 15. Of this right of the parents in general in marrying their children : see above ch. 6. on ver. 2, and chap. 21. 21.] in the midst of whom I dwell.

4. But that thou shalt go to my Country, [which was vlx of Chaldee, being a part of the whole land that lay betwixt the River Euphrates and Tigris, wherein Mesopotamia also, in which Nahor lived, was comprehended.] and to my kindred, [of whom he had lately received news, above chap. 22. ver. 20. Those were indeed likewise somewhat tainted with the Idolatry of the people among whom they lived, as appears below chap. 31. 19, 30, 32, 35. and Jos. 24. 2. but yet not so abominably and grossly given up to the same and other grosse sins, as the reprobate Canaanites were : see Deut. 12. 30, 31.] and take a wife for my son Isaac.

5. And that Servant said to him ; peradventure, [by this and the sequel the singular prudence and piety of this Servant appeareth, who before he takes the Oath, will first be fully satisfied of his Masters intent and purpose.] that woman shall not be willing to follow me, [Heb. go after me] below v. 8.] into this Land : must I then bring thy son into the land out of which thou art gone? [Heb. shall I bring back bring back, &c. this is said not in regard of Isaac, who never was there ; but of Abraham, in whose loins Isaac had been shut up.]

6. And Abraham said to him ; Take heed to thy self, that thou do not bring my son back thither. [Partly, because God had called him and his seed to come, out of Chaldee into Canaan, with promise that they should inherit the same ; and partly to avoid the danger of Idolatry, into which Isaac might have been seduced. [Heb. be guarded or kept, or, beware thee, look to thee.]

7. The LORD of Heaven, that hath taken me out of my Fathers house, and out of the land of my kindred ; and that hath spoken to me, and that hath spurned to me, saying ; Unto thy seed will I give this land ; the same shall send his Angel before thy face, that thou maist take a wife for my son thence.

8. But if so be, that the woman will not follow thee, thou

shalt be clean of this my Oath : [i. e. discharged, free and clear of the engagement which I am putting upon thee by this Oath.] only do not bring my sonne thither again.

9. Then the Servant laid his hand under Abraham his Masters thigh ; and he sware to him over this matter.

10. And that Servant took ten Camels of his Masters Camels, and went his way, and all the goods of his Master were in his hand : [i. e. he took along with him, (with his Masters good liking), all manner of necessary and precious goods and commodities, as well for his Journey, as for bestowing gifts and presents, where it should be expedient, in this affair ; see ver. 53.] and be got up, and went on to Mesopotamia, [Heb. Syria of the two Rivers, called thus, by reason of its lying betwixt two Rivers, Tigris, on the East, and Euphrat on the West. See of this name likewise, Deut. 23. 4. Jud. 3. 8.] to the City of Nahor, [i. e. where Nahor dwelt. See chap. 23. on v. 10. understand the City of Haran, as is to be gathered, by chap. 28. 10. and 29.4.]

11. And he caused the Camels to kneel down [for to rest themselves, or to bait them, according to the nature and condition of those beasts, when they are weary] without the City, by a well of water, in the evening time, at the time when the (women) drawers came forth.

12. And he said, LORD, God of my Master Abraham, Make (her) (I pray) [viz. the young woman, or daughter, or, Make (it) i. e. my wish and desire] to meet me [Heb. before my face] this day, and shew kindness to Abraham my Master.

13. Behold, I stand by the fountain of water, and the daughters of the men of this City, are going forth to draw water.

14. Let it come to passe, that the young maid, to whom I shall say, incline thy pitcher (I pray) that I may drink, and she shall say ; Drink, I will likewise water thy Camels, that she (be) the same. [This token he desireth, not out of any diffidence, or presumption, but out of a singular confidence, which God himself wrought in him, who by his providence had disposed all things accordingly, which the event verified, as appears in the sequel. See the like examples, Jud. 6. 17. and 1 Sam. 14. 9, 10.] Thou hast [Oth. ordained, prepared, determined] to thy Servant Isaac, and that I may acknowledge thereby, that thou hast done kindness to my Master.

15. And it came to passe, before he had made an end to speak, behold, Rebecca came forth, she that was born to Bethuel, the son of Milca, Nahors wife, the brother of Abraham, and she had her pitcher upon her shoulder.

16. And the young maid was very fair [Heb. good. See chap. 5. on verie 2.] to look on, a Virgin, and no man had acknowledged her : [see of this manner of speaking, chap. 19. ver. 8.] and she went down to the Fountain, and filled her pitcher, and came up.

17. Then that Servant ran to meet her, and he said : Let me drink a little water (I pray) out of thy pitcher.

18. And she said ; Drink, my Lord ; And she made haste, and let down her pitcher upon her hand, and gave him to drink.

19. Now, when she had done giving him to drink, she said ; I will likewise draw for thy Camels, till they have done drinking.

20. And she made haste, and poured her pitcher out into the trough, and ran again to the well, for to draw, and she drew for all his Camels.

20. And the man was amazed over her, [viz. for great joy, and admiring how readily and exactly the token, which he had desired from the Lord, was presented to his eyes.] holding his peace [pondering with himself how wonderful Gods Providence did here shew forth it self, and resolving to observe whether the sequel and success should be answerable in all things to this beginning,] to observe

observe, whether the LORD had made his way prosperous, or not.

22. And it came to pass when the Camels had done drinking, that that man took a golden frontlet, [The Hebrew word here doth signify an ornament of the forehead, as appears below ver. 47. Isa. 3. 22. Ezek. 16. 12. sometimes indeed it doth likewise betoken an ear-ring, or, ornament for the ear, chap. 35. 4. and Exod. 32. 2, 3.] whose weight was half (or, the moiety of) [the Hebrew word here used is rendered by it self, half a shekel, Exod. 38. 28.] a shekel [of the silver shekel; see above chap. 20. on ver. 16. The golden and the silver Shekel were both of one weight, the common containing an hundred and sixty barley-grains, or a quarter of an ounce; the holy one, as much again, viz. three hundred and twenty grains, that is to say, half an ounce: one ounce of gold was valued at ten times the quantity silver; one ounce of silver was as much as a Rix-dollar, and consequently one ounce of gold was worth ten Rix-dollars, or five and twenty Gilders (two pound ten shillings)] and two bracelets on her hands, [understand he bestow'd them, or put them on her hands: like as the word to take, used in this verse, doth oft times imply an other signification besides its own. See above chap. 12. on verse 15.] whose weight was ten shekels of gold, [six pound two shillings six pence.]

23. For he had said; [compare below, ver. 47.] whose daughter art thou? let me know it (I pray) is there room also for us in thy fathers house to over-night? (or, lodge.)

24. And she had told him; I am the daughter of Bethuel, the son of Milca, whom she bare to Nabor. [This is added here, that Abrahams servant might know that she was the true and lawfully begotten daughter of Bethuel, born likewise of the true and lawful principal wife of Nabor, and not of the Concubine Reuma; [see above chap. 22. ver. 23, 24.]

25. Moreover she had said to him; There is straw like-wise, and store of provender with us; also room to over-night.

26. Then that man bowed his head, [The Hebr. word doth properly signify to bow (or, incline) the head downwards] and worshipped the LORD. [The Hebr. word here signifies the bending and bowing down of the whole body; which doth imply here, a very religious and devout reverend posture of the body, accompanied with adoration and prayer. See likewise above chap. 22. 5. Item Psalm 66. 4. Nehem. 9. 3, &c.]

27. And he said; Praised [or blessed. See above ch. 14. 20.] be the LORD, the God of my Master Abraham, that hath not withheld his kindness and truth [i. e. the faithfulness, in keeping of his promises. So below chap. 32. 10. Psalm 143. 1. Isa. 38. 18, 19.] from my Master: [Hebr. from with, or, from, by my Master, understand, to shew or exhibit, and perform the same.] (as) touching me, [Heb. I, i. e. as for me, or touching, concerning my self. Thus it is taken likewise above, ch. 9. 9. and 17. 4. 1 Chron. 28. 2. Psal. 35. 13. and 41. 13. and elsewhere.] the LORD hath conducted me upon this way, to the house of my Masters brethren, [i. e. kindred, consanguinity. See ch. 13. 8. and in this chapter, ver. 48. Mark 3. 31, 32.]

28. And the young maid ran, and made it known, at her mothers house, so as these things were.

29. And Rebecca had a brother, whose name was Laban: and Laban ranne to that man forth to the Fountain.

30. And it came to passe, when he had seen that frontlet, and the bracelets on his sisters bands; and after he had heard the words of his sister Rebecca, saying; Thus that man spake to me; then he came to that man, and lo, he stood by the Camels, by the Fountain.

31. And he said; Come in Thou blessed of the LORD,

[ This is a very honourable Title, which the Israelites used to attribute to Gods special friends, implying, that God had done singularly well by them, and was still with his Grace and Favours about them. See chap. 26. 29. Ruth 3. 10. Psalm 115. 15.] why shouldest thou stand without? for I have prepared the house, and the place for the Camels. [prepared, or cleansed, fitted, drest, the same, and removed or rid away all impediments; thus the Hebrew word is taken, Lev. 14. 36.]

32. Then that man came unto the house, and they did ungird the Camels, and they gave the Camels straw, and provender; and water for to wash his feet; [see above ch. 18. 4. and the Annotations] and the feet of the men that were with him.

33. Then they set (meat) before them to eat: [Heb. and before his face was set to eat.] but he said; I shall not eat, until I have spoken my words, (or, delivered my errand): and he said; [Laban namely] Speak. (or, say on)

34. Then said he; I am Abrahams servant. [See above verse 2.]

35. And the LORD hath blessed my Master greatly, so that he is become [or, grown] great; [i. e. very rich and wealthy] and he hath given him sheep and oxen, and silver and gold, and men-servants, and maid-servants, and Camels and Asses.

36. And Sarah my Masters wife, hath born a son to my Master, after that she was grown old: [Heb. after her old age, i. e. by a supernatural operation of the LORD, from whence there is to be expected an extraordinary blessing, according to his promise.] and he hath given him all he had. [i. e. he hath made him the sole and full heir of all.]

37. And my Master made me swear, saying, Thou shalt take no wife to my son of the daughters of the Canaanites, among whom I dwell. [See above ver. 3.]

38. But thou shalt go [Oth. shalt, or shouldst thou not go; or, if thou goest not, &c. understand hereupon, woe be to thee then, or, then God do thus and thus by thee. See above chap. 14. 22, 23. and 21. 23.] to my Fathers house, and to my kindred, and shalt take a wife to my son.

39. Then said I to my Master; peradventure, that woman will not follow me.

40. And he said to me; The LORD, before whose face I have walked, [see above ch. 17. on ver. 1.] shall send his Angel with thee, and he shall make thy way prosperous, that thou maist take a wife to my son, out of my kindred and out of my Fathers house.

41. Then shalt thou be clean (or, clear) of my oath, [Oth. curse, or, oath of the curse, i. e. free of the punishment, which a forsaken person makes himself liable unto,] when thou shalt have gone to my kindred: and if they shall not give her to thee, then shalt thou be clean of my oath.

42. And I came this day to the Fountain; and I said, O LORD, God of my Master Abraham, if now thou shalt make my way prosperous, whereon I go:

43. Behold, I stand by the Fountain of water; let it come to passe, that the Virgin coming forth to draw, and to whom I shall say, Give me a little water to drink (I pray) out of thy pitcher;

44. And she shall say to me, Drink thou also, and I shall likewise draw (for) thy Camels; that this same be that woman, which the LORD hath appointed for my Masters son.

45. Before I had done speaking in my heart, behold there came Rebecca forth, and had her pitcher upon her shoulder, and she went down to the Fountain, and drew: and I said unto her, Give me to drink (I pray.)

46. Then she made haste, and let down her pitcher from her, and said, Drink thou, and I shall likewise water thy Camels; and I drank, and she likewise watered the Camels.

47. Then

47. Then I asked of her and said; Whose daughter art thou? and she said: The daughter of Bethuel the sonne of Nabor, whom Milca bare unto him: then I laid the frontlet upon her face; [or, upon her nose, so namely, that it was hanging from her forehead downward on the nose.] and the bracelets on her hands:

48. And I bowed down my head, and worshipped the LORD, and I praised (or, blessed) the L O R D the God of my Master Abraham, that had guided me upon the right way, [Heb. the way of Truth, i. e. the true, or right way] for to take the daughter of my Masters brother [i. e. near kinman, nephew here, for Bethuel was the son of Nabor Abrahams brother; see above ver. 27.] for his son.

49. Now then, if you will do [Heb. if you be doing] kindnessse and faibfulnessse [Heb. truth] to my Master, make it known to me; and if not, make it (likewise) known to me, that I may turn my self [or, look about] to the right or to the left hand. [i. e. that I may be able to resolve one way or other, what course to take in my Masters behalf.]

50. Then answered Laban and Bethuel, [The Son is put before the Father here, in regard that Laban, as is thought, was ordered by his Father, to speak in, and manage that affair, as he did most of the houshold, the Father being not only well-be-dayed or very aged, but perchance sickly too.] and said; This businesse hath proceeded from the L O R D, [Hence it appears, that there was yet some knowledge and fear of the true God among them. See here, and ver. 51.] we can speak neither bad nor good unto thee, [i. e. we have nothing at all to gain-say in this matter. Compare below chap. 31. 24; 29. and 2 Sam. 13. 22.]

51. Behold Rebecca is before thy face, take her [see above on ver. 3.] and go thy way; let her be thy Masters sons wife, even as the L O R D hath spoken.

52. And it came to passe, when Abrahams Servant heard their words, he bowed himself to the ground before the L O R D.

53. And the Servant reached forth silver jewels, and golden jewels, [Heb. vessels of silver and vessels of gold, i. e. all kind of gold and silver plate and manufacture.] and garments; and he gave them to Rebecca: also he gave preciousnesses (or, precious things) [the Heb. word doth signify whatsoever is choice and precious, but especially choice and rare fruits and spicerie. See Deut. 33. 13, 14; 15. and 2 Chron. 21. 3. and 32. 23. Ezek. 1. 6.] to her Brother and to her Mother.

54. Then they did eat and drink, he and the men that were with him, and they over-nighted: and they rose up early in the morning, and he said; Let me go to my Master.

55. Then said her Brother and her Mother; Let the young maid tarry with us (some) dayes, or, ten, [see above chap. 4. on ver. 3. Some do understand by days, or ten, a full year, (which is called a year of days) or ten moneths time. The particle or is sometimes also taken for at least.] after that thou shalt go (or, then goe.) [Oth. she shall goe.]

56. But he said unto them; Stay me not, because the L O R D hath made my way prosperous: Let me part (or, dismisse me) that I may go to my Master.

57. Then said they; Let us call the young maid, and ask her mouth. [i. e. let us hear, what she will say to this hasty departure: for the marriage she had already yielded unto, upon her parents and kindreds pleasure, and in token thereof, accepted of the presents.]

58. And they called Rebecca, and said to her; Wilt thou go with this man? and she answered, I (will go.)

59. Then they [i. e. all the kindred] let her Sister [or, Kinswoman; for not Laban onely her brother, but all the Kindred took their leave from her; and so in the next verse,] and her Nurse [Deborah by name, below,

chap. 35. 8.] goes together with Abrahams Servant and his men.

60. And they blessed [see above chap. 14. 19.] Rebeccas, and said unto her; O our Sister, be (or, become) thou to thousands of Millions [or, ten thousands: they wish that she may become the mother of an innumerable or numberless posterity. Compare Dan. 7. 10.] and let thy Seed possess the Gate [see above cha. 22. on ver. 17.] of his Haters. (or, those that hate him).

61. And Rebecca rose up, with her young maids, [whom the friends sent along with her, for company and service.] and they rode on Camels, and followed the man: and that Servant took Rebecca, and went his way.

62. Isaac now came, from whence one comes to the well Lachai-roi: [of this well see above chap. 14. and 25. 11.] and he dwelt in the South-Country. [in the South-part of Canaan, about Berseba and Gerar.]

63. And Isaac was gone forth to pray [or, to meditate, contemplate, that is to say, He went forth there, to take up and exercise his mind, with pious meditations and prayers before the Lord.] into the field, against the approaching of the evening: [Heb. against or towards or with the look, or, aspect of the evening. So likewise Exod. 14. 27. towards, or, with the aspect of the morning.] and he lifted up his eyes, and beheld, and see the Camels came on.

64. Rebecca likewise lifted up her eyes, and she saw Isaac: and she fell off from the Camel. [i. e. she let her self suddenly down, being surprised in her thoughts, whether this might not be Isaac, and therewithal asking the Servant about it. Others conceive, she lighted not, before she had understood by the Servant, that it was Isaac, and in that sense the following verse is read by some, For he had said unto the Servant, &c.]

65. And she said to the Servant; Who is that man, that walks to meet us in the field? and the Servant said; That is my Master: then she took the vail, and covered herself. [in token of shamefastnesse and subjection.]

66. And the Servant related unto Isaac all the things which he had done.

66. And Isaac brought her into the Tent of his mother Sarah. [See above chap. 18. 10. and 23. 1.] and he took Rebecca, and she became his wife, and he loved her: thus Isaac was comforted, after his mothers (death.) [which happened three years before. This long grief for the losse of his mother, was a sign of the great love and respect he bare to her.]

## CHAP. XXV.

After the death of Sarah, Abraham takes Ketura, and gets children by her, and childrens children, v. 1. &c. He makes Isaac the sole heir of all his estate, and the Concubines children he dismisseth, with presents to the East-Country, 4. Abrahams age, death, and burial, 6. Isaac is blessed after his Fathers death, 10. Ismaels offspring, age, and death, 12. Isaac prays to God in his wifes behalf, who conceives, and bears him Esau and Jacob; both their conditions are set down, v. 21. Esau sells his birth-right, or primogeniture, to Jacob, 29.

**A**ND Abraham went on (or, proceeded) and took a wife, whose name was Keturah [The meaning is, That after the death of his wife Sarah, and the marriage of his son, he did not continue widower, but went on to marry again.]

2. And she bare him [Thought Abraham was now about an hundred and forty years old, and his body was much decayed already, at an hundred years, above chap. 17. 17. Rom. 4. 19. nevertheless he got children by this Ketura, not as being miraculously strengthened thereunto, as he was, for the begetting of Isaac; but having retained much of that miraculous vigour, to this age.] Zimran, F 2

[This

[ This man and the following were most of them inhabitants of *Arabia*, and some other parts lying East from *Canaan*. ] and *Foksan*, and *Medan*, and *Midian*, [ the Father and Original of the *Midianites*, of whom see below chap. 36. 35.] *Jud. 6. 2. Isa. 10. 26.* they were neighbours to the *Moabites*, *Num. 22. 4.* and fell soon away from *Abrahams* faith to Idolatry, *Numb. 25. 16, 17, 18.* their Country likewise is called *Midian*, *Exod. 2. 16.* and *1 Kings 11. 18.* and *Fisbak*, and *Suab*. [ *Heb. Schuab*, of whom it should seem that *Bildad*, *Jobs* friend, issued, *Job 2. 11.* ]

3. And *Foksan* begat *Seba* [ *Heb. Fokshan* ] and *Dedan*: and the sons of *Dedan* were, *Affurim*, and *Leturim*, and *Leummim*. ]

4. And the sons of *Midian*, were, *Epha* [ of *Epha* see *Isa. 60. 6.* ] and *Epher*, [ of whom some conceive that *Africk* bears the name. ] and *Hanoch*, and *Abida*, and *Elidaa*: All these were sons of *Ketura*. [ The sons, and sons sons, or grand-children, being all comprehended under one name. ]

5. Yet *Abraham* gave all that he had, unto *Isaac*. [ See above chap. 15. 4. and 24. 36.]

6. But unto the sons of the Concubines [ of the word Concubine (or, By-wife) see above chap. 22. 24 understand here by *Abrahams* Concubines both *Hagar* and *Ketura*, though they are likewise expressly called wives.] whom *Abraham* had, *Abraham* gave presents: and sent them away from his son *Isaac*, while he was alive yet, East-wards, to the East-Country. [ understand the Countries lying East from *Canaan*; such as are *Arabia* and *Asia* the greater, &c. ]

7. These now are the days of the years of the life of *Abraham*, which he lived, an hundred seventy and five years. [ *Heb. an hundred year, and seventy year, and five years.* Thus *Abraham* lived a stranger, since he came from *Ur*, an hundred and five years, and left grand-children behind him, of fifteen years of age, viz. *Jacob* and *Esau*, as may be gathered from ver. 26. During all this time *Abraham* never fainted in his Faith in Gods promises, nor in the obedience to his Commands, nor in patience under many adversities, nor in the hope of the glory to come notwithstanding, that he left likewise some examples of humane frailty behind him. He died, as some do calculate, in the year after the Creation of the world 2124. and the 38 after his wife *Sarah*. ]

8. And *Abraham* expired, and died in a good old age, [ *Heb. grayness (canities)* according to Gods promise to him, above chap. 15. 15.] old and satisfied (Satur) (of life:) [ i. e. being wearied of the toils and troubles of this life, and longing for the rest of that to come. ] and he was gathered to his people. [ Compare above chap. 15. the Note on ver. 15. See this phrase likewise below ver. 17. and ch. 49. 29. *Num. 20. 24.* and ch. 27. 13. *Jud. 2. 10.* ]

9. And *Isaac* and *Ismael* his sons, buried him in the Cave of *Macpela*, in the field of *Ephron*, the son of *Zobah*, the *Hethite*, which is over against *Mambre*: [ See above chap. 23. 9, 17, 19, 20. ]

10. (In) the field, which *Abraham* had bought from the sons of *Heb*: There *Abraham* is buried and *Sarah* his wife. [ and there also were *Isaac* and *Jacob* buried, with their wives after them, below chap. 49. 29. 31. ]

11. And it came to pass after *Abrahams* death, that God blest his son *Isaac*: [ according to the promises formerly made to *Abraham*, above chap. 17. 7, 19. ] and *Isaac* dwelt by the well *Lachai ro*. [ See above chap. 16. 14. and 24. 62. ]

12. These now are the births of *Ismael*, [ i. e. the posterity issued from him. This is related here, as a confirmation of the truth of Gods promises, made above ch. 16. 12. and 17. 20. ] the son of *Abraham*, whom *Hagar*, *Sarabs* Egyptian hand maid did bear to *Abraham*.

13. And these are the names of the sons of *Ismael*,

with their names, according to their births: whereby they are called, according to the order of their births. It is thought that these twelve sons of *Ismael* inhabited the land of *Nabathea*, betwixt *Euphrates* and the Red Sea. ] the first-born of *Ismael*, *Nebajoth*, [ see *Isa. 60. 7.* ] then *Kedar*, [ see *Psal. 120. 5. Cart. 1. 5. Isa. 21. 16. Jer. 49. 28. Eze. 27. 21.* ] and *Adebel*, and *Mibsam*, [ see of another *Mibsam* the son of *Simeon*, *1 Chron. 4. 25.* ]

14. And *Misma*, and *Duma* [ see *Isa. 21. 11.* it is the name likewise of a City in the Tribe of *Judah*, *Jos. 15. 21.* ] and *Massa*. [ Thus is the place also called by Mount *Horeb*, where the people of *Israel* contended with *Mo-sch*. ]

15. *Hadar* and *Thema*, [ see *Iob 6. 19. Ier. 25. 23.* ] *Iethur*, *Naphis*, and *Kedma*.

16. These are the sons of *Ismael*, and these are their names in their Villages and Palaces, twelve Princes. [ This is the fulfilling of the promise made above chap. 17. 20. ] according to their nations.

17. And these are the years of the life of *Ismael*, an hundred seven and thirty years, and he expired and died, and he was gathered to his people. [ See above chap. 15. 15. and in this ch. on ver. 8. ]

18. And they dwelt from *Havila* off [ see above chap. 2. 11. and the Annotations thereupon. ] unto *Sur*, [ see above chap. 16. 7. and 20. 11. ] which is over against *Egypt* as thou goest to *Assir*. He pitched himself down [ viz. with his abode and habitation. See *Num. 34. 2. Jud. 7. 12.* *Heb. he fell*, viz. by his lot and inheritance, *Ios. 23. 4.* and *Psal. 78. 55.* ] before the face of all his brethren. [ See above chap. 16. 12. ]

19. These now are the births, [ i. e. issue and posterity ] of *Isaac* the son of *Abraham*: *Abraham* begat *Isaac*.

20. And *Isaac* was forty year old. [ *Heb. a son of forty year* ] when he took him *Rebecca* to wife, the daughter of *Bethuel* the *Syrian*, out of *Paddan Aram*, [ or the Country of *Mefopotamia*, called, *Syria* of the two rivers, above chap. 24. 10. or a City, or Tract of that Country ] the Sister of *Laban* the *Syrian*.

21. And *Isaac* earnestly entreated the *LORD* in the presence of his wife, for she was barren; [ Oth. *Isaac infested* praying the *LORD*. In which exercise it seems *Isaac* held on for a long time, in regard he got his two sons, but in the sixtieth year of his age, below ver. 26. having been married twenty years with *Rebecca*, ver. 20. it seems to have been a solemn or set prayer, which both of them together unanimously and constantly offered up to God, for the obtaining of children from him. Others take and understand it, as if *Isaac* had prayed alone thus by himself, for, or in behalf of *Rebecca*, as having her before him in his mind. ] and the *LORD* was entreated by him, [ *Heb. for, or, on him*, i. e. the *LORD* was entreated for his good and advantage. ] so that *Rebecca* his wife conceived.

22. And the children [ *Heb. sons* ] thrust one another in her body: [ viz. in an extraordinary, strange and painful manner, betokening the division and enmity of these two children, and both their posterities. *Heb. in the inmost of her.* ] Then said she; Is it so? Why am I thus? [ *Heb. why I thus*, or, what ~~for~~ I this? abrupt expressions, proceeding of impatience and distemper upon this strange and painful accident. The meaning seems to be; Is this the course? What should make me wish for children? or, why doth God give me any? or, to what end have I conceived? or, what do I live for yet? ] and she went to enquire of the *LORD*. [ viz. in some private retired place, fervently to call upon the *LORD* in this distress: or, to learn and understand his meaning by some Prophet, either *Abraham* himself, or some other pious Patriarch, yet living. ]

23. And the *LORD* said to her: [ viz. either by some present speech and allocution, or, by a vision, or, in a dream, by an inward instinct and inspiration, in either her

her own person, or some Prophet, that acquainted her with it as from God.] Two Nations there are in thy belly [i. e. the Fathers of two Nations, to wit, the Edomites, and the Israelites] and two sorts of people shall separate themselves asunder out of thy bowels [which is fulfilled, not only corporally or literally, in regard of Jacob and Esau, together with the Israelites and Edomites; but spiritually likewise, in regard of the true Church and people of God, and the enemies of the same.] and the one people shall be stronger than the other people; [meaning, That the one Brother, and so likewise the one nation and people should be more mighty and powerfull than the other] and the greater shall serve the less. [These words declare the fore-going. By the greater we are to understand Esau, who in regard of primogeniture, of strength of body, and of outward means and abilities, was doubtless the greater and more considerable; as also his posterity, having a long time possest Mount Seir, and reigned there, while the children of Israel were yet strangers and sojourners in Canaan, slaves and bond-men in Egypt, and a despicable wandring people in the wilderness. Nevertheless this greater people should be made subject to and serve the lesser; which was fulfilled, first in Jacob, when having gotten the prerogative of primogeniture, he became thereby Lord over his brother; and afterwards in his posterity, when they inherited the land of Canaan, and made the Edomites Tributaries to them, see 2 Sam. 8. 14. And this is likewise fulfilled in the true Church, who, notwithstanding her small appearance for the most part in outward glory and power, compared with the false one, doth nevertheless still keep Christ in the midst of her, by his Word and Spirit, exercising his Dominion over all his and her enemies.]

24. Now when her daies were fulfilled to bring forth, behold there were twins in her belly.

25. And the first came out, red; he was wholly like an hairy garment: [The Hebrew word doth signify an upper garment, such as a cloak or coat.] Therefore they called his name Esau. [i. e. made up, perfected, being hairy, like a man full grown.]

26. And after that, his brother came forth, whose hand was holding Esaus heel, therefore they called his name Jacob: [Heb. Jaakob, as if one should say, heel-holder, see below, chap. 27. on ver. 36.] and Isaac was sixty year old, [Heb. a son of sixty year. As Abraham, being an hundred year old, had stayed thirty five for the fulfilling of Gods promise, above chap. 12. 4. So Isaac being now threescore, he was fain to tarry twenty years for the further fulfilling of the same promise. Thus God knowes how to try and exercise his children.] when he begat them, [or, when she bare them, for the word of the Text bears either signification.]

27. Now when the youths grew up, Esau became a man expert in hunting [Heb. understanding the hunting, i. e. a good huntsman, a crafty hunter.] a man of the field; [i. e. one that loved rather to be in the fields than at home. See above chap. 9. on ver. 20.] but Jacob became an upright man, [See above chap. 6. on ver. 9.] dwelling in Tents [i. e. he led a peaceable quiet life, being not wild and ranting abroad, like his brother, but minding the household affairs, and the herds and flocks of his Father; in both regards whereof Tents were requisite. See above chap. 4. 20. and Heb. 11. 9.]

28. And Isaac loved Esau, for the Venison was to his mouth; (or, palat) [i. e. it was very grateful meat to him; he found a special relish in it. A piece of humane frailty in this good Patriarch, that for so vain a thing he loved him most, of whom he was sufficiently instructed before, that God did love him least.] but Rebecca loved Jacob.

29. And Jacob had boild a boiling, [The Hebrew word doth signify in general any kind of meat drest, broth, porridge, frumenty, &c. but below ver. 34. it is called, a

boiling (or dish) of lentils] and Esau came from the field, and was weary.

30. And Esau said to Jacob; Let me sop (I pray) of that red, that red there; [The word is doubled, to shew the greediness of his appetite to this dish, whose colour and taste seem'd so pleasing and enticing to him: or else, for that it was exceeding red: so good, good, is put for very good, Iud. 11. 25. bad, bad, for very bad, Prov. 20. 14.] for I am weary; therefore they called his name, Edom [i. e. red, partly, because he was red of skin himself, ver. 25. and partly, for being so besotted with longing for this red porridge.]

31. Then Jacob said; Sell me this day thy first-birth, (primogeniture, or, being first-born,) [i. e. the right and prerogative of being first-born; consisting, 1. In the honour and lordship over his brethren, above chap. 4. 7. and 49. 3. and 2 Chron. 21. 3. Psalm 89. 28. 2. In the double portion of the goods to be inherited, Deut. 21. 17. 3. In the right of the Priesthood after the decease of the Father, especially after the slaying of the first-born in Egypt, until the Priesthood was transferred upon the Tribe of Levi, Num. 8. 16, 17, 18, 19.]

32. And Esau said; Behold, I am going to die, [i. e. I am daily abroad a hunting, and in continual danger to lose my life one time or other. Or else, I must die once I know; What shall I be the better then for all my birth-right? Some referre this answer of his, to his present faintnesse and hunger] and what for the primogeniture to me? [Thus doth Esau, with an ungracious heart reject this great and excellent right of primogeniture. See Heb. 12. ver. 16. and here below ver. 34.]

33. Then said Jacob; Swear unto me this day, [Heb. as to day] and he sware unto him: and he sold his primogeniture to Jacob.

34. And Jacob gave bread to Esau, and the boiling of lentils; and he did eat and drink; and he rose up and went his way. Thus Esau defiled the primogeniture.

## CHAP. XXVI.

Isaac is driven by famine to remove to Gerar, v. 1, &c. where God bids him to stay, and not to go into Egypt, renewing unto him the promises made to Abraham, 2. Isaac gives out Rebecca to be his Sister, 7. King Abimelech discovering the contrary, reproves him, and forbids his subjects to wrong this married couple in the least kind, 8. Isaac is greatly blessed by God, which draws envy upon him, from the Philistines, that they stop his wells, 12. upon an intimation from Abimelech, he removeth thence, towards the lower grounds of Gerar, and is at some pains to get spring-water, but finds it at length, 18, 19, 32, &c. He removes to Beersheba, and is comforted there by an apparition of God, to whom he returneth thanks, by publick worship, 23. Abimelech enters into Covenant with him, 26. Esau marrieth to the vexation of his old age, 34.

AND there was Famine in that Country, [to wit, in that part of the land of Canaan, where Isaac dwelt at this time] besides the first Famine, which had been in the daies of Abraham: [see above 12. 10.] therefore Isaac went to Abimelech [see above chap. 20. on ver. 2. it may be doubted whether this was the same person spoken of in that Chapter, or else he must have been very old by this time; so that it is more likely it was his successor] the King of the Philistines to Gerar [see above 10. 19. and chap. 20. on ver. 1.]

2. And the Lord appeared to him, and said, Do not go down to Egypt: [as thou didst intend, according to the example of thy Father, above chap. 27. ver. 8.] dwell in the land that I shall tell thee of: [see the next verse.]

3. Dwell as a stranger in this land, and I shall be with thee, and shall blesse thee: for unto thee and to thy seed will I give all these Countries, [which were rehearsed and all

all set down by name above chap. 15.] and will establish the oath, which I have sworn to thy Father Abraham. [See above chap. 22. ver. 16, 17.]

4. And I will multiply thy seed, as the stars of Heaven, and will give all these Countries to thy seed: and in thy seed all Nations of the earth shall be blessed: [See the Annotations above chap. 22. on ver. 16.]

5. Therefore, that Abraham hath been obedient to my voice, [See above chap. 22. on ver. 16.] and hath kept my Commandment, [Heb. entertaining, keeping, or guarding, observation: i. e. that which I commanded him to keep and observe. So Lev. 18. 30. Deut. 11. 1.] my precepts, my institutions, (or statutes) and my laws [These four several terms are held to be thus distinguished; the first of all to be the general term, signifying whatsoever God commanded and ordained; and the latter three to respect things particular; as the precepts on the moral law; the institutions or statutes on the Ceremonial law, the laws on the doctrine of what we are obliged to believe, &c. Elsewhere there are added unto these, the rights, whereby are understood the Civil or Political Laws, Deut. 11. 1.]

6. Thus Isaac dwelt at Gerar.

7. And when the men of that place asked him of his wife, he said; She is my Sister: [See the like examples in Abraham, above chap. 12, 13. and 20. 2.] for he was afraid to say, my wife, lest (said he) [this is inserted out of verse 9. See the like insertions, Ios. 24. 23. 1 Kings 20. 24. 2 Cor. 9. 6.] the men of this place perchance kill me, for Rebecca: for she was fair of aspect.

8. And it came to pass, when he had been there a long time, [Heb. when the daies were lengthened (or become long) to him there] that Abimelech the King of the Philistines looked out at the window, and he saw, that, behold, Isaac was sporting with his wife Rebecca; [understand, that he was using some familiar, though honest, gesture, by which the King might easily conjecture, that they were man and wife together.]

9. Then Abimelech called upon Isaac, and said; Truly soe, she is thy wife; how hast thou said then; she is my sister? and Isaac said to him; for I said, [viz. by myself; that is, I thought; see above chap. 20. on ver. 11.] lest peradventure I die for her sake.

10. And Abimelech said; what is this, (that) thou hast done to us? lightly one of this people might have lain by thy wife, so that thou wouldest have brought a guilt over (or, upon) us. [i. e. a misdeed or iniquity, deserving punishment. See above chap. 20. 9.]

11. And Abimelech commanded all the people, saying: Who so toucheth [i. e. doth hurt or wrong unto, whether in words or deeds, in body honour or goods: Touching is likewise used thus for damaging, or wronging, below ver. 29. Ios. 9. 19. Ruth 2. 9. Iob 1. 11. Psal. 105. 15. and Zach. 2. 8.] this man, or his wife, shall surely be put to death. [Heb. dying, be put to death, or, put to death by death.]

12. And Isaac sowed in that same land, and he found, [i. e. he got, received, reaped] in that same year an hundred measures; [i. e. for one measure which he had sown, he received an hundred in the harvest. The Hebrew word doth signify a publick known measure of dry wares.] for the LORD blessed him.

13. And that man became great; [i. e. rich and mighty, as above chap. 24. 35.] yea, he became (or waxed) greater throughout, [Heb. and he went going and becoming great. See the like phrase, chap. 8. 3. 2 Sam. 3. 1. and Ios. 1. 11. in the Annotations] until he was become very great.

14. And he had possession of sheep, and possession of oxen, [i. e. store of small and great cattle, see above chap. 12. on ver. 16.] and a great household-service: [i. e. abundance of servants and attendants for his several employments about his cattle, his grounds, pastures, Corn-fields, Vineyards, Gardens, Orchards. See Iob 1. 3.] so that the Philistine envied him.

15. And all the wells, which his Fathers Servants had digged in the days of his Father Abraham; [See above ch. 21. 25.] those the Philistines stopt, and fill'd them up with earth. [Heb. with dust.]

16. Also Abimelech said to Isaac; go from us, [Heb. from with us] for thou art grown much mightier than we.

17. Then Isaac went from thence: and he leaguered himself [See the like phrase below, chap. 33. 18. and elsewhere] in the vale of Gerar [i. e. in a lower Country at some distance thence,] and dwelt there.

18. Now when Isaac was return'd again, he digged up again [Heb. and Isaac returned and digged up. Oth, and Isaac digged up again] those wells of water, which they had digged in Abrahams his Fathers time; and which the Philistines had stopt up after the death of Abraham: and he called their names after the names whereby his Father had named them.

19. The servants of Isaac then digg'd in that Vale, and they found a well there of living waters, [i. e. such as came forth from hidden veins under ground, and were ever springing with clear, fresh, and wholesome water for drink. Compare Levit. 14. 5, 50. and chap. 15. 13. Num. 19. 17. Cant. 4. 15.]

20. And the herdsmen of Gerar contended with Isaacs herdsmen, saying; This water belongs to us: therefore be called [Isaac namely] the name of that well Esek [i. e. strife, contention] because they had been striving and contending about it.

21. Then they digg'd another well, and there they likewise contended over, therefore he called its name Sitna [i.e. enmity, hate, resistance. From this word Satan hath his name, signifying an Adversary, a Hater.]

22. And he broke up from thence, and digged another well, and they contended not over the same; therefore he called the name of it Rehoboth, [i. e. enlargements, spreading] and said; For now the LORD hath made room for us, and we are grown in this land. [Oth. thus we may grow, or, we shall grow.]

23. After that he went up from thence, [viz. out of the Valley of Gerar] to Berseba. [where his Father had lived a long time. See above chap. 21. 31, 32, 33.]

24. And the LORD appeared to him in that night; [to wit, when he was new come to Berseba. God tarried not long behind with his comfort.] and said; I am the God of Abraham [See above chap. 17. 7.] thy Father, [to whom I have past my word and promise, as likewise he hath accepted of the same; see below chap. 31. ver. 5. 42.] be not afraid, [to wit, of these Philistines. Compare above ch. 15. 1.] for I am with thee; [See chap. 21. on ver. 22.] and I will blesse thee, and multiply thy seed, for the sake of Abraham my servant. [i. e. not for his merit, but for the Covenants sake, which I have made with him.]

25. Then he built an Altar there, [To shew thereby that he would serve and worship no other God, but the God of his Father Abraham.] and called upon the name of the LORD; [See above ch. 4. on ver. 26.] and he pitched his Tent there; and Isaacs servants digg'd a well there.

