

and the Land of Ephraim, and Manasse: and all the land of Iuda, unto the binmost Sea. [See above chapter 11. on verse 24.]

3 And the South, and the plain of the valley of Jericho, the Palm-cittie, [So called, because many Palm-trees grew in the valley of Jericho, as also Balm, for which this Cittie was famous, and had the name Jericho, because of the good or sweet smell; see likewise Judges 1. 16. 2 Chron. 28. 15.] unto Zoar; [see Gen. 19.v. 20.]

4 And the LORD said unto him; This is the Land which I sware unto Abram, unto Isaac and unto Jacob, saying; I will give it unto thy seed: [See Gen. 12. 7. and 13. 5. and 15. 18. and 26. 4. and 28. 13.] I have caused thee to see it with thine eyes, but shou shalt not go over, [Over the Jordan] thither.

5 So Moseh the servant of the LORD, died there, in the land of Moab, according to the mouth [That is, word, saying, or ordinance] of the LORD:

6 And he [To wit, the LORD] buried him in a valley, in the land of Moab, over against Beth-Peor; [See above chap. 3. on v. 29.] and no man hath known his sepulchre, [that is, the place where the LORD had buried him; see the Epistle of Jude verse 9. This doubtlesse God would have to be, for to prevent all occasion of superstition or idolatry (whereunto that people was much inclined;) as on the contrary the Devil would fain have discovered it] unto this day. [from these words it appeareth plainly, that this chapter was written after Moseh's death]

7 Now Moseh was an hundred and twentie years old, [Hebr. a son of an hundred and twentie years] when he

died: his eye was not grown dim, and his strength [that is, vigour, lustiness, youthfulness, Heb. properly greenness:] a similitude taken from green herbs that are full of sap, and abounding with juice and moisture; notwithstanding this, God made him die even while he was yet lusty and strong] was not decayed. [Heb. fled away. Compare Ios. 14. 10, 11.]

8 And the children of Israel wept for Moseh in the plains of Moab thirtie dayes: [Compare Gen. 50. 3, 10. and Numb. 20. 29.] and the dayes of weeping, and mourning for Moseh were ended.

9 Now Iosua, the son of Nun, was full of the Spirit of Wisedome, [That is, of the gift of wisedome, which the Holy Ghost had wrought in him for the executing of such an office] for Moseh had laid his hands upon him: [Hebr. properly, had leaned with his hands upon him, see hereof Numb. 27. on v. 18. likewise Genes. 48. on v. 10.] so the children of Israel hearkened unto him, and did according as the LORD had commanded Moseh.

10 And there arose not a Prophet more in Israel, like unto Moseh; whom the LORD had known, [Or, who had known the LORD] from face to face: [see above ch. 5. on v. 4. and Exod. 33. 11. Numb. 12. 8.]

11 In all the tokens, and the wonders, wherunto the LORD had sent him to do them in the land of Egypt, to Pharaoh, and to all his servants, and to all his land:

12 And in all that strong hand, [That is, the works of the Divine power. Compare above chapter 4. on v. 34.] and in all that greater terror; [that is, terrible, miraculous acts] which Moseh [that is, God, by the hand or Ministry of Moseh] did before the eyes of all Israel.

The end of the fifth Book of Moses called DEUTERONOMIE.

JOSUA.



THE BOOK O F J O S U A.

The Argument of this Book.

IN this BOOK are rehearsed the wonderfull works of the Lord, which, to demonstrate the truth and faithfulness of his Promises, he did since the death of Mosch to the decease of Josua; to wit, how he brought the children of Israel into the promised Land of Canaan, leading them on drie foot thorow Jordan, and delivering into their hands all the Kings of the Canaanites, with their Lands and Cities; which Josua divided among nine Tribes and an half: The Cities of Refuge, together with those Cities which the Levites were to inhabite, are also appointed. Lastly, in this BOOK is related the death of Josua, when he was an hundred and ten years old, having set before the Israelites the curse of God, if they should depart from the Covenant which the Lord had made with them. Josua was both in name and in office a speciall Type of our Lord JESUS CHRIST, who bringeth the faithfull into the true place of rest; to wit, that Heavenly Canaan, Heb. 4. 8, &c. This History containeth the time of somewhat more then seventeen years, and beareth the name of Josua, because therein is treated of his famous Acts: By whom this Historicie was penned, is doubtfull and uncertain. Some conceive that it was penned by a Prophet, who lived some few years after It may fitly be divided into three parts: for in the twelve first Chapters are mentioned the exceeding great victories, which Josua, by the strength and power of God, obtained. In the second part, to wit, from Chapter 13. to Chapter 22. is treated of the dividing of the Land among the Tribes. In the third part is described the dismissing, or sending away of the two Tribes and an half: As also the strict and serious charge of Josua unto the people of Israel. And lastly, the decease of Josua, and of Eleazar.

JOSUA.

J O S U A.

C H A P. I.

God commandeth Josua to lead the people unto the Land of Canaan, verse 1, &c. whose borders are mentioned, 4. God confirmeth Josua by speciall promises, 5. and exhorteth him to diligent consideration of his Law. 7. Josua commandeth the people to prepare themselves for the journey and passage over Jordan, 10. and exhorteth the Reubenites, Gadites, and the half Tribe of Manasseb to march, because of the promise which they had made unto Moseb, 12. which they are ready to do, 16. All the Tribes promise to obey Josua, 17.

Now it came to pass after the death of Moseb the servant of the L ORD, that the L ORD spake unto Josua the son of Nun, Moseb his servant, saying:

2 My servant Moseb is dead: therefore arise now, go over this Jordan, [This is the greatest River of the land of Canaan: It runneth along the promised Land, and endeth in the dead Sea, or Lake called *Lacus Asphaltites*; and about this River did John the Baptist first administer the Baptisme, *Mark* 1. 5. and our Saviour Jesu Christ was also baptized in it, *Math. 3. 13.*] thou and all this people, unto the Land, which I gave unto them, the children of Israel. [i. e. promised long ago to give, but now put in full and actual possession.]

3 Every place whereon the sole of your foot shall tread, have I given unto you; according as I spake unto Moseb.

4 From the wilderness [viz. the wilderness Sin, *Exodus 16.*] and this Libanon, [this is the tallest and greatest mountain in Syria, beginning from about Zidon and reaching till near *Damascus*] even unto the great river, the river Phrath, [this was the border towards the East] all the land of the Hethites, and even unto the great Sea, (toward the) going down of the Sun shall be your border.

5 No man shall be able to substift before thy face all the dayes of thy life, according as I have been with Moseb, will I be with thee; I will not fail thee, nor will forsake thee.

6 Be strong and courageous; for thou shalt cause this people hereditarily to possesse that land which I have sworn unto their fathers to give them.

7 Only be strong and very courageous, that thou mayest observe to do according to all the Law which Moseb my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest deal understandingly where ever thou shalt go.

8 Let not the Book of this Law depart out of thy mouth [i.e. let thy heart be so filled with the word and knowledge of God, that thy mouth may overflow therewith, see *Math. 12. 34.*] but meditate therein day and night, that

thou mayest observe to do according to all that is written in it, for then shalt thou make thy wayes prosperous, and then shalt thou deal understandingly.

9 Have not I commanded it thee? be strong and courageous, be not affrighted, neither be dismayed: for the L ORD thy God is with thee where ever thou goest.

10 Then Josua commanded the Officers of the people, saying:

11 Pass thorow the midst of the Camp, and command the people saying, Prepare yitself for your selves: for within three dayes ye shall passe over this Jordan, that you may go in to inherit the land which the L ORD your God giveth you to inherit.

12 And Josua spake unto the Reubenites and Gadites, and the half Tribe of Manasseb, saying:

13 Remember the word which Moseb the servant of the L ORD commanded you, saying: the L ORD your God giveth you rest, and he giveth you this land; [viz. where they were at this time, on this side Jordan; see *Num. 32. 33.*]

14 Your wives, your little children, and your cattell remain in the Land, which Moseb gave you on this side Jordan, but ye shall goe before the face of your brethren armed, [See *Exodus 13.* on v. 18.] all the mightie men of valour, [intimating, that all those who out of these Tribes were to goe forth upon this service, were to be choice men, stout and valiant souldiers well armed] and shall help them.

15 Untill the L ORD give your brethren rest, as (he hath given) you, and that they likewise hereditarily possesse the Land which the L ORD your God giveth them: then ye shall return unto the land of your inheritance, and shall hereditarily possesse it, which Moseb the servant of the L ORD gave you on this side Jordan, toward the Sun-riseng.

16 Then answered they Josua, [viz. all the Tribes, or the Officers in their name, submitting themselves thus unto the government of Josua] saying; whatsoever thou hast commanded us we will do, and where ever thou shalt send us we will go,

17 As in all things we have hearkned unto Moseb, so will we hearken unto thee: onely the L ORD thy God be with thee as he was with Moseb. [This is a wish or desire, whereby these Tribes wish prosperitie unto Josua, in the administration of the Office which he had taken upon him, looking upon that which God had promised him, verse 5. But others conceive it to be a stipulation or condition, promising to obey him, in case the L ORD should be with him, as he was with Moseb.]