26. And Abimelech went to him from Gerar; with Abuzzath his friend, and Pichol his Chieftain of war. [See above ch. 21. v. 22. This Pichol should seem to have been another of the same name. Some are of opinion, that this name Pichol was common to the Commanders in chief or Generals of that Country, even as the name Abimelech to the Kings thereof.]

27. And Isaac said to them; wherefore are ye come to me, seeing you hate me, and have sent me away from you? [See above ver. 16.]

28. And they said, we have apparently seen, [Heb. seeing we have seen] that the LORD is with thee, therefore we said, Let there be an oath now betwixt us, [an oath or curse. See above chap. 14. 23. and chap. 24. on ver. 41.]

41.] betwixt us and betwixt thee : and let us make a Covenant with thee : [See above chapter 15. on verse 10. 17, 18.]

29. If thou do ill by us, even as we have not [or, according as we have not, &c. and according as we have, &c. a form of swearing, wherein the imprecation or punishment is omitted, see above chap. 14. on verse 23.] touched thee [i. e. have not done thee the least hurt ; see above verse 11. but of the contrary see verse 14, 15, 16.] and even as we have only done good to thee, and have suffered thee to goe away in peace ! [i. e. we did no hurt neither to thy self, nor to thy family, nor to thy goods.] Thou art now the Blessed of the LORD. [This seems to be an abrupt speech, implying thus much. Since God hath blest thee so abundantly, thou oughtest not to remember the small annoiance shewed thee.]

30. Then he made them a feast, and they did eat and drink.

31. And they rose up early in the morning, and sware the one to the other. [Heb. the man to his brother.] after that Isaac let them go, and they went from him in peace.

32. And it happened on that day, that Isaacs servants came, and brought him word about the well, which they had digg'd ; [see ver. 25.] And they said to him ; we have found water.

33. And he named the same Seba : [Heb. Schiba, i. e. oath, see above chap. 21. ver. 31.] therefore the name of that City is Ber-Seba, [the oath-well, or well of the oath, above chap. 21. ver. 31. It is said that the Country was called Ber Seba, for the oaths sake, which Abraham and Abimelech made there the one to the other : but here mention is made of a City in that Country, which likewise got this name from the oath of Isaac and Abimelech.] unto this same day.

34. Now when Esau was forty year old, [Heb. a son of forty year, the same age his Father Isaac was of when he married ; above chap. 25. 10.] he took to wife Judith [Heb. Jebedith. Some hold this to have been the same, which below chap. 36. v. 2. is called Abilobama. So that it seems she had two names, as her Father likewise had, being called Beeri here, and chap. 36. 2. Anah. Yet they may well have been two several women ; it being plain that Esau was sufficiently given to the abuse of having several wives together] the daughter of Beeri the Hethite [one of the Nations of Canaan, see above chap. 10. 15. These matches Esau entred into without and contrary to the will and pleasure of his parents : see above chap. 24. ver. 3. and below chap. 27. 46. and chap. 28. 2.] and Basimath, [below ch. 36. verse 2. called Adah] the daughter of Elon the Hethite.

35. And these were a bitterness of spirit to Isaac and Rebecca. [In regard, namely, of 1. their abominable idolatry. 2. Their ill, vain, worldly, spiteful and headstrong conditions. And 3. That they were the issue of an accursed nation and generation, whom God was determined to destroy and extirpate.]

## CHAP. XXVII.

Isaac being old and dim-sighted, intends to bless Esau, as the first-born, but is deceived therein by the prudent managing of Rebecca, insomuch that he blesseth Jacob instead of Esau, ver. 1. &c. Esau coming from hunting, and understanding this, is much distempered at it, and so is Isaac himself, who nevertheless provideth Esau upon his great lamenting, with a temporal blessing, 30. For this Esau hates his brother, and purposeth to slay him, 41. which being perceived by Rebecca, she adviseth Jacob to depart toward her brother Laban, and disposest Isaac, to approve of the same, 42.

AND it came to passe, when Isaac was grown old, [as some conjecture, about 137. years now.] and his

eyes became dim, [not without Gods wonderful Providence, who by this blindness or dim-sightedness did not only exercise his servant Isaac, but likewise brought it about that the right of primogeniture was conferred upon Jacob.] that he could not see : then he called Esau his greatest son, [i. e. the first-born] and said to him : My son : and he said to him ; Loe (here) I am. [See above chap. 22. on verse 1.]

2. And he said ; Behold now, I am grown old : I do not know the day of my death. [i. e. I have so small a time to live left me, that I know not how soon death may surprise me, and must look for him every hour and moment.]

3. Now then, take (I pray) thy instruments, thy quiver of arrows [Heb. pendani-quivver or any kind of bandelier] and thy bowe, and goe forth into the field, and hunt me (some) Venison. [Heb. hunt me a hunting. Take any kind of Venison for me, such as thou knowest I love to eat, as below ver. 5, 7.]

4. And make (or dress) me savoury meats (or dishes) [or, some dainties.] so as I love the same, and bring them to me, to eat ; that my Soul [i. e. my self with full intent and purpose of mind] may bleſſe thee, ere I die. [Underſtand this not of a common and ordinary blessing, which parents are able to give their children upon any occasion ; but of a most singular extraordinary and excellent solemn Prophetical blessing, dreſt and solemnized in manner of a last Will and Testament, declaring his son the heir apparent of all the spiritual and corporal promises made to him and his father ; and so below chap. 28. 1.]

5. Now Rebecca hearkned to it, when Isaac spake to his son Esau ; and Esau went into the field, for to hunt (some) Venison, that he might bring it in.

6. Then Rebecca spake to Jacob her son, saying ; Behold, I have heard thy Father speak to Esau thy brother, saying ;

7. Bring me (some) Venison, and dresse me savoury meats (or dishes) that I may eat, and I will bleſſe thee before the face of the LORD, [that is to say, with such a blessing, as shall be pronounced in his name, and as in his presence, and confirmed by his guidance and direction] before my death.

8. Now then, my Son, hear my voice [Howbeit Rebecca makes use of means in this business, which cannot wholly be excused, nevertheless the matter it self, that she endeavoured to derive the right of primogeniture upon Jacob, did agree with Gods will and declaration, see above chap. 25. 23.] in that which I command thee.

9. Go to the flock now, and fetch (or, bring) [Heb. take. But the Hebr. word doth likewise here comprehend the signification to bring, and both they together imply as much as to fetch, see above chap. 12. on verse 15.] me thence two good kids of the he-goats, [i. e. two fat ones, well-liking, and well fed. Compare below chap. 41. 5.] and I will make (or dress) them for savoury meats to thy Father, such as he loves,

10. And thou shalt bring the same to thy Father, and he shall eat ; that he may bleſſe thee before his death.

11. Then said Jacob to Rebecca his mother ; Behold my brother Esau is a hairy man, [i. e. rough-skinn'd] and I am a smooth man [i. e. soft-skinn'd.]

12. Perhaps my Father will feel me, and I shall be in his eyes as a deceiver : [Heb. seducer. The particle as, is sometimes used, not for that which only seems so, but which is so indeed : See Nehem. 7. 2. John 1. 14. 2 Cor. 3. 18.] so should I bring a curse upon me, and not a blessing. [Compare Deu. 27. 18.]

13. And his mother said to him ; Thy curse be upon me my Son : [Rebecca speaks thus confidently, not out of any levity, but as it seems, out of an assured hope of a good issue, arguing and concluding with her self, not only from the clear Oracle of God, but likewise from the ungracious life and conversation of Esau, that the right of

of primogeniture, did not belong to him, but to his brother Jacob, ] only hearken to my voice, and go fetch them me. [Heb. take me, i. e. take and bring them me, to wit, the two young he-goats, as I bad thee, see above verse 9.]

14. Then he went, and hee fetched them, and brought them to his mother : and his mother made savoury meats, such as his Father loved.

15. Then Rebecca took Esau's greatest sons precious garments, [Heb. desirable garments, or, garments of desirableness, i. e. such as are much desired and delighted in, i. e. fair and costly ones.] which she had by her in the house : [i. e. which she kept and laid up in well-sentred presses or wardrobes, as appears by verse 27.] and she put them upon Jacob her least son. [This and the following action verse 16. which Rebecca made use of to compas her design, is indeed a kind of deceit, but so much the less to be found fault with, as her intent was, thereby to help to reduce him into the right way, to fulfill the will of God, and to put Jacob in the possession of that which by Gods intimated decree belong'd unto him.]

16. And the skins of the Kids of the bee-Goats shee put on his hands, and upon the smoothness of his neck.

17. And she gave the savoury meats, and the bread, which she had prepared, into the hand of Jacob her sonne.

18. And he came to his Father, and said, My Father : and he said ; Loe (bere) I am ; Who art thou, my son ?

19. And Jacob said to his Father : I am Esau thy first-born ; [it is indeed commendable in Jacob, that he did highly esteem and earnestly long for the right of primogeniture : but the way he goeth deserves no praise, making use of untruth ; the former was in him from God, through faith in his promises; the latter was from himself, through the frailty of human corruption.] I have done as thou hast spoken to me : get thee up, sit and eat of my Venison ; that thy soul may bless mee, [see above verse 4.]

20. Then said Isaac to his son ; How is this, (that) thou hast found it so soon my son ? [Heb. (that) thou didst hasten so much to finde ? These words may likewise be rendered thus, what is this (that) thou hast found so soon ? or, how hast thou found that so soon ?] and he said ; Because the LORD thy God made (that) to meet (or, occurre) before my face.

21. And Isaac said to Jacob ; Draw near (I pray) that I may feel thee, my son ? whether thou be my son Esau himself, or not ?

22. Then Jacob came nigh to his father Isaac, who felt him ; and he said ; The voice is Jacobs voice, [i. e. the sound is just as if it were the voice of Jacob] but the hands are Esau's hands. [i. e. as rough as if they were Esau's hands, as it is declared verse 23. hereby it appears that Isaac began to doubt whether this carriage was right: nevertheless Gods purpose proceeded.]

23. Yet he knew him not ; [notably, by a wonderful direction of the Providence of God, who besides the blindness of his eyes, suffers such a dulness of minde to surprise him in this particular, that he proceeds to the blessing, although he knew the voice of Jacob, and was doubtful still, as appears by the next verse,] because his hands were hairy as his brother Esau's hands : and he blessed him.

24. And he said ; Art thou my son Esau himself ? and he said, I am.

25. Then said he, Put it near me, that I may eat of the Venison of my son, [to wit, of that which thou hast taken and dreft for me] that my soul may bless thee ; and he put it near him, and he did eat : he brought him wine also, and he drank.

26. And his Father Isaac said to him ; Come near (I pray) and kiss me, my son. [The kiss was used of old in such solemn Benedictions, as a pledge of honour

and affection. See below chap. 48. verse 10.]

27. And he came neer, and he kist him : then he smelt the smell of his garments, [whereby he was the more perswaded that Jacob was his son Esau ; as if the same had said, My apparel doth not smell of the stables and cattle, but of the fields and woods of pleasure.] and blessed him : and he said, Behold the smell of my son, [i.e. the smell of my sons garments] is like the smell of the field, which the LORD hath blessed. [Which smell is chiefly caused by the temperatnes of the air, the goodness of the soil, and the precious abundance of all manner of growing things. The meaning is, That like as the pleasant smell of a field is a token of its goodly situation, precious fruits, and rich abundance ; so the smell of my sons garments, is a token unto me, of his and his posterities future blessedness, which shall more then deserve to be compared to such a goodly field.]

28. Thus then God give unto thee. [This is not to be understood as a wish only, that it may be so, but as a prophecy, that it should be fulfilled thus; according to the letter indeed not so much in Jacobs person, as in his posterity; nevertheless the spiritual benefits typified thereby, were common to him with all true believers.] of the dew of Heaven, [under the name of the dew, which was very necessary in the land of Canaan to supply the scarcity of rain, he comprehends all manner of blessings conveyed and bestowed upon the earth by means of the air and the heavens. Compare Deut. 33. verle 13,14.] and the fatneses of the earth, [i. e. abundance of good and precious things, produced out of a good and fruitful soil. Compare Deut. 8. 8. and 32. 13,14. and 33. 24.] and abundance of wheat and must.

29. People (populi) shall serve thee, and Nations shall bow down before thee : [This wish, or blessing was especially fulfilled in the times of David, Solomon, and the Kings of Judah unto Ioram, see above chap. 25. on verse 23.] be thou Lord over thy brethren, and thy mothers sons shall bow down before thee : [according to the right of primogeniture : see above chap. 25. on verle 31.] cur-sed must be he, who so curseth thee ; and who so blesseth thee, let him be blessed. [See above ch. 12. on v. 3.]

30. And it happened, when Isaac had finished blessing Jacob ; it happened then when Jacob was just gone forth from his Father Isaacs face ; [Heb. going forth, was gone forth] that Esau his brother came from his hunting.

31. He now likewise made (dreft) savoury meats, and brought them to his Father : and he said to his Father ; Let my Father arise, and eat of the Venison of his son, that thy soul may bless me.

32. And Isaac his Father said to him ; Who art thou ? And he said, I am thy son, thy first-born, Esau.

33. Then Isaac was astonished with very great astonishment exceedingly, [The Hebrew word doth signify a very great fright and terror, accompanied with shaking and trembling ; as below chap. 42. 28.] Exod. 19. 16,18. This terror God suffered to leize upon him, partly to restrain him from being angry with Jacob, and partly to make him consider, that the issue and success of the blessing pronounced, was a thing proceeding from Gods Decree, and his everlasting purpose. See above cha. 25. 23.] and said ; Who is he then, that hunted the Venison, and brought it to me ? and I have eaten of all before thou camest, and have blessed him, also he shall be blessed.

34. When Esau heard the words of his Father, he cried out with a great and bitter cry exceedingly ; and he said to his Father, Bless me, me also my Father. [Oth. I am likewise my Fathers ; or, I am likewise (thy son) my Father : so ver. 38.]

35. And he said, Thy brother is come with deceit ; [Isaac indeed calleth Jacobs action deceit, as indeed it was ; but now he understood plainly, that himself had been the cause of it, by his foregoing inadvertency ; as the same appears.]

appears, by his ratifying and firmly adhering to what, (being deceived thus) he had done upon it. See above ver. 23.] and hath taken thy blessing away [i.e. that which by nature appertained to thee, and I was fully resolved to have bestowed upon thee.]

36. Then said he; Is it not, because they call his name Jacob, that he bath deceived me twice now? [Wherefore hee was called Jacob, that is to be seen above chap. 25. ver. 26. to wit, because he laid hold on his brothers heel, at his birth; but Esau interprets this name, as if he had tript up his heel, i.e. had couensed and cheated him; which signification the Hebrew name may bear well enough; see Jer. 17.9.] my first-birth he hath taken away; [this is false, for he had freely and of his own accord sold the same unto him. See above chap. 25. 32,33.] and behold now he hath taken away my blessing; [the blessing belonged to the right of primogeniture; but he having sold the same, the blessing did not appertain unto him.] moreover he said, Hast thou then kept no blessing for me?

37. Then Isaac answered, and said to Esau; Behold, I have set him (to be) Lord over thee, and all his brethren [i.e. all the progeny and posterity of Esau] have I given him for servants: and I have supported him with corn and meat: [i.e. I have so furnished and well provided for him, that he shall have enough, not only to supply the common wants and necessities, but likewise to chear and comfort himself abundantly] what shall I now do unto thee, my Son?

38. And Esau said to his Father; hast thou (but) this one blessing, my Father? [understand by this one blessing, the chief and principal, whereby Jacob was now the declared heir of the divine Covenant, and of the land of Canaan.] bless me, me also, my Father: and Esau lifted up his voice and wept.

39. Then his Father Isaac answered, and said to him; Behold, the farnesses of the earth shall be thy habitations, and of the dew of heaven (shalt thou be blessed) from above.

40. And thou shalt live upon thy sword, [i.e. thou shalt be put to it, to maintain thy people, Country, and substance, by force of arms, and by reason thereof, live a troublesome life in the midst of many wards.] and shalt serve thy Brother: [see above chap. 25. on ver. 23.] nevertheless it shall come to pass, when thou shalt bear sway, then shalt thou withdraw his yoke from thy neck. [See 2 Sam. 8. 14. and the fulfilling hereof, 2 Kings 8.20,22.]

41. And Esau hated Jacob for that blessing, wherewith his Father had blessed him: [this hatred descended as by inheritance, upon the children and posterity: See Ezek. 35. 5. Amos 1.11. Obad. ver. 10.] and Esau said in his heart; [i.e. by himself; howbeit he not only thought so, but either by words or gestures, made it sufficiently known afterwards, so that it came to his mothers ears, as appears ver. 42.] The days of my Fathers mourning draw near; and I will kill my brother Jacob.

42. When Rebecca was made acquainted with these words of Esau her greatest Son, she sent and called Jacob her least Son, and said to him; Behold thy brother Esau comforts himself over thee, that he shall kill thee. [Rebecca reveals unto her son Jacob, what she had understood of Esau's design, for to encourage him thereby to undertake the Journey, she had thought on, as a means of his safety.]

43. Now then my Son, hearken to my voice, and get thee up; flee [or, flee thee, or, for thee. See above chap. 12. on verse 1.] to Haran, [see above chap. 11. on ver. 31.] unto my brother Laban.

44. And tarry with him for some days, [i.e. for a while; or, certain time: Heb. (hath the plural dies u-nos) and so below, likewise chap. 29. 20.] until the fervent wrath [the Hebrew word doth signifie a hot burning wrath, such as this of Esau was.] of thy brother turn.

45. Until the wrath of thy brother turn away from thee, and

he shall have forgotten that which thou didst to him; then I will send, and take thee thence: why should I be bereaved of you both, in one day? [i.e. of thee, if Esau should chance to kill thee; and of Esau, if for his murder he should be put to death by the Magistrate, or otherwise destroyed, by a just Judgement of God upon him, or should be driven away from the presence of God, like Cain.]

46. And Rebecca said to Isaac; I am vexed to live (or, in my life) because of the daughters of Heth: [Heb. from, or, before the face of &c. understand Esau's wives: see above chap. 26. 34.] if Jacob take a wife of the daughters of Heth, such as these are, of the daughters of this land; what shall I live for?

## CHAP. XXVIII.

Isaac sends for Jacob and chargeth him to travel into Mesopotamia, and to take him a wife of the daughters of Laban; wishing him good speed for his journey, with the renewing and confirming of the Benediction which he had given him before without knowing him, v. 1. &c. Esau perceiving that his design was frustrated, and that his Canaanitish wives were not acceptable to his Father, he goes and marries another yet, of Ismaels family, 6. Jacob undertakes the Journy, and by the way, seeth that most remarkable vision of a Ladder, in a dream, receiving there most excellent promises of God, 12. whereby, being strengthened and encouraged, he sets up a memorall there, and engageth himself in a vow of thankfulness to God, 16.

A ND Isaac called Jacob, and blessed him: [i.e. the Benediction, which before he had given him unknowingly, he now upon better light, wittingly and willingly confirmed and ratified unto him; wishing Jacob withall a prosperous and happy Journy; as Ios. 22.7.] and commanded him, and said to him, Take no wife of the daughters of Canaan.

2. Get thee up, go to Paddan Aram [see above chap. 25. on ver. 20.] to the house of Bethuel, [see above ch. 22. ver. 22, 23.] thy Mothers Father: and take thee a wife thence of the daughters of Laban thy Mothers Brother.

3. And God Almighty blesse thee, [see above chap. 17. ver. 1. and the Annot.] and make thee fruitful, and multiply thee, that thou maist be a heap of people. (acervus, or, coetus populorum.)

4. And he give unto thee the blessing of Abraham, [i.e. promised to Abraham abo. ch. 12.3,7. and ch. 15.1,4,5,7, & ch. 17.5,6,7,8.] and to thy seed with thee: that thou maist hereditarily possess the land of thy strangerships, (or, sojourning) [see above chap. 17. on ver. 8.] which God gave unto Abraham.

5. So Isaac sent Jacob away, that he went to Paddan Aram, to Laban Son of Bethuel, the Syrian, [Heb. Aramean, or Aramite] the brother of Rebbecca, Jacobs and Esau's mother.

6. Now when Esau saw, that Isaac had blessed Jacob, and sent him away to Paddan Aram, to take him a wife from thence, (and) when he blessed him, had commanded him, saying, Take no wife of the daughters of Canaan;

7. And that Jacob had been obedient to his Father and to his Mother, and was gone for Paddan Aram:

8. And that Esau saw, that the daughters of Canaan were evil in the eyes of Isaac his Father: [i.e. unacceptable, displeasing to him: See above chap. 21. on verse 11.]

9. Then Esau went to Ismael, [i.e. to Ismaels house, or family & off-spring, Ismael being dead already by this time, as some do gather from chap. 25. 17.] and took him a wife, above his wives, [i.e. over and above the wives he had before, which were two; above chap. 26. 34. so that this was the third. It should seem, that Esau did

did this, as thinking to please his Father by matching into his kindred.] *Mahalath, the daughter of Ismael the son of Abraham the sister of Nehajoth.* [Ismaels first-born : see above chap. 25. 13.]

10. *Jacob then went forth from Berseba,* [see above ch. 21. on verse 31.] and journied to Haran.

11. *And he lighted on a place where he overnighted,* [see below verse 19.] for the Sun was gone down : and he took of the stones of that place [i.e. one of the stones, as is to be ga hered by v. 18.] and made his head-pillow, and laid himself to sleep at the same place.

12. *And he dreamt ;* [to wit, a dream which God sent him extraordinarily, for to reveal thereby some hidden and holy matters or mysteries unto him. See of the like divine revelation above chap. 20. on verse 3.] and loe, a Ladder was set upon the earth, whose top (or, uppermost) [Heb. Head] did reach to Heaven : and behold, the Angels of God [i.e. the good and blessed ones] ascending and descending thereon.

13. *And behold, the LORD stood upon the same, and said ; I am the LORD,* [see above verse 3. and 4.] the God of thy Father, [i.e. grand-father, or grand-father] Abraham, and the God of Isaac : this land whereto thou liest asleep will I give to thee and to thy Seed.

14. *And thy Seed shall be as the dust of the earth,* [see above chap. 13. v. 16.] and thou shalt break forth (in multitude) [i.e. spread and multiply exceedingly in a short time. So likewise below chap. 30. ver. 30. Isa. 54. 3.] west-wards, [Heb. Sea-wards ; or to the Sea. See above chap. 12. 8.] and East-wards, and North-wards, and South-wards ; and in thee, and in thy Seed shall all Generations of the earth be blessed.' [See above chap. 12. 3. and 22. 18.]

15. *And behold, I am with thee ;* [see above chap. 21. on verse 22. and chap. 26. on verse 24.] and I will keep thee every where, whither thou shalt go, and I will bring thee back into this same Country : for I will not forsake thee, until I shall have done that which I have spoken unto thee [i.e. never, according to the usual parport of this phrase, 2 Sam. 6.23. Matth. 1. 25. and 18.34.]

16. Now when Jacob awaked out of his sleep, he said ; Assuredly the LORD is in this place ; [viz. in a peculiar manner, in regard of the precedent apparition. Otherwise God is every where] and I knew it not [i.e. I did not think or imagine, that such a divine Revelation should happen to me.]

17. *And he was afraid, and said ; How dreadful is this place ?* [in regard of the glorious Majesty of God, which was manifested here to Jacob in a very extraordinary manner.] this is nothing but an house of God, and this is the gate of Heaven. [i.e. this is a place, where God dwelleth in a singular manner, to declare and reveal himself unto men, by speaking to them, and to be spoken unto by men, praying to and worshipping of him; whereby they may from hence, as by a gate, ascend up into heaven, to converse with him.]

18. Then Jacob rose up early in the morning ; and he took that stone, which he had laid for his head-pillow, and set it up for a Monument, and poured forth oil, [which he had taken along with him for provision by the way, to use with his meat and for anointing, according to the custom of those Countries. Oyl was likewise used in offerings and consecrations of things to God. See Exod. cha. 29.] upon the top [Heb. head] of it. [This Jacob did in token, that he consecrated or hallowed this stone there, both to testifie his thankfulness to God, at present, and to leave a memorial behinde, for time to come, that God had there appeared to him.]

19. *And he named the name of that place Bethel,* [an house of God. See above chap. 12. verse 8. and chap. 13. verse 3.] whereas the name of that City formerly was, Luz. [See below chapter 35. verse 6, and chap. 48. verse 3.]

20. *And Jacob vowed a vow* [as desiring some special mercies of God, for the which he engaged himself to be thankful.] saying ; when God shall have been with me, and shall have kept me upon this way, wherein I go, and shall have given me bread to eat [see above chap. 3. on v. 19.] and apparel to put on ;

21. *And I shall be return'd to the house of my Father in peace :* [ Compare above chap. 26. the Annotations on ver. 29.] then the LORD shall be a God to me. [i.e. I shall evermore profes and acknowledge him the true God and onely Saviour, and accordingly set up his publick worship, as followeth.]

22. *And this stone, which I have set up for a Monument, shall be an house of God,* [i.e. a place, which I shall hallow and consecrate for me and mine, to serve and worship God there. Compare above verse 17. and see the performance thereof, below chap. 35. verle 1, 3, 7.] and whatsoever thou shalt give me, thereof will I surely give thee the tenth. [Heb. I will tithe unto thee (decimando decimabo tibi) i.e. pay the tenth thereof assuradly, viz. for the entertainment and maintenance of the worship of God, and for the practise and exercise of all manner of pious and charitable uses. Compare below chap. 35. ver. 3, 7.]

## CHAP. XXIX

*Jacob being near Haran, by a wonderful Providence of God becomes acquainted with Rachel, Labans daughter, v. 1. &c. who runs to tell it her Father, 10. Laban comes running forth to meet Jacob, and brings him to the house ; bears all what happened to him, and entertains him, 13. They bargain together, that Jacob shall serve seven years for Rachel, 15. but when he thought to marry Rachel, Lea, Rachels elder sister is coupled with him, 21. yet he gets Rachel too, for the service of yet other seven years, 27. Rachel is beloved, but barren : Lea, on the other hand, bears Reuben, Simeon, Levi and Judah, 31.*

**T**hen Jacob lifted up his feet ; [hereby is shewed, that Jacob, being comforted and strengthened thus by the late vision and heavenly Oracles, he now went on chearfully and courageously in his Journey.] and went to the land of the children of the East. [i.e. of the people that inhabited the Country lying East from Canaan. So Jud. 6.33. 1 Kings 4.30. Job 1.3. Ier.49.28.]

2. And he looked, and behold, there was a well in the field ; and behold there were three flocks of sheep lying down by it ; for out of that well they watered the flocks, and there was a great stone on the mouth of that well.

3. And thitherwards all the flocks were gathered, and they rolled the stone from the wells mouth, and watered the sheep ; and laid the stone again upon the mouth of that well, on his place.

4. Then said Jacob to them ; My brethren, [Compare above chap. 19. the Annotations on verse 7.] whence are ye ? and they said, we are of Haran.

5. And he said to them : Know ye Laban the Son of Nahor ? [his grand-sonne] and they said, we know (him.)

6. Further said he to them ; Is it well with him ? [Heb. is peace to him ? or, hath he peace ? So above chap. 27. 23. 2 Sam. 18.32. 2 Kings 4.26. &c. See of the word peace below chap. 37. on verse 14.] and they said, it is well, and loe Rachel his daughter, that comes with the sheep.

7. And he said ; Behold, it is high day yet, [Heb. great day yet] it is no time, that the cattle be gathered ; water the sheep, and goe (your way,) feed (them.)

8. Then they said ; we cannot [Heb. we shall not be able, viz. by reason of the stones haeviness, which a few of us cannot remove ; and, because of our custome, to wait one for another.] till all the flocks shall be gathered together, and that the stone be rowled off from the wells mouth ;

mouth ; that we may water the sheep.

9. When he was yet speaking with them ; there came Rachel with the sheep, belonging to her Father , for she was a Shepheardeſſ. [ See the like examples; Exod. 2. 16. Cant. 1. 7, 8.]

10. And it came to passe, when Jacob saw Rachel ; the daughter of Laban his mothers brother, and the sheep of Laban, his mothers brother ; that Jacob stopt on, and rowled the stone from the mouth of the well, [ i. e. he helped the rest of the Shepheards to rowl it off, in Rachels stead; for alone, he was not able to do it. See backwards verse 8.] and watered the sheep of Laban his mother's brother.

11. And Jacob kist Rachel : [ After the manner of those Countries, kissing by way of salutation , as well at the first meeting, as here verse 13. and below chap. 33. verse 4. Exod. 4. 27. and 18. 7. as at parting, Ruth 1. 14. and 1 Sam. 20. verse 41. and 1 Kings 19. 20. ] and he lifted up his voice and wept. [ viz. for joy to have met his Couzen there so soon and opportunely. See of the like weeping below chap. 33. on verse 4.]

12. And Jacob acquainted Rachel, that he was her Fathers brother, [ see above chap. 13. verse 8. ] and that he was the Son of Rebecca : then she ran and acquainted her Father with it.

13. And it came to passe when Laban heard the newes [ Heb. the hearing] of Jacob, his Sisters Son , that he ran to meet him, and embraced him, and kist him, and brought him to his house : and he related all these things to Laban. [ To wit, the reason and occasion of his Journey , and what happened to him by the way ; all which it was fit Laban should understand, for the preventing of all finifter surmises, as might be occasioned by such an unusual and slender arrival, in comparison of Eliezers formerly, chap. 24.]

14. Then said Laban to him ; Verily, thou art my bone and my flesh : [ i. e. my near kinsman and nephew. See the like phrase above chap. 2. 23. and Jud. 9. 2. and 2 Sam. 19. 12, 13. and 1 Chron. 11. 1. and so likewise in the spiritual sense, Eph. 5. 30. ] and he tarried with him a full moneth. [ Heb. a moneth of days, i. e. a compleat moneth , or so many dayes as goe to the making up of a moneth. So a year of days, below chap. 41. verse 1. is as much as to say, a whole or full year.]

15. After that, Laban said to Jacob ; because thou art my brother, shouldest thou therefore serve me for nought ? declare unto me, what shall be thy wages ?

16. And Laban had two daughters ; the name of the greatest [ i. e. eldest ] was Lea ; and the name of the least [ i.e. the youngest ] was Rachel.

17. Yet Lea had tender eyes : [ i. e. weak ones and defective ] but Rachel was fair of feature, and fair of aspect.

18. And Jacob loved Rachel, and he said ; I will serve thee, seven years for Rachel thy least daughter. [ Jacob bids a long time to serve ; both in regard, that his uncles grediness was not unknown to him ; and likewise for the great love he bare to Rachel, desiring thus to pay the dowry withal, which the Bridegrooms were obliged to give in those times ; as appears by Exod. 22. 17. and 1 Sam. 18. 25.]

19. Then said Laban ; It is better I give her to thee, then that I give her to an other man : [ a doubtful and subtil answer, as the event taught Jacob. ] stay with me.

20. So Jacob served for Rachel seven years : and those were in his eyes, as some ( few ) days, [ Heb. one, or, single days. See of this manner of speaking, before chap. 27. v. 44. the meaning is, all that time did seem very short to Jacob. ] because he loved her.

21. Then Jacob said to Laban ; Give my wife ; [ i. e. my betrothed wife, by vertue of our matrimoniall contract : See the like phrase, Mat. 1. 18, 19. and Luke 2. 5. ] for my days are fulfilled, [ viz. the conditioned seven years of my service. ] that I may go in unto her. [ See above

chapter 6. on verse 4. and 16. verse 2.]

22. So Laban gathered all the men of that place [ i. e. very many, viz. all his friends, or kindred, and acquaintance , and the principal men of the City, according to the custome, see Jud. 14. 12. John 2. 1, 2, &c. and he invited the more, that Jacob should the less dare to disannul the vileplot he had devised, to intangle and deceive him withal.] and made a feast.

23. And it came to passe in the evening, that he took his daughter Lea, and brought her to him : [ it seems , that it was the custome in thos days, to bring the Bride into the Bridegrooms bed-chamber, being covered with a vail or scarf, for her modesties sake : but under this pretence Jacob is deluded. ] and he went in unto her.

24. And Laban gave her Zilpa, his hand-maid, unto Lea his daughter, ( for ) an hand-maid. [ The particle for is put in here out of the following twenty ninth verse ; it was the custome of those times, that the parents giving out their daughters in marriage, gave a maid-servant, or other woman with her. See above chap. 24. v. 59.]

25. And it happened in the morning, and behold, it was Lea : therefore said he to Laban ; what is this, ( that ) thou hast done to me ? have not I served thee for Rachel ? Why hast thou deceived me then ?

26. And Laban said ; It is not practised thus in this our place, [ if it were so, Laban ought to have told Jacob so much before-hand, and not so basely circumvented and abused him. ] that the least [ Heb. the little (one) i.e. the youngest ] be given out before the first-born.

27. Fulfill the week of this ; [ i. e. hold out these seven days of Lea's wedding-feast. See the like example of a seven days wedding, Jud. 14. 12. and 15. 17. Some take this week for a year-week. ] then we shall give thee that also, [ viz. after the end of this week, as appears by the next verse, ] for the service, which thou shalt serve with me seven other years yet.

28. And Jacob did so, and he fulfilled the week of this : then he gave him Rachel his daughter, for a wife to him. [ Though it seems, that this liberty of marrying two sisters to one man, was not prohibited yet by human laws , yet was it repugnant to nature it selfe , and to the expresse Law given afterwards by Moseb, Leviticus 18. 16.]

29. And Laban gave unto his daughter Rachel, his hand-maid Bilha for an hand-maid to her.

30. And he went likewise in unto Rachel ; [ Jacob suffers himself to be persuaded to take two wives together at a time, which though it was customary in those days, was contrary to Gods institution, above chap. 2. verse 24. Malach. 2. 15. See likewise the Annotations on chapter 4. verse 19. ] and loved Rachel likewise more then Lea : and he served with him seven other years yet.

31. Now when the LORd saw, that Lea was hated, [ i.e. that she was not so much beloved, tended , and cared for as Rachel was. See above verse 20. The word to hate, is sometimes used for to love lesse. See Deut. 21. 15. Mat. 6. 24. and Luke 14. 26. ] he opened her womb : [ i. e. he made her fruitful ; see above chap. 20. on verse 18.] but Rachel was barren.

32. And Lea conceived, and bare a Son, and she called his name Ruben : [ i.e. behold (videte) a Son, or, a Son of Regard ; As if she would have said, Behold how God hath given me a Son now in my affliction ; which was , that her husband did not love her so well as her sister. ] for she said, Because the LORd hath regarded my affliction, therefore my husband shall love me now. [ i. e. more then before.]

33. And she conceived again, and bare a Son, and said ; Because the LORd heard, that I was hated, therefore he hath given me this also : and she called his name Simeon. [ Heb. Schimon. This name comes from a word that signifies to hearken or hear, (exaudire) God having heard and granted her prayers and fighings.]

34. And she conceived yet, and bare a Son, and said; Now this time shall my husband join himself to me, because I have born him three Sons: therefore He [viz. Jacob] called his name Levi [i. e. joined, or joining, or, my joining]. The reasoun of this name is given in the Text.]

35. And she conceived again, and bare a Son, and said; This time I will praise the LORD: therefore she called his name Iudah: [Heb. Ichudah, signifying praise, thanksgiving, confession, profession] and she ceased to bear. [Heb. she stod from bearing, and so below chap. 30.9.]

## C H A P. X X X.

Rachel being impatient by reason of her barrennesse, gives Jacob her hand-maid Bilha, who bears him Dan and Naphtali, v. 1, &c. Lea likewise, ceasing to bear, gives Jacob her hand-maid Zilpa, who bears him Gad and Asfer, 2, &c. Ruben findes Dudaim, and Lea conceives again, and bears Issachar, Zebulon, and a daughter, Dinab, 14. at last Rachel likewise bears Joseph, 22. Now when Jacob was desirous to return to his own Country, Laban stayes him, with a new bargain of wages, 25. whereby Jacob, contrary to Labans expectation, was very richly blessed of God.

**N**ow when Rachel saw, that she did not bear to Jacob, then Rachel envied her sister: [or, grew jealous.] and she said to Jacob; Give me children; or if not, I am dead. [i. e. then I must die for grief of heart; words of human frailty, proceeding from impatience; see the like phrase above chap. 20. 3.]

2. Then Jacobs anger was kindled against Rachel, and he said; am I then in the place of God, [i. e. am I Almighty then, to make thee fruitful?] God alone is he, that can bestow children. See 1 Sam. 2. 5. Psalm 113. 9. and 127. 3. the like words Joseph useth below chap. 50. 19. who hath withheld the bellies fruit [i. e. children, Deut. 7. 13. and 28. 4. Psalm 132. 11. Isa. 13. 18. thus Christ himself also is called in regard of his human nature, Luke 1. 42.] from thee?

3. And she said, Behold, there is my hand-maid Bilha, go in to her, [she rather follows the example of Sarah, above chap. 16. 2. then the commendable example of Isaac and Rebbecca, above chap. 25. v. 21.] that she may bear upon my knees, [i. e. that I may receive the children she shall get by thee, into my bosome, and hold and tender them as my own. See the like phrase below cha. 50. 23.] and I also may be built out of her. [See of this kinde of speaking above chap. 16. 2.]

4. So she gave him her hand-maid Bilha, to wife: [see above chap. 16. 3.] and Jacob went in to her.

5. And Bilha conceived, and bare a Son to Jacob.

6. Then said Rachel; God hath judged me, [i. e. he hath determined the cause to my advantages; see above ch. 15. verse 14.] and likewise heard my voice, and hath given me a Son, therefore she called his name Dan, [i. e. one that pleads a cause, or shews the right, or pronounceth sentence in judgement.]

7. And Bilha Rachels hand-maid conceived again, and bare the second Son to Jacob:

8. Then said Rachel, I have wrastled wrastlings of God with my sister, [i. e. very great, extraordinary, hard and difficult ones: See above chap. 13. on verse 10. the sense is, I and my sister, have (in a manner) striven and fought for getting of children; and I got my wish at length, beyond my sisters expectation: or, wrastlings of God, i. e. prayers to God, wherewith I have wrastled against my sister, and through his grace and favour have overcome now.] also I have prevailed: and she called his name Naphthali [i. e. my wrastling.]

9. Now when Lea saw, that she ceased to bear, she likewise took her hand-maid Zilpa, and gave the same to Jacob to wife. [out of humane emulation, not con-

tenting herself with the former benediction.]

10. And Zilpa Leas hand-maid did bear a Son to Jacob.

11. Then said Lea, There comes a company: [or, there is a company come, i. e. this conjoined to the former, will make a company, or troop of men. In the Hebrew there is a word compounded of two, as if one should say, company-come, or, troop-come.] and she called his name Gad. [i. e. company, troop, band (of men.)]

12. After that, Zilpa Leas hand-maid, bare the second Son to Jacob.

13. Then said Lea, To my luck; [or with my luck, viz. is this son born to me] for the daughters i. e. the women in general] shall count me lucky, (or fortunate) and she called his name Asfer, i. e. lucky, fortunate, or one that makes lucky, or brings luck.]

14. And Ruben went in the days of the wheat-harvest, and he found Dudaim [This word signifieth a certain pleasant fruit, or flowers, very acceptable and grateful for smell, colour, and taste; such as with us are called the love-flowers, or love-apples. The Hebrew word here used, is no where to be found but in this place, and Cant. 7. 13.] and he brought them to his mother Lea: then said Rachel to Lea; Give me (I pray) of thy Sons Dudaim.

15. And she said to her; Is it little (or, a small thing) that thou hast taken away my husband, that thou wilt likewise take my Sonnes Dudaim? then Rachel said, therefore shall he lye with thee this night, for thy Sonnes Dudaim.

16. Now when Jacob came out of the field in the evening, Lea went to meet him, and said; Thou shalt come in to me; for I have surely hired thee [Heb. hiring, I have bired thee, i. e. firmly, certainly, expressly. Oth. for bargain'd or conditioned wages have I hired thee.] for my Sonnes Dudaim: and he lay that night with her.

17. And God heard (exaudiens). Lea; [of his grace, notwithstanding her human weaknes and frailty.] and she conceived and bare the fifth Son to Jacob.

18. Then said Lea; God hath given my wages, after that I have given my hand-maid to my husband: [i. e. I count my self well rewarded for my sons Dudaim, since my God, (after that I got children by my hand-maid,) hath yet given me this son of my own body, beyond my own expectation, for the words after that, some read for that.] and she called his name Issachar. [Heb. Issachar. i. e. there is wages, or hire.]

19. And Lea conceived again, and she bare the sixt Son to Jacob.

20. And Lea said, God hath me, me (he hath) begifted (or presented) with a good gift. [The Heb. Verb with the Noun following, gift, is no where else to be found in holy Scripture. Most opinions concurre, that thereby is signified an extraordinary and most excellent gift.] this time my husband shall co-habit with me: for I have born him six Sons: and she called his name Zebulon. [Hebr. Zebulun, i. e. habitation, or co-habitation.]

21. And after that she bare a daughter: and she called her name Dinah. [i. e. a law-case, or Judgement.]

22. God remembred Rachel likewise; [See above chap. 8. on verse 1.] and God heard her, and opened her womb, [see above chap. 20. on ver. 18.]

23. And she conceived, and bare a Son: and she said; God hath taken away [Heb. contracted, gathered together, drawn in, withdrawn] my reproach. [Which in that time lay upon barrennes. See 1 Sam. 1. 6. Isa. 4. 1. Luke 1. ver. 21. and that principally for two reasons: 1. Because that those that were barren, did seem to be excluded from the promise made unto Abraham, touching the multiplication of his seed. 2. Because they were without hope, that the Messiah, (who was to proceed out of the seed of Abraham) should be one of their posterity.]

24. And she called his name Joseph, [This name seems to reflect upon two Hebrew words; one, used in the former

former Verse, signifying to draw back or take away; and the other here expressed, signifying to add or adjoin] saying: The LORD adde me another Son thereto.

25. And it came to passe, when Rachel had born Ioseph, that Jacob said to Laban: [viz. when the other seven years of his service were now past, and he had quit scores with his father in law.] Let me depart, that I may goe to my place, and to my Country.

26. Give my wives and my children, for the which I have served thee, [understand this properly of the wives.] that I may be gone: for thou knowest my service, which I have served thee. [viz. the time of fourteen years, with much pains and faithfulness.]

27. Then said Laban to him; if now I have found grace in thine eyes: [see concerning such phrases, above chap. 18. on verse 3. it is an abrupt speech, usual on such occasions; and may be supplied and made up, with, then I pray tarry with me, and tell me but the wages, thou desirest at my hands.] I have observed, that the LORD hath blessed me for thy sake.

28. He said then; name me expressly [Heb. over, or upon me, as who should say, Lay upon me what wages thou pleasest. The Hebrew word there used doth signify to pierce or boar through, to fix or set down, and consequently to name expressly (down-right)] the wages, that I shall give thee, [or, and I shall give thee (the same.)]

29. Then said he to him: Thou knowest how I have served thee, and how thy cattle hath been with me. [or, what service I have done thee, and what thy getting, or, acquiring, hath been (by me) i. e. how well thou didst thrive and prosper by my service.]

30. For the little, that thou hadst before me. [i. e. before my coming to thee, and so below chap. 32. 3.] is broken out [see of the propriety of this word, above chap. 28. on verse 14.] to a multitude; and the L O R D hath blessed thee by my foot: [i. e. by my careful and painful going about thy affairs; or, ever since I put my foot within thy doors.] now then when shall I work likewise for my house? [or doe something for my own family?]

31. And he said; What shall I give thee? Then Jacob said, Thou shalt give me nothing at all, [viz. no wages set or determined by thy self, but such only as Gods Providence shall vouchsafe and dispose for me.] if thou wilt doe me this thing, I will keep (and) feed thy flock again, [Heb. I shall return, I shall feed, &c.]

32. I will go this day through thy whole flock, severing there from all the speckled [i. e. those marked with small sprinklings as it were] and spotted [i. e. marked with broad or large spots or stains.] cattle, [understand here only the smaller sort, such as sheep, lambs, goats.] & all the brown cattle [or burnt colour'd. The Hebrew word comes from burning, heat, warmth.] among the lambs, and the speckled and spotted among the goats; and such (or, this) shall be my wages. [i. e. those shall be my wages, which being cast, or brought forth by the single-coloured, or all-white ones, under my keeping, shall prove speckled, or spotted, or brown.]

33. So my righteousness shall on the day of the morrow [i. e. in time to come. Thus the word, Morrow is often taken in Scripture, as Exod. 13. 14. Deut. 6. 20. Ios. 4. 6. Math. 6. 34.] testify with me, [the meaning hereof is, when to day or to-morrow (i. e. at any time hereafter) thou shalt come to view, what fell to my wages, then it shall plainly and evidently appear, what is my clear and upright due; or the contrary.] when thou shalt come over my wages, [Oth. when he shall come (viz. righteousness) for my wages.] before thy face: all that is not speckled and spotted among the goats, and brown among the lambs, that be stolen with me.

34. Then said Laban; I do; yea, be it according to thy word.

35. And he [viz. Laban] severed that same day the ring-straked [about the legs, in fashion of a band, as

the propriety of the word used here, implies.] and spottet hee-goats, and all the speckled and spottet goats, all where (some) white was on, and all the brown among the lambs: and he gave them into the hand of his sons.

36. And he put a way of three days [or, three days journey] betwixt them and betwixt Jacob: [i. e. he put a distance between them of three days journey. Understand betwixt the flocks of Labans sons, and the rest which Jacob kept; left in any wise the white ones might come to be intermixed with the spottet or brown.] and Jacob kept (pascebatur) the rest of Labans flock.

37. Then Jacob took him rods [or, sticks, wands] of green [or fresh] poplar-wood, and of hazell, and of chestnuts: and he peeled thereon white strakes, making bare the white, which was on the rods. [This Jacob did by the instinct and direction of God. See below chap. 31 ver. 9. Thus God took care for Jacob, that Laban should not let him return home empty. See below chapter 31. verse 42.]

38. And he laid these rods, which he had peeled, in the gutters, (and) in the water-troughs, where the flock came to drink, over against the flock; and they were heated [i. e. being heated they conceived] when they came to drink.

39. When the flock then was heated by (or, with; or at) the rods, then the flock lambed, (or, brought forth) ring-straked [viz. on the legs, as above verse 35.] speckled and brown (ones.)

40. Then Jacob severed the lambs [of various colors] and he turned the face of the flock upon the speckled and all the brown among Labans flock; [These he caused to go before, and the others to follow, that they might have them in their sight when they went a rutting.] and he put his flocks apart, and he set them nor by Labans flock. [viz. left by looking on them, they should bring forth their like, i. e. single-coloured (ones).]

41. And it happened each time when the flock of the primelings [i. e. Those that are cast in the Spring-time of the year, being according as the Hebrew word implies well girt as it were i. e. firm and compact of body and strength] was heated, then Jacob put the rods in the gutters before the eyes of the flock; that they might be heated by the rods.

42. But when the flock was heated late [i. e. in the fall of the year; when they proved weak and feeble of body] then he put them not: so that the latelings became Labans, and the primelings Jacobs.

43. And that man brake forth [See above chap. 18. on verse 14.] very much (in abundance) [Heb. much much] and he had many flocks, and maid-servants, and men-servants, and camels, and asses.

## CHAP. XXXI.

*Jacob observing Labans envy, departs with all he hath, on Gods command, and with the consent of his wives, without Labans privity, towards the land of Canaan, and Rachel steals her fathers idols, ver. 1. &c. Laban hearing of it, pursues Jacob, and overtakes him on Mount Gilead, where he is warned, not to deal otherwise then friendly with him: nevertheless he taxeth him sharply; for this secret departure; and the stealing away of his Idols, 22. Jacob excuseth himself, and when Laban could finde his Idols no where, Jacob rebukes him vehemently, upbraiding him with all the discourtesies he had suffered at his hands, 31. howbeit at last they make a covenant betwixt them, and part asunder in peace, 24.*

*T*hen heard he the words of Labans sons, saying, Jacob hath taken away all that was our Fathers; and of that which was our Fathers, he hath made (up) all this glory, [i. e. all this wealth, which usually is attended with honour and glory.]

2. Jacob likewise looked on the face of Laban ; and behold, that was not towards him as yesterday ( and ) ereyesterday. [ i. e. as formerly it was; thus the same words are likewise taken, below verse 5, and Exod. 4. 10. and 5. 7,8. and 21. 29. and Ios. 3. 4. and 4. 18. &c. ]

3. And the LORD said to Jacob ; Return to the land of thy Fathers, [ i. e. the land of Canaan, which I promised to thy Father Isaac, and Grandfather Abraham : although as yet they possessed nothing in it, but the field and cave, wherein Sarah was buried. ] and to thy kindred : and I will be with thee. [ See above ch. 21. 22. and 26. 24. Item, below 32. 9. where Jacob doth declare these words. ]

4. Then Jacob sent, and called Rachel and Lea, into the field to his flock. [ There to confer with them about this matter, without neglect of his calling, and with the more freedom and secrecy. ]

5. And he said to them ; I see your Fathers face, that it is not towards me as yesterday & ereyesterday: yet the God of my Fathers [ see above ch. 28. 13. ] hath been with me. [ i. e. he appeared to me, and commanded me to return into my own Country, see below ver. 13. ]

6. And ye know, that I have served your Father with all my might. [ As well of the minde with care and forecast ; as of the body, by watching, running, drudging, compare below verse 40. and 42. ]

7. But your Father hath dealt deceitfully with me, [ oth. hath mocked me ] and, hath changed my wages ten times : [ i. e. oft-times. Thus the word ten is taken for often, or frequently, below verse 41. Levit. 26. 26. Num. 14. 22. and 1 Sam. 1. 8. Job 19. 3. ] yet God hath not permitted him to do me ill.

8. Whenever he said thus ; The speckled shall be thy wages, then all the flock lambed ( or brought forth ) speckled : and whenever he said thus, the ring-straked shall be thy wages; then all the flocks lambed straked ( ones. ) [ Observe here, that the conditions which Jacob made with Laban, above chap. 30. 32. were often altered through Labans greediness, and the alteration long born through Jacobs meekness. ]

9. Thus God withdrew all the cattle from your Father, and gave it me. [ Hence it appears, that all this practise of Jacob did not proceed from any sinister and deceitfull device of Jacob, but from Gods direction. ]

10. And it happened, at what time the flock was heated, that I lifted up my eyes, and I saw in the dream ; [ see above ver. 5. ] and behold the bee-goats [ oth. rams, it may be understood of both ], which back'd the flock, were straked, speckled, and hail-spotted. [ i. e. such as had spots of about the bigness and colour of common hail-stones, distinguished from the speckled, which had black stains upon the white skin. ]

11. And the Angel of God [ Understand the LORD Jesus Christ ; as appears above ver. 5. and below verse 13. ] said to me in the dream ; Jacob : and I said ; See ( here ) I am.

12. And he said, Do but lift up thy eyes and behold, all the bee-goats, which back the flock, are straked, speckled, and hail-spotted : for I have seen all what Laban doth to thee.

13. I am the God of Bethel, [ which did appear to thee at Bethel, and promised to be with thee, to keep thee, and to bring thee back into Canaan. ] where thou didst set up the Monument ; where thou vowedst me a vow ; Get thee up now, depart out of this land, and return into the land of thy kindred. [ See above verse 3. and below verse 18. ]

14. Then answered Rachel and Lea, and said to him : Is there a share yet for us, or inheritance in our Fathers house ? [ they imply, none at all ; seeing he doth grudge us the condition'd wages, having so often chang'd and alter'd them. ]

15. Are not we counted strangers of him ? [ He hath not put us forth like daughters, with honest dowries, but thrust us forth like servants for hired wages. ] for he hath

told us : [ to wit, for thy fourteen years service ; which indeed was a kinde of sale. ] and he hath likewise still consumed ( or, eaten up ) [ Heb. eating eaten, i. e. continually and all along. ] our mony. [ By this mony they understand the fruit and gain of Jacobs service, which Laban not only kept from them, but also consumed and spent it for himself, without imparting ought of it unto them. ]

16. For all the riches ( or wealth ) which God hath withdrawn from our Father ; [ See above on ver. 9. ] the same is ours, and our sons ? [ i. e. childrens, as frequently. ] Now then doe all what God hath said unto thee.

17. Then Jacob got himself up, and put his sons [ children ] and his wives upon Camels.

18. And he led away all his cattle, and all his substance, that he had gotten ; the cattle which he possest, [ Heb. the cattle of his possession ] which he had gotten at Paddan Aram ; [ See above chap. 25. 20. ] for to come to Isaac his Father, to the land of Canaan.

19. Laban now was gone to shear his sheep : then Rachel stole the Teraphim which her Father had. [ The Teraphim, were a sort of Images, of the shape of mens 1 Sam. 19. 13, 18. for Idols, Gen. 31. 30,32. to enquire of them of things to come : Ezech. 21. 21. and by whom they received the Devils answer, true, or false, Zeph. 10. 2. of the Teraphims you may likewise see Iud. 17. 5. and 18. 14. 17. 18; 20. 1 Sam. 15. 15. 23. and 2 Kings 23. 24. and Hos. 3. 4. These Teraphims Laban ( though otherwise the true God was not unknown to him, above chap. 30. verse 27. and in this chap. verse 24. and 29. ) honoured with divine worship, endeavouring thus to serve both God and the Idols together, or, altogether to keep under and suppress the true worship of God, through Idolatry in unrighteousness. This is the first place where the Scripture makes mention of Idols ; although they were in use long before. ]

20. And Jacob stole himself away from the heart of Laban the Syrian : [ i. e. he got away secretly and stealingly, as it were, without Labans leave and privity, as the following words declare, and verse 26. and 27. in this sense the like phrase is also used, 2 Sam. 19. 3. but in another sense, 2 Sam. 15. 6. The reason and ground of this sudden and private withdrawing, seems to have been an instinct and express command from God, ver. 13. ] inasmuch as he had not made it known to him, that he fled.

21. And he fled, and all that was his, and he got him up and passed over the River : [ viz. Phrath, or Euphrates, running betwixt Chaldee and Canaan, above chap. 2. 14. and 15. 18. without the apposition of the proper name, the same is called the River, for its greatness and fames sake, both here, and Exod. 23. 31. Ios. 24. 2, 3. &c. ] and he set his face [ or, directed, or, put, i. e. he purposed and resolved to take that way homewards. See Ier. 50. 5. and Luke 19. 51. and 53. ] to mount Gilead, [ lying behinde Phenicia beyond Jordan, and bordering on mount Libanus ; At the bottome of this mount there lay a very spacious Country, likewise called Gilead, or Galad, being very fruitful and full of pasture, below chap. 37. 25. Deut. 34. 1. Ier. 8. 22. and 22. 6. This land was afterwards taken from the Amorites, and did fall in the partition to the Tribes of Gad and Ruben, and half the Tribe of Manasseh. See Num. 32. 1. &c. Deut. 3. 12. 13. 15. 16. Ios. 13. 8,9,10,11, &c. ]

22. And the third day news was brought to Laban, [ whose flock was kept at three days distance from Jacobs, above chap. 30. 36. ] that Jacob was fled.

23. Then he took his brethren with him [ i. e. some of his kindred, or kinsmen, and so in the sequel, ] and pursued after him a way of seven days : [ i. e. seven days journey. See above chap. 30. verse 36. ] and he apprehended him on mount Gilead.

24. Yet God came to Laban [ viz. before he overtook Jacob, or, was come up to him ] the Syrian, in a dream by night :

night : [ See above chap. 20. on verse 3. ] and be said unto him ; Take heed, that thou speak not with Jacob, either good or ill. [ Heb. from the good to the bad, i. e. Thou shalt not go about to withdraw him from his journey, by any fair or foul means, but suffer him to march on, and perform it. Compare above chap. 24. 50.]

25. And Laban overtook Jacob : Jacob now had pitcht his Tent, [ Heb. fastned, fixed] on that mount : Laban also with his brethren, pitcht ( hi. ) on mount Gilcad.

26. Then said Laban to Jacob ; what hast thou done, that thou hast stoln thy self away from my heart, [ See above ver. 20.] and carried away my daughters, as captives (taken) with the sword ? [ i. e. such as are carried away, by force, against their wills ; which Laban wrongfully laies to Jacobs charge. See above verse 14, 15, 16.]

27. Why art thou fled secretly, [ Heb. wherefore didst thou hide thy self to flee ? ] and hast stoln ( thee ) away from me ? [ i. e. why didst thou depart from me in such a stealing manner, without my knowledge and consent ? Compare this with verse 20. before. Others read, Why hast thou stoln from me, [ viz. my own, ( or robbed me of my own ? ) and hast not acquainted me with it , that I might have conducted thee. See above chap. 18. on. verse 16. ] with joy, and with songs, with the drum and with the harp ? [ See above Gen. 4. on verse 21.]

28. Neither hast thou permitted me to kiss [ See above chap. 29. on verse 13.] my sons and my daughters : Now, thou hast done foolishly ( so ) doing.

29. It were in the power of my hand to do the ill : but thy Fathers God spake to me yesternight, saying ; Take heed of speaking with Jacob, either good or bad ; [ See above on verse 24.]

30. And now (since) thou wouldest needs depart, [ Heb. art going gone] for that thou wast so desirous [ Heb. desiring defredst ] after thy Fathers house : why hast thou stoln away my Gods ? [ A strange blindness in Laban, that he held his Idols for Gods, which nevertheless, according to his own opinion, could be stoln away. Compare above ver. 19.]

31. Then answered Jacob, and said to Laban : Because I was afraid ; for I said [ viz. with my self, i. e. I thought or considered, see above chap. 20. 11. Others, I said to my wives ; or, to my family ] lest peradventure thou force away thy daughters from me. [ Heb. from with mee. ]

32. With whom thou shalt find thy Gods , let him not live ; discover (or make known, or discern.) [ Heb. make known for thee. See above chap. 12. on verse 1.] before our brethren, what is with me, [ viz. of thy goods] and take it to thee : for Jacob knew not that Rachel had stoln them.

33. Then Laban went into Jacobs Tent, and into Leabs Tent, and into both the hand-maids Tent, and he found nothing : and when he was gone out of Leabs Tent, he came into Rachels Tent.

34. But Rachel had taken the Teraphim, and she had put them in the Camels saddle-furniture [ oth. litter ] and she sate upon the same : and Laban fel all the Tent over, and he found nothing.

35. And she said to her Father, Let not (anger) kindle in my Lords eyes ; [ i. e. let it not provoke my Lords displeasure, which discovers it self most readily in the eyes] that I cannot rise up before thy face ; for it (goeth with) me after the manner of women : [ Heb. the way of women is (upon) me, ] and he searched thoroughly, but he found not the Teraphim.

36. Then Jacob grew incens'd, and contended with Laban : and Jacob answered and said to Laban ; what is my trespass ? what is my sin ? that thou hast ( so ) hotly pursued me ? [ Heb. that thou didst burn after me ? the word doth oft-times signifie to pursue one with a burning, eager fierce and hostile minde, as 1 Sam. 17. 53. Psal. 10. 2. Lam. 4. 19.]

37. When thou feltest all my household-stuffe ; [ Heb. all my vessels, and so by and by ; of all the vessels of thy house. ] what hast thou found of all the vessels of thy house? Lay it ( down ) here before my brethren and thy brethren ; and let them judge betwixt us both.

38. These twenty years have I been with thee, thy ewes and thy goats have not miscarried ; and the rams of thy flock I have not eaten.

39. The torn I have not brought to thee, I made amends for (or, expiated) it ; thou hast required it at my hand ; whether it was stoln by day, or stoln by night. [ That Jacob was made to make good to Laban, what was torn by the wilde beasts, was unjust and contrary to the Law, Ex. 22. 13.]

40. I was, that by day the heat consumed me, and the frost by night ; and my sleep retired from my eye. [ Oth. fled, or, ran. The like phrase we have, Esth. ch. 6. 1.]

41. I have been twenty years now in thy house ; [ Heb. These are twenty years to me in thy house] I have served thee fourteen years for thy two daughters, and six years for thy flock : [ i. e. for such a portion of thy flock as should fall to my share, by the wages condition'd on between us. ] and thou hast changed my wages ten times. [ See above on verse 7.]

42. Were it not that the God of my Father, the God of Abraham, and the fear of Isaac [ i. e. that same God, whom my Father Isaac serves with so much fear and reverence. Thus God is called, our fear, Isa. 8. 13. by reason of the filial awe and fear we ought to stand in before him, ] had been with me, assuredly thou wouldest have sent me now empty away : God hath looked upon my affliction, and the labour of my hands, [ the looking on, or, regarding of God, betokens his present mercy and assistance, as above chap. 16. 13. and 29. 32. Ex. 3. 7, 9. Psalm 31. 8. and here, or his judgement and the execution of it, above chap. 11. 5. and 1 Chron. 12. 17, &c.] and rebuked thee yesternight.

43. Then Laban answered and said to Jacob ; These daughters are my daughters, and these sons are my sons, and this flock is my flock, yea all what thou seest, is mine : and what should I doe this day to these my daughters ? [ i.e. how should I be able to go about, to hurt or trouble them, seeing they are my own flesh and blood : he now makes shew of seeking friendship, seeing he was not able to doe any hurt or mischief to Jacob and his. This was by the special over-ruling of the Lord, who had appeared unto Laban for this very end. ] or to their sons, ( oth. children) whom they bare ?

44. Now then, come, let us make a Covenant, [ See above chap. 15. on ver. 18.] I and Thou. that it may be for a witness betwixt me and betwixt thee.

45. Then Jacob took a stone : [ shewing thereby, that letting passe by all former complaints, he was very ready to accept of, and enter into the Covenant offered. ] and he raised it ( for ) a monument.

46. And Jacob said to his brethren, [ Kinsmen, friends, that were with him. See above verse 32. and 37. and below verse 54.] Gather stones ; and they took stones, and made an heap ; and they did eat there upon that heap : [ viz. after the making and establishing of that Covenant.]

47. And Laban called it, Iegar Sahadutha : [ i. e. in the Syrian language, Labans own, an heap of witness, regarding the Covenant which they made together. ] but Jacob called the same Gilead. [ Heb. Galeed. This name doth signifie the same thing which the former Syrian name did. For Jacob being an Hebrew, would likewise give this heap a name in his own language.]

48. Then Laban said ; This heap be a witness to day betwixt me and betwixt thee; therefore they called the name of it Gilead.

49. And Mizpa ; [ Heb. Mitzpah, i. e. a place of inspection, or, surveying, or, guard, watch, being, that ( as followeth )

followeth) God was to have the care and oversight how this Covenant should be observed. ] because he said; *The L O R D take i n f i c t i o n (or i n f i g h t) b e t w i x t m e a n d b e t w i x t t h e e ; w h e n w e s h a l l b e h i d t h e o n e f r o m t h e o t h e r.* [ Heb. *t h e m a n f r o m h i s n e i g h b o u r , o r f r i e n d , [ i . e . w h e n w e s h a l l b e s o f a r r e p a r t e d , a n d o u t o f f i g h t o n e o f a n o t h e r .* ]

50. *I f t h o u a f f l i c t (o r , o p p r e s s ) m y d a u g h t e r s , a n d i f t h o u t a k e w i v e s a b o v e m y d a u g h t e r s , n o b o d y i s w i t h u s :* [ i . e . T h e r e i s n o n e e l s e w i t h u s , t o b e a r w i t n e s s e a n d t o p u n i s h t h e t r a n s g r e s s i o n . O t h . *n o n e s h a l l b e w i t h u s , v i z .* w h e n w e a r e p a r t e d o n c e a s l u n d e r , b u t G o d , &c.] *B e h o l d , G o d s h a l l b e w i t n e s s e b e t w i x t m e a n d b e t w i x t t h e e .*

51. *L a b a n s a i d m o r e o v e r t o J a c o b : B e h o l d t h e r e i s t h i s s a m e h e a p , a n d b e h o l d t h e r e i s t h i s M o n u m e n t , w h i c h I h a v e c a s t u p b e t w i x t m e a n d b e t w i x t t h e e .*

52. *T h i s s a m e h e a p b e w i t n e s s e , a n d t h i s M o n u m e n t b e w i t n e s s e , t h a t I s h a l l n o t c o m e t o t h e e (p a s s i n g ) b y t h i s h e a p [O t h . i f I , &c. v i z . conceiving m y s e l f t o b e w r o n g ' d , a n d p a s s i n g b y h e r e , t h a t I s h a l l n o t d o e i t i n a n y h o t t i l e , b u t i n a f r i e n d l y w a y : a n d t h o u i n l i k e m a n n e r : o r o t h e r w i s e t h u s , i n c a s e i t b e I , t h a t p a s s e b y h e r e t o t h e e w a r d , t h a t I s h a l l n o t d o i t f o r c u l t , n o r t h o u n e t h e r .] a n d t h a t t h o u j u l t n o t c o m e t o m e (p a s s i n g ) b y t h i s h e a p a n d M o n u m e n t , f o r c u l t .*

53. *T h e G o d o f A b r a h a m , a n d t h e G o d o f N a h o r , t h e G o d o f t h e i r F a t h e r j u d g e b e t w i x t u s : [ H e i n t e r m i x t h e r e t h e G o d o f A b r a h a m , t h e o n e l y t r u e G o d , w i t h t h e I d o l s , w h i c h T e r a b , N a h o r , a n d A b r a h a m h i m s e l f (b e f o r e h i s c o n v e r s i o n ) h a d s e r v e d i n C h a l d e e , I s l . 2 4 . 2 . n o t o n l y t o c o m p l y a l i t t l e w i t h J a c o b : b u t a l s o l i k e a n I d o l a t r o u s d i s t e m b l e r , t o h a l t o n b o t h s i d e s . O t h e r s h o l d , t h a t L a b a n s p a k e r i g h t o u t i n a n i d o l a t r o u s m a n n e r , T h e G o d s o f A b r a h a m , a n d t h e G o d s o f N a h o r , a n d t h e G o d s o f t h e i r F a t h e r , &c. B y w h i c h w o r d s h e s h o u l d r e p r o a c h J a c o b , t h a t h e h a d f o r s k e n t h e r e l i g i o n o f h i s f o r e-f a t h e r s , a n d t h a t i n o p p o s i t i o n t h e r e u n t o ; t h e r e i s p u t d o w n J a c o b ' s o a t h a p a r t l i k e w i s e ; w h i c h h e m a d e b y t h e t r u e G o d a l o n e .] a n d J a c o b s w a r e b y t h e f e a r o f h i s F a t h e r I s a a c . [ S e e a b o v e v e r s e 4 2 .]*

54. *T h e n d i d J a c o b s l a y a s l a y i n g [ i . e . b e a s t s f i t f o r s l a u g h t e r , p r e p a r i n g f o r t h e e n s u i n g j o y f u l f e a s t . T h e H e b r e w w o r d i n d e e d i s u s e d f o r o f f e r i n g s a c r i f i c e , b u t f o r s l a y i n g t o w a r d a f e a s t l i k e w i s e , a s 1 S a m . 2 8 . 2 4 . a n d 1 K i n g s 1 . 9 . 2 C h r o n . 1 8 . 2 . &c.] o n t h a t m o u n t ; a n d h e i n v i t e d h i s b r e t h r e n , f o r t o e a t b r e a d : [ i . e . t o t h e f e a s t h e h a d m a d e , t o t a k e t h e i r r e p a s t w i t h h i m . S e e b e l o w c h a p . 3 7 . 2 5 . E x o . 1 8 . 1 2 . a n d 2 K i n g s 6 . 2 2 . a n d L u k e 1 4 . 1 . &c.] a n d t h e y d i d e a t b r e a d , a n d o v e r n i g h t e d o n t h a t m o u n t .*

55. *A n d L a b a n r o s e u p e a r l y i n t h e m o r n i n g , a n d k i l l [ s e e a b o v e c h a p . 2 9 . o n v e r s e 1 1 .] h i s s o n s a n d h i s d a u g h t e r s , a n d b l e s s e d t h e m : a n d L a b a n w e n t (h i s w a y ) a n d r o t u r n e d t o h i s p l a c e . [ B y L a b a n ' s b l e s s i n g i s t o b e u n d e r s t o o d t h a t h e w i s h e d t h e m a l l h a p p i n e s s a n d p r o s p e r i t y a t t h e i r p a r t i n g ; a s i t w a s t h e r e c e i v e d c u s t o m e , w h e n p e o p l e m e t , t h u s t o g r e e t o n e a n o t h e r , n o t o n l y a t p a r t i n g , b u t i n a r r i v i n g . S e e b e l o w c h a p . 4 7 . 7 , 1 0 . a n d R u b . 2 . 4 . 1 S a m . 1 3 . 1 0 . 2 S a m . 8 . 1 0 .]*

### C H A P . XXXII.

*J a c o b b e i n g e n c o u r a g e d b y h a v i n g m e t t h e h o s t o f t h e h o l y A n g e l s , s e n d s m e s s a g e t o w a r d h i s b r o t h e r E s a u , v e r . 1 , &c. b u t u n d e r s t a n d i n g t h a t h e w a s m a r c h i n g d o w n t o h i m w i t h a g r e a t n u m b e r o f m e n , h e d i v i d e s h i s p e o p l e , a n d c a t t l e , f o r f e a r , i n t w o b a n d s , a n d p r a y e s t o G o d i n a v e r y f e r v e n t a n d b u m b l e m a n n e r , f o r s u c c o u r a n d d e l i v e r a n c e , v . 6 . T h e n h e s e n d s p r e c e n t s b e f o r e t o E s a u , w i t h c e r t a i n o r d e r a n d c h a r g e , a n d g e t s h i s w i v e s a n d c h i l d r e n o v e r t h e F o o d b y n i g h t , 1 3 . b u t s t a i s e s b e h i n d h i m s e l f o n t h i s s i d e , w h e r e G o d w r a f t e l t h i*

*w i t h h i m , g i v e s h i m t h e n a m e I s r a e l , b l e s s e s h i m , a n d t o u c h e s h i s t h i g h , s o t h a t h e h a l t e d , 2 4 .*

*J a c o b a l s o w e n t h i s w a y , a n d t h e A n g e l s o f G o d m e t h i m . [ T h e m o r e t o a s s u r e J a c o b o f G o d s p r e s e n c e a n d a s s i s t a n c e .]*

2. *A n d J a c o b s a i d , a s h e s a w t h e m : T h i s i s G o d s c a m p o f h o s t s : a n d h e c a l l e d t h e n a m e o f t h a t p l a c e , M a h a n a i m . [ i . e . t w o c a m p s o f h o s t s , o r , a d o u b l e c a m p o f h o s t s . W h e t h e r t h e A n g e l s h a d d i v i d e d t h e m s e l v e s i n t o t w o l e a g u e r s , f o r J a c o b t o p a s s t h r o u g h b e t w i x t t h e m b o t h ; o r , t h a t t h e o n e l e a g u e r c o n s i s t e d o f A n g e l s , a n d t h e o t h e r o f J a c o b ' s r e t i n u e . H e r e a b o u t s t h e r e w a s a C i t y a f t e r w a r d s , w h i c h w a s c a l l e d b y t h e n a m e o f M a h a n a i m , J o s h u a 1 3 . 2 6 . a n d 2 1 . 3 8 .]*

3. *A n d J a c o b s e n t f o r t h m e s s a g e r s , b e f o r e h i s f a c e [ i . e . b e f o r e h i s a r r i v a l , o r b e f o r e h e s h o u l d c o m e t h i n g , v i z . f o r t o p r e p a r e t h e w a y t o r e-g a i n h i s b r o t h e r s f a v o u r : t h e l i k e p h a s e w e f i n d e a l s o M a t . 3 . 1 . M a t . 1 1 . 1 0 . L u k e 9 . 5 2 . a n d 1 0 . 1 .] t o h i s b r o t h e r E s a u : u n t o t h e l a n d o f S e i r [ S e e a b o v e c h a p . 1 4 . 6 .] t h e C o u n t r i e s o f E d o m . [ v i z . I d u n e a , b o r d e r i n g o n t h e S o u t h-e n d o f J u d e a , a n d h a v i n g i t s n a m e f r o m E s a u , w h o i s l i k e w i s e c a l l e d E d o m , a b o v e c h a p . 2 5 . 3 0 . a n d w a s n o w d w e l l i n i n t h i s C o u n t r y , b e l o w c h a p . 3 6 . v . 8 . h a v i n g d r i v e n o u t t h e n e c h e t h e f o r m e r i n h a b i t a n t s t h e H o r i t e s , D e u t e r . 1 2 . 2 2 .]*

4. *A n d h e c h a r g e d t h e m , s a y i n g : T h u s s h a l l y e s a y t o m y L o r d , [ T h o u g h J a c o b h i m s e l f w a s t h e L o r d o f E s a u , b y r i g h t o f h i s p u r c h a s e d p r i m o g e n i t u r e , a b o v e c h a p . 2 7 . 2 9 . n e v e r t h e l e s s , h e c a l l s h i s b r o t h e r b y t h e t i t l e , k e e p i n g t h e r i g h t t o h i m s e l f , t h e b e t t e r t o r e c o v e r h i s f a v o u r a n d f r i e n d s h i p , b y t h i s s u b m i s s i v e c a r r i a g e ; t h e r a t h e r , b e c a u s e h e w a s n o t a s y e t p u t i n t o t h e p o s s e s s i o n o f h i s r i g h t , w h i c h c h i e f l y r e g a r d e d t h e t i m e t o c o m e . T h u s d i d D a v i d l i k e w i s e t o w a r d s S a u l , 1 S a m . 2 4 . v e r . 7 . 9 . a n d c h a p . 2 5 . t h r o u g h o u t .] t o E s a u : T h u s f a i t h J a c o b t h y s e r v a n t s ; I h a v e d w e l t a s (a) s t r a n g e r (o r f o j o u r n e d ) w i t h L a b a n , a n d t a r r i e d t h e r e t i l l n o w .*

5. *A n d I h a v e o x e n a n d a s e s , s h e e p , a n d m e n-s e r v a n t s , a n d m a i d-s e r v a n t s ; a n d I h a v e s e n t t o i n f o r m m y L o r d [ v i z . o f m y c o m i n g a n d c o n d i t i o n ] t h a t I m a y f i n d e g r a v e i n t h y e y e s : [ S e e a b o v e c h a p . 1 8 . o n v e r s e 3 . H e s u s f o r f r i e n d s h i p , p a r t l y , t o p r o c u r e a n a m n e s t y o r o b l i v i o n o f a l l f o r m e r d i s t a s t e s ; a n d p a r t l y , t h a t h e m a y p a s s s a f e l y a n d p e a c e a b l y t h r o u g h t h e C o u n t r y .]*

6. *A n d t h e m e s s a g e r s c a m e b a c k t o J a c o b , s a y i n g : W e a r e c o m e t o t h y b r o t h e r , t o E s a u ; a n d h e l i k e w i s e i s m a r c h i n g t o m e e t t h e e , a n d f o u r h u n d r e d m e n w i t h h i m . [ d o u b t l e s s a r m e d , a s m a y b e g a t h e r e d b y v e r s e 8 . a n d 1 1 .]*

7. *T h e n J a c o b w a s s o r e a f r i a d , a n d (t.) d i f f r i e s s e d h i m : [ o u t o f h u m a n f r a i l t y ; v i z . b e c a u s e t h e m e s s a g e r s b r o u g h t n o o t h e r n e w s b a c k f r o m E s a u , t h e n t h a t h e w a s c o m i n g a g a i n s t h i m w i t h f o u r h u n d r e d m e n , w i t h o u t a n y o t h e r m e s s a g e .] a n d h e d i v i d e d t h a t p e o p l e t h a t w a s w i t h h i m , a n d t h e s h e e p , a n d t h e o x e n , a n d t h e c a m e l s , i n t w o b a n d s .*

8. *F o r h e s a i d ; I f E s a u c o m e s u p o n t h e o n e b a n d , a n d s m i t e s i t ; t h e n s h a l l t h e r e m a i n i n g b a n d e s c a p e . [ H e b . b e t o , o r , f o r e s c a p i n g , o r , s a v i n g .]*

9. *M o r e o v e r s a i d J a c o b ; O G o d [ J a c o b b e i n g i n d i s t r e s s , h e d o t h n o t c a l l u p o n t h e h o s t s o f A n g e l s , w h o m h e h a d s e e n s o l a t e b e f o r e , b u t h a t h h i s r e c o u r s e t o t h e t r u e G o d a l o n e .] o f m y F a t h e r [ i . e . G r a n d-f a t h e r h e r e ] A b r a h a m , a n d G o d o f m y F a t h e r I s a a c : O L O R D ; t h a t h a s t s a i d u n t o m e ; R e t u r n u n t o t h y C o u n t r y , a n d t o t h y k i n d r e d , a n d I w i l l d e a l w e l l b y t h e e .*

10. *I a m l e s s t t h a n a l l t h e s e b e n e f i t s , a n d t h e n a l l t h i s f a i t h f u l n e s s e [ H e b . t r u t h . S e e a b o v e c h a p . 2 4 . 2 7 .] w h i c h t h o u h a s t p e r f o r m e d t o t h y s e r v a n t : [ i . e . I a m a l t o g e t h e r u n w o r t h y o f t h e g o o d t h o u h a s h e w e d m e a l r e a d y , a n d t h a t I n o w a m c r a v i n g o f t h e e , c a s t i n g m y s e l f a n d r e l y i n g o n l y u p o n t h y m e r c y a n d g r a c e , a n d n o t a t a l l u p o n a n y*

any worth or merits of my own.] for I past over this Jordan [see above chap. 13. 10.] with my staffe [understand a plain walking staffe (or shepheards crookt staffe) Hereby Jacob acknowledgeth the mean and poor condition he was in formerly.] and now I am become two bosts.

11. Rescue me (I pray) out of my brothers hand, out of the hand of Esau: for I am afraid of him, lest he come, and smite me, the mother with the sons. [Or, upon the sons.] A phrase most lively representing the tenderness of a mother, when seeing her children in distress, she spares not her own body nor life, to hazard the same for her childrens preservation, by interposing herself, even to be massacred together with & upon them. See Hos. 10. 14.]

12. Thou hast said indeed; I will assuredly do well by thee, [Heb. well-doing do well, &c.] and I will put thy seed as the sand of the sea, which cannot be numbered by reason of the multitude.

13. And he overnighted there that same night: and he took of that which came into his hand, a gift for Esau his brother. [i. e. He took in haste some of all his cattle, for a present to his brother, being surprised partly by the approaching night, and partly by fear of the instant danger, that he could not stand upon it to make a curious choice. Oth. of that which was come to him, i. e. of that which he had acquired and gotten.]