18 Every man that shall rebell against thy mouth, [i.e. command] and shall not hearken to thy words in all things; which thou shalt command him, the same shall be put to death; onely be strong and courageous.

CHAP. II.

Josua sendeth two men to spie out the land of Canaan and Jericho, verse 1; &c. whom the king of that City causeth to be sought after, 3. but Rachab hideth them, 4. and craftily deceiveth the Kings messengers, 5. and she relateth the great dismaynesse of the people of that city, and of the land, declaring that the same came from God, 9. She requesteth that the Israelites would save her and her fathers house alive, 12. which the spies promise upon oath, yet with condition, 14. After that they return unto Josua, 23. and bring him good tidings 24.

Now Josua the son of Nun had sent from Sittim [Situate in the land of the Moabites, where the Israelites had transgressed in committing fornication and idolatry with Baal-Peor, Numb. 25. 1.] two men, to spie secretly, [Heb. silently: i. e. he had not acquainted the people therewith, as Moseh had done, when he sent out the twelve men, Num. 13. 2. and 33. 49.] saying: Go your ways, view the land and Jericho: [Jericho was afterward allotted to the tribe of Benjamin: distant about 150. furlongs from Jerusalem, and about 60 from Jordan: this is the first city which the Israelites set upon by force: It was seated or placed in a pleasant fruitfull countrey, where many palm-trees grew, whence it was called the palm-City, Deut. 34. 3. Judg. 1. 16. and 2 Chron 28. 15.] They then went, and came unto the house of a woman, a harlot, [Oth. of a woman, who was an harlot. The Hebrew word signifieth also an hostesse: but, Heb. 11. 31. and Jerem. 2. 25. Rachab is expressly called an harlot] and they lodged there.

2 Then it was told the King of Jericho, saying: Behold, this night are come hither two men from the children of Israel, to search out this land.

3 Wherefore the King of Jericho sent unto Rachab, saying: Bring forth the men that are come to thee, for they are come to search out all the land.

4 But that woman had taken both those men, and she had hid them, [Heb. had hid him; viz. each of them] and said thus; [Oth. and she said, it is right] There came men unto me, but I know not whence they were.

5 And it came to passe, when the gate should be shut, when it was dark, that those men went forth; whither those men are gone, I know not; pursue quickly after them, for ye shall overtake them.

6 But she had caused them to go up into the roof: and she had hid them among the stalks of flax, [Heb. in the flax of the wood, thus raw flax, which is not cleared from its stalks, seems to be called. There be those who conceive, that by the flax of the wood is meant cotton, which by the Greeks is called ξύλινος, and ξύλος, whereof abundance is found in Syria and Assyria] which by her were placed on the roof.

7 Those men now pursued after them on the way of Jordan, unto the ferries. [Understand here the ferrie, or ferries, where they are wont to passe over the Jordan; that there their passage over might be stopped] and the gate was shut, [viz. the City-gate, that those spies, if they were yet in the city, might not scape away] after they were gone forth that pursued after them.

8 Now before they were laid down, she went up to them upon the roof,

9 And she spake unto these men, I know that the LORD hath given you this land, and that your terror is fallen upon us, [i. e. the terror because of you, or for your sake] and that all the inhabitants of the land are melted before your face.

10 For we have heard that the LORD dried up the waters of the red-sea before your face, when ye went

forth out of Egypt, and what ye did unto the two Kings of the Amorites, Sihon and Og, who were on the other side of Jordan, whom ye banned. [or devoted to destruction.]

11 When we heard it, our heart melted, [i. e. we fainted and lost all our courage. See this manner of speaking likewise, Jos. 5. 1. and 7. 5. Deut. 1. 28. and 20. 8. Isa. 13. 7. Ezech. 21. 14. Nehem. 2. 12, &c.] neither did there remain any more courage in any man, because of your presence: for the LORD your God is a God in the heaven above, and on the earth beneath.

12 Now then, swear unto me (I pray) by the LORD, because I have shewed kindness unto you: that ye likewise will shew kindness unto my fathers house, [i. e. kinred. See Jos. 23. 25.] and give me a true token,

13 That ye will save alive my father and my mother, as also my brethren, and my sisters, with all that they have; and that ye will deliver our soules from death. [i. e. our persons.]

14 Then said those men unto her, Let our soul be to die for you, [i. e. we will spare and protect both you and yours, though it should cost us our life] if ye discover not this our busynesse: [i. e. thou, or any of thine] It shall then be, when the LORD giveth us this land, that we will shew [Heb. do] kindness and faithfulness unto thee.

15 Then she let them down by a cord through the window: for her house was upon the city wall, and she dwelt upon the wall.

16 And she said unto them, Get up to the mountain, lest preadventure the pursuers meet you, and hide yourselves there three days, until the pursuers shall be returned, and afterward go your way.

17 Also those men said unto her: we shall be guiltless [i. e. free. So likewise, verse 20.] of this thy oath [i.e. of the oath whereby thou hast engaged us] which thou hast caused us to swear.

18 Behold, when we come into the land, thou shalt tie this line of scarlet thred to the window, whereby thou shalt have let us down, and thou shalt gather unto thee into the house, thy father, and thy mother, and thy brethren and the whole household of thy father.

19 So shall it be, that whosoever shall go forth out of the doors of thy house, let his blood be upon his head, [i. e. let him be guilty of it himself, if his blood be shed] and we shall be guiltless, but whosoever shall be with thee in the house, his blood be upon our head, if any hand shall be against him.

20 But if thou shalt make known this our busynesse, then we shall be guiltless of this thy oath, which thou hast made us swear.

21 Then she said, Bee it so according to your words: then she let them go, and they departed, and she tied the scarlet-line to the window.

22 They then went their way, and came up into the mountain, and abode there three days, until the pursuers were returned: for the pursuers had sought them all the way, [viz. towards Jordan, but they sought them not upon the mountain, where the spies lay close] but not found them.

23 So those two men returned, [i. e. they came again into their right way, from which they were departed, that they might not fall into the hands of those that pursued after them] and descended from the mountain, and passed over, [to wit, over Jordan] and came to Josua the son of Nun, and they related unto him whatsoever had befallen them. [Heb. whatsoever had found them.]

24 And they said unto Josua, Assuredly the LORD hath given us that land into our hands, for even all the inhabitants of the land are melted before our faces.

C H A P. III.

Josua with the Israelites being departed from Sittim, cometh to Jordan, v. 1. &c. the officers give direction when, and in what manner the people and the priests should march, 2. Josua comforteth and encourageth the people, declaring the wonderfull work which the L O R D should do before their eyes, 9. drying up Jordan, until the ark and all the people should have passed over it on drie-foot: 13.

Josua then rose early in the morning, and they journeyed from Sittim, and came unto Jordan, he and all the children of Israel: and they over-nighted there before they marched over.

2 And it came to passe, that the Officers at the end of three dayes, [Understand the end of the three dayes, whereof is spoken above chap 1. 11. & see concerning this manner of speaking, Deut. 15. 1.] went thorow the midst of the Camp:

3 And charged the people, saying: when ye see the Ark of the covenant of the L O R D your God, and the Levites call Priests [i. e. who were all of the tribe of Levi but all that were of the tribe, were not Priests] bearing the same, do you likewise remove from your place, and follow after it.

4 Yet so that there be space between you, and between it about two thousand ells (or cubits) in measure, and approach not unto it, that ye may know that way which ye shall go, for ye passed not that way yesterday (and) ere yesterday. [i. e. heretofore. See Genes. 31. 2.]

5 Josua said [viz. before; or had said] also unto the people, hallow your selves; [Of hallowing, see Exod. 19. 10. Levit. 20. 7. Num. 11. 18. Jos. 7. 13. and 1 Sam. 16. 5.] for to morrow the L O R D will do wonders in the midst of you. [See below v. 15, &c.]

6 Likewise Josua spake unto the Priests, saying, Take up the ark of the covenant, and passe over before the face of the people: Then they tooke up the Ark of the covenant, and they went before the face of the people.

7 For the L O R D had said unto Josua, This day will I begin to magnifie thee [i.e. bring thee in repute & esteem by this miracle which I will do, whereby the people of Israel shall know that I have made thee the head over them, and that by thy ministry I will bring them into the land of Canaan:] before the eyes of all Israel: that they may know that I will be with thee, even as I have been with Moseh.

8 Thou then shalt command the Priests, who bear the Ark of the covenant, saying: when ye are come unto the brink of the water of Jordan, stand still in Jordan.

9 Then Josua said unto the children of Israel, Draw near hither, and hear the words of the L O R D your God.

10 Moreover, Josua said, hereby [To wit, by this miracle, which is related, verse 13.] ye shall acknowledge that the living God is in the midst of you, [Oth. that God is living in the midst of us] and that he will wholly drive out before your face the Canaanites, and the Hittites, and the Hivites, and the Perezites, and the Gergesites, and the Amorites, and the Jebusites.

11 Behold the ark of the covenant of the Lord of all the earth, [Oth. the Ark of the covenant (yea) the Lord of the whole earth. Compare Micah. 4. 13. Zach. 4. 14. and 6. 5.] passeth thorow before your face into Jordan.

12 Now then take ye unto your selves twelve men out of the tribes of Israel, [viz. to offer that which is mentioned, below chap 4. 2, &c.] out of every tribe a man [Heb. one man, one man out of one tribe.]