14. Two hundred goats, and twenty he-goats: two hundred ewes, and twenty rams.

15. Two hundred milch-camels, with their colts, [Heb. sons,] forty Cows, and ten bulls; twenty she-asses, and ten young asses. [or, ass-colt.]

16. And he gave (or put) them into the hand of his servants [A notable present indeed of so many hundred beasts, great and small, of different sorts, which would come to a round price nowadays.] each flock apart: [Heb. flock, flock, alone by it self. See the like expression above chap. 7. on verse 2.] and he said to his servants; Pass ye over before my face, and put space [Heb. properly breadth, and consequently space, room, that giving freedom to breath. This served, that his presents, being every one viewed apart by his brother Esau, it might make the better shew, and by little and little allswage his violent humour. See below verse 20.] betwixt flock, and betwixt flock.

17. And he charged the first [To wit, the servant that led the first or foremost flock or drove, and so in the sequel of the second, third, &c.] saying; When my brother Esau shall meet thee, and ask thee, saying; Whose Cart thou? and whither dost thou go? and, whose are these before thy face? [i. e. the beasts thou art driving before thee, or, which are passing on before thee.]

18. Then thou shalt say; That is a present of thy servant Jacob sent to my Lord, to Esau; and behold, he himself is also behinde us. [This he added of purpose, that his brother should not think, he was afraid to come in his sight, or had peradventure taken another way to avoid him.]

19. And he charged likewise the second, also the third, and all that went after the flocks, (or droves) saying: After this same word [i. e. according to what I said before] shall yee speake to Esau, when ye shall finde him.

20. And yee shall likewise say; Behold thy servant is behinde us; for he said [viz. by himself, i. e. thought, conceived. See abo. ch. 20. on v. 11.] I shall reconcile his face [i. e. appease his wrath, which commonly is seen much in the face. See Prov. 21. 14.] with this present, that goes before my face, and after that shall I see his face, peradventure he will accept my face. [This kinde of expression, being taken in the good sense, signifies, to be favourable to another, and to do him good, out of a friendly and rational observation of some good in him. And it is spoken of God, when of meer mercy and grace]

he looketh favourably upon the good in any, which came from him alone into him, above chap. 19. 21. and of Men, when for any considerable reasons, they are favourable to their neighbour, as here, and 1 Sam. 25. 35. 2 Kings 3. 14.]

21. Thus the present went on before his face: yet himself overnighted that same night in the camp.

22. And he arose in that same night, and he took his two wives, and his two maid-servants, and his eleven children, and he past over the Ferry (or, foord, mading-place) of Iabbok. [This is the name of a brook or river, springing by Rabba, the Metropolis of the Ammonites, and issuing into Jordan beneath the Sea of Galilee. See Num. 21. 24. Deut. 2. 37. and chap. 3. 16. 10. 12. 2. Jud. 11. 13.]

23. And he took them, and he made them passe over that brook, and he made passe over what he had.

24. Yet Jacob was left behinde alone: [i. e. he alone remained on this side the brook, by Mount Gilead, for to pray to God in private.] and a man [i. e. the Son of God, who appeared in the shape of a man here; as may be gathered by verse 28, and 30, &c. and Hos. 12. 3, 4.] wrastled with him until the dawning arose.

25. And when he saw, that he could not prevail against him, [This is said after the manner of men. The Lord complying with humane infirmity, suffers himself to be overcome, to assure Jacob of a good issue, about the instant danger; only he gave him a touch for to teach him to be sensible and mindful still of his own weakness.] he touched, (or, hit) the joint of his thigh; [Oth. the hollow, or, panne, blade, plate] so that the joins of Jacobs thigh was wrung about when he wrastled with him.

26. And he said; Let me goe, for the dawning is risen up: but he said; I will not let thee goe, unlesse thou blesse me. [As beginning to feel and apprehend now, that he wrastled not with a man, but with one far surpassing, therefore it is that he desireth to bee blessed by him.]

27. And he said to him; How is thy name? [This God doth not ask, as if the name of Jacob was unknown to him, but to get occasion thereby of changing his name, for an everlasting remembrance of this wrastling.] and he said, Jacob.

28. Then said he; Thy name shall not be called Jacob henceforth, [not, implies as much here, as not only, or, not so often, not so much. For he is likewise called Jacob afterwards, (but the posterity for the most part by the name here given). See the like manner of speaking, 1 Sam. 8. 7. John 7. 16. and 1 Cor. 1. 17. and 1 John 3. 18.] but Israel: [i. e. a Prince of God, or, one having Princely power with God, as appears by the following words. This name God gives unto Jacob the second time, below chap. 35. 10.] For thou hast carried thy self Prince-like with God, [having undergone that combate, which God put him too, and overcome.] and with men, [viz. first with Esau, and afterwards with Laban, and being now about to enter the lists again with Esau] and hast overcome. (or, prevailed)

29. And Jacob asked and said; Let me know thy name (I pray): and he said; Wherefore doest thou ask for my name? [This is a question of refusal, as Jud. 13. 17, 18. He refuseth to reveal his name unto him, to assure him the more, that he had not wrastled with a man.] and he blesst him there. [This was that, which Jacob had desired before verse 26. and whiche he was now fully assurid, that God had appeared to him. See the next verse.]

30. And Jacob called the name of that place, Pnuel: [Gods face: or, aspect. See 1 Kings 21. 25. in the sequel it is Pnuel.] for (said he); I have seen God from face to face, [not in his divine Essence, but in such a shape, whereby he hath more clearly manifested

himself unto me, then ever before.] and my soul hath been rescued. [He admitteth, that he died not in having seen God. See above chap. 16. on verse 13. Compare Exod. 20. 19. Jud. 6. 22, 23. and 13. 22.]

31. And the sun arose to him, when he was past Pnuel, and he was halting on his thigh.

32. Therefore the children of Israel do not eat the dislocated sinew which is upon the joint of the thigh, to this day. [dislocated, or dislocated, or shrank, wrung, wrested, i.e. that, which hath lost its vigour, and is dull'd or spain'd, or slipt, and hath in a manner forgot its proper place, being wrung & wrested out of it; the Jews call these sinews likewise thus, in the beasts, according to what happened here to Jacob. Oth. the sinew leaned on, for passing off from the panne, or hollow of the Os sacrum, unto the thigh, or being leaned on, or leaning thereon from the Os sacrum. As for the not eating of the sinew, there is to be understood the flesh also about the sinew; and this they did, not out of superstition, or concit to doe God service thereby, but in remembrance onely of that wonderful combatte, and the victory granted to Jacob, and his posterity, upon it. The practise herof was usefull before the coming of the Messias, but since that cannot be used any more without Superstition] because he had touched the joint of Jacobs thigh [i.e. touching it had hurt the same.] on the dislocated sinew.

### CHAP. XXXIII.

*Jacob having marshalled his wives and children, goeth to meet his brother, ver. 1. &c. who demeans himself courteously to him and his wives and children, 4. and after civil refusal and reply doth accept of Jacobs present, parting thus in a friendly manner, 8. Jacob comes to Succoth, and from thence to Sichem; where he pitcheth his Tents, and builds an Altar to the Lord, 17.*

**A**ND Jacob lifted up his eyes, and looked, and behold, Esau came, and four hundred men with him: then he divided the children under Lea and under Rachel, and under the two maid-servants.

2. And he put the maid-servants and their children before: and Lea and her children were behinde; but Rachel and Ioseph the hindmost. [The best beloved he placeth hindmost and safest, that if the foremost were hurt, they might escape yet in some sort. See above cha. 32. 7, 8.]

3. And he past on before their face: and he bow'd himself [See above chap. 18. on ver. 2.] seven times, [i.e. several times, a certain number for an uncertain: See Lev. 26. on verse 8.] down to the ground, untill he came to his brother.

4. Then Esau ran to meet him, and embraced him, and fell upon his neck, and kist him; [See above chap. 29. on verse 11] and they wept. [This often happened at the meeting of friends, as here and above chap. 29. 11. and below chap. 43. 30. and 46. 29. or, at parting, Ruth 1. 14. Acts 20. 37.]

5. After that, he lifted up his eyes and saw the wives, and the children, and said; Who are these by thee? and he said; The children whom God graciously bestowed upon thy servant.

6. Then the maid-servants drew neer, they and their children, and they bowed themselves down.

7. And Lea too came on with her children, and they bow'd down themselves: and after that Ioseph stopt on. [Oth. he was made, or, bid, to approach, being but about six years of age at this time.] and Rachel, and bowed down themselves.

8. And he said; (For) whom is all this hoste to thee, that I met? [or, what is all this host to thee, &c. i.e. what serves it for? what dost thou mean by it? he had

doubtless understood it already by the servants, that led or drove the flocks, but he takes occasion, that upon Jacobs own reply, he may courteously wave the accepting of his presents.] and be said; for to finde grace in the eyes of my Lord.

9. But Esau said; I have store of it, my brother; [i.e. I have store enough my self of all this. Here we see Gods promise made good to him, above ch. 27. 39.] be it thine what thou hast. [Keep what thou hast for thy own self.]

10. Then said Jacob; Nay (I pray) if now I have found grace in thy eyes, then take my present at my hand: therefore, because I have seen thy face, as if I had seen the face of God, [as if he should say, Even as the favour of God doth much revive and comfort a man; so do I finde my self much chear'd and refreshed by this thy kind and peaceable meeting of me, holding the same for a sure pledge of Gods favour to me ward, as if God himself had appeared thus favourably and friendly unto me] and thou hast taken pleasure in me. [Oth. Take pleasure in, or, be pleased with me (I pray) or, so friendly, or, kindly hast thou received me.]

11. Take, I pray, my blessing [i.e. the present, which is called thus, Jos. 15. 19. and 1 Sam. 25. 27. and 30. 26. and 2 Kings 5. 15. and 2 Cor. 9. 5, 6. in regard that the same consits in things, which through Gods bountiful blessing are bestowed on men, and are given away with appreception of all happiness, and received with thankfulness and reciprocal wishes of welfare.] which is brought to thee; because God graciously gave it me, and because I have of all: and he pressed him, so that he took it.

12. And he said; [viz. Esau] Let us travell and march on: and I will march before thee [i.e. by thee, over against, or with, or along with thee, in thy company, accommodating my self to thy pace and progresse, although my people be more expedite, fresh, and strong then thine.]

13. But he [viz. Jacob] said to him; My Lord knows, that these children are tender, [Ruben the eldest was about twelve or thirteen years of age then] and that I have ewes, and Cows giving suck [or, with young] by me, [or, upon me, i.e. under my care and custody.] if one should over-drive them but one day, the whole flock (or, drove) would die:

14. Let my Lord passe by, (I pray) before the face of his servant: and I shall at my ease [or, softly, at leisure,] apply my self as leader, according to the gate (or pace) [Heb. foot, and so in the sequel] of the busyness, (or work) [thus Jacob calls his cattle, the providing and tending whereof was his daily task and emploiment. So likewise Exod. 22. 8. and 36. 6.] which is before my face; and according to the gate of these children, until I come to my Lord to Seir.

15. And Esau said: Let me (I pray) put (some) of this people by thee, that is with me: and be said; to what end that? let mee finde grace in my Lords eyes. [i.e. shew me this favour, and do that which I desire, without leaving any of thy men with mee now.]

16. So Esau returned that day on his way unto Seir.

17. But Jacob journied to Succoth, [not so called, yet at that time, but afterwards, as appears by what followeth at the end of this verse.] and he built him an house, and made Huts for his cattle; therefore he called the name of that place Succoth. [Huts, Tents, Booths, this place lay beyond Jordan, in the Tribe of Gad, not far from Pnuel; See Jos. 13. 27. and Iud. 8. 5. 14, 15. another Succoth we read of Exod. 12. 37.]

18. And Jacob came safe [Heb. Salem, which others take to be the name of a City, by the River of Jordan, about the place where Iohn baptizized afterwards; and

and so distinct from another *Salem*, called afterwards *Jerusalem*. See above chap. 14. 18. and *Psalm* 76. 3.] [to) the City of *Sichem*, [See above chap. 12. 6.] which is in the land of *Canaan*; when he came from *Paddan-Aram*: and he camped himself in the face of the City. [or right before the City.]

19. And he bought a part of the field whereon he had extended his Tent, from the hand of the sons of *Hemor*, [Heb. *Chamor*, *Acts* 7. 16. he is called *Emmor*.] the Father of *Sithem*, for an hundred pieces of money. [called *lams*. The Coin bearing the stamp or figure of a lamb. See *Ios.* 24. 32. *Iob* 42. 11. and compare *Acts* 7. 16. Others doe understand natural sheep; and that he had given so many for that piece of ground, it having likewise been the custome to buy and sell, by such exchanging, and trucking of commodities.]

20. And he erected an Altar there; [to offer up offerings of thanksgiving, and to exercise the whole publick worship and service of God there, according to the example of his Fathers. See above chap. 12. 7. and 13. 18.] and called the same; The God of *Israel* (is) God [Heb. *El Elohe Israel*.]

### CHAP. XXXIV.

*Dina* being gone forth to see the daughters of the Country, comes to be abused and defiled by *Sichem*, son of the Lord of that Country, v. 1. &c. who loves her and desireth to marry her: whereupon his Father conferring with *Jacob* and his sons, the sons of *Jacob* give him a deceitful answer, making the condition, that all the males of the *Sichemites* should be circumcised. That being yielded unto and performed by *Hemor*, *Sichem*, and their subjects, while they lay in the pain of the Circumcision, they are surprised and murdered by *Simeon* and *Levi*, the City plundered by *Jacobs* sons, and women and children carried away captives, 18. for which *Jacob* is exceedingly troubled and afraid.

**A**ND *Dina* the daughter of *Lea*, whom she had born to *Jacob*, went forth, [viz. from the place where their parents dwelt, which was near *Sichem*, above chap. 33. 18. where she might have done better to have staid, *Tu.* 2. 5. the rather, that she was but about fourteen years of age yet.] for to see (or visit) the daughters of that Country. [Some do hold, that about this time, there was kept some great Feast, or Fair, or some such like solemnity, at *Sichem*, with a great concourse of people.]

2. *Sichem* now, *Hemors* the *Hevite*, [See above chap. 16. on verse 17.] the Prince of the Country, his son, saw her: and he took her, and lay with her, and forced her. [The Hebrew word doth properly signify, to oppresse, or, bumble, debase, and so the holy Scripture calleth the abusing and defiling of women, *Iud.* 19. 24. *2 Sam.* 13. 14.]

3. And his soul did cleave to *Dina*, *Jacobs* daughter; [i. e. his heart, mind, delight and desire depended all on her, (having no other object in a manner)] and he loved the young maid, and spake according to the heart of the young maid. [i. e. whatever he thought might bee pleasing and acceptable unto her, to pacifie and comfort her: she being doubtles much troubled and perplexed at it, that she was so unawares overtaken thus. See the like kinde of expression, below chap. 50. 21. *Iud.* 19. 3. *Isa.* 40. 2. *Hof.* 2. 13.]

4. *Sichem* spake likewise to his Father *Hemor*, saying; Take me this daughter to wife. [An example among very Heathen people, that children ought to marry with the consent and direction of their parents.

5. When *Jacob* heard, that he had defiled his daughter *Dina*, his sons were with the cattle in the field then; And *Jacob* held his peace, till they came.

6. And *Hemor*, *Sichems* Father went forth, unto *Iacob*, to speak with him.

7. And the sons of *Iacob* came from the field, when they heard this, and it pained those men, and they were much incensed, [Heb. and it (wrath namely) incensed them much. See above chap. 4. verse 5, 6.] for that he had practised folly, [or, a base part, or baseness, falling off, madness.] This word betokens such a sin, as proceeding out of a base and shameless lust, is committed not only against Gods Commandement, but even against civil honesty, and sometimes against nature it self, being the caufe of great scandal and offence, and ending in shame and confusion. Compare *Deut.* 22. 21. *Ios.* 7. 15. *Iud.* 19. 40. and 20. 6. *2 Sam.* 13. 12.] in *Israel*, [i. e. in, or, against the house of *Israel*, or the people of God, which illued from *Iacob*, lately named *Israel*.] lying with the daughter of *Iacob*; which ought not to be done thus. [or, thus it is not done, i. e. this was not the manner, nor ought to be the practise among them. See the like phrase chap. 20. 9.]

8. Then *Hemor* spake with them, saying; My son *Sichem* soul is enauoured with your daughter: Give her him to wife (I pray.)

9. And all your selves with us [or, marry yours &c. so *Deut.* 7. 3.] give us your daughters [viz. in marriage to our sons; so below chap. 38. 14. *Deut.* 7. 3. &c.] and take for you our daughters [viz. in marriage to your sons. See above chap. 19. on verse 14.]

10. And dwell with us: and the land shall be before your faces; [See above chap. 13. on verse 9.] dwell and traffick therein, and put your selves possessours therein. [Or, take firm possession therein, or, maintain your selves therein.]

11. And *Sichem* said to her Father [viz. *Dina*'s] and to her brethren; Let me finde grace in your eyes: [See above chap. 18. on verse 3.] and what ye shall say unto me, I will give.

12. Enlarge the Dowry much upon me, and the Present, and I will give it, even as you shall tell me, [i. e. Ask never so much of me in these regards, yee shall have your demand. The Dowry which the man gave to the woman, remain'd her own, even after his death; the present, or gift, was that which the Bridegroom gave to the Bride at the time of the betrothing, in pledge of his plighted troth; the like we now call with us (in the Netherlands) a *T'otth-penny*. See further of the Bride-Dowry, *Exodus* 22. 16, 17. and of the present, above chapter 24. ver. 53.] give me but the young maid to wife.

13. Then answered *Jacobs* sons to *Sichem* and *Hemor* his Father, deceitfully, [Heb. in, or, with deceit; for they had no minde at all to yield to the match, as appeared afterwards too plain] and spake: (seeing he had defiled their sister *Dinah*.)

14. And they said to them; we shall not be able to doe this busines, that we should give our sister to a man, that hath the fore-skin: for that were a reproach to us. [They speak truth indeed, but therein they sin, that they abuse the Sacrement of Circumcision, for a cover of their deceitful plot, when as the Circumcision was not the thing they aimed at, but as a means of compassing their revenge the better by murther.]

15. Yet, herein we shall agree with you, if yee will become like unto us, that all what is male [or, man] among yee, be circumcised:

16. Then shall we give you our daughters, and we shall take us your daughters, and we shall dwell with you, and we shall be one people.

17. But if yee shall not hearken to us, for to be circumcised: then shall we take our daughter, [i. e. the daughter of our Father, or, of our House, as above verse 8.] and be gone.

18. And their words were good in the eyes of *Hemor*,

*and in the eyes of Sichem Hemors son, [i.e. they were well pleased with them. That is said to be good in ones eyes, which doth content and please him, above chap. 16. 6. 1 Sam. 29. 6. &c.]*

19. *And the youth (or, young man) delay'd not to doe this thing, for he delighted in Lotobs daughter, and bee was honour'd above all of his Fathers house, [i.e. his family, children, retinue, couriers, officers. So below ch. 41. 40. 1 Kings 2. 24. and 4. 6. it seems he was indeed very much beloved, regarded and esteeme'd, not onely because the City was called by his name, but likewise that his very Father was made known by him, being call'd the Father of Sichem. See above chapter 33. 18, 19. ]*

20. *So Hemor and Sichem his son came to the gate of their City: [Where the Civil affairs were usually transacted by the Governo'rs and Magistrates, even as with us in the Gild-halls, or Town-houles. See above ch. 22. on verse 17.] and they spake to the men of their City, saying:*

21. *These men are peaceable with us; therefore let them dwell in this land, and trade therein, and let the land (behold, it is large of compass) [Heb. large of hands. So Jud. 18. 10.] be before their face: [i.e. let it be open for them, to chiose their abode where they please. See above chap. 13. on verse 9.] we will take us their daughters to wives, and we shall give them our daughters.*

22. *Yet herein these men will agree with us, to dwell with us, for to be one people, when all that is male among us, shall be circumcised, like as they are circumcised.*

23. *Their cattel, and their possession, and all their beasts, shall they not be ours? only let us agree with them, and they will dwell with us. [They propound the matter so to the people, as if Jacob and his sons had sought this at their hands, concealing that it was but the condition, of what they sought themselves: and besides that, they cover their particular aim and interest, with the pretence of the common good, and thus, deceiving their own Citizens, they were themselves likewise deceived by Simeon and Levi soon after. ]*

24. *And they hearkned to Hemor, and to Sichem his son, [They suffer themselves to be perswaded to change their Religion, not by means of instruction, nor out of any love to the truth, but meerly through fair promises, and by conceived hopes of outward profit.] all they that went forth at his City gate: [i.e. all the Citizens of the City, who are described, to be going forth out of the City; as here, or, to go into the City, as above chap. 10. and Jer. 17. 20.] and they were circumcised, all that was male, all that went forth at his City gate.*

25. *And it came to passe on the third day, when they were in the pain, [i.e. when they were in their greatest pain; wounds commonly smarting more the third day than before.] that the two sons of Jacob Simeon and Levi, brethren of Dina, [these two were the ring-leaders of this plot, and were full brothers of Dina, by the same father and mother. It is true, Ruben and Iuda, Issachar, and Zebulon, stood in the self-same relation with her, but yet had no communion with them in this bloody act, as well because that the two last, were too young yet, as that the two other were more inclined to meekness then to cruelty. See below chap. 37. 21, 22, 26.] took each one his sword, and came stoutly (or, confidently, daringly) into the City, and killed all that was male.*

26. *They likewise put to death [of this word, see above chap. 18. on ver. 21.] Hemor, and his son Sichem, with the edge of the sword: [Heb. at, or, in the mouth of the sword.] and they took Dina out of Sichems house, and departed.*

27. *The sons of Jacob came upon the slain, and plundered the City: [many doe understand this of the rest of Jacobs sons, as, that having heard of the murder com-*

*mited by their brethren, they ran all to prey upon the dead, and plunder the whole City,] because they had defiled their sister. [That which Sichem alone had done, is imputed to the Citizens in general; inasmuch as, they did not speak against nor hinder the offence committed, taking rather pleasure therein, or else, they, i.e. one of them, viz. Sichem. So Exod. 4. 19. Mat. 2. 20.]*

28. *Their sheep and their oxen, and their asses, and that which was in the City, and that which was in the field, they took away.*

29. *And all their substance, and all their little children and their wives, they carried away captives, and plundered them, and all that was within the house.*

30. *Then said Jacob to Simeon and to Levi; [Hence it appears, that Jacob knew nothing of the plot of his two sons, much less had given his consent to it. Compare below chap. 49. 5, 6. 7.] Yee have troubled me; [or, yee have disquieted, disturbed me, not onely distempering my minde by this act of yours, but likewise exposing me and all my affairs thereby into eminent danger, hazard, and confusion, having lived before in peace and quiet in this Country. See Jos. 7. 25. and 1 Kin. 18. on verse 17.] making me to stink [i.e. odious and hateful, that the people will not be able to endure my sight or abode among them. A comparison from things of ill and noisome sent, which make men turn away their face from among them. See Exod. 5. 21. and 1 Sam. 13. 4. and 27. 12. and 1 Chron. 19. 6.] among the inhabitants of this land, [Heb. inhabitant] among the Canaanites, and among the Pherizites; [Heb. Canaanite and Pherizite] and I am few people in number; [Heb. folks of number: i.e. but of a small number, soon told: as Num. 9. 20. Deut. 4. 27. and 33. 6.] if they assemble against me, they will smite me, and I shall be destroyed, I and my house.*

31. *And they said; should be [viz. Sichem, or should one] then doe (with) our sister, as (with) a whore? [viz. without vengeance or punishment. ]*

## CHAP. XXXV.

*Jacob having purged his house, and prepared it for the worship of God, he removes on Gods command to Bethel. v. 1, &c. whither being safely come, he builds an Altar, 6. The death and burial of Debora Rebecca's Nurse, 8. God appears to Jacob, giving him the name of Israel the second time, with the renewing of his promises, 9. for which Jacob sets up a memorial and changeth the name of the place, 14. going thence, Rachel dieth in labour of Benjamin, and is buried there, 16. Ruben committs incest in his Fathers house, 21. the catalogue of Jacobs sons, 23. Jacob at length comes to his Father Isaac, who dieth, and is buried by him and Esau, 27.*

A fter that, God said to Jacob; Arise, go up to Bethel, and dwell there: and make an Altar there, to that God, who appeared to thee, when thou fledst before the face of thy brother Esau. [That thou maist call to minde there, what promises I past unto thee, and what vows thou madest unto me then, above chap. 28. verse 13, 14, 20. This seems to have served to comfort and encourage Jacob, against the fears that had seised on him. See before chap. 34. 30.]

2. Then said Jacob to his household [Heb. house. See above chap. 7. on verse 1.] and to all that were with him; [i.e. all his men and maid-servants, and such as were come to him from without and lived in his Family.] Put away the strange Gods [Heb. Gods of the stranger. Understand the images of the Idols, whom the strangers served, being not the true God, that had revealed himself to Abraham, Isaac, and Jacob. Thus the Idolls are called Deut. 31. 16. and 32. 12. Jos. 24. 20. Psalm 81. 10. Those are called other Gods, Deut. 6. 14. 16.]

*Ios. 23. 16. Iud. 10. 13. Item new Gods, Iud. 5. 8.]* which are in the midst of you, [ Hence it seems, that there were some such Images kept in secret yet among his family, whether they were the Idols of *Laban*; above chap. 31. 19. or some costly Images, which they had gotten in the plundering of *Sichem*, or some of their prisoners had brought thither with them.] and cleanse your and change your garment. [ To shew by this outward ceremony, the inward cleansing and reforming of the heart, which they stood in need of, not only by reason of that Idolatrous defilement, but especially also, in regard of that base murder, committed upon the *Schemites*; thus to prepare themselves for that solemn worship of God, which *Jacob* was commanded now to set up and exercise with his Family at *Bethel*. See Ex. 19. 10, 15.]

3. And let us arise, and goe up to *Bethel*: and I will make an Altar there unto that God, that answereth me in the day of my distress; [ i. e. who doth use to hear and help me: God answers his people, when he makes it appear by words or deeds, that he hath heard them. See 1 Kings 18. 24. Isa. 41. 17, 18. Psalm 22. 22.] and hath been with me upon the way, that I have walked. [ i. e. upon my Journey from *Haran* hitherto.]

4. Then they gave unto *Jacob* all those strange Gods, which were in their bands [ i. e. such as they had or kept among them. See 2 Sam. 8. on verse 10.] and the ear-ornaments, which were on their ears, [ Those *Jacob* took away, it being probable, that they had gotten them in their plundering from the Idols at *Sichem*, or had been worn by that people in honour of them; or otherwise might have caused abuse or scandal in his family.] and *Jacob* hid them [ without his peoples knowledge; that none might finde and further abuse them for Superstition and Idolatry.] under the oak by *Sichem*.

5. And they journied on: and Gods Terroure [ i. e. A very great one, sent by God into their apprehension. See Exod. 23. 27. 2 Chron. 14. 14. and 17. 10.] The word God is sometimes used to express the greatness and excellency of a thing. See above chap. 13. on verse 10. without this terroure upon the people round about them, *Jacob* might easily have been set upon and destroyed with all his, by reason of that enormous fact of *Simeon* and *Levi*; above chap. 34. 25.] was upon the Cities, that were round about them, so that they did not pursue after the sons of *Jacob*.

6. Then *Jacob* came to *Luz*, [ See above chap. 12. 8. and 28. 19.] which is in the land of *Canaan*, (that is *Bethel*) [ called so by *Jacob* (v. 7.)] he and all the people that was with him.

7. And he built an Altar there, and named that place, *El Beth-El*: [ i. e. God is (at) *Bethel*. Thus he calleth this place the second time. See chap. 28. 19. and compare chap. 33. the Annotat. on verse 20.] for God had appeared there unto him, when he fled before his brothers face. [ See above chap. 28. 13. and of Gods appearing, chap. 20. 3.]

8. And *Debora* the Nurse of *Rebecca* died, [ viz. She that was sent with *Rebecca* out of *Mesopotamia*, to the land of *Canaan*. See above chap. 24. 59.] and she was buried beneath *Bethel*, under the Oak, whose name he called *Allon Bachuth*, [ i. e. the Oak of weeping, for having there bewailed and wept over *Deborah*.]

9. And God appeared again to *Jacob* when he was come from *Paddan Aram*: and he blessed him.

10. And God said to him; Thy name is *Jacob*: [ God here confirms to *Jacob* what he had spoken of before unto him. See above chap. 32. 28.] thy name shall not be called *Jacob* henceforth, but *Israel* shall be thy name, and he called his name *Israel*.

11. Moreover, God said unto him: I am God the All-mighty, [ See above chap. 17. ver. 1.] be fruitful and multiply: [ Here God doth ratifie the blessing of his Fa-

ther *Isaac*, which he gave him when he fled into *Mesopotamia*. See above chap. 28. 3, 4.] a Nation, yea an heap of Nations, shall become of thee, and Kings shall come forth out of thy loins: [ i. e. be born out of thy own flesh and blood. So 1 Kings 8. 19. 2 Chron. 6. 9. Act. 2. 30. Compare chap. 40. 26.]

12. And this land which I gave to *Abraham* and *Isaac*, the same I will give to thee, and to thy seed after thee will I give this land.

13. Then God went up from him; [ Heb. went up from above him. God is said to goe up and come down, without changing of places, as being every where present; and therefore that is only to be understood of the tokens of his presence, which he manifests by his descending, as above chap. 11. 5. Exod. 3. 8. and Numb. 11. 17. and takes away again, by his ascending; as here and above chap. 17. 22. Jud. 13. 20.] in that place, where he had spoken with him.

14. And *Jacob* set up a Monument, [ *Jacob* reneweth the Mostrument here, which he had erected formerly, above chap. 28. 18. it being probably much decayed, through length of time, or the neighbouring peoples abusing of it, or overthrowing it: that it might serve for a perpetual Memorial of Gods goodness to him, and his reciprocal Duty and Engagement.] in that place, where he had spoken with him; a Monument of stone: and he poured forth thereupon drink-offering, [ understand hereby, either the oil, as immediatly follows; or wine, or some other liquid matter, that was usuall in drink-offerings, or in offerings of effusion for thanksgiving.] and poured oil thereon.

15. And *Jacob* called the name of that place, where God had spoken with him, *Beth-El*. [ Being upon the performance of his vow he renues not only the Monument, but the name likewise formerly given to the place; and this seems to be a distinct place from that of *El Bethel* before verse 7.]

16. And they journied from *Bethel*, and there was a little tract of land yet, [ Oth. about a bait, or baitway of land, as much land as usually they went at one baiting, about a league. See chap. 48. 7. 2 Kin. 5. 19.] for to come to *Ephraim*: [ this is the name of the City, commonly called *Bethlehem*. See both these names below verse 19. and Mich. 5. 1.] and *Rachel* bare, and she had a hard labour.

17. And it happened, when (it went) hard with her in her labour; then the Midwife said to her, Fear not, for thou shalt likewise have this son. [ Or, hast likewise this son, viz. besides *Joseph*, according to thy own former wish, that there might be one more added to him, above chap. 30. 24.]

18. And it came to passe, when her soul went forth, [ a clear description of death, whence it appears that the same is a parting of the soul, which remaineth over for an other life, and goeth forth out of the body, which by death is consumed; for which cause it is said of them that live yet, that their soul is in them, 2 Sam. 1. 9. and of those that die, that their spirit goeth forth, Psalm 146. 4. and of those that rise again from the dead, that their spirit returns into them, 1 Kin. 17. 21, 22.] (for she died) that she called his name, *Ben-oni* [ i. e. son of my pain, smart, aking] but his father called him, *Ben-jamin*. [ i. e. son of the right hand, i. e. he that shall always be most near and dear to me, as to a man his right hand is, Psalm 80. 18.]

19. Thus *Rachel* died: and she was buried by the way to *Ephraim*. [ This name seems to have been given to *Bethlehem* by *Calebs* wife. See 1 Chron. 2. 19, 24. and thereby also is this *Bethlehem*, lying in the Tribe of *Juda*, (Mich. 5. 2. Mat. 2. 6.) differenced from another *Bethlehem*, in the Tribe of *Zebulon*, Ios. 19. 15.] that is, *Bethlehem*. [ *Bethlehem* signifies an house of bread.

20. And *Jacob* erected a Monument above her grave;

This is the Monument of Rachel's grave, until this day. [viz. of Moseh his writing this Book: yea it stood yet in the time of Samuel and Saul, 1 Sam. 10. 2. of the Infants murder, which Herod practised heresabout, at the time of Christ's Nativity, see Jeremy 31. 15. and Mat. 2. 16, 17.]

21. Then Israel departed: [Here Jacob is called Israel the first time, according to Gods command, above verse 10.] and he extended his Tent on yon-side of Migdal Eder. [i.e. a tower of the flock; see likewise Mich. 4.8.]

22. And it fell out, when Israel dwelt in that land, that Ruben went and lay with Bilha, his Father's Concubine; (or, By-wife) [See above chap. 22.24.] and Israel heard it. [Doubtless with a great deal of hearts-grief, seeing, that by this fact of Ruben, God must needs be highly offended, his own Family much dishonoured, and cause was given of great scandal and reproach; so that Jacob had reason, even when he lay on his death-bed, to complain of this foul transgression, below chap. 49.34. and to deprive Ruben of the right of primogeniture for it, 1 Chron. 5. 1, 2.] and the sons of Jacob were twelve.

23. The sons of Lea were, [Here the sons of Jacob are reckoned up, because now since Benjamins birth and Rachel's death, the number of them was compleat; no sons more being born unto him; and because these twelve were the Fathers of the twelve Tribes of Israel, of whom much mention will be made afterwards.] Ruben, Jacob's first-born, then Simeon, and Levi, and Juda, and Issachar, and Zebulon:

24. The sons of Rachel, Joseph and Benjamin:

25. And the sons of Bilha, Rachel's maid-servant, Dan and Naphtali.

26. And the sons of Zilpa, Lea's maid-servant, Gad and Aser: those are Jacob's sons; which were born to him in Paddan-Aram. [Except Benjamin, who was born by Ephrath in the land of Canaan, above verse 16. Moseh speaketh thus in regard of all the rest, that were born there. This is a kind of speech, whereby a thing is not exprest, not pr. cisely and exact'y what it is, but in grossie, and in a certain resp. et. See above chap. 15.13. and below 46. 15. Iul. 20.46. and 1 Cor 15.5.]

27. And Jacob came to Isaac his Father in Mamre, [of which place see above chap. 23.17 bearing the name of one of Abrahams confederates, who was called Mamre. See above chap. 13. on verse 18. and chap 14. verse 13.14.] at Kiriath-Arba [see above chap. 23.2.] which is Hebron, [see above 13. 18. and 23. 2, 19.] where Abraham had sojourned as (a) stranger, and Isaac [who was yet living and dwelling there as a stranger.]

28. And the days of Isaac were an hundred year, and eighty year.

29. And Isaac gave up the ghost (or, expired) [Compare above chap. 25.8.] and died, and was gathered to his people, [see above chap. 15. on verse 15.] old and satisfied (Satur) of days: and his son Esau and Jacob, buried him. [viz. in the cave whereof ye read, above, chap. 23. wherein Abraham likewise lay buried, above chap. 25.9. The same was in Hebron where Isaac died. This happened a great while after the things before related, Jacob having lived in Canaan about twenty three years since his return out of Mesopotamia, before his Father died. But it is brought in here by Moseh, to sum up here the History of Isaac, and to prosecute that of Jacob.]

## CHAP. XXXVI.

Esau's wives and children, born in Canaan, verse 1, 2, &c. His removal to Seir, 6. his posterity, 19. as also that of Seir the Horite, 20. among whom there is Ana, that first found out the Mulc, 24. a Catalogue or list of the Kings and Princes in Edom, 25.

These now are the births of Esau, [i.e. his posterity, issue, or off-spring. Oth. generations.] which is Edom. [See above chap. 25.30.]

2. Esau took his wives [See above chap. 26.34. and 32.3. and 33. 14.16.] out of the daughters of Canaan: [i.e. of the Canaanites. See above chap. 10. verse 18, 19. and 12.6.] Ada, the daughter of Elon [Heb. Adab, above chap. 26. 34. called Basmath] the Hethite; [one of the people of Canaan, descending from Canaan the son of Cham, above chap. 10. 15.] and Abolibama, [see above chap. 25. on ver. 34.] the daughter of Ana, [Heb. Anah. Otherwise called Beri, above ch. 26. 34. at leastwise, if Judith there mentioned, and this Abolibama, were one and the same woman.] the daughter of Zibeon the Hivite: [his grand-childe. Thus Athalia is called as well the daughter of Amri, her grand-father, as of Achab her immediate father. Of the surname Hivite, see above chap. 10. verse 15, 17. The Hethites, and the Hivites seem to have lain so contiguous one to another, and permixed, that their names might easily be taken the one for the other.]

3. And Basmath, [Above chap. 28. 9. called Mahalath.] Ismael's daughter, Nebajoth's sister. [of this woman, see above chap. 28. on verse 9. and of Nebajoth, chap. 25.13.]

4. Now Ada bare to Esau, Eliphaz [This same name one of Iobs friends had called Eliphaz of Teman, or the Temanite, Job 2. 11. so that some conceive him to be issued from this Eliphaz here, by means of his son Teman, whose name is recorded, below verse 11. among the children of Eliphaz] and Basmath bare Rebuel. [this name Iethro's father likewise had, the grand-father of Moseh's wife, Exod. 2.18. Num. 10.29.]

5. And Abolibama bare Iacobus, and Iaelim, and Korah: [of an other Korah we read, Exod. 6. 21. Num. 16. 1.] These are Esau's sons, [he had daughters likewise ver. 6. but their names are not registered] which were born to him in the land of Canaan.

6. Now Esau had taken his wives and his sons, and his daughters, and all the souls [i.e. persons, as above ch. 12. 5.] of his house, and his cattle, and all his beasts, [by cattle here understand the lesser sort, and by beasts the bigger: as likewise above chap. 34.23. and 2 Kings 3. 17.] and all his possession, which he had gotten in the land of Canaan; and was gone to an (other) land, [viz. to the land of Seir, as followeth] from the face of his brother Jacob. [Or, before the face; i.e. by reason of Jacob.] This was brought to pass by Gods secret disposing and ordering it thus, since his father had according to Gods command promised Jacob the inheritance of the land of Canaan, which Esau therefore stood obliged to clear for his brother.]

7. For their substance, (or, wealth) [viz. Jacobs and Esau's] was too great, for to dwell together: [though Esau dwelt in Seir at this time; nevertheless it should seem, that being reconciled with his brother, he returned and took up his habitation in the land of Canaan; but being both strangers in the Country, and not having room enough for all their cattle, Esau afterwards returned again into Seir.] and the land of their stranger-ships, (or, sojourning) [i.e. the land of Canaan. See above chap. 17. on verse 8.] could not bear them, by reason of their cattle.

8. Therefore Esau dwelt upon Mount Seir: [see above chap. 14. on verse 6.] Esau is Edom. [i.e. Esau is the same man, who elsewhere is called Edom.]

9. These now are the births of Esau, the father of the Edomites; [Heb. of Edom] upon Mount Seir.

10. These are the names of the sons of Esau: [i.e. of his children, childrens children and progeny] Eliphaz the son of Ada Esau's wife, Rebuel the son of Basmath, Esau's wife.

11. And the sons of Eliphaz are, Teman, Omar, Zeph

pho [Heb. Tsepho, called likewise Tsephi, 1 Chron. 1. 36.] and Geraam, and Kenaz.

12. And Timna, was Eliphaz, the son of Esau his Concubine, and she bare to Eliphaz Amalek; [the father of the Amalekites, of whom we read, Exod. 17. 8. Deut. 25. 17. and 1 Sam. 15. 2.] these are the sons of Ada, Esau's wife. [See above verse 10. and so in the sequel.]

13. And these are the sons of Reuel, Nahath and Zerah, [See below verse 33.] Samma, and Mizzra; these were the sons of Basmath, Esau's wife.

14. And these were the sons of Abolibama, daughter of Ana, daughter of Zibeon, Esau's wife: and she bare to Esau Iebus, and Iaelam, and Korah.

15. These are the Princes of the sons of Esau: [These Princes did not reign successively after one another's death, but much together at one time, each one over their peculiar people: nevertheless they were no very great or mighty Princes, but the heads and chief among their generations or families, as the Governors and Leaders of the rest.] the sons of Eliphaz, the first-born of Esau; were Prince Teman, Prince Omar, Prince Zepho, Prince Kenaz,

16. Prince Korah, [This Korah is to be distinguished from the other the son of Abolibama, verse 5. 14. 18. he may have been the grand-child of Eliphaz.] Prince Gaetham, Prince Amalek: these are the Princes of Eliphaz in the land of Edom: these are the sons of Ada.

17. And these are the sons of Reuel, the son of Esau, Prince Nahath, Prince Zerah, Prince Samma, Prince Mizzra: these are the Princes of Reuel, in the land of Edom: these are the sons of Basmath, the wife of Esau.

18. And these are the sons of Abolibama, Esau's wife; Prince Iebus, Prince Iaelam, Prince Korah: these are the Princes of Abolibama, the daughter of Ana, Esau's wife.

19. These are the sons of Esau, and these are their Princes: that is Edom.

20. These are the sons of Seir the Horite, [This Horite had been the first Prince there, from whom the land also was denominated. This Generation or Genealogy is inserted here, because of Esau and Eliphaz, with their posterities, their alliance with them, by means of marriages; and that the Dominion of the land of the Horites, was devolved afterwards, unto the off-spring of Esau, by comparing of this verse with verse 2. it seems that the Horites and Hivites are taken for one and the same people.] inhabitants of that land: Lothan and Sobal, and Zibeon, and Ana,

21. And Dizon, [who likewise is called Disan, verse 26.] and Ezer, and Dizan. these are the Princes of the Horites, [Heb. the Horite] sons of Seir, in the Land of Edom,

22. And the sons of Lothan, were Hori and Heman [1 Chron. 1. 39. he is called Hemam.] and Lothans sister was Timna. [See above verse 12.]

23. And these are the sons of Sobal, Alwan [called Alian, 1 Chron. 1. 30.] and Manahat, and Ebal, and Sepho, [called Sephi, 1 Chron. 1. 40.] and Onam.

24. And these are the sons of Zibeon, Aia, and Ana: he is that Ana, which found the mules in the wilderness, as he fed (or, kept) his father Zibeon's asses [i. e. he was the first, that devised the joining of a Mare to an Ass, whence issued a third sort, half ass, half horse, called mules, the use whereof continued ever since; notwithstanding that God hath forbidden the mixing of several kinds of beasts, Levit. 19. 19.]

25. And these are the sons of Ana, [i. e. Sons or children; thus the plural is taken for the singular. See above chap. 21. verse 7.] Dison: and Abolibama [see above ver. 2. and 5.] was the daughter of Ana. [This is another then was mentioned above ver. 20.]

26. And these are the sons of Disan: Hemdam [cal-

led Hemtan, 1 Chron. 1. 41.] and Esban, and Ithran, and Cheran.

27. These are the sons of Ezer: [Heb. Etser,] Bilban, and Sathan, and Acan. [Oth. Faacan, 1 Chron. 1. 41.]

28. These are the sons of Disan: Uz [Heb. Uts.] and Aran.

29. These are the Princes of the Horites [Heb. of the Chorite, and so in the sequel] Prince Lothan, Prince Sobal, Prince Zibeon, Prince Ana,

30. Prince Dison, Prince Ezer, Prince Disan: these are the Princes of the Horites, according to their Princes [Oth. under their Princes, or, according to their principalities] in the land of Seir.

31. And these are the Kings that reigned in the land of Edom [viz. of Esau's posterity, who dispossess the Horites, and changed their Principalities into a Kingdom.] before there reigned a King over the children [or, sons, or, posterity] of Israel. [Esau's off-spring bloomed early, and soon decayed; Jacob's issue being long a growing, endured much longer, nay lasteth for ever in his blessed Seed our Lord Jesus Christ.]

32. Bela then the son of Beor, reigned in Edom, and the name of his City, [viz. where he was born; and so in the sequel, the names of the Cities joined to these Kings were the places of their Nativities; which having been divers, it should seem, those Kings came not to the Government by order of succession, but by election, or the prevalency of power.] was, Dinhaba.

33. And Bela died, and Jobab, the son of Zerah of Bozra, [Heb. Borsra, a principal City in Idumea. See of it in Isa. 34. 6. and 63. 1. and Amos 1. 12.] reigned in his place.

34. And Jobab died, and Husam, out of the land of the Temanites, [Heb. the Temanite: so called from Teman, the son of Eliphaz, of whom see above verse 4. 11. 15. and of the Country, Jer. 49. 7. 20. Hence also, it should seem, was that Eliphaz of Teman, one of the friends of Job, chap. 2. 11.] reigned in his stead.

35. And Husam died; and in his stead there reigned Hadad, the son of Bedad, who smote Midian, [i. e. the Midianites. See above chap. 25. on verse 2.] in the field of Moab; and the name of his City was Avith.

36. And Hadad died; and Samla of Maresha reigned in his stead.

37. And Samla died; and Saul of Rehoboth [This distinguishes him from Saul the son of Kish, the first King of Israel] on the River; [i. e. situated by the River's side, to difference it from another Rehoboth, above chap. 10. 11.] reigned in his place.

38. And Saul died: and Baal-Hanan, the sonne of Achbor, reigned in his stead.

39. And Baal-Hanan the son of Achbor died; and Hadar reigned in his stead; and the name of his City was Pabu; and the name of his wife was Meherabeel, a daughter of Maresh, the daughter [i. e. grand-child, compare above ver. 2.] of Mecherab.

40. And these are the names of the Princes of Esau, [i. e. descending from him, who after the Kings, had the Government in Idumea, either together at one time, or successively.] according to their generations, according to their places, by their names, [i. e. not only of their persons, but likewise of their generations, families, and habitations, which were much varied according to the persons.] Prince Timna, [this is a man's name here, as also verse 41. Abolibama is, different persons from them abovementioned, verse 2. 5. 12.] Prince Alva, Prince Feitheth.

41. Prince Abolibama, Prince Ela, Prince Pinon.

42. Prince Kenaz, Prince Teman, Prince Mibzar, [Heb. Mibzar.]

43. Prince Magdiel, Prince Iram: these are the Princes of Edom, according to their habitations, in the land of

of their possession : he is Esau, the father of Edom. [ i. e. of the Edomites.]

## C H A P. XXXVII:

*Joseph, being better beloved of Jacob, than the rest of his brethren, is therefore hated by them, v. 1, &c. especially upon the relation of his dreams, 5. which makes them conspire together, (as he came to Dothan by his fathers command) to kill him, 12. but upon the intercession of Ruben, they throw him into a pit, 21. and afterwards, by Juda's advice, they sell him to the Ismaelites passing by there, who carry him into Egypt, 26. his brethren cover their fact with deceit before Jacob, 31. who takes on grievously for the loss of Joseph, 33. whom the Ismaelites in the mean while sell to Potiphar, 36.*

**A**ND Jacob dwelt in the land of the strangerships of his father ; [ See above chap. 17. on verse 8.] in the land of Canaan.

2. These are Jacobs acts : (or, occurrences) [ Heb. Births : i. e. (here) that which happened unto Jacob in his generation and posterity. Thus the Hebr. word is taken sometimes. See above chap. 6. on verse 9.] Joseph, being a son of seventeen year, fed the flock with his brethren, and he was a youth, with the sons of Bilha, and the sons of Zilpa his fathers wives : and Joseph brought their bad report to their father. [ i. e. all such things, as they either said or did, tending to the discredit and disrepute of themselves and the whole family.]

3. And Israel loved Joseph above all his sons, for he was to him a son of old age, [whom he had gotten, being about ninety one years of age ; as also because he was the first-born of Rachel, of whom he was born after a long and tedious time of barrenness. Compare below 44. verse 20.] and he made him a coat of many colours. [Heb. of various pieces, being of divers colours. Compare 2 Sam. 13. 18.]

4. Now when his brethren saw, that their father loved him above all his brethren, they hated him : and could not speak peaceably to him. [ Heb. to peace, or, for peace, i. e. they could not finde that meekness and peaceableness in their hearts, which is requisite for the maintaining of love and peace.]

5. Likewise Joseph dreamed a dream, which he told his brethren ; wherefore they hated him the more. [Heb. they did, or added, or continued him yet, or, the more, to hate, and so below verse 8. They hated him for three reasons, 1. For bringing their bad report to their father Jacob, ve. 2. 2. For being better beloved by his father, than the rest of his brethren, verse 4. 3. For his dreams sake, which he told them.]

6. And he said unto them ; Hear this dream (I pray) which I dreamt.

7. And behold, we were binding of sheaves, in the midst of the field, and behold my sheaf stood up, [God was pleased to declare by this and the following dream, what should come to pass afterwards, for to shew and make known, that those things did not happen by chance, but by his own direction and appointment.] and remained likewise standing [Heb. stood likewise erect.] and behold [this word behold, is thrice repeated here by Joseph, to shew, that this dream seem'd very strange to him, and had left a singular impression upon him. See the fulfilling thereof below chap. 42. 6.] your sheaves came round about, and bowed themselves even before my sheaf.

8. Then said his brethren to him ; Shalt thou then wholly [or assuredly] rule over us [Hebr. shalt, or, shouldest thou ruling rule, and so in the sequel, lording lord. Joseph's brethren interpret this dream upon themselves, much like unto the Midianites; Jud. 7. 13.] Shalt thou then wholly lord it over us ? so they hated him yet the more,

for his dreams and his words sake.

9. And he dreamed yet another dream, and related it to his brethren, and he said ; behold, I have dreamt another dream yet ; and behold the Sun and the Moon, and eleven starres bowed themselves down before me. [See the fulfilling thereof, below chap. 45. 29. &c.]

10. And when he related it to his father, and to his brethren, his father rebuked him, [more to allay his brethrens envy, than for any anger towards Joseph ; for he observed well enough, that this dream did signify some extraordinary matter, as appears, by the next ver.] and said to him ; what a dream is this, that thou dreamt' it ? shall we then wholly come, I and thy mother [understand his step-mother Lea, or Bilha Rachels hand-maid ; if we shall take it for his own mother, who was dead already, then Jacobs meaning must be as if he said, shall thy mother rise out of her grave, to bow her self down before thee to the ground?] and thy brethren, for to bow our selves down to the ground before thee ?

11. Then his brothers envied him ; yet his father kept (or observed) this thing. [Oth. this word, i. e. these words (or this relation.) The meaning is, he weighed the dreams of Joseph, and lockt them up in his heart ; judging that they must needs betoken something, and waited observing, what it would produce and prove in time. Compare Luke 2. 19.]

12. And his brethren went to feed their fathers flock by Sichem. [See above chap. 12. on verse 6. about this place Jacob had formerly bought a piece of ground, above chap. 33. 19.]

13. Then Israel said to Joseph ; Doe not thy brethren feed the flock by Sichem ? (feed the flock) [the Hebrew hath but one word signifying pascre. Annon pascunt fratres tui, &c. (implying the keeping and feeding of sheep.)] come, let me send thee to them ; and he said to him ; Behold here I am. [See above chap. 22. verse 1. and the Annotation.]

14. And he said to him ; (I pray goe;) look after the welfare [Heb. peace. This word doth signify all manner of welfare and prosperity of men ; not only in general, Levit. 26. 6. 1 Kings 2. 33. Psalm 125. 5. Ier. 29. 7. but also in particular, in regard of their bodily health and strength, 2 Sam. 18. 32. Psalm 38. 4. and here. Item, of their souls good estate, Num. 6. 26. Isa. 48. 22. Luke 2. 14. John 14. 27. together with that of all their goods and chattels, moveable and unmoveable, 1 Sam. 25. 6. Iob 5. 24. and here in the words following.] of thy brethren, and after the welfare of the flock, and bring me word again : [or, bring me the busynesse over again, i. e. bring me news, or an account of all, how things go there.] So he sent him out of the Vale of Hebron, [see above chap. 23. on verse 2.] and he came to Sichem.

15. And a man found him, (for he was straying in the field) ; so the man asked of him ; what seekest thou ?

16. And he said ; I seek my brethren, (I pray) acquaint me where they feed : (the flock.)

17. Then the man said ; They are gone from hence, for I heard them say ; Let us go to Dothan, [A place not far distant from Sichem and Samaria, where some time after a city was built of that name, 2 Kings 6. 13.] so Joseph went after his brethren, and found them at Dothan.

18. And they saw him afar off : and before he approached to them, they plotted a crafty design against him [the Hebrew Verb doth signify, to devise, or finde out, or practise some evil against any with malicious subtlety.] for to put him to death. [A sad and grievous scandall in Israels family ; though God, who draweth light out of darkness, did wonderfully rule and direct the same, to his own glory, and the accomplishment of his Council about Jacobs household, as appears by the succeeding story.]

19. And they said the one to the other ; [Heb. the man to his brother] Behold there comes this master-dreamer on. [or, the upper-dreamer. Heb. Master of dreams. See above chap. 14. on verse 13.]

20. Now come then, and let us slay him, and throw him into one of these pits ; and we will say [viz. to our father and to others that shall ask us. Thus they go about to conceal their vile act with lies.] An evil beast hath eaten him up : so we shall see, what shall become of his dreams. [Heb. what his dreams shall be.]

21. Ruben heard that ; [or, when Ruben had heard that ; and so in the sequel. It should seem, that Ruben perceiving that his brethren would kill Joseph, he was the more willing to yield to this manner set down in the precedent verse ; his design being, to save him afterwards out of the pit, as followeth.] and delivered him out of their hand : [i. e. he endeavoured to deliver him] and he said ; Let us not smite him in his life. [Heb. soul, i.e. life ; as if he had said, let us not take away his life by our own hands. The word Soul is likewise used thus elsewhere. See above chap. 19. on ver. 17.]

22. Also Ruben said to them ; Spill no blood, throw him into this pit that is in the wilderness, and lay not hand on him : [i. e. put him not to death by your own hands. See the like phrase above chap. 22. 12, where to lay the hand on any, is as much as to say, to kill him with ones own hand : even as Abraham intended it with his son ; and this is the same phrase with the phrase below here v. 27. let not our hand be on him.] that he might deliver him out of their hand, for to bring him again unto his father.

23. And it came to passe, when Joseph came to his brethren, that they strip him of his coat, the coat of many colours, which he had on. [See above verse 3. why they did this, see below, v. 31.]

24. And they took him, and threw him into the pit : [How Joseph behaved himself in this case, see below ch. 42. 21.] yet the pit was empty, there was no water in it.

25. After that, they sat down to eat bread [viz. to take their ordinary repast. See above chap. 31. on v. 54.] and lifted up their eyes, and saw and behold, a travelling company of Ismaelites [a people descending from Ishmael the son of Abraham, by Hagar, of whose Country, see abo. c. 25. on v. 18. below there is mention made likewise of Midianites, and Medanites, verse 28. 36. whence it appears that it was a mixt company of several nations dwelling in Arabia.] came out of Gilead : [See above chap. 31. on verse 21.] and their Camels carried Spices, [the Hebrew word doth signify all manner of spices in general.] and balsam, (or, balm) [Oth. Rosin, or, Terpentine.] and myrrhe, [Oth. Mastix, or stacte, see of this spicery likewise chap. 43. 11.] travelling to bring that down to Egypt, [See above chap. 12. ver. 10.]

26. Then said Juda to his brethren ; what gain shall it be that we slay our brother, and hide his blood ? [i. e. his death, or, his being kill'd and murdered by us. Thus the word blood is taken, Deut. 17. 8. 2 Sam. 1. 16. and 3. 28. 2 Kings 9. 7. &c.]

27. Come and let us sell him unto these Ismaelites, and let not our hand be on him, [see above verse 22.] for he is our brother, our flesh : and his brethren hearkned (to him.)

28. Now when the Midianite Merchants [people descending from Midian the son of Abraham by Keturah. [See abo. ch. 25. on verse 2. and 36. on v. 35.] were passing by, then they pull'd and lifted up Joseph out of the pit, and sold Joseph to these Ismaelites ; for twenty silverlings. [Heb. twenty silvers, i. e. about five Rix-dollars (or, twenty two shillings six pence,) see above chap. 20. on verse 16. and chap. 23. on verse 15.] (and) they brought Joseph into Egypt.

29. Now when Ruben returned to the pit, [for he had withdrawn himself from his brethren, that he might have

the more private opportunity afterwards, to get Joseph out of the pit again ; but in the mean time he was sold away.] behold, Joseph was not in the pit : then he rent (or tore) his clothes. [This was a custome of old, when people heard, or there happened some sad and grievous thing to them. See below verse 34. Num. 14. 6. 2 Kings. 19. 1. Ex. 9. 3. Job 1. 20. and 2. 12. Mat. 26. 65.]

30. And he returned to his brethren, and said ; The youth is not : [Joseph was about seventeen years old at this time. See above verse 2.] and I, whither shall I goe ? [Ruben is greatly troubled, in regard of his father, who doubtless would call him to account, as the eldest, about the loss of Joseph, and take the same so much the worse at his hands, because of his late trespass, whereby he had so highly provoked his father, above chapter 35. verse 22.]

31. Then they took Josephs coat, and they slew a bee-goat, and they dipped the coat in the bloud, [not doubt-ing, but the father would judge thereby, that Joseph was torn by a wilde beast, as also he did, below verse 33.]

32. And they sent the coat of many colours, and did bring it unto their father ; and said : This we found ; acknowledge, (or discern) (we pray) whether this be thy sons coat, or not ?

33. And he acknowledged it, and said, 'tis my sons coat ; an evil beast hath devoured him : assuredly Joseph is torn in pieces. [Heb. tearing torn, i. e. certainly, without all peradventure ; or wholly and irrecoverably. See above chap. 2. 15, 16.]

34. Then Jacob rent his clothes, [see above verse 29.] and laid (or put) a sack about his latns ; [i. e. a very course, slight and worthless garment or weed (not just a sack) wherewith they were wont of old to wrap themselves about, as with a sack, in token of their great grief and sadness. See 1 Sam. 3. 31. 1 Kings 20. 32. and 21. 27. Psalm 35. 13. Lam. 2. 10. Mai. 11. 21.] and he went [or, were, so 1 Sam. 15. 35. and 2 Sam. 13. 38.] mourning over his son, many days. [i. e. for a long time, more then he was wont to do, upon other sad occasions.]

35. And all his sons, and all his daughters, [his daughter Dina, his daughters in law, and his sons daughters.] arose to comfort him : but he refused to be comforted, [Not as if Jacob neither had nor admitted any spiritual comfort, but that, through humane infirmity, and the greatness of his love to Joseph, he was not able so to give over his mourning, nor to moderate the same, but a remainder of it would, or was like to hang upon him while he lived.] and said ; for, mourning shall I go down to my son [Oth. for my son, for my sons sake. Compare 1 Sam. 4. 19, 21. 2 Sam. 21. 10.] into the grave : [the Hebrew word signifies sometimes the grave, as here and below, chap. 42. 38. and 44. 29, 31. and Psalm 6. 6. and 10. 10. Eccles. 9. 10. Isa. 38. 18. Item, all manner of great depths, or profound hidden places, Job 26. 6. Psalm 139. 8. Amos 9. 2. sometimes hell, or the place of the damned, as Job 11. 8. Prov. 15. 11. but thus it cannot be taken here ; Jacob believed the contrary of his son. Some whiles it likewise denotes, extraordinary great anguishes and distresses, with the sensible apprehension of Gods wrath and displeasure ; as 1 Sam. 2. 6. Psalm 18. 6. and 86. 13.] thus his father wept over him.

36. And the Medanites [see above chap. 25. 2.] sold him in Egypt, to Potiphar, Pharaos Courtier, [The Hebrew word doth properly signify an Eunuch, as Isa. 56. 3. 4. and consequently a Chamberlain, or Groom of the Chamber, the great Ladies in those times and countries, being allowed none but such to attend them, Esth. 4. 4. from thence the signification began to extend to all kinde of Courtiers or Officers in Princes Courts, as here and below, chap. 40. 2. and 2 Kings 8. 6.] Captain of the Guard. [Such as were appointed and entertain-

ed to punish the evil doers at the Kings command. See below, chap. 40. verse 3. 1 Sam. 22. 17. Mark 6. 27. The Hebrew word signifies, slayers of beast, and slayers of men.]

## C H A P. XXXVIII.

*Iuda marries a Canaanite woman, who bears him three sons, v. 1, &c. the first whereof he bestows on Tamar, as also (after the same was put to death by God) the second. who being likewise put to death by God, he doth promise her the third, 6. but not performing his promise, Tamar by a subtil practise, committeth incest with Iuda, 13. and escaping the punishment thereof, for his sake, she bears two sons at once; Perez, and Zerah, 27.*

**A**N D it came to passe at the same time, [i.e. in the time, whilsts Jacob, being returned out of Mesopotamia, was dwelling in the land of Canaan. For here are mentioned divers things, which hapned, some before, some after the selling of Joseph; but Moses joins them together, as having relation to one Patriarch, and being of that nature, that they might conveniently be related together.] that Iuda went down from his brethren: and he turned in to a man of Adullam; [which was a small Town about Hebron, allotted afterwards to the Tribe of Iuda, Ios. 12. 15. and 15. 34.] whose name was Hira.

2. And Iuda saw there the daughter of a Canaanite-man, whose name was Sua, and he took her [viz. to wife; against Gods command and the good example of his progenitors, as doubtless also without, if not against, his fathers advice and consent. See of the like matches, above chap. 6. 2. 4. and 26. 34. and 27. 46.] and he went in to her [see above chap. 6. on verse 4.]

3. And she conceived and bare a son: and he called his name, Er.

4. After that, she conceived again, and bare a son, and she called his name, Onan.

5. And she continued yet, and bare a son; and called his name Sela: yet he was [viz. Iuda,] at Chezib, [The name of a place or City in the land of Canaan, afterwards in the Tribe of Iuda, not far from Adullam: elsewhere called Azrib, Ios. 19. 29. Iud. 1. 31. Mich. 1. 14.] when she bare him.

6. Now Iuda took a wife for Er his first-born: and her name was Tamar.

7. But Er, the first-born of Iuda, was evill in the LORDS eyes: [i.e. he displeased the Lord, see above chap. 21. on verse 11. for he was inclined and broke out into very gross and hainous sins, which provoked Gods just judgement against him. Compare chap. 6. 11. and 10. 9.] therefore the LORD slew him. [viz. in such a manner, that by his death the just Judgement of God did manifestly appear; so below verse 10.]

8. Then said Iuda to Onon, Go in to thy brothers wife, and marry her in thy brothers name, [The Hebrew word implies to marry ones deceased brothers widow, according to the use of that time, confirmed afterwards by an express law, Deut. 25. 5, 6. Ruth 1. 11. Mat. 22. 24. &c.] and raise seed to thy brother. [For the condition of such a marriage was, that the first-born was to be counted the deceased brothers son.]

9. Yet Onan, knowing [See the notes on the precedent verse] that this seed, [i.e. Son; see above chap. 4. on ver. 25.] should not be for him, it happened, when he went in to his brothers wife, that he spoilt it against the ground, [or, defiled it, &c.] The Hebr. word signifying both the one and the other: this was even as much, as if he had (in a manner) pulled forth the fruit out of the mothers womb, and destroyed it.] not to give seed to his brother.

10. And it was evil in the eyes of the LORD that he

did: [in the Lords eyes, in his Judgement, see Job 11. on verse 4.] therefore the LORD likewise slew him.

11. Then said Iuda to Tamar his daughter in law; Abide [or, sit, or, remain fitting, and so in the sequel.] widow in thy fathers house, until my son Sela grow up: [making shew, as if he intended to give her this son also in marriage, but by what follows it appears, he meant no such thing.] for, [Other, but] he said; [viz. by himself; i.e. he thought thus. See above chap. 20. ver. 11.] left perchance this die likewise, as his brothers did: So Tamar went, and abode in her fathers house.

12. Now when many days were run by [Heb. when the days were multiplied, i.e. after much time past, when nevertheless Sela was not given to Tamar in marriage.] the daughter of Sua Iuda's wife, died: after that, Iuda comforted himself; [he gave over his mourning. Compare above chap. 37. verse 35.] and went up to his sheep-shearers, [for in sheep-shearing time, they used to make feasts, and to rejoice with friends, 1 Sam. 25. 38.] unto Timna. [A place not far distant from Adullam, which fell afterwards to the Tribe of Iuda, Ios. 15. 57. we read likewise of another Timna in the Tribe of Dan, Ios. 19. 43.] he, and Hira his friend, the Adullamite.

13. And they told Tamar, saying; Behold thy father in law goes up to Timna, to shear his sheep.

14. Then she put off the apparel of her widowhood; [for widows went in very slight and mean habits, in comparison of other women.] and she covered herself with a veil, and muffled herself, [Tamar, the better to resemble a light dishonest woman, dresleth, disguiseth or masketh herself in this manner, sitting by the high-way side, that remaining unknown, she might allure and beguile her father in law. Compare Prov. 7. 12. and 9. 14. Exod. 16. 24, 25.] and sat at the entry of the two fountains [or, of iynam, which some doe hold for the name of a certain place; some render it, at the crosse way; called, as they conceive, the door of the eyes, for that on a crosse way, the eyes are opened as it were, to look this way and that way.] that is upon the way to Timna: for she saw, that Sela was grown up; and she not given to him to wife.

15. When Iuda saw her, he took (or held) her for a whore: seeing she had covered her face.

16. And he turned to her toward the way [viz. where she sat,] and said; come (I pray) let me goe in to thee; for he knew not, that it was his daughter in law: and she said; what wilt thou give me, to go in to me? [she demands the hire of a whore, not for the gainsake, but to have something in hand to convince him afterwards with, as appears below verse 25. and Iuda was so transported with the fervency of carnal lust, that he knew not the voice of his daughter in law.]

17. And he said; I will send thee a Kid from the flock: and she said; if thou wilt give pledge, untill thou send. [understand, I shall be ready to yield to thee, if so be thou, &c. Otherwise, wilt thou give pledge, till thou send?]'

18. Then said he; what pledge is it, that I shall give thee? and she said; thy Seal-ring, and thy string, [Oth. Kerchief, Handkerchief. The Hebrew word signifies properly, turned, or wretted, twisted, twined yarn, and is taken for strings, laces, and clothes, and Kerchiefs made of such twisted threed,] and thy staff, that is in thy hand: which he gave her, and went in to her, and she conceived by him.

19. And she got her up, and went (her way) and put off her vail: and she put on the garments of her widowhood.

20. And Iuda sent the Kid by the hand of his friend the Adullamite, for to take the pledge out of the womans hand: but he found her not.

21. And he asked the people of her place, [i.e. of the place

place where Tamar sate before,] saying; where is the Whore that was by the two fountains, [Heb. by Enaim. See above verse 14. on the way? and they said, Here hath been no whore.

22. And he return'd to Judah, and said: I have not found her, and also the people of that place said, Here hath been no whore.

23. Then said Juda; let her take it for herself, lest we perhaps do grow defirised. [i. e. lest we being too eager with enquiry for our goods, our committing of whoredome be discovered, which might bring us in disrepute. And it is observable that among the very Heathens and Idolaters, such as were the Adullamites, whoredome was held a vile blemish.] Behold, I have sent this Kid, but thou hast not found her.

24. And it fell out about three moneths after; that they told Iuda, saying; Tamar thy daughter in law hath plaid the whore; and lo, likewise, she is with childe of whoredome: then said Iuda; Bring her forth [viz. to the City-gate, to be condemned by the Magistrate there, for an adulteress, as being betrothed to my son Selah.] that she may be burnt. [Then, it seems, Adultery, was even in those times, before the law, held for a transgression worthy of death. See above cha. 20. on verse 3. Item verse 7. and 9.]

25. When she was brought forth, she sent to her father in law, for to say, By the man, whose these things are, am I with childe: and she said, acknowledge (I pray) whose this Seal-ring, and these strings, and this staff, are.

26. And Iuda knew them, and said; She is more righteous than I, [His conscience checks him, not only, for not having kept his promise with Tamar, (which is the reason mentioned here in this verse) but likewise that wittingly he committed whoredome, and unwittingly, incest.] therefore that I have not given her to my Son Selah: and he acknowledged her thenceforth no more [Heb. he continued not to acknowledge her. Of this phrase see above chap. on ver. 1.]

27. And it came to passe on the time when she was in travel; behold, then there were twins in her belly.

28. And it happened when she was in delivery, that (one) put forth the hand: and the midwife took it, and she tied a scarlet (thred) [the Hebr. word properly signifies such stuff, as is twice dipt in Scarlet colour. See Exod. 25. 4. and Lev. 14. 4. with the Annot.] about his hand, saying; This comes out first. [So she was perswaded he should, and prove the first-born.]

29. But it happened, when he drew his hand in again, behold, then his brother came forth: and she said; How didst thou break through? [i. e. how didst thou thrust forward and pass through before thy brother, to come forth into the world?] upon thee the bread is: [i. e. it is to be ascribed or imputed to thee; or, thou hast made it, for to put thy brother back, and to disappoint him of the prerogative of primogeniture, which he seemed to have gotten already. Oth. how didst thou rend the rent over thic?] and they called his name Perez. [Heb. Perets, i. e. a thorow-break, or rent.]

30. And after that his brother came forth, about whose hand the Scarlet (thred) was: and they called his name, Zerab. [i. e. ascent, or rising up, (as that of the Sun) because he was the first that appeared at their coming forth.]

## CHAP. XXXIX.

Joseph is so blessed of God in his service with Potiphar; that his Master sets him over all the house, v. 2. &c. his Masters wife, being taken with his beauty, falls in love with him, and tempts him to uncleanness; which he constantly refusing, she falsely accuseth him, first before the family, and afterwards before his Master, who therefore casts him into prison, 13. where

where God is likewise with Joseph, so that he is set over the prisoners, 20.

**N**O W Joseph was carried down to Egypt: and Potiphar, Pharaos Courtier, a Captain of the Guard, [see above chap. 37. on verse 36.] an Egyptian, bought him out of the hand of the Ishmaelites, [see above chap. 37. on verse 25.] who had carried him down thither.

2. And the LORD was with Joseph; [see above chap. 21. on verse 22. and 26. verse 24.] so that he was a prosperous man: and he was in his Masters house the Egyptian; [i. e. he can not away again to his father or elsewhere, but applyed himself patiently and faithfully to the low estate whereinto God had put him by his Providence. In the Hebrew, his Masters, in the plural, implying the singular only, and so likewise in the sequel, and above chap. 24. 10. and 2 Sam. 12. 8.]

3. Now when his Master saw, that the LORD was with him, and that the LORD made all what he did to proffer by his hand: [i.e. by his service and attendance, Exod. 4. 13. Lev. 8. 36. Prov. 26. 6. &c.]

4. Then Joseph found grace in his eyes, [see above ch. 18. 3.] and served him: [i. e. he attended his person. At first he was but a common servant, or drudge: then he came to be a Groom of the Chamber to his Master, and soon after the Steward of all his house.] and he put (or set) him over his house, and all he had he put into his hand. [See above chap. 16. verse 6.]

5. And it came to passe, that sinne he had set him over his house, and over all that was his, that the LORD blessed the Egyptians house, for Josephs sake: [wicked and meer worldly men are blessed for honest and pious ones living amongst them: [See above cha. 30. 27, 30. Isa. 45. 3, 4.] yea the blessing of the Lord was in all that he had, in the house, and in the fields.

6. And he left all he had in Josephs hand, so that he took knowledge with him of nothing, but the bread he did eat: [i. e. Potiphar troubled himself, or took care for nothing at all, but eating and drinking, remitting all the household-affairs to Josephs care and managing. Some are of opinion, that these words, but the bread he did eat, have regard to the superstition of the Egyptians, who would not eat with the Hebrews. See thereof below, chap. 43. verse 32.] and Joseph was fair of feature, and fair of face, (or aspect).

7. And it fell out after these things, that his Masters wife did cast her eyes upon Joseph: [Heb. that she lifted up her eyes to Joseph: the meaning is, she looked upon him with dishonest and lustful eyes. See Mat. 5. 28. and 2 Pet. 2. 14. the contrary practise was in Job, chap. 31. verse 1.] and she said; Lie with me. [after that doubtless she had used many ways and devices, to entice and allure him to uncleanness.]

8. But he refused it, and said to his Masters wife: Behold, my Master hath no knowledge with me of what there is in the house; and all what he hath, he hath given (or put) it into my hand.

9. There is none greater in this house, than myself; [viz. in regard of the power, which Joseph had received from his Master, for the guiding and governing of the house in his stead. Oth. He himself is not greater in this house.] and he hath withheld nothing from me, but thee, therein, that thou art his wife: [i. e. he hath likewise given charge to me, to take care of and provide for thee, in regard of thy bodily sustenance, but in no wise to have any bodily communion with thee. Oth. therefore that then, &c.] how should I then do this, so great an evil, and sin against God?

10. And it happened, that when day by day, [Heb. day, day. One and the same word twice put down, doth sometimes imply a continuance of time, Exod. 16. 5, 22. Lev. 6. 12. Deut. 2. 27. and 14. 22.] she spake to him, and he hearkned not after her, to lie with her, (and) to be

with her: [for to hear her solicitation; he knowing well enough, that evil communication or reasoning corrupt good manners, 1 Cor. 15.33.]

11. So it fell out on such a day, that he came into the house, to do his work: and there was none of the people of the house [i. e. none of the household, or family. So below verse 14. and Mich. 7.6.] within the house:

12. And she apprehended him by his garment, [doubtless by some upper garment, as cloak, or coat, &c.] saying; lie with me: and he left his garment in her hand, and fled, and went forth abroad.

13. And it happened, when she saw, that he had left his garment in her hand, and was fled forth:

14. Then she called the people of her house; [viz. those that were abroad, or in the interim come in again, to the end she might pack and prepare her witnesses against the time of her accusing of Joseph before her husband.] and spake to him, saying; Behold, [it seems, that she held Joseph's garment in her hand yet, and shew'd it forth to her people in speaking to them] He [viz. my husband; she names him not otherwise, as making shew as if she were much offended with him.] hath brought us in the Hebrew man [thus she calleth Joseph scornfully, and the more to incense the household against him, the Egyptians bearing otherwise but small good will to the Hebrews. See below, chap. 43.32.] for to mock us: [This vile woman saith not here, with me, but with us; as if she would say; if he dare be so bold with me, what villany and baseness shall not he dare to put upon any of the house?] He came to me, for to lie with me, and I cried out with a loud voice. [Heb. great voice.]

15. And it came to pass, when he heard that I lifted up my voice, and cried out: then he left his garment with me, and fled, and went forth.

16. And she laid his garment by her, till his Master came into his house.

17. Then spake she to him, according to those same words, [viz. which she had used towards the household, repeating the same over again to her husband.] saying; The Hebrew servant, whom thou hast brought us in here, came to me to mock me.

18. And it came to pass, when I lifted up my voice, and cried; that he left his garment with me and fled forth.

19. And it came to pass, when his Master heard the words of his wife, which she spake to him, saying; according to these same words hath thy servant done unto me; [i. e. just as I told thee, so he did] then his anger kindled: [He believes his wife, without hearing Joseph first. Compare the phrase with above chap. 4. 5, 6. and see the Annot. on ver. 5.]

20. And Joseph's Master took him, and delivered him into the prison-house [Heb. to the house of roundness, or the round Tower. This prison is likewise called a pit, or dungeon, below chap. 40. 15. and 41. 14.] to the place where the Kings prisoners were kept in prison: [Hebr. the Kings bound (ones) were bound: understand here such prisoners, as had trespassed against the King himself, or committed some hainous crime, lying there for life and death.] thus was he there in the prison-house.

21. Yet the LORD was with Joseph, and turned (his) kindness towards him: and gave him grace in the eyes, [Heb. gave his grace, i. e. he made him gracious and acceptable, see above chap. 18. on verse 3.] of the chief of the prison-house.

22. And the chief of the prison-house gave (or, put) all the prisoners, that were in the prison-house, into Joseph's band, and all what they did there, he did. [i.e. whatsoever they used to doe, and all that was done, was done by his command and ordering.]

23. The chief of the prison-house, looked upon nothing at all [Heb. was not seeing all (i. e. any.) thing.] that was in his hand, because the LORD was with him: and what he did, the LORD did make to thrive.

The chief Cup-bearer and Baker of Pharaoh, are put in prison, and committed to Joseph, v. 1, &c. they dream each one his dream, which Joseph interprets, praying the Cup-bearer, being restored to his place, according to his dream, to be mindful of him, 5. Joseph's interpretation of both the prisoners dreams, is made good by the event: but the Cup-bearer forgets Joseph, 20.

**A**ND it happened after these things, that the Cup-bearer of the King of Egypt, and the Baker, [i. e. the chief, or master of the rest, as appears verse 2.] sinned against their Lord, against the King of Egypt.

2. So that Pharaoh grew very wroth with his two Courtiers; [see above chap. 37. on verse 36.] with the chief of the Cup-bearers, and with the chief of the Bakers.

3. And he delivered them into custody, to the house of the chief of the Guard, [see above chap. 37. 36.] into the prison-house. [See above chap. 39. on verse 20.] at the place where Joseph was kept prisoner [Heb. was bound, as also above chap. 39. 20. and below here, ver. 5.]

4. And the chief of the Guard appointed Joseph with them, to serve them: and they were (some) days in custody, [Oth. many days, see above chapter 4. on verse 3.]

5. Now they dreamed both a dream, each his dream, in one night, each according to the interpretation of his dream: [i. e. they were no vain dreams, but each had its peculiar signification, which Joseph, through Gods inspiration declared unto them, and were confirmed afterwards by the event. See below verse 12, 18, 19, 20, &c.] the Cup-bearer, and the Baker, that were the Kings of Egypt [or, belonged to him formerly, were of his retinue and service; but now prisoners.] who were prisoners in the prison-house.

6. And Joseph came to them in the morning, and he looked on them, and behold they were troubled. [Or, dismayed, or, perplexed. The Hebrew word signifies great distemper of the minde, proceeding out of care, fear, anxiety, sadness, perplexity, or great vexation and anger. This now is such a kinde of dreaming, which God sends upon men to trouble and perplex them. See below chap. 41. 8. Dan. 2. 1. Mat. 27.19.]

7. Then he asked the Courtiers of Pharaoh, that were with him in the hold [Heb. custody, keeping] of the house of his Masters, saying; why are your faces ill-disposed [Heb. evil, i. e. sad, drooping, cast down; thus this word is taken, Neh. 2. 1, 2, 3. Prov. 25. 20.] to day?