13 For it shall come to passe, as soon as the soles of the feet of the Priests who bear the Ark of the L O R D, the

Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off, [Intimating, that the water which descended from above should stand still, the other should run down] (to wit) the waters which came down from above, and they shall remain standing upon one heap.

14 And it came to passe when the people removed out of their tents, to passe over Jordan, that the priests did bear the Ark of the covenant before the face of the people.

15 And when they that bare the Ark were come unto Jordan, and the feet of the Priests that bare the Ark were dipped in the outmost (part) of the water (Jordan now was full all the dayes of harvest [i. e. it was wont to be full at this time, that is his nature, and so was it likewise also at this time] on [Oth. above. See above chap. 4. 18.] all his banks:)

16 The waters which came down from above, stood: they rose up upon an heap, very far off from the citie Adam [This city is placed in some Maps on the east-side of Jordan over against Gilgal] which (i.e.) on the side of Zartan, a place situate South-wards from Adamon the east side of Jordan. See of two other Zarthans, 1 Kings. 4. 12. and 7. 46.] and those that came down toward the Sea of the plain (to wit) the salt Sea, [Heb. the sea of salt, see Gen. 14. 5.] they passed away, they were cut off: [intimating that the lowermost waters with a speedy current straight-way descended, and emptied themselves or were swallowed in the salt-sea, that the people of God might walk on drie foot in the bottom of the River,] then the people passed over, right against Jericho.

17 But the Priests that bare the Ark of the covenant of the L O R D, stood firm on the drie (ground) in the midst of Jordan: and all Israel went over upon the drie (ground) untill all the people had made an end to passe thorow Jordan.

C H A P. IV.

God commandeth to carry twelve stones out of Jordan, in remembrance that the Israelites had passed thorow the same on dry foot, verse 1. &c., Josua orders it to be done so, 4. The children of Israel perform it, 8. Josua also setteth up twelve stones for a memorall in the midst of Jordan, 9. The order which the people and the Priests kept in passing through Jordan, 10. The Reubenites, Gadites, and the half tribe of Manasseh march armed before them, 12. God magnifieth Josua in the sight of the Israelites, 14. The Priests are commanded to come up out of Jordan with the Ark, 15. The waters of Jordan return to their place, 18. The time of this passage, 19. Twelve stones are set up at Gilgal, 20. To what purpose, 21.

*N*ow it came to passe, when all the people had made an end to passe over Jordan, that the L O R D spake unto Josua, [Further declaring the charge which he had given him, above chap 3. v. 12.] saying:

2 Take ye to your selves twelve men out of the people, out of every tribe one man [Heb. one man, one man out of the tribe, as verse 5.]

3 And command them, saying: Take up for your selves, hence out of the midst of Jordan, out of the standing place of the feet of the Priests, and prepare twelve stones, and bring them over with you, and place them in the night-camp [To wit, Gilgal, as appeareth below verse 19, 20.] where you shall overnight (or lodge) this night.

4 Josua then called those twelve men whom he had caused to be appointed of the children of Israel, out of every tribe one man,

5 And Josua said unto them: Passe over before the Ark of the L O R D your God, into the midst of Jordan and take up to you every one a stone upon his shoulder, ac-

according to the number of the tribes of the children of Israel.

6 That this may be a token [i. e. a memorial. v. 7 it is called a memorial] among you : when your children shall ask to morrow [see Gen. 30. ver. 33. Exo d. 13. 14. Deut. 6. 20.] saying : what are these stones to you ? [i. e. to what purpose serve these stones ? or, what do they signify ? so likewise, v. 21. see Exod. 12. 26.]

7 Then ye shall say unto them : Because the waters of Jordan were cut off [i. e. divided, see chap. 3. v. 16.] before the Ark of the covenant of the LORD ; when it marched thorow Jordan, the waters of Jordan were cut off, therefore these stones shall be for a memorall unto the children of Israel for ever. [see Gen. 13. on verse 15.]

8 Now the children of Israel did so, according as Joshua had commanded; and they took up twelve stones out of the midst of Jordan, according as the LORD had spoken unto Joshua, according to the number of the tribes of the children of Israel : and they brought them over with them unto the night-camp, [see above v. 3.] and placed them there.

9 Joshua also set up twelve stones in the midst of Jordan, at the standing place of the feet of the Priests that bare the Ark of the covenant : and they are there unto this day.

10 Now the Priests that bare the Ark, stood in the midst of Jordan, till every thing was fulfilled, which the LORD had commanded Joshua to declare unto the people, according to all that Moses had commanded Joshua : [See Num. 27. 21.] and the people hasted, and they passed over.

11 And it came to passe, when all the people had made an end to passe over : then the Ark of the L O R D passed over, and the priests before the face of the people. [i. e. in the view of all the people.]

12 And the children of Reuben and the children of Gad, together with the half tribe of Manasseh, marched armed before the face of the children of Israel : [To wit, before the other tribes of the children of Israel. See chap. 1. 14] according as Moses had spoken unto them.

13 About fourty thousand men, well prepared men of war, marched before the LORD [i. e. before the LORD, who did manifest himself upon the Ark of the covenant. See Numb. 32. 21.] unto battell, to the plain fields of Jericho.

14 The same day did the LORD magnifie Joshua before the eyes of all Israel : and they feared him : even as they had feared Moses, all the dayes of his life.

15 The LORD now spake unto Joshua, [i. e. had said and so also verse 17.] saying :

16 Command the Priests that bear the Ark of the testimony, that they come up out of Jordan.

17 Then Joshua commanded the Priests, saying : Come up out of Jordan.

18 And it came to passe, when the Priests, who bare the Ark of the covenant of the LORD, were gone up out of the midst of Jordan, (and) the soles of the Priests feet were drawn off upon the dry (ground,) that the waters of Jordan returned into their place, and went as yesterday (and) ere yesterday on all his [Jordans] banks.

19 Now the people were come up out of Jordan on the tenth day of the first moneth : And they camped themselves at Gilgal, [viz. in the place which Joshua afterward called Gilgal, below chap. 5. 9.] on the east-side of Jericho.

20 And Joshua set up twelve stones in Gilgal, which they had taken out of Jordan.

21 And he spake unto the children of Israel, saying : When your children shall ask their fathers to morrow, saying, What are these stones ?

22 Then ye shall tell your children, saying : on the dry (ground) did Israel [i. e. the posterity of

Israel, or, Jacob] passe thorow this Jordan.

23 For the LORD caused the waters of Jordan to be dried up before your faces, untill ye were passed thorow it. even as the LORD your God did unto the Red-sea, which he caused to be dried up before our face, untill we [viz. I , Caleb, and your fathers] were gone thorow it.

24 That all the people of the earth might know the hand of the LORD, that it is strong : [Oth. for it is strong] that ye might fear the LORD your God all dayes. [Heb. all the dayes.]

CHAP. V.

All the Kings of the Amorites, and of the Canaanites are sorely affrighted, hearing of the drying up of Jordan, and of the Israelites passage thorow it, v. 1, &c. The males of the Israelites born in the wilderness, are circumcised by the command of God 2. where they likewise celebrate the passeover, 10. The Manna casteth, after they had eaten of the corn of the land, 12. CHRIST, the Prince of the people appeareth unto Joshua in the form or shafe of a man of war, 13.

And it came to passe, when all the Kings of the Amorites, which (were) on this side of Jordan westward, [i. e. inhabiting the West part, in the land of Canaan] and all the Kings of the Canaanites, which (were) by the Sea, heard that the L O R D had dried up the waters of Jordan before the face of the children of Israel, untill we were passed it; Their heart melted, [i.e. they fainted ; see chap 2.9, 24.] there was no more courage in them, before the face of the children of Israel.

2 At that time the LORD spake unto Joshua, Make thee stone knives, [Oth. sharp knives. Heb. swords, or knives of rocks, as Exod. 4.25.] and circumcise again [Heb. return circumcise ; i. e. circumcise again, an Hebrew manner of speaking, see Numb. 11.on v. 4. Psal 85. 7. Ezech. 8. 6. The circumcising was first enjoyned unto Abraham and his seed, and was afterward continued till in Egypt, where those who were come out of Egypt were also circumcised : but for as much as circumcision was not administered unto those that were born in the wilderness, therefore the same is here again by Gods command re-assumed] the children of Israel the second time.

3 Then Joshua made him stone-knives, and circumcised the children of Israel, [viz. those, who as yet were not circumcised, which were those that were born in the wilderness] upon the hill of foreskins. [some keep the Hebrew word Areloth used in the text, which signifieth foreskins, because the foreskins of the children of Israel were there circumcised.]

4 Now this was the cause wherefore Joshua circumcised them : all the people that went out of Egypt, the males, all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 For all the people that came out thence were circumcised ; but all the people that were born in the wilderness by the way, after they came forth out of Egypt, (them) they [To wit, the Parents] had not circumcised. [this was omitted, either through negligence and heedlessness, or because they knew not the precise time when they were to march ; and it would be very troublesome, yea doubtless prove exceeding dangerous to those that were but newly circumcised, immediately to march upon it.]