8. And they said to him; we have dreamt a dream, and there is none to interpret the same: [i. e. we are destitute here of a foot-lay, wizzard, or interpreter of dreams, and we are not permitted to enquire abroad; for they had otherwise abundance of such profest people among them, as appears below chap. 41. ver. 8.] and Joseph said to them; Are not the interpretations Gods? [Joseph draws them off from those abusive interpreters of dreams, unto God, as from whom immediatly such dreams, and their true interpretations are derived.] tell (them) me I pray.

9. Then the chief of the Cup-bearers told Joseph his dream, and said to him: In my dream, [i. e. as I was dreaming, when I lay in my dream.] behold, [this word is much used in relating of dreams, to shew their strangeness and wonderfulness, not only in regard of the Relator, but the Hearer also. See above chap. 37. 7, 9. and below verse 16. and 41. 2, 3. Iud. 7. 13. Dan. 4. 7.] there was a vine before my face;

10. And at the vine there were three branches; and it was as budding, its blossoms went up, its bunches brought forth ripe grapes. [Heb. its bunches ripened,

ned, measured, or, full-cook'd the grapes.]

11. And Pharaoh's Cup was in my hand, and I took the grapes, and prest them out into Pharaoh's Cup ; and I gave the Cup upon Pharaoh's hand.

12. Then said Joseph to him : This is the interpretation of it : The three branches are three days ; [ i. e. they betoken three days, as also below, ch. 18. and cha. 41. 26, 27. and Dan. 2. 38. and 4. 22. Mat. 13, 19. Luke 8. 11. and 1 Cor. 10. 4.]

13. Within three days yet Pharaoh shall lift up thy head, and restore thee into thy estate, [ i. e. in the review, or, Survey of his Officers, he shall reckon thee among them; that shall continue, or be restored to their office ; phrases not much unlike to this, we finde likewise Exod. 30. 12. Num. 1. 2. and 26. 2. &c. where the lifting up of heads, is as much as to reckon them up , and to summe up, or count such a sort of men. ] and thou shalt give Pharaoh's Cup into his hand, according to the former manner, [ the Hebrew word is likewise taken thus, Leviticus 5. 10. and 9. 16. and Num. 15. 24. and 29. 18. 2 Chron. 35. 13, &c. ] when thou wast his Cup-bearer.

14. Yet remember me with thy self [ Heb. with thee] when it shall go well with thee, and shew kindness on me, and make mention of me unto Pharaoh, and help to get me out of this house.

15. For I have been theevisibly stolen [ Heb. being stolen I was stolen] out of the Hebrews Country, i. e. out of the land of Canaan , where the Hebrews at that time sojourned as strangers, and which was promised them of God.] and likewise I have done nothing here, that they put me in this pit, (or dungeon.)

16. When the chief of the Bakers saw , that he had made a good interpretation ; [ Heb. that he had interpreted the good, i. e. to the good and advantage of the Cup-bearer.] then said he to Joseph ; I was likewise in my dream ; [ Compare above verse 9. and the Note thereon] and beheld three grated [ Oth. white, or, wreathed, plaited , full of holes, like net-work.] baskets were upon my head ;

17. And in the uppermost basket there was of all [ i. e. all manner of ] meat, of Bakers work ; and the fowls did eat them out of the basket from above my head.

18. Then Joseph answered and said ; This is the interpretation of it ; the three baskets are three days. [ See above verse 12.]

19. Within three days yet Pharaoh shall lift up thy head from above thee, [ Joseph useth here the same words which he had used ver. 13. but in another sense : which appears in the addition of the words from above thee : implying, that the chief of the Bakers should likewise come into the account, in the survey of the Officers, but so as that his office should be taken from him. ] and he shall hang thee, [ i. e. cause thee to be hanged , and so verse 22. Oth. lift up thy head, &c. taking the same a way from thee. ] on a tree, and the fowls shall eat thy flesh from above thee;

20. And it came to passe on the third day, on Pharaoh's birth-day, [ Heb. the day when Pharaoh was born, ] that he made a feast to all his Servants : [ See of the like feast, Mat. 14. 6.] and he lifted up the chief of the Cup-bearers, and the head of the chief of the Bakers, in the midst of his Servants:

21. And he made the chief of the Cup-bearers return to his Cup-bearing office ; [ Heb. his giving to drink, or cup-bearing. ] so that he gave the Cup upon Pharaoh's hand.

22. But the chief of the Bakers he hanged up [ viz. by his Executioner : what men do by others, that they are said to do themselves, whether it be bad, as above chap. 20. 3. 1 Sam. 22. 21. 2 Sam. 12. 9. and 24. 10. 1 K. 21. 19. or good, and indifferent, as below ch. 46. 29. 1 Kings 3. 4. and 7. 1, 2. ] as Joseph had interpreted to them.

23. Yet the chief of the Cup-bearers did not remember Joseph, but forgot him. [ viz. with Pharaoh, and that for two whole years together, as appears by the first verse of the next chapter.]

## CHAP. XLI.

Pharaoh having had two dreams, and finding none among his own people, that could interpret them, it happened that the chief Cup-bearer remembred Joseph, v. 1, &c. whom Pharaoh causeth to be brought before him, and tells him his dreams , which Joseph interprets, and gives good counsel whereto to Pharaoh against the dearth to come, 14. Therefore Pharaoh appoints him Gouvernour, next to himself over the whole Kingdome, presents him stately, gives him another name , and a wife too, 37. Joseph being now thirty years of age, makes a progresse through all Egypt, and lays up provision in the seven good years, 46. gets two sons, Manasse and Ephraim, 50. The bad years are coming on, wherein Joseph sellt off the provision of corn, unto the people, §4.

**A**ND it came to passe, at the end of two full years, [ Heb. two years of days, i. e. two compleat years. The same phrase is found likewise 2 Sam. 14. 28. and 1 K. 28. 3. so also a moneth of days doth betoken a full moneth, above chap. 29. 14 ] that Pharaoh dreamed, and behold he stood by the River. [ understand the famous river of Nilus : which moistens and makes fruitful the land of Egypt in a most singular manner, by his yearly over-flowing of it ; Therefore in regard of the excellency of it, it is called the River, without any other addition, or apposition. See Exod. 1. 22. and 2. 3. and 7. 24, 25. so also is Euphrates called the River, by way of excellency, without the name added to it, above ch. 31. 21. ]

2. And behold, there came up out of the River, seven Cows, fair of aspect, and fat of flesh, and they fed in the grasse. [ Oth. brook-land, moist meadow, marshes. ]

3. And behold, seven other Cows came up after them, out of the River, ugly of aspect, [ Heb. evil, or bad of &c. i. e. ill-favoured, deformed, misshapen ; so also below ver. 4. 20, 21. the fair ones on the contrary, are called good, ver. 22. 26. ] and thin (or, lean) of flesh ; and they stood by (the other) Cows, at the bank [ Heb. lip ] of the River.

4. And the Cows, ugly of aspect, and thin of flesh, did eat up the seven Cows, fair of aspect, and fat : then Pharaoh awaked.

5. After that, he slept, and dreamt (a) second-time, and behold, seven ears arose up in one stalk (or, blade) fat and good [ i. e. fair, full, plump. ]

6. And behold, seven thin and by the East-winde blasted (or singed) ears, [ the property of the East-winde is, to burn and singe the fruits and grains, especially in those Countries : See Ezech. 17. 10. and 19. 12. Hos. 13. 15. ] did shoot forth after them.

7. And the thin ears swallowed up the seven fat and full ears : [ i. e. full of sap and moisture ] then Pharaoh awaked, and behold, it was a dream. To wit, not a natural, but a divine dream, proceeding from God, and not from any natural causes. Oth. this was the dream.]

8. And it came to passe in the morning, [ after he had been rous'd awhile ] that his spirit was troubled, [ see above ch. 40. on v. 6. ] and he sent, and called all the Magicians, [ or, Astrologers, Sorcerers, or Sooth-sayers, as commonly they are wrongfully called. Understand such as practised either meer natural, or superstitious, if not many times Diabolical Arts, to foretell or interpret hidden and abstruse things, and to doe several strange feats ; of such, see Exo. 7. 11. and 8. 19. & 9. 11. Dan. 2. 2. 10. ] of Egypt, and all the wise men, [ understand

stand all such, as excell'd in any Sciences, or acutenesse of wit and judgement, or much experience. See Exodus 7. 11. Daniel 2. 12. ] that were in it: and Pharaō told them his dream; but there was none, that interpreted them to Pharaō. [them, the dreams namely, though the singular go before; for there were two dreams, or a twofold dream.]

9. Then the chief of the Cup-bearers spake unto Pharaō, saying; I remember my sins to day, [i. e. those which at such a time I committed against the King.]

10. Pharaō, [i. e. the King; for the name of Pharaō was a name common to all the Kings of Egypt; so that Pharaō signified as much with the Egyptians, as when we say, The King, or, his Royal Majesty, or as they say in Germany, The Emperour, and Sire in France. See above chap. 12. 14.] was very wroth with his Servants, and delivered me into custody, at the house of the chief of the Guard, [See above chap. 37. 36.] me and the chief of the Bakers.

11. And in one night we dreamed a dream, I and he: we dreamed, each according to the interpretation of his dream. [See above chap. 40. on verse 5.]

12. And there was with us an Hebrew youth, [vix. of about 28. years, as appears below, v. 46.] a Servant of the chief of the Guard: and we told them unto him, and he interpreted us our dreams: he interpreted them, unto each according to his dream.

13. And even as he interpreted to us, so it came to pass; [Heb. and it came to passe, even as he interpreted unto us, so it came to passe, Psalm 105. 20.] me he hath restored into my estate, and him he hang'd.

14. Then Pharaō sent, and called Joseph, and they made him come hastyly [Heb. run] out of the pit [or, dungeon:] and they cut his hair, [Oth. he caused his hair to be cut. Joseph let his hair grow in prison, in token of sadness. See 2 Sam. 19. 24. or, after the custome of prisoners; but now he gives way to be trimmed, and to have his apparel changed, not to appear in a ghastly and mournfull habit and condition before the King, which was both undecent, and unlawful. See Est. 4. 2.] and they changed his clothes, and he came to Pharaō.

15. And Pharaō spake to Joseph; I have dreamt a dream, and there is none to interpret it; but I heard say of thee, (when) thou hearest a dream, that thou doest interpret it.

16. And Joseph answered Pharaō, saying; it is without me: [Oth. without me God shall, &c. or, it is not in me, Thus Joseph endeavoureth with discretion, to turn away Pharaō's eyes, which now were fixt on him, from thence to God, from whom the interpretation of dreams is to be had. See above chap. 40. 8. and Dan. 2. 28.] God shall declare Pharaō's welfare. [Heb. answer Pharaō's peace, i. c. that which shall serve to the peace and welfare of him and his. See above chap. 37. on verse 14.]

17. Then Pharaō spake to Joseph; Behold, in my dream I stood at the bank of the River; [Heb. at the lip, &c.]

18. And behold, there came up out of the River, seven Cows, fat of flesh, and fair of feature, and they fed in the grass. [See above verse 2.]

19. And behold, seven other Cows came up after these, lean and very ugly of shape. [Heb. ill, or, bad of shape, and so in the sequel.] slender [Oth. empty, starveling, rascal] of flesh: I have not seen the like for ugliness in all the land of Egypt.

20. And those slender and ugly Cows, did eat up the first seven fat Cows;

21. Which came into their belly, [Heb. into their inmost, or, into the midst of them] but one perceived not, that they were come into their belly; for their look was ugly, as in the beginning: then I awaked.

22. After that, I saw in my dream, and behold, seven

cars rose up in one stalk, full and good. [i. e. fair, and so in the sequel.]

23. And behold, seven dry, thin, and of the East-wind blasted (or, singed) ears did shoot up after them:

24. And the seven thin ears swallowed up the seven good ears: and I have told it the Magicians, [see above verse 8.] but there was none that declared it me.

25. Then said Joseph to Pharaō; Pharaō's dream is one; [i. e. of one sort or kinde, for matter of interpretation,] that which God is doing, [i. e. that which he shall, or, is about to doe. Things to come are often set down in the Present Tense, as now in being, or doing, being as since with God, as if they were past or done already: as below verse 28. Exod. 9. 14. 10. 11. 6. Mat. 24. 40. and 26. 28.] he hath made known to Pharaō.

26. The seven fair [Heb. good, see above on ver. 3.] Cows, are seven years; [i. e. signify seven years. See above chap. 40. on verse 12.] the seven fair ears, are likewise seven years; the dream is one.

27. And the seven slender and ugly Cows, which came up after those, are seven years; and the seven slender, of the East-wind blasted ears, shall be seven years of famine. [i. e. types and tokens of seven such years to come, whereby God gives us to understand, that in those years he will send a dearth into the land.]

28. This is the word, which I spake unto Pharaō: that which God is doing, he hath shew'd to Pharaō.

29. Behold, for the seven years to come, there shall be great abundance [Heb. satiety, i. e. store of all manner of things, whereby men may satisfie themselves, and much superfluity besides.] in all the land of Egypt.

30. But after them, there shall rise up seven years of famine; then all that abundance shall be forgotten in the land of Egypt [for commonly that which is removed from the eye, abides not long in the thoughts of the heart. See ver. 31.] and the famine shall consume the land. [i. e. both men and beasts, that are in the land, so also below ver. 36.]

31. Also the abundance shall not be perceived in the land, by reason of that famine, [Heb. from the face of that famine] that shall be therafter; for it shall be very grievous.

32. And concerning that the same dream is reiterated to Pharaō: [it is worth observing, that the Repetition here doth imply and signify the firmness of Gods Decree, and Acceleration of the Execution.] it is because the thing is firmly decreed [Oth. established] of God, [Heb. from with, or, by God. Oth. for Gods sake, or in Gods behalf] and that God hasteneth to do the same.

33. Therefore let Pharaō look now for an understanding and wise man: and set him over the land of Egypt.

34. Let Pharaō do (so), and appoint over-seers over the land; and take the fifth part of the land of Egypt [Heb. let him five the land, i. e. let him receive the fifth part of the fruit of the land, to wit, at a reasonable rate, to sell it afterwards again to the subjects in the time of dearth, at a rate proportionable.] in the seven years of abundance.

35. And let them gather all food [i. e. all manner of provision the ground affords, which may serve for food] of these approaching good years, and lay up corn, under the hand of Pharaō [i. e. by his command, authority, and order. So Exod. 4. 13. and 9. 35. and Num. 7. 8. &c.] for food in the Cities, and keep it.

36. Thus shall the food be for store for the land, for seven years of famine, which shall be in the land of Egypt: that the land perish not of famine. [Heb. be not cut off, or destroyed]

37. And this word was good in the eyes of Pharaō, and in the eyes of all his servants. [i. e. they were well pleased with this advise. See above chap. 19. on verse 8.]

38. Then

38. Then Pharaoh said to his Servants, should we (be able) to finde such a man as this (is) in whom the Spirit of God may be? [i. e. such Wisdome and Providence, as God by his Spirit hath bestowed on this man, in such a singular manner. Thus God wrought and disposed the heart of Pharaoh, for the executing of his Council.]

39. After that, did Pharaoh say to Joseph; since God hath made all this known unto thee, there is none (so) understanding and wise, as thy self.

40. Thou shalt be over my house, [see above chap. 34. on ver. 19.] and on thy command [Heb. on, or, after, or according to thy mouth. Thus the word mouth is taken for command, Exod. 17. 1. and 38. 21. Num. 3. 16. 39. and chap. 4. 45. and 9. 20. Deut. 17. 10, &c.] all my people shall kisse (the hand); [in token of reverence and submission. It was the custome then, as it is to this day, in most parts, that the subjects brought the hand to the mouth, or kist the same, when any great ones spake unto them, or laid their commands upon them. Compare Job 31. 27. Hos. 13. 2. where this phrase is used for an idolatrous exhibition of honour or worship. And thus there is likewise by kissing intimated a willing obedience, as 1 Kings 19. 18. Psalm 2. 12. Oth. at thy mouth shall all my people kisse.] only (in) this Throne shall I be greater than thou. [Compare this phrase with ch. 36. 9.]

41. Moreover Pharaoh spake to Joseph; Behold, I have set thee over all the land of Egypt. [i.e. observe and consider to what dignity and power I have exalted thee.]

42. And Pharaoh took his ring from off his hand, and put it on Josephs hand; [in token of impowering him, to seal all things in his name.] and got him to be arrayed in fine linnen, [a sort of linnen, or cloth, which was held very precious among the Egyptians, being very fine and white; see thereof Exod. 25. 4. and 39. 27, 29. Proverbs 31. 22.] and laid a golden chain on his neck.

43. And he made him to ride upon the second Chariot which he had; [the second next the first, of the Kings own; in token that he was exalted next to the King above all the Lords of the land, Eth. 10. 3.] and they called before his face, kneel: [some render the word Abrech, tender father; tender, by reason of his youth, and father, for his office sake; even as the Lords of the land are called, The fathers of the fatherland. (pares patriæ)] Thus he set him over all the land of Egypt.

44. And Pharaoh said to Joseph, I am Pharaoh: [i.e. in regard of the Royal Majesty I am above thee. Oth. take these words to be an oath, as if he should have said, as true as I am King, or by my Royal Majesty, none shall, &c.] yet without thee none shall lift up his hand, or his foot, in all the land of Egypt. [i.e. they shall not dare to do or enterprise any thing without thy leave and liking.]

45. And Pharaoh called Josephs name, Zaphnath Paaneah [i.e. interpreter of secrecy, or biddenesse.] and gave him Asenath, the daughter of Potiphera, the chief (or Governor) [The Hebrew word doth indeed signify a Priest, but likewise in general the chief or principal or President in Political affairs, and a person of great respect and authority. See 2 Sam. 3. 18. and 9. 4. 1 Chron. 18. 17; Job 12. 19. Joseph was necessitated by his present emploiment and engagement to accept of this match; the children thereof being nevertheless accounted by Jacob, as the fathers of two Tribes in Israel, below chap. 48. 16.] of On, [the name of a City in Egypt.] to wife: and Joseph went forth through the land of Egypt.

46. Joseph now was thirty year old, [Heb. a son of thirty year] when he stood before the face of Pharaoh King of Egypt: and Joseph went forth from the face of Pharaoh, and he past throughout all the land of Egypt. [viz. in

pursuance of the Kings command, to appoint Officers every where, and to prepare store-houses against the dearth to come.]

47. And the land brought forth [Heb. made] in the seven years of the abundance, by handfulls. [i.e. as much, as if for one grain, one had gotten whole handfulls.]

48. And he gathered all the food of the seven years, [i.e. all manner of eatable grains and fruits; and so in the sequel. Understand this of the fist part, as above verse 34.] and put the food into the Cities: the food of the field of every City, which was round about her, he did put within there. [Heb. into her midst.]

49. Thus Joseph brought together very much Corn, as the sand of the Sea, [this phrase implies an exceeding great quantity, past counting, above chap. 22. 17. Jud. 7. 12. 1 Sam. 13. 5.] until they ceased to tell (or, count); for there was no number. [i.e. it was past numbring. So likewise Jud. 6. 5. Job 21. 33.]

50. And unto Joseph two sons were born, before a year of the famine came, whom Asenath, the daughter of Potiphera, the Chief, (or, Governour) of On, did bear unto him.

51. And Joseph called the name of the first-born, Manasseh: [Heb. Menasseh, i.e. making to forget] for, (said he,) God hath made me to forget all my toil, and all my fathers house, [i.e. the vexation and toil and trouble I have been exercised with, as well here in Egypt, as in my fathers house.]

52. And the name of the second, he called Ephraim: [i.e. double fruit.] for, (said he;) God hath made me to grow in the land of my oppression. [i.e. in this very land, wherein I have been much opprest before.]

53. Then the seven years of abundance, that had been in the land of Egypt, ended.

54. And the seven years of famine began to come on; even as Joseph had said: and there was famine in all countries [viz. lying round about; such as were Canaan, Syria, Arabia, &c. as below verse 57.] but in all the land of Egypt there was bread. [i.e. all manner of eatable grain, and fruits for the food of man.]

55. Now when all the land of Egypt suffer'd famine, [viz. when the particular provision of the inhabitants was spent] the people cryed to Pharaoh for bread: and Pharaoh said to all Egyptians; Goe to Joseph, do what he tells you.

56. And when the famine was over all the land, then Joseph opened all, where there was (somewhat) in, [viz. all the store-houses, where the corn and provision was gathered and laid up.] and sold to the Egyptians: for the famine grew strong in the land of Egypt.

57. And all Countries, [viz. the neighbouring countries round about, as before verse 54.] came into Egypt to Joseph for to buy: for the famine was strong in all Countries. [The Hebr. hath it, and all the earth (or land) came, &c. (veniebant,) i.e. the inhabitants of all the bordering Countries,]

## CHAP. XLII.

Jacob hearing, that there was Corn to be had in Egypt, sends all his sons thither, but Benjamin; v. 1, &c. They bow before Joseph, whom they knew not, but he them well enough; he speaks harshly to them, and imprisons them for spies; 6. yet at last conditioning, they should bring Benjamin to him, and keeping Simeon in custody, he lets them return home with Corn and their mony to boot: in the mean time, their sin committed on Joseph, awakes and checks them, 18. by the way homeward, one findes his mony in his Sack, 27. at home they tell Jacob what happened to them, and finde all their mony returned, 29. They labour hard to persuade Jacob,

66, that he would let Benjamin go back with them to Egypt, but he makes great complaint, and cannot resolve on it, 36.

**W**hen Jacob saw, [i.e. heard and understood, by common fame, and observed by what was bought and brought thence] that there was Corn in Egypt, [or, provision, victual. The Hebrew word comes from a root signifying to break, it being provision and victual, but especially bread, which breaks the force of hunger and famine.] then said Jacob to his sons; why look ye one upon another? [as men destitute of help and advice, who sit musing and plodding, wasting much time, but come to no certain resolution, nor set about the work before them.]

2. Moreover he said; behold I have heard, that there is Corn in Egypt: go yee down thither, and buy us (corn) thence, that we may live, and not die.

3. Then Iosephs ten brethren went down for to buy Corn out of Egypt.

4. Yet Benjamin, Iosephs brother, Jacob did not send with his brethren: for he said, [viz. by himself, i.e. he thought thus. See also ch. 20. on v. 11.] lest peradventure mischief [i.e. some deadly accident such as befell his brother Ioseph before, whom he still supposed to be dead.] meet him.

5. Thus Israels sons came to buy, among those that came there: [Heb. in the midst of the coming, i.e. together with, or, in company along with others, that were coming from the land of Canaan for to buy provision. The reason is presently given in the words following.] for there was famine in the land of Canaan.

6. Ioseph now was Ruler over that land; he sold to all people of the land: and Iosephs brethren came, and bowed themselves before him: [to shew him civil honour and respect. See above chap. 18. on verse 2. and compare herewith, the former dreams of Ioseph, chap. 37. 7, 8.] (With) the faces to the ground.

7. When Ioseph saw his brethren, he knew them; but he shew'd himself strange towards them, [thereby the better to discover their state and condition, especially that of his father and brother.] and spake harsh with them; [See below verse 9, 11, 12.] This he did, partly to understand the truth the better, how it fared with his father, and his brother Benjamin; partly to rouze them up to an acknowledgment of the sin, they had committed against him.] and said to them; whence come yee? and they said; out of the land of Canaan, to buy food.

8. And Ioseph knew his brethren, but they knew him not.

9. Then Ioseph remembred the dreams, which he had dreamt of them; and he said to them, yee are Spies, yee are come to view, where the land is bare. [Heb. the bareness, or, nakedness of the land, i.e. to see where the Country lies most open and naked, or is least provided and fenced, for an enemy to invade the same, or to surprise some places, or to over-run the land to spoil and plunder it.]

10. And they said to him; No my Lord, but thy servants are come to buy food.

11. We are all of us the sons of one man, we are honest; thy servants are no Spies.

12. And he said to them; No; but yee are come to view, where the land is bare.

13. And they said; we thy servants were twelve brethren, one mans sons in the land of Canaan: [here now Ioseph begins to learn, what he aimed at by all this strict examination.] and behold, the least [Heb. the little one] i.e. the youngest, viz. Benjamin. Compare above chap. 19. on verse 31.] is this day with our Father: yet the one, he is no (more). [meaning Ioseph, whom they held to be dead, as appears below verse 22. and ch.

44. 20.]

14. Then said Ioseph to them: that is it; that I speake unto you, saying; Ye are Spies. [They having made mention already, of two other brethren, whereof the one should be alive yet; he is the more eager to press his former charge upon them, seeking by that means, to get his brother Benjamin to him.]

15. Herein shall ye be tried: [i.e. By this I shall see, whether yee speak the truth, and deal uprightly with me, or whether ye are Spies indeed.] (as true as) Pharao liveth; [Heb. Pharao's life, or, Pharao liveth. This is an imperfect speech, which may be supplied thus; as sure as it is that Pharao lives, so certain is that which I tell you. Compare 1 Sam. 1. 26. Others take these words to be an oath, made after the manner of the Egyptians, by Pharao's life; so that Ioseph, out of humane frailty, (as may happen to good men) should have followed them therein.] if yee shall go forth hence.

16. Untesse it be, when your least brother shall be come hither. [This now seemeth to be an Oath, made after the manner of the Hebrews, whereupon must be understood then, God do this or that unto me, if yee, &c. See above chap. 14. on verse 23. and compare 1 Sam. 17. 55. 2 Kings 2. 2. Ezech. 33. 11.]

17. Send one of you to fetch your brother: but be yee prisoners, [Heb. bound, i.e. as for you, yee shall remain my prisoners the while in this place.] and your words shall be tried, whether the truth be with you: and if not, (as true as) Pharao lives, [See the Note on the verse fore-going.] then yee are Spies.

18. And he put them together [Heb. gathered them] into custody for three days.

19. If ye be honest, let one of your brethren [Heb. one brother of you, or, your brother one] be bound in the house of your custody: and go your ways, bring [or, carry] the Corn for the famine of your houses. [Heb. the Corn of the famine of your houses, i.e. that which is needfull for the famine of your households and families.]

20. And bring your least brother unto me, so shall your words be made true, and ye shall not die: and they did so.

21. Then said they the one to the other; Verily, we are guilty in (regard of) our brother, [Oth. however, howbeit: as if they said; though we seek to hide it, yet we finde and feel now, that God comes to call us to an account for it.] whose souls distress we saw, when he intreated us for mercy, but we hearkned not unto him; [this passage is not rehearsed indeed by Moseh, above chap. 37. but here they confess it themselves, that it was thus.] therefore comes this distress upon us.

22. And Ruben answered them, saying; did not I tell it you, when I said; Sin not in this youth, but ye hearkned not: and his blood also, it is sought? [By the blood, is understood the guilt and punishment of his death. See 1 Kings 2. 32, 33, &c. thus, to seek, or, require blood, is to punish and avenge it. See 2 Chron. 24. 22. Ezech. 3. 18. Luke 11. 50. It seems they all thought that Ioseph was dead now, though they had made Ruben believe it formerly, when he came to draw him out of the pit and found him not, they having sold him away. See above chap. 37. 29.]

23. And they knew not, that Ioseph heard [i.e. understood what they said; see above chap. 11. on ver. 7.] for there was an interpreter betwixt them. [Ioseph made shew, as if he did not understand the Hebrew tongue, for to be the leſſe suspected or discovered by his brethren.]

24. Then he turn'd himself about from them, and wept: [partly;

[partly, out of natural affection, being of the same blood and birth with them ; and partly for the discourse and debates sake which his brethren had had together concerning him.] afterwards, he turned to them again, and spake to them, and took Simeon, [the eldest but one among the sons of Jacob : whom some conceive to have been the rudest against Joseph, as he had been the principal in the murder of Simeon. Ruben the eldest is spared, for having been less guilty in the case of Joseph, and being the fittest man, to conduct his brethren home again.] and bound him [viz. by his servant or guard, upon his order.] before their eyes.

25. And Joseph gave charge to fill their sacks [The Hebrew word signifies all manner of vessels, sacks, bags, packs, or the like ; wherein something is put in, or packt up.] with Corn, and to return them their mony [Heb. their silverlings, or monies] to every one in his sack, and to give them provision for the way ; and they did so to them. [Or, thus he did to them.]

26. And they laded their Corn upon their asses ; and went from thence.

27. When one (of them) opened his sack, for to give his ass provender in the Inne, he saw his mony, for, behold it was in the mouth of the sack.

28. And he said to his brethren ; My mony is returned without, loe it is in my sack : then their heart fail'd them, [Heb. their heart went out, i. e. the vigour of their heart forsook it, as it happens in faintings and swoonings. Compare 1 Kings 10. 5. and the Annotation.] and they were frighted, [see above chap. 7. on verse 33.] saying one to another ; [Heb. the man to his brother.] What is this (that) God hath done to us ? [Or, how hath God done this to us ? they judged both by this accident, and all the former, lately happened to them, that God was displeased with them.]

29. And they came into the land of Canaan, to Jacob their Father : and they gave him to understand all what happened to them [besides what they concealed, not to frighten their father too much.] saying :

30. That man, the Lord of that land, spake harsh with us : and he held us [Heb. he gave, delivered, or, put us] as Spies of the land.

31. But we said to him ; we are honest, we are no Spies.

32. We were twelve brethren, our fathers sons ; the one is no (more) and the least is to day with our father in the land of Canaan.

33. And that man, the LORD of that land, said to us, Hereby shall I acknowledge, that ye are honest : leave one of your brethren with me, and take for the famine of your houses, [Heb. take the famine of your houses. See above verse 19.] and go your way.

34. And bring your least brother with you, then shall I know, that ye are no Spies, but that ye are honest : your brother I shall restore unto you, and ye shall traffique in this land. [See above chap. 34. verse 10.]

35. And it came to passe, when they emptied their sacks, behold then every one had the bundle of his mony in his sack ; and they saw the bundles of their mony, they and their father, and they were afraid. [viz. lest they should be charged with theft, or cheating. Compare below, chap. 43. 18.]

36. Then said Jacob their father to them ; Ye bereave me of children : Joseph he is not, and Simeon, he is not ; [He counts him likewise already lost, fearing he would not easily get free again out of his prison, and might perhaps be in danger of his life there.] now ye will take away Benjamin ; all these things are against me.

37. Then said Ruben to his Father, saying ; put to death [This Proposition was altogether unlawful and unnatural, therefore Jacob doth not accept thereof.] two of my sons, [viz. two of four, namely below, ch. 46. 9.] if I do not bring him to thee back again. Give

(or, put) him into my hand, and I shall bring him again to thee.

38. But he said ; My son shall not go down with you for his brother is dead [as he conceived. See above cha. 37. on verse 33. and 35.] and he is left over alone [viz. of the children of Rachel.] if a mischief [see above v. 4.] should meet him on the way, which ye shall go, yee would make my gray hairs [Heb. my grainets, (canities)] to go down into the grave [see above cha. 37. on v. 35.] with grief.

## CHAP. XLIII.

Jacob being prest by famine, and his sons importunity, especially the remonstrance of Juda ; he gives way at length for Benjamins going along with them into Egypt, with presents for the Gouvernour, and double mony to satisfie the former mistake, v. 1. &c. Joseph seeing Benjamin among the rest, causeth them to be brought to his house ; whereat they being troubled, and afraid it was about the mony they had back in their sacks, they make their application to Josephs Steward, who bids them be of good chear, 16. They prepare and bring in the presents to Joseph, who speaks kindly to them, especially with Benjamin, whereby he is so moved, that he must retire to weep ; after which he entertains them with a very solemn Feast, but Benjamin in an especiall manner, 23.

THE famine now grew heavy in that Country : [viz. the land of Canaan, and others thereabout.]

2. So it happened, when they had eaten up the Provision [Heb. when they ended, or, made an end to eat, i. e. when their provision was neer spent] which they had brought out of Egypt, that their father said to them : Turn again, buy us a little food.

3. Then Iuda spake to him, saying : That man [viz. the Lord of Egypt, as also above chap. 42. 33. and here verse 5, 6, 7, &c.] hath in the highest manner testified unto us, [Hebr. testifying hath testified] saying ; Ye shall not see my face, [i. e. ye shall not be admitted into my presence. See this phrase likewise, 2 Sam. 14. 24, 28, 32. Acts 20. 25, 38.] unless your brother be with you [Benjamin namely.]

4. If thou sendest our Brother with us, we will go down, and buy thee food.

5. But if thou send (him) not, we shall not go down : for that man told us : Ye shall not see my face, unless your brother be with you.

6. And Israel said ; wherefore did ye so ill by me : that ye told that man whether [Or, telling that man, that] ye had a brother yet ?

7. And they said : That man enquired very narrowly after us [Heb. asking he asked] and after our kindred, saying ; lives your father yet ? have ye a brother yet ? so we told him according to the same words. [Heb. after the mouth of the same words, i. e. according as those questions did require.] did we know justly, that he would say, bring down your brother ?

8. Then said Iuda to Israel his Father ; Send the youth with me ; then we shall get us up and journey ; that we may live, and not die, [viz. of famine] neither we, nor thou, nor our little children.

9. I will be surety for him ; from my hand shall thou require him : if I do not bring him to thee, and set him before thy face, I shall have sinned against thee all days [i. e. be guilty and blame-worthy all the days of my life. Thus the word, to sin, or be a sinner, is taken below ch. 44. 32. 1 Kings 1. 21.]

10. For had we not delay'd, verily, we might have been returned twice.

11. Then said Israel their father to them ; Is it thus now ? then do this ; [as if he said : If this be the case, or

if things be thus condition'd, then let it be done in Gods name.] Take of the most commendable [i. e. that which for its worth and goodness is most commended and esteemed. Some hold this to be meant of very rare and excellent fruit, which were to be cut off from the trees.] of this land, into your vessels, and carry down a present to that man; a little balm, [see of this and some following spiceries, above chap. 37. on verse 25.] and a little honey, spiceries, and myrrhe, turpentine, nuts, [Oth. pine-apple-nuts, or, hazel-nuts.] and almonds.

12. And take double mony [i. e. as much again as formerly, the dearth being much encreased since, above verse 1.] in your hand: and the mony which return'd in the mouth of your sacks, carry again in your hand; peradventure it is a failing. [i. e. it may have come to pass by some mistake or other, that the mony was returned into your sacks thus.]

13. Take likewise your brother along: and get you up, return to that man.

14. And God the Almighty [see above chap. 17. ver. 1.] give you mercy before the face of that man, that he may let your other brother and Benjamin go with you: and as for me, if I am bereft of children, I am bereft. [as if he said: if it must be so, that my children be kept from me, the Lords will be done, I remit the issue of this busyness wholly unto him. See the like kinde of expression, Esth. 4. 16. Oth. as I am bereft of children, (viz. of Joseph and Simeon) so I am bereft. [viz. of Benjamin too.]]

15. And those men took that present, and took double mony in their hand, and Benjamin: and they gat them up, and went down to Egypt, and they stood before the face of Joseph.

16. When Joseph saw Benjamin with them, he said to him, that was over his house; Bring these men home, and slay slaughter-cattel, [Heb. slay slaying, i. e. of such cattel as is used to be slain for mans food. Compare Prov. 9. 2.] and make it ready: for these men shall dine with mee.

17. The man now did as Joseph had said, and the man brought these men to Josephs house.

18. Then these men were afraid, for being brought to Josephs house, [They knew not that they were invited to dinner there, but conceived, they should be secured in the house, and be charged with, or punished for the mony carried back.] and said; we are brought in by reason of that mony that was return'd into our sacks at the beginning: [i. e. in our first Journy hither. See above chap. 42. 25.] that he may surprise us [or, rowl, or melt] himself over us, i. e. cast an heavy charge upon us to our confusion and ruine, even as a body remains opprest, when an heavy burden lights upon him,] and fall upon us, and ensnare us [it is held, that the Egyptians were wont to punish theft with slavery] together with our asses.

19. Therefore they drew neer to that man, that was over Josephs house: [viz. for to excuse themselves, before any charge should be laid against them for that mony] and they spake to him, at the door of the house.

20. And they said; O my Lord: [The Hebrew phrase here is commonly used by those, who being in any distretts, addres themselves for advice or relief to a greater. So Exod. 4. 10. Num. 12. 15.] we were indeed come down [Heb. descending, we descended] in the beginning, [see above on verse 18.] for to buy food.

21. Now it happened, when we came into the Inne, and we opened our sacks, behold every ones mony was in the mouth of his sack, our mony in its weight: [They relate the matter here not just so, nor so distinctly, as the same did happen; for, but one of them had found his mony in his sack by the way, and the rest at home, above chap. 42. verse 27, 35. but it seems, they did it

here in this manner, either for brevities sake, or in subtlety.] and we have brought the same again in our hand.

22. We have likewise brought down other mony in our hand, to buy food: we know not who laid our mony in our sacks.

23. And he said; Peace be unto you; [or, peace shall be to you, i. e. your case is safe and good, ye need not fear, be of good chear.] Your God, and your Fathers God [it should seem that this servant was instructed in the true Religion by Joseph] hath given you a treasure [or, some hidden matter] into your sacks; your mony is come to me: [i. e. I have received your mony] and he brought Simeon forth unto them.

24. After that, the man brought these men into Josephs house, and he gave water, and they washed their feet: [See above chap. 18. verse 4.] he gave likewise provender to their asses.

25. And they prepared the present, untill Joseph came at noon: for they had heard, that they should eat bread there. [i. e. stay at dinner, or take their repast there. See above chap. 31. on verse 54.]

26. Now when Joseph was come home, they brought him the present, which was in their hand, into the house: and they bowed themselves down [see above chap. 37. verse 7.] before him to the ground.

27. And he enquired after (their) welfare, [Heb. asked them after the peace, i. e. concerning their welfare; or, how it went with them since. So Exod. 18. 7. Ind. 18. 15. 1 Sam. 25. 5. of the word peace. See above ch. 37. on verse 14.] and said; is it well with your Father [Heb. hath he peace?] and so in the sequel. See above ch. 29. on verse 6.] the old (man) of whom ye spake? doth he live yet?

28. And they said; it is well with thy servant our Father, he lives yet: and they inclined the head, and bowed themselves down.

29. And he lifted up his eyes, and saw Benjamin his brother, his mothers son, and said; is this your least brother, of whom ye spake to me? then he said; God be gracious to thee, my son. [Thus he calls him, out of kindness and affection, after the manner of them, who, being more advanced in age and gravity, or authority, finde cause to speak friendly and kindly to those of younger years and meaner condition.]

30. And Joseph made haste: for his bowels were kindled toward his brother, [the bowels of a man do properly signify his inward parts, such as are the heart, lungs, liver, stomach, &c. and forasmuch as these, and especially the heart are much moved, and heated, when one hath an object of pity or compassion before his eyes; therefore the bowels are taken for pity and compassion it self, as proceeding from the inmost of the heart of man, 1 Kings 3. 26. Phil. 2. 5. Col. 3. 12.] and he sought to weep: and he went into a Chamber and wept there.

31. After that, he washed his face, and came forth: and he forced himself [viz. from weeping. See cha. 45. verse 1.] and said; Set up the bread. [i. e. serve in the meat, bring up dinner.]

32. And they set up before him [Joseph] apart, [in token of his dignity, and for the respect, due to his place.] and for them [Joseph his brethren] apart; and for the Egyptians, that did eat with him, apart: for the Egyptians may eat no bread with the Hebrews, because the same is an abomination to the Egyptians. [in regard of their idolatrous Religion, whereby they exhibited divine worship to calves, oxen, &c. whom the Hebrews did slay and eat. Compare below, chap. 46. verse 34. Ex. 8. 26.]