6 For the children of Israel marched fourty yeares in the wilderness, till all the people of the men of war, that were gone out of Egypt, who had not obeyed the voice of the LORD, were consumed : to whom the L O R D had sworn

sworn, that he would not let them see the land, which the LORD had sworn unto their fathers to give us, a land flowing with milk and honey.

7 But he [viz. the Lord God] hath put their sons in their stead, those did Joshua circumcise, because they had the foreskin, for they had not circumcised them by the way.

8 And it came to passe, when they had made an end of circumcising all the people, that they abode in their place in the camp, untill they were healed. [Heb. untill they lived, as Numb. 21. 8.]

9 Moreover, the LORD spake unto Joshua, This day have I called away the reproach of Egypt [So he calleth the foreskin, which the Israelites had left on their children, herein rather following the example of the uncircumcised Egyptians, then the command of God. See Jerem. 9. 25, 26. Some understand by the reproach of Egypt, the reproach, or asperion, which the Egyptians would have cast upon God and his people, if they should have been excluded out of the land of Canaan: See Deut. 9. 26.] from you : [Heb from upon you; i. e. which lay upon you] therefore the name of the place was called Gilgal, [i. e. rolling, rolling away, because by circumcision the shame or reproach of the Israelites was as it were rolled away] unto this day. [viz. keepeth the name, or that place beareth this name]

10 While the children of Israel lay encamped at Gilgal, they kept the passover [Heb. they made, &c. The celebrating of the passover was likewise in the wilderness, save in the second year after their going out of Egypt, intermitted; see Numb. 9. 1.] on the fourteenth day of the same moneth. [viz. on the fourteenth day of the first moneth of the year, as appearth, Jos. 4. 19.] in the evening, on the plain fields of Jericho.

11 And they did eat of the last yeares corn of the land, the second day of the Passover, unleavened-bread, and parched eares, even the same day.

12 And the Manna ceased the next day, after they had eaten of the last yeares corn of the land, and the children of Israel had no more Manna, but they did eat of the revenue of the land of Canaan, the self-same year.

13 Moreover, it came to passe when Joshua was by Jericho, that he lift up his eyes, and looked, there stood a man over against him, [This was the Lord Christ in the shape of a man, as may be gathered from chap. 6. 2.] which had a drawn sword in his hand : [viz. thereby to encourage Joshua, giving him to understand, that he would be with him, and fight on his side against the Canaanites, and cause him to have the victory] And Joshua went unto him, and said, art thou ours, or our enemies?

14 And he said, No, [i. e. I belong not to your enemies] but I am the Prince of the host of the LORD, [viz. Christ, taking care of the camp of the Israelites, which are the Lords people] I am now come : then Joshua fell on his face to the earth, and worshipped, [for he knew him to be the true God. If this had been but a created Angel, he would not have suffered himself to be honored thus, as may be seen, Revel. 19. 20. and 22. 6.] and said unto him, what speakest my Lord unto his servant?

15 Then said the prince of the host of the LORD unto Joshua, Pluck off thy shoes from thy feet, [This God likewise commanded Moses, Exod. 3. 5. see also Act. 7. 33.] for the place whereon thou standest, is holy : [Heb. holynesse. Wherefore was this place holy ? because the Lord had hallowed it by his speciall presence. see Exod. 3. 5. and the annotat. there] and Joshua did so.

CHAP. VI.

The Lord giveth the city of Jericho into the hand of Joshua verse. 1, &c. yet causeth first the soldiery, as also the Ark and few Priests to go round about the city, for se-

ven daies together, 2. On the seventh day the city is taken, the wall falling down, 10. The Israelites fall in on all sides, and destroy with the sword both men and cattle, 21. Notwithstanding they spare Rahab with all that appertaineth to her, 22. The city and all that is in it, is burnt, except the gold, silver, copper, and iron vessels, 24. Joshua curseth that man, that should build up Jericho again, 26. God is with Joshua, 27.

Now Jericho shut (the gates;) and was shut before the children of Israel, [viz. for fear of the children of Israel] there none went forth, neither did any go in there.

2 Then the LORD [Above chap. 5. 13. he is called a man] said unto Joshua, Behold, I have given Jericho into thine hand, with her King, and valiant champions.

3 Then all ye that are men of war, shall go round the city, compassing the city once, thus shall ye do seven daies together.

4 And seven priests shall bear seven rams-trumpets [i. e. Trumpets made of rams-horns] before the Ark : and on the seventh day ye shall go about the city seven times : and the Priests shall blow with the trumpets.

5 And it shall come to passe, when they blow slowly with the rams-horn, when ye hear the sound of the trumpeter, that all the people shall shout with a great shout, then shall the city-wall [Understand this onely of a part of the wall, for if all the wall had fallen, then must also Rahabs house have fallen, for it stood upon the wall above chap 2. verse 15.] fall down, [Heb. on its place] and the people shall ascend into it, every man over against himself.

6 Then Joshua the son of Nun called the Priests, and said unto them, Carry the Ark of the covenant : and let seven Priests bear seven rams-trumpets before the Ark of the L O R D .

7 And unto the people he said, Pass thorow, and go round about this city : and let him that is prepared, [i. e. armed] passe on before the Ark of the L O R D .

8 And it came to passe, that according as Joshua had spoken unto the people, so the seven Priests went, bearing seven rams-trumpets before the face of the L O R D , [See above the annotat. on chap 4. verse 13.] they marched on, and blew with the trumpets : and the Ark of the covenant [i. e. the Ark in which the two tables lay, wherein the covenant was written] of the L O R D , followed after them,

9 And he that was ready (armed,) went before the face of the Priests that blew the trumpets : and the rereward followed after the Ark, [See Numb 10. on v. 25.] whilst they went and blew with the trumpets,

10 Now Joshua had commanded the people, saying, ye shall not shout, ye ye shall not cause your voice to be heard neither shall any word be uttered out of your mouth untill the day when I shall say unto you, Shout, then shall ye shout.

11 And he caused the Ark of the L O R D to go round about the city, compassing (the same) once : then came they (again) into the camp, and overnighted in the camp.

12 Afterward Joshua rose early in the morning, and the Priests carried the Ark of the L O R D .

13 And the seven Priests bearing the seven rams-trumpets before the Ark of the L O R D , went on, and blew with the trumpets : and the armed (men) marched before their faces, and the rereward followed after the Ark of the L O R D , whilst they went and blew with the trumpets.

14 So they went once round about the city on the second day, and they returned into the camp : thus they did for seven daies together.

15 And it came to passe on the seventh day, that they

rose up early, by break of day; and they went round about the Citie in the same manner seven times: onely on that day they went seven times round about the Citie.

16 And it came to pass at the seventh time when the Priests blew with the Trumpets, that Josua spake unto the people, Shout, for the LORD hath given you the Citie.

17 Yet this Citie shall be banned (or accursed) to the LORD, [See Deut. 2.34.] it and all that is in it: onely Rachab the harlot shall remain alive, she and all that are with her in the house, because she hid [some read it, well, or, diligently hid] the messengers whom we [viz. I and the Ruleis without the peoples notice, above, chap. 2.1. and 4.6.] sent out.

18 Only beware of the banned (thing) lest peradventure ye ban your selves; [i.e. be a cause that ye be destroyed] by taking of the banned (thing) and make the Camp of Israel to be a ban, and trouble the same.

19 But all the silver and gold, and the copper and iron vessels shall be holy unto the LORD: [Hebr. Holiness] they shall come to the treasure of the LORD.

20 Then the people shouted when they [To wit, the seven Priests] blew with the Trumpets: and it came to pass, when the people heard the sound of the trumpet, that the people shouted with a great shout, and the wall fell down, and the people ascended into the Citie, every man over against himself, and they took the citie.

21 And they banned all that was in the citie [i.e. utterly destroyed all, as the manner was to deal with things banned or accursed. See Deuteronomy 2. on verse 34.] from the man to the woman, from the child to the aged, and to the Ox and the small Cattell, and the Ass, with the edge of the sword. [Hebr. the mouth of the sword.]

22 Now Josua said unto the two men, the spies of the land, Go into the house of the woman, the harlot, and bring out thence the woman with all that she hath, according as ye sware unto her.

23 Then the young men the spies went in thither, and brought out Rachab, and her father, and her mother, and her brethren, and all that she had, also they brought out all her families; [Or, generations or, kinreds, to wit, which were allied to her] and they placed them without the Camp of Israel, [viz. so long time untill they were well instructed in the Israelitish religion, and so admitted into the Congregation of God; see Deut. 21.10.]

24 Now they burnt the Citie with fire, and all that was therein: onely the silver and the gold, together with the copper and Iron vessels, they gave to the treasure of the house of the LORD; [viz. of the Tabernacle; see above v.19. and Numb. 31.54.]

25 Thus Josua suffered Rachab the harlot to live, and the family of her father, and all that she had, and she dwelt in the midst of Israel [Yea, she was married afterward in the Tribe of Juda, unto Salmon the sonne of Nahasson, Matth. 1.5.] unto this day: [this argueth not, that Rachab and her posterite, did not likewise after that time dwell among the Israelites] because she hid the messengers which Josua sent to spie out Jericho.

26 And at the same time Josua adjured them, [viz. by the inspiration of the Holy Ghost] saying, Cursed be that man before the face of the LORD, that shall rise up, and build this Citie Jericho; he shall lay the foundation thereof in [or, for] his first-born son, [i.e. it shall cost him the life of his first-born son. See the fulfilling hereof in Hiel and his sons, 1 Kings 16. 34.] and shall set up the gates thereof in his youngest son.

27 So the LORD was with Josua, and his fame ran thorowout all the Countrie. [Hebr. was, &c. i.e. they talked of him in all the circumjacent Countreyes.]

CHAP. VII.

The wrath of the LORD is kindled against Israel, because Achas had taken of the banned goods, verse 1. &c. Josua dispatcheth forces to Ai, 2. there thirtie six Israelites are slain, 5. Josua and the eldest of Israel are much astonished therat, and do humble themselves before the LORD, 6. Who discovereth unto him the cause of this defect, 11. And enioyneth him to finde out by lot the man that had stollen the banned goods, 14. and to burn him and all he had, 15. Achas is found to be the guilty person, 16. He and all his are stoned, and burnt, 24.

B ut the children of Israel [Understand one of the children of Israel, viz. Achas. Compare Judges 12. on verse 7.] transgressed, by transgressing with the banned (thing:) [viz. against the Law of God, touching the banned things] for Achas [1 Chron. 2.7. he is called Achas, i.e. the troubler] the son of Charmi, the son Zabdi; [he is also called Simri, 1 Chron. 2.6.] the son of Zerah, of the Tribe of Juda, took of the banned (thing) [see above chap. 6.18, 19.] then the anger of the LORD kindled against the children of Israel. [for one mans sinne God is incensed against the whole Congregation of the Israelites. See Jof. 22, 20.]

2 When Josua sent men from Jericho to Ai, [Ai was seated upon a hill three leagues westward from Jericho, in that part of the Land of Canaan, which fell to the Tribe of Benjamin. There was likewise another Ai, in the Tribe of Gad, which the Ammonites had taken, against which Jeremy prophesieth, chap. 49.3.] which lieth by Beth-aven, on the East of Bethel, he spake unto them, saying, Go up, and spie out the land: so these men went up and spied out Ai.

3 Afterward they returned unto Josua, and said unto him, Let not all the people go up, let about two thousand men, or about three thousand men go up to smite Ai, do not tire all the people thither, for they are few.

4 So there went up thither from the people about three thousand men, which fled before the face of the men of Ai.

5 And the men of Ai smote of them about six and thirtie men, and pursued them (from) before the gate unto Scheborum, [This place was first so called from this defeat of the Israelites. Sheborum signifieth breakings, or, shiverings, because the Israelites Army was there broken and hewen asunder] and smote them in a descent: then the heart of the people melted, and it became water.

6 Then Josua rent his clothes [In token of great grief and anguish of heart, see Gen. 37. 29.] and fell to the earth upon his face before the Ark of the LORD, until the evening, he and the eldest of Israel; and they cast dust upon their head. [this the Israelites were wont to doe in token of sorrow and astonishment, 1 Sam. 4. 12. and 2 Sam. 13.19. Jon. 3.6. Mich. 1.10.]

7 And Josua said, Ab, Lord LORD, wherefore hast thou ever made this people go through Jordan, [Heb. passing made pass.] Here Josua seemeth somewhat to start aside through humane frailtie by reason of the damage sustained] to deliver us into the hands of the Amorites; [understand here under all the seuen Nations that possessed the land which the Lord had promised to give unto the Israelites] to destroy us? [oth. that we had been content, and remained on the other side of Jordan!]]

8 O L O R D ! [Heb. in me Lord, see Gen. 43. on v.20.] what shall I say, seeing that Israel hath turned the neck before the face of his enemies?

9 When the Canaanites and all the Inhabitants of the Land shall hear it, they will surround us and destroy our name.

name from the earth: What wilt thou then do to thy great Name? [As if he had said, how wilt thou preserve thy great and glorious Name, when the Canaanites shall say that thou hast not now any more the power to defend us, and to subdue them, as thou in times past hast done]

10 Then the LORD said unto Josua, Arise: wherefore liest thou thus down upon thy face? [Heb. properly art thou falling down.]

11 Israel hath sinned [i. e. one among the Israelites, viz Achan] and have likewise transgressed my covenant, [i. e. my commandment, wherunto they have obliged themselves in the covenant, to observe the same. See above chap. 6. 18.] which I commanded them: and they have also taken of the banned (thing,) [viz which I commanded to be banned, chap 6. 24.] and likewise stolen, [viz. that which ought to have been brought into the Treasury of the Lord, above chap. 6. 19] and likewise lied [Oth. denied, disavouched] and have likewise put it among their stuff.

12 Therefore the children of Israel shall not be able to subside before the face of their enemies, they shall turn the neck before the face of their enemies, for they are in the ban [i. e. they are fallen into the punishment or judgement which I intended to bring those banned nations, because they have transgressed in the banned thing] I will henceforward be no more with you, unless you put away the ban [i. e. him that hath deserved to be banned, because he hath transgressed in the thing. So also below 13. 13.] from the midst of you.

13 Arise, hallow the people, [i. e. cause the people to purify themselves, and to fit themselves unto holiness, by the ceremonies appointed by God, Exod. 19. 10.] and say, hallow your selves against tomorrow: for thus saith the LORD the God of Israel, here is a ban in the midst of the Israel, thou shalt not be able to subside before the face of thine enemies, until you put away the ban out of the midst of you.

14 In the morning therefore shall ye come on according to your tribes: and it shall come to passe, that the tribe whom the LORD shall have hit [Heb. caught or taken, viz. by the lot, which the Lord directeth or disposeth, Prov. 16. 33. See 1 Sam. 14. 41. Jon. 1. 7.] the same shall come on according to the families, and the family which the LORD shall have hit, the same shall come on by households, [Heb. houses] and the household which the LORD shall have hit, the same shall come on man for man. [Heb. with men.]

15 And it shall come to passe, that whatsoever shall be hit with the ban, [i. e. with the banned thing, or stolen goods] the same shall be burned with fire, [viz. after that he shall have been stoned to death. See Num. 15. 30. 35.] he, and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath committed folly in Israel. [i. e. a notorious crime, or abomination. Thus the rape of Dina was called, Gen. 34. 7. and the abusing of the Levites wife, Exod. 20. 6.]

16 Then Josua rose up early in the morning, and caused Israel to come on according to their tribes, and the tribe of Judah was hit.

17 Then he caused the family [i.e. the Tribe, or each family thereof] of Juda to come on, he hit the family of Zabdi: When he caused the family of Zabdi to come on man for man, [Heb. by men; i. e. according to the households of the fathers, head by head, every one as v. 18.] Zabdi was hit.

18 Whose household when he caused to come on man for man, then was hit Achan the son of Carmi, the son of Zabdi, the son Zerab, of the tribe of Juda.

19 Then Josua said unto Achan, My son, Give, (I pray) the honnor unto the LORD, the God of Israel, and make confession before him: [Heb. put &c. When Achan confessed his trespass committed, he gave the honor to God, that he had hit him right.] and tell me (I pray)

what thou hast done, and hide it not before me.

20 Now Achan answered Josua, and said, Verily I have sinned against the LORD, the God of Israel, and have done thus and thus. [viz. as the Lord hath spoken, v. 11.]

21 I saw among the prey a beautifull [Heb. good] stately Babylonish upper garment, [Heb. a cloak of Siner. or. See Gen. 10. v. 10.] and two hundred shekels of silver, [this is the moiety of the price, for which Abraham bought the double cave of Ephron, 200. common shekels making 50 Rix-dollars] and a golden tongue (or, wedge) [a long and broad piece of gold, in fashion of a tongue, whateie it was] whose weight was fifty shekels, and I coveted it, and took it, and behold, they are hid in the earth in the midst of my tent, and the silver under it. [viz. under the Babylonish garment.]

22 Then Josua sent messengers thither, who run to the tent; and behold, it lay hid, [viz. the goods, Or the garments:] in his tent, and the silver underneath.

23 They then took those things out of the midst of the tent, and they brought them unto Josua, and to all the children of Israel, and poured them out before the face of the LORD, [i. e. before the Tent of the congregation where the ark (which was the holy place of Gods presence) was: for this whole consecration was made in a generall assembly of the people.]

24 Then Josua, and all Israel with him, took Achan, the son of Zerah, [i. e. great grand-childe. See v. 1.] and the silver, and the stately upper garment, and the golden tongue, and his sons and his daughters, and his oxen, and his asses, and all that he had, and carried them unto the valley of Achor, [i. e. the valley of trouble, afterwards so called, from this history v. 26.]

25 And Josua said, thou hast troubled us: [Of the word to trouble, see 1 Kings 18. on v. 17.] the LORD shall this day trouble thee: and all Israel stoned him [viz Achan; understand hereby also all his, as v. 26] with stones, and they burned them with fire, and they cast them all over with stones.

26 And they raised over him a great heap of stones being unto this day: thus the LORD turned himself from the heat of his wrath: therefore they called [Oth. he called, v. 26.] Josua] the name of the place, The valley of Achor. [i. e. the valley of trouble, because all the people of Israel were here troubled and grieved for Achans theft: and because he also was therein troubled by a terrible judgement, v. 25.]