33. And they sat before his face, [i. e. over against him.] the first-born according to his primogeniture, and the younger according to his youth: [Heb. the little (one) according to his littleness.] of which the men marvelling [not

[not only that Joseph shewed them so much honour, but especially, that they were placed all, every one according to his age and seniority, which they conceived, was altogether unknown to him.] among themselves [Heb. *the man to his neighbour.*]

34. And he reached them of the messes, that were before him: but Benjamins messe was five times greater, then the messes of them all: [Heb. *he multiplied the messes of Benjamin above the messes of them all, five bands, i.e. by five parts, five times as much.*] and they drank, and they were drunk with him [i.e. they were merry and cheerful. The Hebrew word doth not always signify to over-charge ones self with excess of wine; but sometimes only to be cheared with the drinking of it. See Psalm 104. 15. Cant. 5. 1. Hag. 1. 6. as also the Greek word is taken, John 2. 10.]

## CHAP. XLIV.

*Joseph dismisseth his brethren, having caused every ones mony to be put into his sack again, and his own up into Benjamins besides, v. 1. &c. after that they are pursued and charged with theft by him, wherat being greatly perplexed, they ignorantly make themselves and the guilty one, liable to punishment, 4. The Cup is found in Benjamins sack, wherat being much astonished, they return to Joseph, submitting themselves to his punishment: yet Iuda speaks much and earnestly in Benjamins behalf, assaying to remain in his stead, 12.*

**A**N D he [Joseph namely] charged him that was over his house, saying; Fill the sacks of these men with food, according as they shall be able to carry, and put each mans mony into the mouth of his sack.

2. And my Cup, [This seems to have been a Cup, high, large, and deep, and of great value, having its name, from the roundness and height.] the silver Cup thou shalt put into the mouth of the least his sack, [i.e. Benjamins] with the mony of his corn, [i.e. that mony which he had brought to buy provision withal.] and he did according to Josephs word, which he had spoken.

3. In the morning when it grew light, these men were let go, (or dismiss'd) they and their asses.

4. They went forth the City, they were not gone furre, when Joseph said to him, that was over his house: Get thee up, and pursue after these men, and when thou shalt have overtaken them, thou shalt say to them, wherefore base ye required evil for good?

5. Is it not the same [Cup, namely] out of which my Lord drinkeith? and whereby he shall surely observe (somewhat) [or whereby he shall surely try or finde out, viz. what manner of men ye are. Heb. observing should observe. The Hebrew word doth sometimes indeed signify to observe something by vain and unwarranted arts, thus to discover or foretell secret and hidden things, as Lev. 19. 26. 2 Kings 21. 6. but it likewise often signifies, prudently to observe and finde out things, and by certain marks and evidences to trace and discover them, as above chap. 30. 27. 1 Kings 20. 33. and so it is taken here. Oth. whereof he shall surely be informed, and so verse 15.] ye have done ill, (in) that ye have done.

6. And he overtook them; and spake to them the same words. [viz. which Joseph had charged him with.]

7. And they [i.e. one of them in all their names, therefore it follows, My Lord, not, our Lord.] said to him; why doth my LORD speak such words? [Heb. after those words] far be it from thy servants, that they should do such a thing. [Heb. from doing after this word, or, thing.]

8. Behold, the mony which we found in the mouth of our sacks, we have brought back again unto thee out of the land of Canaan: how then should we steal silver or gold

out of thy Masters house?

9. With whom of thy servants it shall be found, let him die: and we also shall be slaves to my Lord [i.e. not only the thief, whoever he be, shall die, but we will all be made slaves besides. See above chap. 43. 17. Thus not being conscious of any guilt, they speak more confidently, then warily, not dreaming, nor suspecting of any trick or deceit that might have been put upon them, as formerly the mony was conveyed into their sacks; nor weighing or considering what grief might seise upon their father by such a case.]

10. And he said; Be this now also thus, [Oth. This is right now likewise, &c.] according to your words: [Understand this concerning the search to be made; for the punishment, which they had made themselves liable to, he did moderate.] with whom it shall be found, the same shall be my slave, but ye shall be guiltless. [i.e. free from punishment, and at liberty to return home unmolested. See Exod. 20. 7. and 34. 7.]

11. And they made haste; and every one set his sack upon the ground, and every one opened his sack.

12. And he searched, beginning with the greatest, [This he did of purpose, to hold them the longer in pain about the issue, and to be the lesse suspected by them; for he knew well enough, where he should finde the Cup, having put it up himself.] and ending with the least: and that Cup was found in Benjamins sack.

13. Then they rent their garments [viz. for grief over the trespass which Benjamin seemed to have committed, and for fear as well of that punishment, which Joseph was like to inflict on him, as of the heaviness, which would redound thence upon their father; of rending of garments, see above chap. 37. on verse 29.] and every man laded his ass, and they returned to the City.

14. And Iuda came with his brethren into Josephs house, for he was yet there himself: [Joseph namely, waiting for the succels and issue of this affair, above verse 5.] and they fell down before his face to the ground.

15. And Joseph said to them, what deed is this, which ye have done? know ye not, that such a man as I, should surely observe (that)? [See above on verse 5.]

16. Then said Iuda; what shall we say to my Lord? what shall we speak? and what shall we justify our selves? [Other. wherewith shall wee justify our selves? The Hebrew Verb here used, (as likewise another coming from the same root) signifies to count, or speak (one) free, and declare him guiltless, after what manner a person arraigned for a certain misdeed, is pronounced clear, and acquitted by the Judge. See this signification, Exod. 23. 7. Deut. 25. 1. Psalm 31. 6. Prov. 17. 15. Isa. 5. 23. Compare Mat. 11. 19. Rom. 3. 20. Gal. 2. 16. and chap. 3. 8. &c.] God hath found the unrighteousnesse of thy servants; [i.e. he hath observed the same by his Providence, and brought it to light now. Understand this not of the present dead, wherein they knew themselves not guilty, but of some other, for which their conscience checkt them, and which God now punished in them.] behold we are my Lords bond-slaves, both we, and he, in whose hand [i.e. with whom] the Cup was found.

17. But he said; far be it from me to do this: the man in whose hand the Cup is found, he shall be my bond-slave; but, go ye up in peace [i.e. with friendship and concord, without any prejudice and detriment to your persons or goods. Compare above chapter 26. 29, 31. 2 Sam. 3. 21.] to your father.

18. Then Iuda drew near to him, and said; O my Lord, [See above chap. 43. 20.] let thy Servant, I pray, speake one word before the ears of my Lord, and let not thy wrath be kindled against thy Servant; for thou art even as Pharaon. [Heb. like thou, like Pharaon, i.e. Thou art of as great authority and power as Pharaon is, whose person thou dost represent; in which regard I owe thee

as much respect and awe, as to the King himself. See this kind of speaking, above chap. 18. 25. *Iuda calleth his brother Joseph his & in the following verses, his Lord:* and ten times he calleth himself, his Father, and all his Brethren, *Joseph's Servants*; which he doth indeed of humility and reverence, but withall fulfills thereby the dreams of *Joseph*, above chap. 37. 7. 9.]

19. *My Lord did ask his Servants, saying; Have ye a Father, or Brother?*

20. *Then said we to my Lord; we have an old Father, and a youth* [Compare above chap. 37. 3. The word *jeled* betokens indeed very young children, even such are new-born, as above chap. 21. 8. *Exod.* 1. 17. and 2. 8. but it is likewise used of reasonably aged persons; as of *Joseph*, when he was seventeen years old, above chap. 37. verse 30. of all the children of *Jacob*, when *Rubcn* was about fourteen, above chap. 33. 1. and here of *Benjamyn*, being about twenty four.] *of old age, [i. e. one that was born in the fathers old age] the least: whose brother is dead, and he is alone left over of his mother, and his father loves him.*

21. *Then saidest thou to thy Servants; Bring him down to me; that I may cast my eye upon him: [or, set my eye upon him, i. e. that I may see him my self, and discover the truth of your sayings: See above chap. 41. v. 15, 16. Sometimes this phrase is used for to shew grace and favour, as *Jer.* 39. 12. and chap. 40. 4.]*

22. *And we said to my Lord; That youth shall not be able to forsake his father: [for the father would not give way to it] if he forsake his father, he [viz. the father] shall die.*

23. *Then saidest thou to thy Servants; If your least brother come not down with you, ye shall see my face no more.* [Heb. not adde, or continue to see my face, see above chap. 43. 5.]

24. *And it came to passe, when we went up to thy Servant, my Father, and we related my Lord his words unto him:*

25. *And that our father had said; Return, buy us a little food:*

26. *We then said; we shall not dare to go down: if our least brother be with us, then we shall go down; for we shall not be able to see that mans face, if our least brother be not with us.*

27. *Then said thy Servant, my Father, to us; You know, that my wife [viz. Rachel, see below chap. 46. on verse 19.] bare me two: [viz. two sons, Joseph and Benjamin.]*

28. *And the one is gone forth from me; and I said; Indeed, he is assuredly torn; [Heb. tearing torn, here Joseph begins to understand, what his brethren had made Jacob believe concerning himself. Insomuch that to this day he knew not otherwise, but Joseph was torn by wilde beasts.] and I have not seen him hitherto.*

29. *Now, if ye take this also away from my face, and a mischief meet him, then shall ye cause my gray hairs to go down with grief into the grave,* [see above chap. 37. verse 35. and below verse 31.]

30. *Now then, when I come to thy Servant, my Father, and the youth is not with me, (being, that his soul is bound to this his soul). [i. e. being he loves him so intirely and tenderly, even as his own heart: so the like phrase, 1 Sam. 18. 1.]*

31. *Then shall it come to passe, when he seeth, that the youth is not there, that he shall die: and thy Servants shall cause the gray hairs of thy Servant, our Father, to go down into the grave with heaviness.*

32. *For thy Servant, [i. e. I my self] is Surety for this youth, with my Father, [Heb. from by my Father; that is, as some interpret it, when he departed from his Father] saying; If I bring him not again unto thee, then I shall have sinned against my Father all days: [i. e. I shall be esteemed guilty and worthy of punishment, by*

my Father, all the days of my life, as above chap. 43. 9. see the note there.]

33. *Now then, let thy Servant [i. e. my self] (I pray) remain my Lords bond-slave, for this youth; and let the youth go up with his brethren.* [ *Iuda shews here a most singular tenderness towards his Father, and no small love to his brother Benjamin.* ]

34. *For how shoud I go up to my Father, if the youth were not with me? that I may not see the woe which shall come upon my Father.* [ *Heb. finde him, i. e. surprise, invade, happen to, light upon him. See this phrase, Ex. 18. 8. Deut. 4. 30. Ezb. 8. 6. Job 31. 29, &c.* All this relation of *Iuda*, did so touch and affect the heart of *Joseph*, that he was not able to restrain himself any longer from tears, and discovering of himself unto his brethren.]

## CHAP. XLV.

*Joseph at length discovers himself to his brethren, and comforts them with Gods wonderfull Providence; chargeth them to acquaint his Father with all the occurrences, and to bring him into Egypt, v. 1, &c. the like Pharao also himself doth, 16. Joseph dispatcheth them with Chaires, Provision, and Presents, especially for his Father, and gives them good instructions, 21. Coming home, they relate all to their Father, who at last believes it, and prepares himself with joyfulness for the journey, 25.*

**T**hen Joseph was not able to constrain himself [viz. from weeping, as formerly he had done, chap. 43. 31.] before all those that stood by him; and he cried, *Cause all men [ This he doth to preserve his own and his brethrens honour, and credit, lest they should hear by him, that he was sold, and by his brethren, that they sold him] go forth from me;* [Heb. from with, or, beside me, i. e. out of my presence.] and there stood none by him [but only his brethren] when Joseph made himself known to his brethren.

2. *And he did lift up [Heb. give] his voice with weeping; so that the Egyptians heard it, [those, viz. which but newly withdrew themselves, and were not far off yet from the place.] and that Pharao's house heard it.* [i. e. his Courtiers, who presently had the news imparted to them, as below verse 16.]

3. *And Joseph said to his brethren; I am Joseph: doth my Father live yet? and his brothers were not able to answer him;* [by reason of the consciousness of their trespass against Joseph, and his present power, and authority, to be avenged upon them, if he pleased.] for they were terrified before his face.

4. *And Joseph said to his brethren; Draw neer unto me, I pray; and they drew neer: then said he; I am Joseph your brother, whom ye sold for Egypt.* [See above chap. 37. 28.]

5. *But now, be not dismayed, and let not (anger) [or, sadness, or, spitefulness, or any other evil passion: Compare above chap. 31. 35.] kindle in your eyes, [or, let it vex, nor trouble, nor perplex or displease you. Or, do not shew your selves disaffected in your carriage and behaviour.] that ye sold me hither: for God hath sent me before your face [viz. by his wise, good, and All-mighty Providence, turning your evil intent to a good end; as he did likewise in after-times, with the proceedings and practises of Saul, 1 Sam. 19. 9. of Absalom, 2 Sam. 12. 12. of Simeon, 2 Sam. 15. 10. of Achitophel, 2 Sam. 17. 14. of the enemies of Job, chap. 1. 21. of the Jews, Acts 2. 23. &c. See 2 Sam. 12. on verse 12.] for the preservation of life [viz. of your own. Other for livelihood; as Jud. 6. 4. and 17. 10.]*

6. *For there are now two years of famine (past) in the midst of the land;* [i. e. throughout the whole land]

and

and there are five years yet (to come), in which there shall be no ploughing, nor reaping, (or, harvest.)

7. Yet God hath sent me before your face, [ Compare above chap. 32. the Annot. on verse 3. ] to set you a remainder upon the earth, [ i. e. that ye may be preserved in this general calamity, and your posterity may remain after you. Oth. that there might remain somewhat, whereby to sustain your selves.] and to keep you alive by a great deliverance. [ Oth. to, or, for a great deliverance, or escaping, which is called great, in regard of the extraordinary and wonderful work of divine Providence, so clearly shewed forth, in compassing the same; as also by reason of the great mercy exhibited hereby to the Israelites, that should be preserved in great number.]

8. Now then, Ye have not sent me hitherward, but God himself, [ i. e. it was not your intent, nor purpose, to make me a Gouvernour of Egypt; but God hath done it, directing your wok to your own good.] who set me to (be) a Father to Pharaos [ i. e. his principal Counsellour of State, who should steer and guide his affairs with a Fatherly care, and whom he should regard as a Father.] and a Lord over all his house, and Ruler in all the land of Egypt:

9. Make haste, and go up to my Father, and say to him, Thus saith thy son Joseph: God hath set (or settled) me a Lord to all the Land of Egypt; come down to me, and delay not. [ Heb. stand not, or, do not abide standing.]

10. And thou shalt dwell in the land of Gosen, [ a Country, situated in Egypt, neer the land of Canaan, very fruitful, and abounding with pastures, and therefore very commodious for such as abounded and dealt in cattle.] thou, and thy sons, and thy sons' sons, and thy sheep, and thy oxen, and all that thou hast.

11. And I will entertain thee there: for there shall be five years of famine yet, that ye impoverish not [ i. e. perish not through poverty.] thou, and thy house, and all that thou hast.

12. And behold, your eyes see it, and the eyes of my brother Benjamin; that my mouth speaks to you. [ i. e. that I speak unto you now my self, not by an Interpreter, in a strange tongue, but by my own tongue in your own language.]

13. And relate unto my Father all my glory in Egypt, and all what ye have seen, and make haste, and bring my Father down hither.

14. And he fell upon Benjamin his brothers neck, [ Heb. necks. Compare above chap. 33. verse 4. ] and wept: and Benjamin wept on his neck.

15. And he kist [ See above chap. 29. 11. and 31. 28.] all his brethren, and he wept over them: [ viz. while he lay on their necks and kissed them] and after that, his brethren spake with him. [ Seeing now Josephs upright and hearty affection, they cheer up, and begin to speak somewhat more freely and familiarly with him.]

16. When this report [ Heb. voice. Thus the same word is taken likewise, Jer. 10. 22. Acts 2. 6. &c.] was heard in Pharaos house, that they said; Josephs brethren are come; it was good in the eyes of Pharaos, and in the eyes of his servants. [ i. e. they were well pleased with it.]

17. And Pharaos said to Joseph; Tell your brethren; Do this; lade your beasts; and go your way, get you to the land of Canaan:

18. And take your father, and your households, [ Heb. houses, as verse 11.] and come to me; and I will give you the best of the land of Egypt, [ Heb. the good, i. e. the best and most fruitful part of it.] and ye shall eat the fat of this land. [ i. e. the most pleasant, and most excellent things, which God produceth out of and upon the earth for the sustenance and comfort of mans life.

Compare Num. 18. 12, 29, 30. Deuter. 32. 14. Psalm 147. 14.]

19. Thou hast indeed the charge [ thou, viz. Joseph, i.e. thou hast commission & sufficient authority for it, to see all this performed, in my name.] do this, [ this is again in the plural number, and hath respect to Josephs brethren.] take you charets out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20. And let not your eye spare your household-stuff; [ i. e. let it not be grievous to you, to leave somewhat of your household-stuff and implements behinde; or, that it may spoil by the way; or, that ye may not be able to put it off, in this time of dearth, according to its worth and value.] for the best of all the land of Egypt, that shall be yours.

21. And the sons of Israel did so: and Joseph gave them charets, according to Pharaos command [ Heb. mouth] also, he gave them provision for the way.

22. He gave to all of them, to each (man) changing garments: [ Heb. change, or exchange of garments; i.e. such as were not for daily and ordinary use; such as great Lords and Princes were wont to give and present to them, whom they meant to honour or reward, Jud. 19. verse 12, 19. 2 Kings 5. 5. (as is still in use in the Oriental Countries, giving vests, on all such occasions)] but unto Benjamin he gave three hundred silverlings, [ see above chap. 10. on verse 16. (about sixteen pound seventeen shillings six pence,) and five changing garments.

23. And to his father likewise [ Heb. as this, i. e. likewise, or in like manner, or, thus, i. e. as followeth.] he sent ten asses, carrying the best of Egypt, and ten asses, carrying corn, and bread, and food, (or, meat) [ Oth. opsonum ( i. e. all manner of meat besides bread.)] for his father upon the way.

24. And he dismiss his brethren, and they went their way: and he said to them; do not disturb your selves by the way. [ viz. by falling out and quarrelling one with another about your former trespasses against me.]

25. And they went up out of Egypt: and they came into the land of Canaan, to their father Jacob.

26. Then they related unto him, saying; Joseph lives yet; ye be is Ruler likewise in all the land of Egypt: Then Jacob fainted in his heart; [ by a transport of joy and excessive wonderment, seeing he had not heard of him for two or three and twenty years together.] for he believed them not.

27. But when they had spoken unto him all the words of Joseph, which he had spoken to them, and that he saw the charets, which Joseph had sent to carry him, then their father Jacobs spirit revived. [ i. e. he was so cherished and revived with the singular joy he conceived of all this strange and unexpected relation and reality, that thereby he recovered new vigour and strength of spirit and body.]

28. And Israel said; it is enough [ or, it is much, or, a great matter.] my son Joseph lives yet: I will go and see him ere I die.

## CHAP. XLVI.

Jacob going down to Egypt with all his family & substance, is strengthened of God at Berseba, by a renewing of the promises, v. 1, &c. he comes into Egypt with all his, whose names are re-counted, 6. He sends Juda before unto Joseph, who goes to meet him to Gosen, where they receive one another with much affection, 28. Joseph communeth with his brethren, what he shall intimate to Pharaos, and what they, coming before him, shall have to say, 31.

**A**ND Israel departed [ This happened about the year after the Creation of the world , 2239. ten years after Isaac's death, when Joseph was thirty five years of age. See above chap. 35. 1.] with all that he had, and he came to Bersba : [ See above chap. 21. on verse 31. ] and he offered sacrifices to the God of his father Isaac [ i. e. to that God, whom his father Isaac did worship and adore ; testifying thereby his steadfast faith in the promises of God, and his thankfulness for all his mercies, and praying unto him for his counsel and direction, help and assistance, in regard of this Journey. ]

**2.** And God spake to Israel, in visions of the night, [ The visions taken in the general, whereby God in those times used to reveal himself to men, happened sometimes without sleep, by seeing some shape or figure, [ which was represented either to the eyes of the body, as above ch. 25. 1, 5, &c. or to the apprehension of the spirit, Zech. 3. 1. Otherwhiles in the sleep, by some kind of dreams, as above chap. 20. verse 3. Job 33. 15, 16. Both sorts might happen, either by day, as Acts 10. verse 9, 10. or by night, as above chap. 15. verse 5. and here. ] and said ; Jacob, Jacob : and he said ; (here) I am. [ See above chap. 22. verse 1. He calls him twice together, to rouse him up to the more ready and accurate attention ; as above chap. 22. 11. and 1 Sam. 3. 10. ]

**3.** And he said ; I am that God, thy fathers God : fear not to go down to Egypt, [ in regard namely, that thou and thy seed, shall for a time depart now out of that land, which I promised to thee and thine, above chap. 28. verse 13. into a land, wherein thy grand-father hath conversed heretofore with a great deal of fear and perplexity ; above chap. 12. verse 12. ] for I shall set, (or, let) thee there a great people.

**4.** I will go down to Egypt with thee [ viz. to guide, conduct, and assist thee ; understand this likewise of the return. Compare above chap. 24. 7. Exod. 25. 20. and chap. 32. 34. Observe here once for all, That the going up, or ascending, &c. and going down, or descending, are used in regard of the situation of the Countries, Cities, and places, high or low, going up or down to them accordingly, as above chap. 12. 10. and chap. 13. 1. and chap. 35. 1. Exod. 19. 3. Mat. 20. 18. Lu. 10. 30. Acts 3. 1. both are said of God, after the manner of men ] and I shall make thee to come up again, coming up along : [ this was indeed fulfilled in part, as to the dead body of Jacob, below chap. 47. ver. 29, 30. and chap. 50. 23. but chiefly in his posterity, when Moses led them forth out of Egypt, and Joshua brought them into the land of Canaan. ] And Joseph shall lay his hand upon thy eyes, [ i. e. Joseph shall be with thee at thy last departure, and (according to the custome of many nations) shall shut thy eyes after thy decease. Here Jacob is ascertained of God, that his dear son Joseph was alive yet indeed, and that he should die in peace in Joseph's life-time and presence. ]

**5.** Then Jacob arose from Bersba : and the sons of Israel carried Jacob their father, and their little ones, and their wives, upon the charrets which Pharaoh had sent to carry them.

**6.** And they took their cattel, and their substance, which they had gotten in the land of Canaan, [ understand withal, and in Mesopotamia besides ] and they came into Egypt, Jacob, and all his seed with him :

**7.** His sons, and the sons of his sons with him, his daughters, and his sons daughters ; [ Jacob had but one daughter, to wit, Dinah, verse 15. and but one son's daughter, verse 17. the holy Scripture doth sometimes make use of the plural for the singular : as also above chap. 21. verse 7. and below here verse 23. and Numb. 26. 8. 1 Chron. 2. 8, 31. ] and all his seed he brought with him into Egypt.

**8.** And these are the names [ This Genealogy is so

carefully set down here and elsewhere by Moses, First to shew the wonderful working of God in multiplying the seed of Abraham. Secondly, to distinguish the Tribes, in regard of the Priesthood, the Royal Dignity, and the Division of the land of Canaan. Thirdly, and principally, to trace the coming forth of the Messiah, after the flesh. ] of the sons of Israel [ i. e. sons, and sons sons ; Item the daughter, and granddaughter. ] that came into Egypt : Jacob and his sons ; The first-born of Jacob, Ruben :

**9.** And the son of Ruben, Hanoch, [ Compare the names of this Register, with repetitions thereof Num. 26. and 1 Chron. 6. and 7. and 8 chap. ] and Pallu, and Hezron, and Carmi.

**10.** And the sons of Simeon, Jemuel, [ called likewise Nemuel, Num. 26. 12. ] and Jamin, and Ohad, [ who is not recorded among the children of Simeon, neither Num. 26. 12. nor 1 Chron. 4. 24. it should seem that he and his were all dead before that time ] and Jachin, [ called likewise Jarib, 1 Chron. 4. 24. ] and Zohar : [ Otherwise Zerah, Num. 26. 13. ] and Saul, the son of a Canaanite-woman. [ being of an accursed nation, with whom Gods people were forbidden to marry. This is recorded to the disgrace of Simeon ; as likewise Juda his case, above chap. 38. and to the honour of the rest, that did not follow these examples. ]

**11.** And the sons of Levi, Gerson, Kohath, and Merari.

**12.** And the sons of Juda ; Er, and Onan, and Sela, and Perez, and Zera : yet Er and Onan died in the land of Canaan. [ See above chap. 38. 7. 10. These indeed are named here, but not to make up the number specified, below verse 15. ] and Perez his sons were Hezron and Hamul.

**13.** And the sons of Issachar ; Tola, and Pua, and Job, [ Otherwise called Iashub, Num. 26. 24. This Job is to be distinguished from him, whose life and history is recorded in the book of Job ; The names are likewise differently written in the Hebrew ] and Simron.

**14.** And the sons of Zebulon, Sered, and Elon, and Iahzel.

**15.** These are Lea's sons, whom she bare to Jacob in Paddan Aram ; [ See above chap. 35. 26. Lea her children were all born in Paddan Aram ; but the progeny of their sons recounted here, were born afterwards in Canaan. ] with Dina his daughter : all the souls [ i.e. the men or persons. See above chap. 12. on verse 5. ] of his sons and of his daughters were thirty and three, [ Jacob himself counted in the number, and Er and Onan excluded. See above verse 12. ]

**16.** And the sons of Gad ; Ziphion, [ Heb. Tiphion Oth. Tsephon, Num. 6. 15. and so in the sequel Ebron, for Etsbon, and above verse 10. Zohar, for Tjohar, &c. ], and Chaggi, Schunis, and Esbon, Eri and Arodi, [ Oth. Arod, Numb. 26. 17. ] and Areti.

**17.** And the sons of Aser, Imna, and Ischua, and Ischui, and Beria, and Sera their sister : and the sons of Beria ; Heber, and Malchiel.

**18.** These are the sons of Zilpa, whom Laban had given to his daughter Lea, [ viz. for an hand-maid ; See above chap. 29. 24. ] and she bare unto Jacob, these fifteen souls. [ viz. thirteen sons, two grand-sons, and one daughter. ]

**19.** The sons of Rachel Jacob's wife ; [ Thus Rachel is called particularly, forasmuch as Jacob had chosen her, and sought her at Laban her fathers hand, according to Gods institution. See above chap. 29. 18. ] Joseph and Benjamin.

**20.** And to Joseph there were born in the land of Egypt, Manasse and Ephraim, whom Asnath bare to him, the daughter of Potiphera, the Governor of On. [ See above chap. 41. 50. and 48. 5. ]

**21.** And

21. And the Sons of Benjamin; Bela, Becher, and Asbel, Gera, and Naaman, Echi, and Ros, Muppim, and Huppim, and Ard.

22. These are Rachels Sons, that were born to Jacob, in all fourteen Souls.

23. And the Sons of Dan, [i.e. Son. See above on verse 7.] Chusim. [Called likewise Subham, Numb. 26. 42.]

24. And the Sons of Naphtali; Iacobel, and Guni, and Ieser, and Sillem.

25. These are the Sons of Bilha, whom Laban had given to his daughter Rachel, and she bare the same to Jacob: in all seven Souls.

26. All the Souls that came with Jacob into Egypt, [Oth. belong'd to Jacob; or thus, All the Souls of Jacob, that came into Egypt.] sprung forth out of his thigh, [i.e. that were born out of his flesh and bloud. See the lame phrase Exod. 1. 5. Iud. 8. 30. which is as much, as to be come forth out of ones loins. See above chap. 35. 11.] except the wives of the Sons of Jacob, were in all fixty six Souls. [The fore-mentioned four sums, viz. of 33. v. 15. of 16. v. 18. of 14. v. 22. and of 7. v. 25. do make up seventy together. But here are only cast up, those that were born out of Jacob, and came with him into Egypt; so that here must be excepted, first Jacob himself, who was not born out of himself, and Joseph with his two sons, who were not come into Egypt with Jacob.]

27. And Josephs sons, which were born to him in Egypt, were two Souls: all the Souls of the house of Jacob, which came into Egypt, were Seventy. [In this summe, now Jacob and Joseph, with his two sons, are comprehended.]

28. And he sent Juda before his face away to Joseph; for to give direction before his face to Gosen: [to wit, how and where they might best pitch down in the Country] and they came into the land of Gosen: [see above chap. 45. verse 10.]

29. Then Joseph made ready his Charet, and went up, to meet his father Israel, to Gosen: and when he shewed himself unto him, [it should seem, that Joseph being come near his father, shewed him self extraordinary friendly and respectfull, that he might be known of him] he fell about his neck. [See above chap. 33. 4. and chap. 45. 14. Luke 15. 20. Acts 20. 37.] and wept long on his neck. [Oth. for a time. Heb. yet.]

30. And Israel said to Joseph; Let me die now, [Heb. this time; The sense is, I am now willing and ready to die.] after that I have seen thy face, that thou art alive yet. [or, because, by reason.]

31. After that, Joseph said to his brethren, and to his fathers house; I will go up and relate to Pharaon, and tell him: My brethren, and my fathers house, which were in the land of Canaan, are come unto me:

32. And those men are Shepherds; for they are men, that deal with cattle, [Heb. men of cattle, or, cattle-men, i.e. such as deal and negotiate with cattle. So below ver. 34. and thus men of Ships, 1 Kings 9. 27. i.e. such as live by Shipping, Mariners, or Sea-faring men. Compare likewise above chap. 9. the Annot. on verse 20.] and they have brought their sheep, and their oxen, and all that they have, with them.

33. When it shall happen now, that Pharaon shall call you, and say, what is your employment?

34. Then ye shall say, Thy Servants are men, that from our youth up have dealt with cattle; both we, and our fathers: that ye may dwell in the land of Gosen; for every (omnis) Shepherd is an abomination to the Egyptians. [See above chap. 43. 32. This contemptible occupation, hath, through Gods Providence and guidance, procured the Israelites a threefold advantage, 1. That they got a very good fat pasture-Countrie for their beasts: 2. That they were kept all together in a body,

and so might live quietly and peaceably among themselves. 3. That being separated from the idolatrous Egyptians, they might with the more freedome exercise the pure worship of God.]

## CHAP. XLVII.

Joseph acquainteth Pharaon with his fathers arrival, and presenteth five of his brethren before him, v. 1, &c. who, after some enquiry, enstateth them in the land of Gosen, 3. Joseph brings his father likewise before Pharaon, who asketh him concerning his age, and is blessed by Jacob, 7. Joseph maintaineth his father and all his house in Gosen, 11. The Egyptians having spent all their mony for Corn, they sell away their cattle, by reason of the famine, and after that both body and land to Pharaon, for Corn, 13. (the Priests excepted, 22, 26.) the land is left to the people to till and husband the same, giving Pharaon the fift part of the Crop, 23. Jacobs life in Egypt, and full age, 27. he takes an oath of Joseph, touching his burial, 29.

**T**hen came Joseph, and related unto Pharaon, and said; My father, and my brethren, and their sheep, and their oxen, with all that they have, are come out of the land of Canaan: and behold, they are in the land of Gosen.

2. And he took some of his brethren; [Heb. the end, or, the extremity, or, the uttermost; that is, as some doe understand it, some of the youngest, and some of the eldest. Oth. of the most presentable, those of the best presence; Compare Iud. 18. 2. 1 Kings 12. 31. Isa. 56. 11. Ezek. 33. 2.] (to wit,) five men, and he put them before Pharaon's face.

3. Then said Pharaon to his [viz. Josephs] brethren; what is your employment? and they said to Pharaon; Thy Servants are Shepherds, both we, and our fathers. [Heb. Shepherd, or, Herdsman, (for the Hebrew word is sometimes taken in a larger sense; see Amos 7. verse 15.) in the singular number, implying thus much: we are every one of us a Shepherd.]

4. Further said they unto Pharaon; we are come to dwell as strangers (or, to sojourn) in this land: [as if they should have said, They were come there, not to desire or enjoy the right of the Citizens, or Native inhabitants of the Country; but only as strangers, to procure some habour and shelter there for a time, in regard of the grievous famine in their own Country, until they should have opportunity to return thither again.] for there is no pasture for the sheep, which thy Servants have, because the famine is grievous in the land of Canaan; and now let thy Servants (we pray) dwell in the land of Gosen.]

5. Then Pharaon spake to Joseph, saying; Thy father and thy brethren are come unto thee.

6. The land of Egypt is before thy face [See above 13. on verse 9.] cause thy father, and thy brethren, to dwell in the best of the land: let them dwell in the land of Gosen: and if thou know that there be able men among them, [Heb. men of strength, or, valoir. The Hebrew word generally signifies power or ability; and it is used of temporal means, Psalm. 49. 7. Ezek. 28. 5. of strength of body, Ezra 4. 23. of understanding, faithfulness, and stedfastness in any Government, Exod. 18. 21, and 25. of valour and experience in war, Deut. 3. 18. Iud. 11. 3. and 1 Sam. 18. 17. Item, of care, diligence, and expert readiness in household affairs, Ruth 3. 11. Prov. 31. 10.] Set them to (be) Cattel-masters, over that whiche I have.

7. And Joseph brought his father Jacob along, and put him before Pharaon's face: and Jacob blessed Pharaon. [After a peculiar manner, as a Patriarch, giving thanks to the King in his greatness, for all the honour

honour and friendship flewed to himself and his, and wishing him all prosperity from God. Compare 1 Sam. 13. 10. and 2 Sam. 8. 10. as also below ver. 10.]

8. And Pharaō said to Jacob; How many are the days of the years of thy life? [i. e. how old art thou? See above chap. 25. 7.]

9. And Jacob said to Pharaō; The days of the years of my strangerships, [i. e. wherein I have often been constrained to travel and wander to and fro like a stranger: See above chap. 17. on verse 8.] are, an hundred and thirty years: few and evil have been the days of my life, [i. e. it hath been full of labour and toil, trouble and vexation, more then my fore-fathers had in theirs.] & they have not reached to the days of the lives of my fathers in the days of their strangerships. [for his father Isaac had lived an hundred and eighty years, above chap. 35. 28. his grand-father Abraham an hundred seventy five, above chap. 25. 7. his great grand-father Thara two hundred and five years, above chap. 11. 32. Jacob died at the age of an hundred forty seven.]

10. And Jacob blessed Pharaō: and went forth from Pharaō's face.

11. And Joseph appointed Jacob and his brethren habitations, and he gave them a possession in the land of Egypt, in the best (part) of the land, in the land of Rameſes; [being a part of the land of Gosen, wherein, as some do hold, the City of Rameſes was situated. Compare Exo. 1. 11. See also Exod. 12. 37.] so as Pharaō had commanded.

12. And Joseph entertained his father, and his brethren, and all the house of his fathers, [according to his promise made, above chap. 45. 11. and repeated below ch. 50. verse 21.] with bread, unto the mouth of the little (ones?) [or, according to the mouth of the little ones, or, the little childe, i. e. according to the necessity of the number of their children. Oth. according to the condition or manner of little children; i. e. even as children are used to be fed, who must have bread and meat put in their mouths, without any labour or desert of theirs.]

13. And there was no bread in all the land; [i. e. There was an excessive want of all manner of sustenance. This great necessity was most among the common people, there being no bread to be had for money. Of the Word Bread, see above chap. 3. 19.] for the famine was very grievous; so that the land of Egypt, and the land of Canaan raged, because of that famine. [Understand this of the Inhabitants of those Countries, who were to opprest by that famine, that they became very troublesome, and distracted as it were, ready to make general uproars. See below verse 18, 19.]

14. Then Joseph gathered all the money that was found in the land of Egypt, and in the land of Canaan, for the Corn which they bought. and Joseph brought that money into Pharaō's house.

15. Now when all the money out of the land of Egypt, and out of the land of Canaan was spent, all the Egyptians came to Joseph, saying; Give us bread; for why should we die in thy presence? [i. e. why wilt thou suffer us to be famished, and perish before thy eyes, now we have no money left us? thou mightest help us yet, if thou wouldest.]

16. And Joseph said; Give your Cattel, and I shall give it you for your Cattel, if the money fail.

17. Then brought they their Cattel to Joseph; and Joseph gave them bread for horse, and for the Cattel of the Sheep, [Hence it appears, as also by verſe 6. above, that though the Shepherds were an abomination to the Egyptians, they nevertheless kept cattel, for other uses.] and for the cattel of the oxen, and for asses: and he fed them [Heb. gently led them] with bread that year, for all their cattel.

18. When that year was ended, then they came to him

in the Second year [not, of the famine, but the second after the precedent, wherein they had truckt their beasts for corn: this second year was the seventh and last of the famine.] and said to him; we shall not hide it before my Lord, the mony being spent, and the possession of beasts (come) to my Lord, [viz. being past over to thee for corn] that there is nothing left over, before the face of my Lord, [i. e. that my Lord can see about us, and that he can require or receive at our hands: or, that we should be able to produce, for to buy corn withal.] but our body and our land.

19. Wherfore shall we die before thy eyes, both we, and our land? [underſtand here by the dying of the land, the lying waste and desolate of it, as is declared in the latter end of the verſe. Oth. we and our land are (yet) viz. remaining, buy us, &c.] buy us, and our land for bread: so shall we and our land be ſubject to Pharaō's ſervice, [Heb. be Pharaō's ſervants, or slaves, bond-men] and give ſeed [viz. to ſow] that we may live and not die, and that the land become not desolate.

20. So Joseph bought the whole land of Egypt for Pharaō, for the Egyptians ſold every one his field, because the famine was grown ſtrong upon them: this the land became Pharaō's own. [The land indeed did formerly appertain to Pharaō, by right of the Supream command or Government, but now he was made the Proprietour of it.]

21. And as for the people, he transported the ſame [Heb. he made them paſſe over] in the Cities, [The meaning is, he made the people throughout all the land to change the places of their abode and habitations, out of the one City and quarter of the land, where their goods and estates lay, into another, where Pharaō was pleased to appoint and assign them; that ſo it might effectually appear, they had no claim left to any propriety, but that whole land, from one end to the other, was become the Kings own.] from the uttermoſt of the borders of Egypt, to the other uttermoſt of it. [i. e. from the one uttermoſt border, to the other.]

22. Only the land of the Priests he bought not: [By the Priests understand ſuch persons as were employed about the publick (Heathen) worship, and the wiſdom (or philosophy) of the Egyptians: who, forasmuch as they had their maintenance by the King, needed not to ſell their land. Some render the word rendred Priests here, civil officers, or, commanders. The Hebrew word ſignifying the ſame likewife, though but ſeldome, see above chap. 41. 45.] for the Priests had an appointed part from Pharaō; and they did eat their appointed part, which Pharaō had given them; therefore they did not ſell their land.

23. Then ſaid Joseph to the people; Behold, I have bought you and your land this day for Pharaō: loe, there is ſeed for you, to ſow the land withal. [Hence it appears, that this happened in the laſt year of the famine. Compare Annot. above on verſe 19.]

24. Yet with the revenue it ſhall be, that yee ſhall give Pharaō the firſt part: and the four parts [Heb. hands, i. e. parts, as above chap. 43. 34.] ſhall be for you, for the ſowing of the ground, and for your food, and of those that are in your houses, and for to eat for your little ones.