C H A P. VIII.

God putteth new courage into Josua, and commandeth him to go and besiege Ai, promiseith him that he shall take it, v. 1, &c. Josua besiegeth Ai, and layeth an ambush against it, and they take it by stratagem and by surprise, 19. Ai is burned, 20. The King of Ai is taken prisoner, 22. All the inhabitants of the city are put to the sword, 25. and the cattell and other goods are spoiled, 27. Ai is made an heap of stones, 28. The king thereof hanged, 29. Josua buildeth an Altar unto the Lord, 30. according to Gods command, and offered thereon, 31. he wrieth the Law of Moses in stones, 32. Causeth the same with its blessings and curses to be read before all the people upon the mountains, Gerizim, and Ebal. 33.

T

hen the LORD said unto Josua, Fear not, neither be dismayed, take with thee all the people of war, and go thou, march up to Ai, I have given into thine hand the king of Ai, and his people, and his city, and his land.

2 Thou now shalt do unto Ai and her King according as thou diddest unto Iericho and her King, for that he

shall prey for your selves, the prey thercof and the cattell thereof, then put (or lay) thee an ambush against the city, from behinde it.

3 Then Iosua arose, and all the people of war, to march up toward Ai : and Iosua chose out thirty thousand men of valour, and sent them forth by night.

4 And commanded them, saying : Behold, ye shall lie in ambush behinde the city, keep your selves not very far from the city ; and be ye all ready.

5 I now and all the people that are with me, will draw neare to the city : and it shall come to passe, when they shall go out to meet us, even as at the first, that we will flee before their face.

6 Let them therefore come out after us till we draw them off from the Citie, for they will say, They flee before our faces as at first, therefore we will flee before their faces.

7 Then shall ye rise up out of the ambush, [viz. when ye shall see the token which I will give you ; see verse 18.] and ye shall take the Citie ; [oth. ye shall expel the Citie ; i.e. the residue of the inhabitants of the Citie] for the LORD your God will deliver it into your hand.

8 And it shall come to passe, when ye have taken the Citie, that ye shall set the Citie on fire, according to the Word of the LORD shall ye doe, lo, I have commanded it you.

9 So Iosua sent them forth, and they went to the ambush, and they abode between Bethel, and between Ai, toward the West of Ai: but Iosua overnighed (or lodged) that night in the midst of the people.

10 And Iosua rose up early in the morning, and he mustered the people : [oth. numbered, put them in order, (or, array) viewed them] and he marched up, he and the Eldest of Israel, before the face of the people, to Ai.

11 Also all the people of War, that were with him, marched up, and they drew near and came over against the Citie : and they camped themselves toward the North of Ai, and there was a valley betwixt him and betwixt Ai.

12 He took likewise about five thousand men : and he placed them for an ambush betwixt Bethel, and betwixt Ai on the West of the Citie.

13 And they put the people, [viz. in order] all the Camp, that was on the North of the Citie, and its ambush [The Hebrew word signifieth properly heel, also, supplanting, or, treading under foot ; yet it is also used for craft, deceitfull snares and gins, oth. its utmost end] was on the West of the Citie : and Iosua went the same night into the midst of the valley ; [whereof above verse 11.]

14 And it came to passe, when the King of Ai saw (that) then they made haste, and got up early, and the men of the Citie came forth to meet Israel, to battell, he, all his people [i. e. with the greatest part of the people, for that some people still remained in the Citie is manifest verse 16.] at the appointed time, [or the appoinited, or prefixed place] before the plain field ; for he knew not that any one laid an ambush against him from behind the Citie.

15 Iosua then and all Israel were beaten before their faces ; [This is not to be understood according to the letter, as if any of the Israelites were indeed and in truth beaten by the men of Ai, for then the Israelites would thereby again have lost their courage ; but thereby is intimated, that they dissembled, or feigned, that they were afraid, that they should be again smitten by those of Ai] and they fled by the way of the wilderness. [oth. before the wilderness ; viz. in the way of the wilderness, which is between Ai and Jericho ; viz. running back to Jericho, from whence they were come]

16 Therefore all the people that were in the Citie, were called together to pursue after them, and they pursued after Iosua, and were drawn off from the Citie.

17 And there was not a man [viz. that was fit for the

battell ; compare below, verse 24.] left in Ai, nor Bethel, that marched not forth after Israel, and they left the Citie open, and pursued after Israel.

18 Then the LORD said unto Iosua, stretch forth [viz. for a token to those that lie in ambush that they may come forth and march on ; oth. from the 26. verse thus, stretch forth (thy hand) with the spear, or flag, standard, banner ; Compare this act of Iosua with the act of Moses, Exodus 7. 11,12.] the spear, [see 1 Sam. 17. 6.] that is in thine hand, toward Ai, for I will give it into thine hand ; Then Iosua stretched forth the spear that was in his hand toward the citie.

19 Then the ambush arose hastily out of their place, and ran as soon as he had stretched out his hand, and came unto the Citie, and they took it ; and they hasted, and set the citie on fire. [Not all the city, (for then the prey had likewise been burned) but a part thereof, that the Israelites who made a shew as if they had fled seeing the smoke might face about and fall upon the enemy]

20 When the men of Ai turned about, they saw, and behold, the smoke of the Citie ascended up to Heaven, and they had no room to flee this way or that way : [Heb. in them there were no hands to flee. Hand is taken for room, or place, Numbers 2. 17. P[alm 104. 25. Isa. 22. 18. Nehemiah 7. 4. oth. no power] for the people that fled to the wilderness turned themselves against those that pursued (them.)

21 And when Iosua and all Israel saw, that the ambush had taken the Citie, and that the smoke of the Citie ascended, they turned about and smote the men of Ai.

22 Also those of the Citie [viz. who had layen in ambush, and were now entred into the Citie, and had set the same on fire] came against them ; [viz. against the Citizens of Ai] so that now they [viz. the Citizens of Ai] were in the midst of the Israelites, those on this, and those on that (side) : and they smote them untill there remained, nor escaped a remnant among them ; [Hebr. that there remained none among them, in saving life or escaping]

23 But the King of Ai they took alive, and they brought him unto Iosua.

24 And it came to passe, when the Israelites had made an end of slaying all the inhabitants of Ai on the field, in the wilderness, wherern they [viz. the children of Israel] had chased them, and that they were all fallen by the edge [Hebr. the mouth] of the sword, untill they were all destroyed ; then all Israel turned unto Ai, and smote it [viz. those that remained yet in the Citie, as old men, women children, and all that were not gone forth to battell] with the edge of the sword.

25 And it came to passe, that all those that fell that day both men and women, [Hebr. from the man to the woman] were twelve thousand, all of them people of Ai.

26 Iosua likewise drew not back his hand which he had stretched out with the spear, [See above, v. 18. This was the token whereby the Israelites might know, when they should cease from wasting or destroying the Citie] untill he had binned all the inhabitants of Ai, [i. e. had utterly destroyed and rooted them out]

27 Only the Israelites plundered for themselves the cattell and the prey of the same Citie, according to the Word of the LORD, which he commanded Iosua.

28 Now Iosua burnt Ai, and put it to an everlasting heap, [Hebr. an heap of Eternitie. This signifieth sometimes a long time. Ai was afterwards inhabited by the Benjamites, Neh. 11. 31.] a desolation, [i.e. a desolate place] unto this day.

29 And the King of Ai he hanged on a tree untill even-tide : [According to the Law of God, Deut. 21. 22.] and about the going down of the Sun, Iosua commanded that they should take his dead body down from the tree, and they threw it at the door of the Citie-gate, and raised thereon a great heap of stones being unto this day.

30 Then [viz. after they were come over Jordan, or after they had taken Ai] Iosua built an Altar unto the LORD the God of Israel, upon mount Ebal; [this mount lay by Sichem as may be seen, Judges 9.6.]

31 According as Moseb the servant of the LORD had commanded the children of Israel, according to that which is written in the (Law-) book of Moseb, an Altar of whole stones, [i.e. not smoothed or polished with the tools of the stone-cutters] over which they had not moved (or stirred) [i. e. used] any iron: and they offered thereon burnt-offerings unto the LORD, they offered also thank-offerings.

32 He wrote also there, upon stones, [These were other stones, than those mentioned, verse 31.] a duplicate [or draught, copy, repetition of the Law] of the Law of Moseb [viz. the chiefest points of the Law, or the ten Commandments, or (as some conceive) the blessings and curses, see Deut. 17. on v. 18.] which, [or that, viz. the Law] he wrote before the face of the children of Israel.

33 And all Israel with their Elders, and Officers, and their Judges, stood on this and on that side of the Arke, before the Levitical Priests, that bare the Ark of the Covenant of the LORD, as well strangers as natives, one half thereof over against mount Gerisim, [oth. Gerizim.] Both these mountains Gerisim and Ebal are situate in the Tribe of Ephraim, not far from Sichem; see thereof, Deut. 11. 29. 30. and 27. 12. Iud. 9. v. 7.] and one half thereof over against mount Ebal; as Moseb the servant of the LORD had commanded to bless the people of Israel [without understand, and to the curse against the transgressours of the Law; see Deut. 27. 11. and 31. 10. &c.] at the first. [Or, for the first time. This is added in regard the law was every seven years to be read before the people]

34 And afterward he [viz. Iosua, yet by one of the Levites, as Moseb commanded Deut. 27. 14.] read aloud all the words of the Law, the blessing and the curse, according to all that is written in the (Law-)book.