25. And they ſaid; Thou haſt preserved our lives, [Heb. made us live, i. e. kept us alive; ſo above chap. 6. verſe 19. and chap. 45. 7.] The Egyptians declare, that they are very well contented with the condition of tilling Pharaō's grounds, now agreed on; and they held themſelves much graced and favoured by it, besides: let us but finde grace in my Lords eyes, [See of this manner of ſpeaking, above chap. 18. on verſe 3.] and we ſhall be Pharaō's ſervants. [i. e. his bond-men.]

26. Then Joseph ſet (or, ſettled) this for a law [or, ordinance, ſtatute, right, uſance, cuſtome,] until this day, [i. e.

[i. e. which is kept in use and practice still among them hitherto.] over the land of Egypt, that Pharaoh should have the fifth part, [i. e. that the land should be all the Kings own with the fifth part of the revenue, or crop therof.] save that only the Priests land became not Pharaoh's.

27. So Israel dwelt in the land of Egypt, in the land of Gosen; and they put them to (be) possessours therein, and they became fruitful, and multiplied much.

28. And Jacob lived in the land of Egypt, seventeen years: so that the days of Jacob, the years of his life were an hundred forty and seven years.

29. Now when the days of Israel drew near, that he should die, he called his son Joseph, and said to him; If I have found grace now in thy eyes, then (I pray) lay thy hand under my thigh; [see above chap. 24. on verse 2.] and shew kindness and faithfulness unto me; and bury me not in Egypt (I pray). [Hereby he strengthened himself in his faith in Gods promises, and by his example exhorts all his to constancy and steadfastness in the same. The like did Joseph, below chap. 50. verse 21, 25.]

30. But let me lie by my Fathers; for that, thou shalt carry me out of Egypt, and bury me in their Grave: [to wit, in the grave of Abraham, and Isaac, in the land of Canaan, in the cave of Machpelah, in Hebron. See above chap. 23. 19. and 25. 8. and 35. 29.] and he said, I will do according to thy word.

31. And he said; [Jacob namely] Swear unto me, and he [Joseph] sware unto him; and Israel bowed himself, [viz. before the L O R D, i. e. he called upon God, giving him thanks for the strengthening of his faith, which he had obtained by Joseph his promise and oath] at the beds head. [sitting up in the bed, by reason of his infirmity, which disabled him to rise, and to pray kneeling or standing.]

## CHAP. XLVIII.

Jacob being sick, Joseph comes and visits him, v. 1, &c. to whom he represents Gods promises, and adopteth his two sons Manasse and Ephraim, as his own, and as the fathers of two distant Tribes in Israel, 5. In the laying on of the hands, Jacob purposely prefers the younger, viz. Ephraim, before the elder, Manasseh, 13. notwithstanding Josephs intercession, 17. blessing them thus together with their father Joseph, and prophesying of their return into the land of Canaan, 21. he giveth Joseph a piece of land apart, 22.

**N**O W it happened after these things, that they told Joseph, Behold, thy father is sick; then he took his two sons with him, [viz. in going to his father, to see and visit him.] Manasse and Ephraim.

2. And they told Jacob, and said; Behold, thy son Joseph comes to thee: so Israel strengthened himself, and sat up in the bed.

3. Then said Jacob to Joseph; God the Almighty [see above chap. 17. on verse 1.] appeared to me at Luz [otherwise called Bethel, see above chap. 28. 19. and 36. 6.] in the land of Canaan, and he blessed me: [i.e. he there renewed and confirmed unto me, the blessing promised to my father, and grand-father; which is to go on still, and to be delivered from hand to hand, to our posterities.]

4. And he said to me; Behold I will make thee fruitful, and multiply thee, and set (or settle) thee an heap of Nation; and I will give that land [viz. the land of Canaan] to thy seed after thee for an everlasting possession. [Heb. a possession of eternity, i. e. during all the time of the law, as to the earthly Canaan, but for times without end, in regard of the heavenly. See above chap. 13. 15. and 17. 7, 13. with the Annotat.]

5. Now then, thy two sons, which were born unto thee

in the land of Egypt, before I came into Egypt to thee, are mine: [i.e. my will and meaning is, that in the sharing of my goods, and the land of Canaan, each of them shall be accounted an immediate co-heir, a peculiar Tribe, as if they were begotten by my self, and not by thee, Jos. 14. 4. and 15. 1. and 17. 17.] Thus Joseph, who was to have otherwise but a single share of the inheritance, as the rest of his brethren, obtained a double portion here, which pertained to Ruben, as the first-born. See above chap. 29. 32. but it was taken from him, and transferred on Joseph, 1 Chron. 5. verse 1, 2. for the reason mentioned below, chap. 49. verse 3, 4.] Ephraim and Manasse shall be mine, [Ephraim is already preferred here; see the reason below, verse 19.] as Ruben, and Simeon.

6. But thy Generation, which thou shalt beget after them [i. e. the children whom thou maist get hereafter, besides Manasse and Ephraim] shall be thine: [i. e. they shall be counted thy off-spring, or proper issue, and my grand-children by thee.] they shall be called after the name of their brethren, in their inheritance, [i. e. they shall be comprehended, in the division of the land, with either of these two brethren, and not make peculiar Tribes by themselves, as these two shall. To be called after, or by, or over a name, is to be denominated by the same, and accounted or comprehended under or together with the same. See Deut. 28. verse 10. Amos 9. 12. and compare below, verse 16.]

7. Now when I came from Paddan [Oth. Paddan Aram: See above chap. 25. 20. and 35. 9.] Rachel died by me; [Oth. over me: as if one should say, in my bosom, within my arms. Oth. before me, i. e. in my presence, before my eyes.] in the land of Canaan, upon the way, when there was yet a little tract of land, [see above chap. 35. on verse 16.] to come to Ephrat: [see above ch. 35. on verse 16. & 19.] and I buried her there by the way of Ephrat, which is Bethlehem.

8. And Israel saw the sons of Joseph: and said; whose are these? [Jacobs sight was grown dim with age, verse 10. so that casting his eyes upon these sons of Joseph, he could not exactly discern and know who they were.]

9. And Joseph said to his father, They are my sonnes whom God hath given me: and he said; bring them to me (I pray) [Heb. take them, i.e. take them and bring them. The word to take, is frequently used thus. See above ch. 12. verse 15.] that I may bleſſe them, [i.e. that I may declare unto them the promises of God, how he will bleſſ them, and confirm it to them with the laying of my hands upon them; according to the manner of the Patriarchs blessing. See above chap. 27. on ver. 4.]

10. Howbeit Israels eyes were heavy [i. e. dull and dim, not able to discern distinctly] of age, he could not see: [i. e. not well, as verse 8.] and he made them approach to him: then he kissed them, [see above chap. 27. on verse 26. and embrased them. [See above chap. 29. v. 13. and chap. 33. 4.]

11. And Israel said to Joseph; I bad not thought to have seen thy face: but behold, God hath made me like-wife see thy feed.

12. Then Joseph made them go forth from his knees, [viz. from Jacobs knees, between which he held the youths embracing them. But Joseph meant to place them orderly before him, one by one, that so they might receive his blessing, in the accustomed manner.] and he bowed himself before his face down to the ground. [shewing civil respect to his father, and returning him thanks for the honour and affection testified to him and his.]

13. And Joseph took them both, Ephraim in his right hand, over against Israels left hand, and Manasseh, in his left hand, over against Israels right hand, and he made them approach to him.

14. But Israel stretched forth his right hand, and laid [Heb. set (put)] it on Ephraims head, though he was the least; [i.e. the younger] and his left hand up-  
L on

on Manassehs head : he guided his hands understandingly ; [Heb. he made his hands wise : i. e. he did it not by hazard, or by mistake, but of good fore-going knowledge, as a Prophet, performing the will of God, without regard to the primogeniture. The laying on of hands, here first mentioned in the Scripture, was usual at this time, and afterwards : First, in blessings, as here, and Mat. 19. 15. Secondly, in sacrifices, Lev. 1. 4. See the Annorat. there. Thirdly, in judging, condemning and punishing, Lev. 24. 14. Fourthly, in consecrating and ordaining for offices, Num. 8. 20. Deut. 34. 9. Acts 6. 6. 1 Tim. 4. 14. Fifthly, in doing of Miracles, Mark 6. 5. Luke 4. 40. Acts 28. 8. &c.] for Manasseh was the first-born. [Oth. howbeit Manasseh, &c.]

15. And he blesseth Joseph, [viz. in his children, as appears verse 16.] and said ; The God before whose face my fathers, Abraham, and Isaac have walked, that God which hath fed me, since I was, to this day.

16. That Angel which delivered me from all evil, [Jacob requesting of this Angel the same thing he says to God for verse 15. therefore this cannot be understood of a Created Angel, but must be meant of the Son of God. See above chap. 12. on verse 11.] be blesse these youths, and let my name be called in them, and my Fathers, Abraham, and Isaacs name ; [i. e. let them be accounted my own progeny, and called Abrahams, Isaacs, and my own children. This happened so, for they were ever after held and esteemed among the twelve Tribes of Israel, as Jacobs own immediate issue : Compare also, the Annot. on verse 6.] and let them multiply as fishes in the multitude, in the midst of the land.

17. When Joseph saw, that his father laid his right hand upon Ephraims head ; it was evil in his eyes [i. e. it displeased him : See above chap. 21. on verse 11.] and he took hold of his fathers hand, to bring the same off from Ephraims head upon the head of Manasseh.

18. And Joseph said to his father ; not so my father : for this is the first-born ; lay thy right hand on his head.

19. But his father refused it, and said ; I know it my son, I know it ; he shall likewise be a people, and he shall likewise wax great : but yet his least brother, shall be greater then he, [when the Israelites were first numbered in the wilderness, Ephraim was first brought in, and had eight thousand three hundred men more then Manasseh, as is to be seen, Num. 1. 32, 33, 35. and 2. 19, 21.] and his seed shall be a full multitude of Nations. [Heb. fulness.]

20. Thus he blessed them on that day, saying ; In thee [Oth. after thee, i. e. by thy example, as if he said ; The Israelites blessing or wishing prosperity one to another, they shall take thee for an example or pattern, as the following words do plainly hold forth. See the like manner of blessing, Ruth 4. 11. and of cursing, Jer. 29. 22.] shall Israel [i. e. my posterity the Israelites] blesse, saying ; God set thee like Ephraim, and like Manasseh : and he placed Ephraim before Manasseh.

21. Then said Israel to Joseph ; behold, I die : [i. e. I am near and ready to die. The Present Tense or time being used for the Future, or that near at hand. Compare above chap. 19. 13. and 20. 3. and John 14. 2.] but God shall be with you, and he shall bring you again into the land of your fathers. [i. e. into the land of Canaan.]

22. And I have given thee one piece of land [The Hebrew word doth properly signify a shoulder, or back, as above chap. 9. 23. and afterwards by likeness, a piece, part or portion of land, somewhat high or elevated ; as here. But Jacob, as a Prophet, aims likewise at the name of the City of Sichem, which lay in that land by the hill side. See above chap. 12. 6. and fell afterwards to the Tribe of Ephraim, Ios. 20. 7. wherein Josephs bones were likewise buried, Ios. 24. 32. as in the land, which

his father had prophetically assigned and bestowed upon him, John 4. 5. understanding not only the piece of land, which he had bought for an hundred pieces of money, ab. ch. 33. 19. but likewise all the land or Territory of the city of Sichem, which Simeon and Levi took by force of arms, and plundered ; above chap. 34. 25, 26.] above thy brethren ; [viz. in regard of the primogeniture, Deut. 21. 17. which Ruben had forfeited, and was devolved upon Joseph, 1 Chron. 5. 1. (as to the double portion of inheritance) he being the first-born by the worthier wife.] which I took with my sword and with my bowe [viz. when after the Massacre of the Simeonites, I was fain to stand upon my armed guard, for fear of the neighbouring Canaanites, not to be surprised by them. Now God having blest my care and watchfulness, by sending a terror upon all the inhabitants round about, I kept that piece of land, which now through Gods blessing I hold and account of as my own, as hereafter also it shall appertain to thy posterity in this use and possession : or otherwise, which I shall take by the sword and the bowe of my posterity.] out of the land of the Amorites. [Heb. the Amorite. He puts down the name of one of the Nations of the land of Canaan, which was a very powerful and considerable one, as appears, Amos 2. 9. So likewise above chap. 15. verse 16. and Ios. 10. 5.]

## CHAP. XLIX.

*Iacob calleth his Sons, to blesse them before his death, v. 1. &c. rebuking first the hainous acts of Ruben, Simeon, and Levi, 3. then he falls upon the extolling of the glory of Iuda, prophecying of the time of Christ his birth, after the flesh, out of him, together with his kingdome, and the calling of the Gentiles, 8. of Zebulon, 13. Issachar, 14. Dan, 16. Gad, 19. Aser, 20. Naphtali, 21. Josephs peculiar blessing, 22. of Benjamin, 27. at last Iacob gives charge concerning his burial place, 29. and dieth, 33.*

A After that Jacob called his Sons : and he said ; Assemble your selves, and I shall declare unto you, that which shall betide you in the following days. [Heb. in the aftermost, last, or sequel of days, i. e. in the times to come, to wit, from about two hundred years hence, all along, until the coming of the Kingdome of the Messiah.]

2. Come together and hearken, ye Sons of Jacob, and hearken unto Israel your father.

3. Ruben, Thou art my first-born, my vigour, [i.e. a child begotten in the principal vigour of my age] and the beginning of my power ; [viz. in begetting of children. Thus the first-born are called, Deut. 21. 17. Psalm 78. 51.] the most eminent [Heb. eminency] in exaltation, and the most eminent in strength.

4. Swift descent (or fall, ebbe) [Heb. Swiftnesse] as of waters, [viz. in the defiling of his fathers bed : even as the water suddenly gusheth down from some eminent place, into the lower ; so hast thou, through thy base lust, accompanied with great levity and presumption, precipitated thy self into a most abominable villainy and vileness] thou shalt not be the most eminent : for thou hast mounted thy fathers couch : [i. e. thou hast defiled thy fathers bed with incest :] then thou defiledst (it) : he hath got up into my bed. [this Jacob spake turning himself away to his other sons.]

5. Simeon and Levi are brethren : [To wit, not only by nature, but likewise in manners and conditions, and wicked practices : which they shewed sufficiently by their cruel exploit against the Simeonites, abo. chap. 34.] their dealings [or employments, or according to some, their Swords] are instruments of violence.

6. Let not my Soul come into their secret counsel ; let not my honour [honour is here as much as Soul before, it being the worthiest and most honourable part of man. Thus the word honour may likewise be taken, Ps. 16. 9. and 30. 13. and 57. 9. Oth. tongue, where-with a man is bound to honour God, and to spread forth his praise. Also by the word honour, there may be understood a mans good name ] be united with their assembly : for in their wrath they have slain the man [Heb. the man. Understand the Sichemites. See above ch. 34. 25, 26.] and in their wilfulness they have removed the oxen. [Heb. the ox. Understand hereby likewise all manner of other beasts and cattel : which in plundering of the City of Sichem, they dispoiled the inhabitants of. The Hebrews do frequently use the singular instead of the plural number, above chap. 32. 5. and 1 Chron. 10. 1. compared with 1 Sam. 31. 1.]

7. Accursed be their wrath ; [To be accursed, is to be subject and liable to all manner of bodily and spiritual, temporal and eternal punishment, or to be subject to any of these ; as above chap. 3. 14. and 4. 11. and 5. 29. Deut. 28. 16, 17. Mat. 25. 41. Understand here the temporal punishment.] for it is fierce, and their fury, for it is bar' : I will divide them in Jacob, and scatter them in Israel. [Jacob speaks here in the Name of God, as a Prophet, and his prophecy was fulfilled accordingly in the posterity ; for the Tribe of Simeon in the land of Canaan was intermixed with the Tribe of Juda, Jof. 19. 1. and the Tribe of Levi, dispersed among all the Tribes of Israel.]

8. Juda thou art (be), thy brethren shall praise thee, thy hand shall be upon the neck of thy enemies : [i. e. thou shalt pursue and subdue them. Compare Psalm 18. 41.] before thee thy fathers sons shall bow down themselves. [Hereby he intimates, that his posterity shall be exalted to the Sovereignty, the second part of the right and prerogative of the Primogeniture.]

9. Juda is a Lions whelp, Thou art mounted up my Son from the prey : he croucheth, he coureth down like a Lion, and like an old Lion : [All this is spoken by way of similitude, to betoken and shew forth the temporal dominion and power of the posterity of Juda, Iud. 1. 2. and 1 Sam. 17. 51. and 2 Sam. 8. 12, 13. and 1 Kings 9. verse 20. &c. and the everlasting of the Messiah, that was to issue from Juda, Mat. 28. 18. Luke 1. 32, 43. Ephes. 1. 20, 21.] who shall rouse him ? [as if he had said ; his enemies shall stand in that fear of him, that they shall not easily dare to provoke him without their apparent ruine and destruction.]

10. The Scepter shall not recede (or turn off) from Juda [The Scepter, i. e. the power of the Government or the Sovereignty, Isa. 14. 5. Ezeb. 19. 11, 14. Zach. 10. 11. it being the manner of chief Governours and Rulers to bear Staves or Scepters in their hands, in token of their command and authority, Esth. 8. 4. Others, the Tribe : i. e. the Tribe of Juda shall not be confounded with others, nor removed out of its place, before, &c.] nor the Law-giver [understand him that hath power to make, and give, and prescribe Laws of Government. See Prov. 8. 15.] from between his feet ; [i. e. issuing from Juda. Oth. who shall be instructed as a disciple at the feet of the Master in the Law : so Deut. 33. 3.] until Silo [hereby doubtless the Messiah is to be understood : and by some it is rendered, his Son, or, fruit ; to wit, the son of Juda : for the Hebrew word doth signifie the skin or membrane, wherein the children are born ; & thence also the very childe therein contained, and which was to come forth out of the Tribe of Juda, of which the Virgin Mary, the Mother of Christ, was to descend. Otherw. the Saviour, Preserver, Prosperity-giver, &c.] come, [Oth. shall be come, both is true, in regard of the twofold form of Government, the one, having power in matters criminal, over life and death ;

the other only determining Civil and Ecclesiastical differences : for some years before the coming of Christ, the Jews were deprived of the first form of Government by Pompeius : but the other was yet remaining in their hands, when Christ was come in the flesh, John 18. 31.] and to the same the Nations shall yeeld obedience, [ Heb. and to (or, unto) him shall the obedience of the Nations be : i. e. The true believers, among all Nations, shall yield obedience unto him, acknowledging him for their Lord and Saviour, &c. Oth. and unto him shall be the gathering of the Nations.]

11. He tierh his young asse to the Vine, and the colt of his ste-asce to the noblest Vine : [Hereby is intimated the abundance and excellency of the Wine, that should be planted in Juda his inheritance.] He washeth his garment in wine, and his cloak, [Oth. his upper garment.] in the blood of grapes, [i. e. in the juice of grapes, or in wine : so Deut. 32. 14.]

12. He is ruddy of eyes through the Wine, and white of teeth through the Milk. [By this phrase he implies the great abundance and strength of the Wine, and the Milk, which should be in the land of Juda. Oth. redder of eyes than Wine, and whiter of teeth than Milk.]

13. Zebulon shall dwell at the Havens [i. e. he shall have his habitation on the Sea-coast. See the fulfilling hereof, Jof. 19. 10, 11, &c.] of the Seas [Oth. Lakes] and he shall be at the Havens of the Ships, and his Side shall be toward Zidon. [See of this City, above chap. 10. 19.]

14. Issachar is a strong- (or raw-) boned asse, [Heb. an asse of the bone, i. e. an asse of huge and strong bones. By this allusion of a strong, yet lazie and ease-loving asse, he foretelleth, that the posterity of Issachar, should be strong indeed, and of great abilities, by reason of the goodness of their soil, but so given up to their ease and peace, that they should achieve nothing of any moment, but rather suffer themselves to be ridden and burthened by others. See Jud. 5. 13. and compare Deut. 33. 18.] lying down betwixt two packys.

15. When he saw the rest, that it was good, and the land, that it was pleasant : then he bowed down his shoulder for to bear, and was serving under Tribute.

16. Dan shall judge his people, [i. e. Govern them, by giving and executing of laws : So 1 Sam. 2. 10. Ps. 96. 13. Zeb. 3. 7. This same Jacob likewise understands of the other Tribes, issuing from the hand-maids, that they shall have the full dominion in their inheritance and allotment, as well as any of the rest.] as one of the Tribes of Israel.

17. Dan shall be a Serpent by the way [The sense and meaning of this prophecy is, Dan shall, after the nature and condition of Serpents, flyly and subtilly assault his enemies, as is to be gathered likewise by Deut. 33. v. 22. See the examples of the fulfilling hereof, Iud. 14. and 15. and 16. and 18. chap.] an adder-Serpent beside the path, [Oth. an arrow-Serpent (Serpens jaculus), who hiding themselves in the Trees, do with great force and swiftness shoot forth thence from betwixt the boughs upon the passengers, as also they do on the plain ground by the ways side. The Hebrew word occurs only in this place.] biting the horses heels that his rider may fall backwards.

18. LORD, I wait [Jacob addresseth himself to God, to recommend unto him the welfare of his posterity, foreseeing through the Spirit of God the troubles and difficulties which were like to befall them both in general, and the Tribe of Dan in particular ; in regard as well of their inheritance, Iud. 1. 34. Jof. 19. 47. as of the true Religion and pure worship of God, which they did soon forsake in turning to Idolatry, Iud. 18. 17.] on thy Salvation. [The Hebrew word signifies either temporal deliverance, and preservation, Iud. 5. 18. and 2 Sam. 10. 11. or the everlasting, Jof. 45. 17. Luke 19. 9. or

both of them together, as *Psalm* 37.39. and here. Oth-  
to, (or, for,) thy *Salvation*, (or, preservation) do I wait  
on the *LORD*.]

19. Concerning *Gad*; a company (or, troop) shall fall  
upon him [The Heb. Verb signifies properly to make  
excursions with parties here and there for depredation.  
And *Jacob* implies here, that *Gad* shall be somewhat trou-  
bled in the beginning with his enemies, but should  
conquer them himself at length. See *Deut.* 33. 20, 21.]  
but he shall fall on (them) in the end.

20. Of *Aser*; his bread shall be fat, [Meaning, that  
the posterity of *Aser* should enjoy very good wheat, oil,  
and other sustenance in abundance, in the Country to  
be allotted unto them.] and he shall deliver Royal dainties,  
[i. e. the land of *Aser* shall be exceeding fruitful,  
yielding not only necessary food, but likewise all manner  
of precious, delicious, rare, and dainty fruits, such  
as may grace any Kings Table, and please his palat. See  
*Deut.* 33. 24. and *Ios.* 19. 24, 25. &c.]

21. *Naphthali* is a hind let loose [i. e. nimble and  
expeditious in warlike achievements, *Iud.* 4. 6, 10. and 5.  
18. and as pleasant and acceptable in civil conversation,  
as followeth; he gives goodly words.]

22. *Ioseph* is a fruitful branch, a fruitful branch by a  
fountain. [Heb.- Son of the fruitful (Vine) &c. each  
of the branches [Heb. the daughters] runs (or, pro-  
ceeds) over the wall. [*Ioseph*, in this verse, is compared  
to a fruitful stock or stem of a Vine, shooting forth  
her branches, which should multiply and spread them-  
selves exceedingly.]

23. The Archers [Heb. Lords (or, Masters) of ar-  
rows, i. e. such as use them in shooting; see above ch.  
14. on verse 13. understand by these all such, as wronged  
and troubled *Ioseph*, as his brethren selling him; his  
mistress by her false accusing, causing him to be put in  
prison, &c. all which made him the mark of their nar-  
row-eyed and spiteful persecution to split and ruin him.]  
indeed have practised bitterness on him [Heb. have em-  
bittered, or, exasperated him] and shot at him [see of  
the Hebrew Verb here used, *Iob* 16. 13. *Ier.* 50. 29. al-  
so *Psalm* 18. 15.] and hated him:

24. But his bowe remained in stiffe[nce] (or, vigour)  
and the arm of his hands were strengthened [i. e. his  
strength and prosperity remained entire, that he could not  
be hit nor hurt by his enemies. Some do understand by  
the bowe the faith of *Ioseph*; and by his arms, his ver-  
tuuous practise.] through the bands [the hands of God  
betoken his Almighty power and strength, *Exod.* 13. 3.  
*Psalm* 10. 12. *Ezek.* 39. 21, &c.] of the mighty (one)  
of *Jacob*; [i. e. of God, who through his might de-  
fended and protected *Jacob* and his family.] from whence  
[viz. from God, the only Fountain and Giver of all  
good things.] he is a Shepherd, [understand this of  
*Ioseph*, whom God appointed a Shepherd, to provide  
food for the Egyptians, and other Nations about them;  
but especially for the house of *Jacob*: by reason whereof  
he is likewise called in the following Text, a stone, or  
rock of refuge.] a stone of *Israel*.

25. From thy Fathers God, who shall help thee, and  
from the Almighty, who shall blesse thee with blessings of  
the Heaven from above: with blessings of the abyse, that  
liveth underneath it [understand by this the profound  
depth under the earth; from whence the Seas, Foun-  
tains, Rivers, Lakes, Brooks, &c. take their sources.  
Compare above chap. 1. 2.] with blessings of the breasts,  
and of the womb. [This Verse hath respect to *Ioseph*'s  
posterity, to whom *Jacob* prophetically bequeatheth here  
a fourfold blessing from God, I. By means of the  
Heaven; seasonable Summer, and Winter, Sun-shine,  
Rain, Dew, Winds. See *Deut.* 33. 13. *Ezek.* 34. 26.  
II. Out of the Abyse; Fountains, Rivers, and all  
manner of flowing or standing waters, and their pro-  
ducments. Compare *Deut.* 8. 7. and 33. 13. III. By

means of mankinde; the fruitfulness and multiplicati-  
on of their posterity, *Deut.* 33. 17. I V. By the beasts;  
Food, Clothing, helpful service, and gainful abundance  
of the same. Compare *Deut.* 28. 4.]

26. The blessings of thy Father exceed the blessings of  
my fore-fathers, [not only as being anew confirmed un-  
to me, more clearly revealed, and more nearly fulfilled,  
but likewise extending over all my children, who likewise  
are more in number, than those of my father, and  
grand-father were, belonging to Gods Covenant.] unto  
the end of the everlasting hillocks, [i. e. those that were  
from the beginning. Compare *Deut.* 33. 15. *Ezek.* 36.  
2. *Hab.* 3. 6; and farther, *Psalm* 72. 5, 7. 17. and 98.  
37, 38.] those shall be upon the head of *Ioseph*; [i. e.  
they shall be abundantly poured forth over him, that  
from him they may in like measure descend and flow  
down upon all his posterity.] and upon the Crown of  
the head of him that was separated from his brethren, [to  
be exalted to that dominion and power, whereby he be-  
came the Preserver of the whole Generation of all his  
kindred, from whom he was separated.]

27. Benjamin shall tear (like) a wolf; in the morn-  
ing shall he eat (the) prey, and in the evening shall he  
divide the spoil. [of the Benjamites it is foretold here,  
that in disposition, condition, and practice, they shall  
in some sort be like unto the ravening wolves, who are  
always abroad, and about, to prey upon what they can,  
to tear what they seife, and to devour, and swallow all  
they have torn, they and their young ones between them.  
For they shall be mightily given to wars, and prove ex-  
cellent in the use of arms, the means, and instruments,  
and incitements of all such violence, which will never  
let them be at rest, following their warlike designs, and  
practises, from morning till night. See the fulfilling  
hereof, *Iud.* 3. 15. Item, chap. 19. and chap. 22. and  
*I Sam.* chap. 12. and 14. and 15.]

28. All these Tribes of Israel are twelve: and  
this is that, which their Father spake to them, when he  
blessed them; he blessed them every one, according to his  
peculiar blessing.

29. After that, he commanded them, and said unto  
them; I am gathered to my people, [See above chap. 15.  
on verse 15. and 25. 8.] bury me by my fathers, [of  
the use of Burials, see above chap. 23. verse 4.] in the  
cave which is in the field of Ephron the Hethite: [See  
above chap. 23. on verse 10.]

30. In the cave, which is [He describeth this cave  
so carefully, not only to shew his great desire of being  
buried there, but likewise, that they might be sure of  
remembering the place exactly, for *Ioseph* had been absent  
out of the land of Canaan, by this time, about thirty  
nine years, and his brethren about seventeen.] in the  
field of Machpela, [see above chap. 23. on verse 9.] which  
is over against Mamre [otherwise called Hebron, in the  
Tribe of Juda, above chap. 23. 19. and 35. 27.] in  
the land of Canaan, which Abraham bought with that field  
of Ephron the Hethite for an hereditary burial-place.

31. There they buried Abraham, and Sarah his wife:  
there they have buried Isaac and Rebecca his wife; and  
there have I buried Lea: [This Jacob relates here at length  
thus; partly, to draw off his childrens affection from  
Egypt, and to kindle a desire and expectation in them  
of enjoying once that land of promise; and partly, also  
to testify thereby openly and solemnly, that he steadfastly  
remained in the footsteps of the faith of Abraham and  
Isaac.]

32. The field and the cave, that is therein, is bought of  
the sons of Herb. [Heb. the buying of the field, and of  
the cave, that is therein, is of, &c. Otherw. (in) the  
possession, [or, the inheritance of the field, and the cave  
that therein is, (bought) of &c.]

33. When Jacob had made an end of charging his sons,  
he laid his feet together upon the bed, [It seemeth that Ja-  
cob

made all the fore-going speech, sitting up in his bed, in honour of the Word of God, which he was then and there to declare unto his children, and the better to utter the same; afterwards having done, and through the increase of his weakness upon him, being disabled to continue longer in that posture, he laid himself down again, and stretching forth his feet together, disposed himself gently and quietly to wait for death, and to commend his spirit to God.] and he gave up the ghost, (or expired) and he was gathered to his people. [ See above on verse 29.]

## CHAP. L.

**J**oseph bewails his father, and embalms him, v. 1, &c.  
After that the Egyptians had bewailed him, Joseph carries him with Pharaoh's leave, and stately accompanied into Canaan, 4. where, after the mourning solemnity, he is buried in Abraham's grave, 10. Joseph being returned into Egypt, is humbly sought unto by his brethren for forgiveness, 14. His age, and off-spring to the third and fourth generation, 22. He encourages and takes an oath of his brethren touching the carrying away of his bones, and thereupon he dies, and is embalmed, 24.

**T**hen Joseph fell upon his father's face: and he wept over him, and kissed him. [and no doubt likewise shut his eyes, according as God had promised unto Jacob, above ch. 46. 4.]

2. And Joseph commanded his servants the physicians that they should embalm his father: [i.e. the dead corpse of his father. This embalming was a very ancient custome of those Eastern Nations, whereby they bestowed and filled the exenterated corse with fragrant herbs and odoriferous spiceries, and anointed it all over within and without, with ointments made of the same; which custome the Gentiles kept up out of superstition, but the Israelites retained it with a sanctified remembrance, as a testimony of the future immortality and incorruptibility of our bodies. See 2 Chron. 16. 14. and 21. 19. Mark 16. 1. John 19. 14.] and the physicians embalmed Israel.

3. And forty days were fulfilled on him [viz. on Jacob's embalming, to the end, that by this continued application, the vertue and efficacy of those precious herbs, drugs, and ointments, might so much the better diffuse themselves, and penetrate and incorporate through all the parts of the subject in hand] for thus the days of those that are embalmed are fulfilled, and the Egyptians bewailed him, seventy days. [longer than the Israelites after bewailed Aaron and Moses, which dur'd but thirty days, Num. 20. 29. Deut. 34. 8. though some conceive, that in these seventy days the foresaid forty for embalming are to be comprehended, in which sense the bewailing it self should have lasted but thirty days.

4. Now when the days of his bewailing were past, Joseph spake to the house of Pharaoh, [understand the Princes, and Counsellours, and friends of Pharaoh, who were daily about his person; for Joseph being in mourning himself, he might not come into the Kings presence, according to the custome of Egypt, and other Countries. Compare Esth. 4. 2.] saying; If now I have found grace in your eyes, [see above chap. 18. on verse 2.] speak (I pray) before the ears of Pharaoh, saying;

5. My father hath made me swear, saying; Behold, I die; [See above chap. 48. on verse 21. and here below verse 24.] in my grave, which I have digged me in the land of Canaan, [so did others likewise, while they were alive yet, cause their graves to be made ready against

their dying time: See 2 Chron. 16. 14. Isa. 22. 16. Mat. 27. 60.] there thou shalt bury me: now then let me go up (I pray) that I may bury my father, then shall I come again.

6. And Pharaoh said; Go up and bury thy father, according as he hath made thee swear.

7. And Joseph went up, for to bury his father, and (there) went with him all [i.e. a great many, or the most part, or all such as were not presently employed, and could be spared from home; compare Matth. 3. 5.] Pharaoh's servants [i.e. Courtiers, Gentlemen, Attendants, see above chap. 20. on verse 8.] the most Ancient [i.e. his Counsellours, Senatours, and State-men] of his house [i.e. Court-family. See above chap. 34. on verse 19.] and all the most ancient of the land of Egypt [i.e. the principal men, the Governors, chief Officers, and other Venerable persons of the land.]

8. Besides the whole house of Joseph, [i.e. all his Family, Retinue, Servants, and Attendants. Compare the Annot. on the verse fore-going, and above ch. 7. on verse 1.] and his brethren, and the house of his fathers: only their little children, and their sheep, and their oxen [i.e. their cattel, both great and small; see above chap. 12. on verse 16.] they left in the land of Gosen.

9. And with him there went up, as well charers as horsemen, and it was a very heavy host [i.e. a very great and numerous company. Thus we read of an heavy people, Numbers 20. 20. and 1 Kings 3. 9. which 2 Chron. 1. 10. is explained a great people. See likewise 1 Kings 10. 2. and 2 Kings 6. 14.]

10. Now when they came to the plain of the thorn-bush, [understand here a plain Champion field, or Country lying bare and open, over-grown, or perhaps hedged in, with thorns, or about which there grew a great quantity of thorn-bushes. The same word that here is rendered thorn-bush, we finde likewise Jud. 9. 14. and Psalm 58. 10. Others retain the Hebrew word *Arad*, as the proper name of this place] that which is on yon side [viz. in regard of the place where Moses was when he wrote this] of the Jordan, [See above chap. 13. on verse 10.] there they kept a great and very heavy lamentation: [Hebr. then they lamented a lamentation there very great and heavy] and he made his father a mourning there of seven days. [i.e. Joseph appointed seven days, for the fitting and accommodating all things requisite for the solemnity of the mourning and Funeral of his father. See Eccles. 22. 13.]

11. When the Inhabitants [Heb. the inhabitant, and so by and by, the Canaanite.] of the Country, the Canaanites, saw this mourning in the plain of the thorn-bush, then said they, This is an heavy mourning of the Egyptians, therefore the name thereof [viz. of the fore-said place] was called Abel Mizraim [i.e. the mourning of the Egyptians; or the mourning Egyptian, or mourning Egypt.] which is by the foord of Jordan. [See above ver. 10.]

12. And his sons did unto him, [viz. Jacob] according as he had commanded them. [See above chap. 49. 29.]

13. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah: [See above chap. 49. 30.] which Abraham had bought together with the field, for an hereditary burying place, of Ephron the Hethite, over against Mamre. [See above chap. 43. on verse 30.]

14. After that, Joseph returned into Egypt, he and his brothers, and all that were gone up with him for to bury his father; after that he had buried his father.

15. When Josephs brethren saw, that their Father was dead, they said; Peradventure Joseph will hate us: and

and he shall assuredly require [Heb. requiting require, or return] us all the evil we did him. [Heb. required, or returned him.] To wit, for all those humble and submissive requests and friendly entreaties, whereby when he was in our hands he besought us to spare him, we rejecting them all. See above chap. 42. 21. and so below verse 17.]

16. Therefore they sent to Joseph, [Heb. they charged to him, i. e. they dispatched some persons to him, whom they charged to acquaint Joseph with their apprehensions and desires] saying; Thy father hath given in charge before his death, saying; [They desire a full pardon at Joseph's hands, using four main arguments, to enforce the grant thereof: First, that their father (say they) desired it before his death. Secondly, because they were brethren. Thirdly, they were sorry for, and confessed their sins. Fourthly, because they were all of one Religion.]

17. Thus shall ye say to Joseph, Forgive (now I pray) the trespass of thy brethren, and their sin, for they have done evil against thee, but now (I pray) forgive the trespass of the servants of the God of thy father; [serving the same God with thee, who hath commanded us to forgive one another's trespasses, as we desire him to forgive ours. See of the attribute here given to God, above chap. 26. on 22. 24. and chap. 31. on v. 42.] and Joseph wept as they spake to him. [Doubtless because they spake in very feeling terms, of a matter which he could not hear, but be sensible of it, the rather that he perceived thereby their apprehension of revenge and punishment, and their instructing of his goodness.]

After that, his brethren also came [viz. After they heard the report of their Messengers, whom they had sent to Joseph, above verse 16.] and fell down before him, and said; Behold, we are servants to thee.

19. And Joseph said to them; Fear not: for, am I in the place of God? [i. e. am I God, that I should have any power to do you any hurt or ill, since God is pleased to do you good, and preserve you by me?] ]

20. Ye indeed, ye thought evil against me; (yet) God thought that for good; to do, as it is at this day [i.e. as is now apparent and manifest before all the world] to

save a great people alive.

21. Now then fear not; I shall maintain you and your little children: Thus he comforted them, and spake according to their heart. [See above chapter 34. on verse 3.]

22. Joseph then dwelt in Egypt, he and his fathers house: and Joseph lived an hundred and ten years.

23. And Joseph saw children of Ephraim, of the third generation, [Heb. children of the third, i. e. in the third generation, that is, children of children's children. See of the like blessing, Job 42. 15. and Psalm 128. 6. here begins the fulfilling of Jacob's prophecy, above chap. 48. 19.] also the sons of Machir, Manasseh's son, were born on Joseph's knees, [i. e. Joseph took pleasure in their infancy, to let them sit upon his lap to dandle them, after the manner of sporting with children, compare above chap. 30. 3.]

24. And Joseph said to his brethren, I (am) dying: [See above ver. 5.] but God shall assuredly visit you, [Heb. visiting visit you, i. e. for certain, viz. in mercy, to do you good, and to make good his promises unto you. See above chap. 21. on ver. 1. and here the next verse.] and he shall make you to goe up out of this land, into the land which he hath sworne to Abraham, Isaac and Jacob.

25. And Joseph made the sons of Israel swear, saying; God shall visit you assuredly; then shall ye carry up my bones from hence. [This he chargeth upon them, not out of any superstition, but out of the assurance of his faith, whereby he was sure, that his posterity should possess the land of Canaan, and that the same was to them all, a Type and pledge of the heavenly Canaan; desiring for these reasons, that his bones might at last be transported thither. See Heb. 11. 22.]

26. And Joseph died, being an hundred and ten years old: [Heb. a son of an hundred and ten years.] and they embalmed him [see above on ver. 2.] and they laid him into a chest, [wherein his dead body was kept, until in due time it might be carried into the land of Canaan, which happened within an hundred fifty and five years after, when the children of Israel went forth out of Egypt] in Egypt.

---

The