35 There was not a word of all that Moseb commanded, which Iosua read not aloud before all the Congregation of Israel, and the women, and the little children, and the strangers [Understand here such kind of strangers, as had embraced and professed the Religion of the Israelites; see above verse 33.] that walked (or were conversant) in the midst of them.

CHAP. IX.

When all the Kings of Canaan heard of Iosua's exploits, they held counsell together, and concluded with one accord to fight against Israel, verse 1, &c. The Gibeonites feigning that they were come from farre remote Countreyes, are saved alive by means of a certain deceitfull covenant which they make with the Israelites, 3. three dayes after their craft is discovered, 16. The agreement nevertheless remaineth firm by reason of the oath, 18. But for a punishment of their deceit, they are made bond-men unto the Israelites, 21.

And it came to pass, when all the Kings that were on this side of Jordan, [viz. in the land of Canaan, whereinto the Israelites at that time were come, as also the Writer or Pen-man of this Book] on the hills, and in the low grounds, & in all heavens [oth. shores, roads, sands,] of the great sea, [i.e. the mid-land sea] over against Lebanon: the Hethites, and the Amorites, the Canaanites, the Phereites, the Hcovites, and the Iebusites, [the Girgashites are not here added, probably because they were of mean account] heard this;

2 That they gathered themselves together to fight against Iosua, and against Israel with one accord. [Hebr. with one mouth; i.e. combining with one accord together]

3 When the inhabitants at Gibeon [This was a great

City; Ios. 10. 2. situate in the inheritance of the Tribe of Benjamin, and it was at this time the Metropolis or chief Citie of the Hcovites, Ios. 11. 19. in which respect the Gibeonites did likewise appertain to those Nations, which the Lord had commanded to destroy, and with whom they might in no wise make a Covenant without Gods speciall approbation, Exodus 23. 32. Deut. 7. 2. It was afterwards given to the Priests for a place of habitation Ios. 21. 17.] heard what Iosua had done with Iericho, and with Ai:

4 Then did they also deal craftily, [viz. as Balak and others had done before: or, as the other Canaanitish Kings sought to defend themselves by force of arms, so these endeavoured to save themselves by craft] and went their way, and feigned themselves to be Ambassadors, and they took old jacks upon their Asses, and old and rent, and bound up (or patched) [viz. where they were rent] lethern wine jacks (or bottles.)

5 Also old, and spotted [Oth. mended] shoes, on their feet, and they had old garments upon (them); and all the bread which they had on their journey [Hebr. all the bread of their journey-provision] was drie (and) mouldie; [Heb. properly speckled, spotted]

6 And they went to Iosua into the Camp at Gilgal; [See Ios. 5. 9.] and they said unto him, and to the men of Israel [Heb. to the man of Israel; i.e. to every one among the Israelites. Oth. to the Princes, or chiefest men of Israel; so also below, v. 7. and 14.] we are come from a far Country, therefore now make a Covenant with us.

7 Then the men of Israel said unto the Hcovites, [i. e. Gibeonites, see below chap. 11, v. 19.] peradventure ye dwell in the midst of us, [i.e. in this land which is given us of God] how shall we then make a Covenant with you? [this was expelye forbidden to the Israelites Exodus, 23. 32. and Deut. 7. 2.]

8 They then said unto Iosua, We are thy servants: [i.e. we subject our selves unto thy dominion and command, and are willing to receive such terms and conditions as thou shalt please to afford us, yea, though it were to make us thy slaves and bond-men,] then Iosua said unto them, who are ye, and whence come ye?

9 And they said unto him, thy servants [i.e. we] are come from a very far Country, because of the Name of the LORD thy God: [i. e. having heard of the glory of the God of Israel, and of the great and mighty works which he hath done] for we have heard his fame, and all that he did in Egypt.

10 And all that he did to the two Kings of the Amorites, that were on the other side of Jordan, Sihon the king of Hesbon, and Og the king of Basan, which dwelt at Astaroth.

11 Therefore our Elders, and all the inhabitants of our Countrey spake to us, saying, Take vitchual with you in your hands for the journey, and go to meet them, and say unto them, we are thy servants; therefore now make a Covenant with us.

12 This is our bread we took warm for our provision out of our houses, on the day we set out to travel unto you; but behold, now it is drie, and it is mouldie. [As verse 5.]

13 And these lethern Wine-sacks which we filled, were new, but behold, they are rent, and these our garments, and our shoes are become old, by reason of our long journey.

14 Then the men [i.e. the Princes of the Israelites, as v. 15.] took of their vitchuals [oth. they accepted, or entertained the men, because of their vitchual, judging by their mouldie vitchuals that they were come from a farre Countrey,] and they inquired not [viz. by the high Priest wearing the Ephod, see Numbers 27. 21. See also 1 Sam. 23. 9.] at the mouth of the LORD, [i.e. of the Lord who had promised to answer from the expiation cover, Exod. 25. 22.]

15 And Iosua made peace with them, and he made a league

league with them, that he would save them alive: and the Princes of the congregation sware unto them. [i. e. they ratified by oath that which Josua had promised them, viz. that they should remain alive.]

16 And it came to passe at the end of three dyes, after they had made the league with them, that they heard they were their neighbours, and that they dwelt in the midst of them.

17 For when the children of Israel marched onward they came unto their cities on the third day, now their cities were Gibeon, and Chophira, [Chophira was a city in the heritage of the tribe of Benjamin. See Jos. 18. 26.] and Beeroth, [this city lay also in the tribe of Benjamin, Jos. 18. 25:] and Kirjath-Jearim.

18 And the children of Israel smote them not, because the Princes of the congregation had sworn unto them by the LORD, the God of Israel: therefore all the congregation murmured against the Princes. [viz. because they might not destroy the Gibeonites, as well as the other nations of the Canaanites.]

19 Then all the Princes said unto all the congregation, We have sworn unto them by the LORD, the God of Israel; therefore we may not touch them. [viz. in hostile manner; i. e. we may not kill them, nor suppress them.]

20 This we will do to them, [viz. which is mentioned, v. 21.] to save them alive; that there may be no great wrath upon us, [i. e. that the LORD be not incensed against us for such perjury as this, & bring a plague upon us afterwards, as came upon Saul, 2 Sam. 21. 1.] because of the oath which we sware unto them [viz. if we should break the same.]

21 Furthermore the Princes said unto them, [viz. unto the children of Israel] Let them live, and let them be hewers of wood, and drawers of water [these were the meanest and contemptiblest among the people, Deut. 29. 11.] unto all the congregation, as the Princes [i. e. as we have said unto them [viz. to the Gibeonites.]

22 And Josua called them, and spake unto them, saying: Wherefore have ye deceived us, saying: We are seated very far from you, whereas ye dwell in the midst of us?

23 Now therefore be ye accursed, [Understand by this curse, a temporall poor and miserable condition, as is declared in the sequel,] and among you shall not be cut off there [i. e. shall not cease, but there shal alwayes remain slaves in your generacion & among your posterity] neither hewers of wood, nor drawers of water for the house of my God. [i. e. in the Tabernacle, and afterward in the Temple, yea, for the service of the whole congregation. y. 21.]

24 They then answered Josua and said, because it was made known to thy servants, [relating it was related.] that the LORD thy God commanded his servant Moses, that he would give you this land, and destroy all the inhabitants of the land before your face: we were sore afraid of our lifes [Heb. of our soules; i. e. lives, persons See Gen. 12. 5.] before your faces, therefore have we done this thing.

25 And now, behold, we are in thine hand: [i. e. in thy power, and might, thou mayest impose upon us, and ours, such a service and burthen as thou pleasest] as it is good, and as it is right in thine eyes to do unto us, do.

26 And so he did unto them, and he delivered them from the hand of the children of Israel, that they slew them not.

27 So Josua delivered them over [Hence it is thought that they were called Netbinims; i. e. given, delivered over] the same day to (be) hewers of wood, and drawers of water of the congregation, and that for the altar of the LORD, even unto this day, at the place, which he should chuse.

CHAP. X.

Five Kings of the Canaanites combine together to besiege Gibeon, v. 1, &c. Those of Gibeon crave help of Josua, 6. He marcheth on with his army, 7. And surpriseth them unawares, 9. and smiteth them, 10. The Lord casteth hail-stones upon them, 11. The sun and moon stand still about the space of one day, at the request of Josua, 12. The five Kings hide themselves in the caves by Makkeda, 16. Josua causeth them to be shut up therein, 18. Afterwards causeth them to be brought forth, 22. and to be trod upon in the presence of all the people, 24. Afterward causeth them to be hanged up, 26. and to be thrown in the cave by Makkeda, 27. Josua taketh Makkeda, and burneth the King thereof, together with the city, and all that was in it, 28. He marcheth to Libna, and winneth it, 29. from thence to Lachis, and winneth it, 31. King Horam is defended, 33. Eglon is taken, 34. Hebron is taken, 36. likewise Debir, 38. and all the land, 40. Josua returneth to Gilgal, 43.

Now it came to pass when Adonizedek the King of Jerusalem had heard that Josua had taken Ai, and banned it, and had done so unto Ai, and the King thereof; even as he had done unto Jericho and the King thereof: and that the inhabitants of Gibeon had made peace with Israel, and dwelt in the midst of them:

2 Then they were sore afraid; [viz. the King of Jerusalem, and his people; as also the other Kings which are named verse 3.] for Gibeon was a great City like one of the Royal cities, yea, it was greater than Ai, and all the men thereof were strong; [oth stout, valiant, mighty.]

3 Therefore Adonizedek King of Jerusalem sent unto Chobam the King of Hebron, and unto Piream the King of Jarmuth, and unto Iaphia the King of Lachis, and unto Debir the King of Eglon, saying: [i. e. sending word unto them.]

4 Come up to me and help me, that we may smite Gibeon: for that it hath made peace with Josua, and with the children of Israel.

5 Then (there) were assembled and came up five kings of the Amorites, [See the Annot. Gen. 48. 22.] the King of Jerusalem, the King of Hebron, the King of Jarmuth, the King of Lachis, the King of Eglon, they, and all their camps: and they besieged Gibeon, and made war against it.

6 Now the men of Gibeon sent unto Josua unto the camp at Gilgal, [viz. when they heard that the five Kings came up against them] saying: Withdraw not thy hand. [Or, let not thy hands be remiss, slacken not thy hands] from thy servants [i. e. from us, who have given our selves over unto thee to be thy servants, wherefore thou art obliged to protect us against this great power] come up, quickly to us, and deliver us, and help us: for all the kings of the Amorites that dwell on the mountains, have gathered themselves together against us;

7 Then Josua went up from Gilgal, he and all the men of war with him, [There were no hired Souldiers, but the stoutest and valiantest men out of all the tribes] and all the mighty men of valour

8 For the LORD had said unto Josua, Be not afraid of them, for I have delivered them into thine hand: none of them shall subsist before thy face.

9 So Josua came unto them suddenly, all the night long marched he on from Gilgal.

10 And the LORD affrighted them before the face of Israel, and he slew them with a great slaughter at Gibeon: [Not in the city Gibeon, but in the country about Gibeon. So it is said, Jos. 5. 13. at Jericho i. e. in the country bordering neer upon, or about Jericho] and chased them on the way, where they go up Bethoron, and smote them unto Azeka, and unto Makkeda.

11 Now it came to passe when they fled before the face of Israel, being in the desert of Beith-horon, that the L O R D cast great stones [i.e. hail-stones, as presently followeth in this v.] upon them from heaven unto Azeka, that they died : there were more that died of the hail-stones, then they whom the children of Israel slew with the sword.

12 Then Josua spake unto the L O R D [i.e. he called upon, and prayed unto the Lord] in the day when the L O R D delivered up the Amorites before the face of the children of Israel, and said before the eyes [i.e. in the presence] of the Israelites, Sun stand still [Heb. be silent, as 1 Sam. 14.9. Psal. 4.5. Jon. 1.12] at Gibeon, [i.e. stand still in the place where thou now art, for Josua was at this time at Gibeon, v. 10.] and thou Moon in the valley of Ajalon : [this place belonged to the tribe of Zebulon, Judg. 12.22. There was another Ajalon in the tribe of Dan : Jos. 19.42. The meaning of Josua's words is this, Sun, go not down upon us all the while we are fighting in Gibeon, neither do thou, Moon, in the valley of Ajalon. See v. 13. Others tender it thus : let the sun stand still, or, the moon stand still.]

13 And the Sun stood still, and the moon stayed, untill the people had avenged themselves upon their enemies. Is not this written in the book of the upright ? [Or of the Godly, or of him that is just. Some retain the Hebrew word Jaschar in the text. This book with some other historical books more, of which mention is made in the holy Scripture, are not now any more extant. See Num. 21.14.] the Sun now stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like unto this, before it, nor after it, that the L O R D (so) hearkened unto the voice of one man : [i.e. that God for one mans prayer made the Sun and the Moon to stand still. In Ezechias time the Sun stood not still, but went back] for the L O R D fought for Israel.

15 Then Josua returned [viz. after he had dispatched whatsoever is recorded from this verse to the end of this chapter. The writer of this book hath briefly as in one short sum or draught related this whole war : afterward he describeth more amply and fully that which afterward happened] and all Israel with him, unto the camp at Gilgal.

16 But those five Kings [Which are named, v. 3.] were fled, and had hid themselves in the cave by Makkeda.

17 And it was told Josua, saying : Those five Kings are found hid in the cave by Makkeda :

18 And Josua said : Roll great stones before the mouth of the cave, and set men before it, for to keep them.

19 But stand ye not still, pursue after your enemies, and smite them in the tail : [The meaning is, that they should fall upon and smite the hindmost, or rereward] let them not enter into their cities, for the L O R D your God hath delivered them into your hand.

20 And it came to passe when Josua and the children of Israel had made an end of slaying them with a very great slaughter, untill they were consumed, and that the remnant who remained of them were entered into the fenced cities.

21 That all the people [viz. all the people whom Josua had sent, to pursue the enemies, v. 19.] returned unto Josua into the camp by Makkeda in peace : [i.e. well and in good health] no man had moved his tongue against the children of Israel. [i.e. no man had let himself against them with so much as a word ; or no man had opened his mouth against them. Compare Exod. 11.7.]

22 Afterward Josua said, Open the mouth of the cave, and bring forth those five kings unto me out of the cave.

23 They then did so, and brought forth unto him those

five Kinge out of the cave : the king of Jerusalem, the king of Hebron, the king of Farmuth, the king of La-chis, the king of Eglon.

24 And it came to passe, when they had brought forth those kings unto Josua, that Josua called all the men of Israel, and he said unto the Chieftaines of the people of war, which went with him, Come neer, set your feet upon the necks of these kings : and they came neer, and set their feet upon their necks.

25 Then Josua said unto them, Fear not, neither be dismayed, be strong and of good courage, for thus shall the L O R D do to all your enemies, against whom ye fight.

26 And afterward Josua smote them, and slew them, and hang them on five trees, they hang on the trees, untill the evening. [as above chap. 8.29.]

27 And it came to passe at the going down of the sun, Josua commanded that they should take them down off the tree, and they cast them into the cave, where they had been bid : and they laid great stones before the mouth of the cave, (which are there) untill this very day.

28 The same day Josua took also Makkeda, [This was a city situate in the uttermost border of the tribe of Juda, toward the west, Jos. 15.41.] and smote it with the edge of the sword, likewise them, and every soul [i.e. all men and so hereafter, for cattell and other things were the spoil or prey of the Israelites Deut. 20.16. & 17. & below v.40 & 11.11.] that was therein, he let no remnant remain : and he did unto the King of Makkeda, according as he had done unto the King of Jericho.

29 Then Josua marched on, and all Israel [viz. all those that had been with him at Gibeon] with him from Makkeda unto Libna : [Oth. Lobn, a city lying in the tribe of Juda, Jos. 15.24. and given to the Priests that were of the house of Aaron, for an habitation, Jos. 21.13.] and he warred against Libna.

30 And the L O R D gave the same also into the hand of Israel, with the king therof, and he smote it with the edge of the sword, and every soul that was therein, he let no remnant remain in it : and he did unto the King thereof, according as he had done unto the king of Jericho.

31 Then Josua marched on, and all Israel with him from Libna unto Lachis : [This was a strong city lying in the uttermost border of the tribe of Juda toward the West, Jos. 15.39.] and he besieged it, and warred against it :

32 And the L O R D gave Lachis into the hand of Israel, and he took it on the second day, [viz. after he came with the camp before it.] and he smote it with the edge of the sword, and every soul that was therein, according to all that he had done unto Libna.

33 Then marched up Horam the king of Gezer, [A city lying in the Tribe of Ephraim, Jos. 16.3.10 Judg. 1.19.] for to help Lachis : but Josua smote him, and his people, untill he had left him none remaining.

34 And Josua marched on from Lachis unto Eglon, [A city lying in the midst of Juda, Jos. 15.38. about five leagues distant from Jerusalem toward the South, three leagues from Emmaus] and all Israel with him and he besieged it, and warred against it.

35 And they took it the same day, [viz. He had besieged it, See v. 32.] and slew them with the edge of the sword, and he banned [Or, devoted to destruction] every soul that was therein the same day : according to all that he had done to Lachis.

36 After that Josua marched on, and all Israel with him, from Eglon unto Hebron : [The taking of Hebron is more amply related below chap 14. and chap 15. This city was one of the ancientest cities in the land of Canaan ; it was built seven years before Zoan in Egypt Numb. 13.23. It was situate in the inheritance of Juda, Jos. 15.13. It was at first called Kirjath-Arba] and they warred against it.

37 And they took it, and smote it with the edge of the sword, as well the King thereof, [Understand here the King of Hebron, that succeeded in the room of him that was hanged, v. 26.] as all the cities thereof, and every soul that was therein, he left none remaining alive, according to all that he had done to Eglon: and he banned it, and every soul that was therein.

38 Then Josua returned, and all Israel with him to Debir: [A citie lying on the uttermost borders of the Tribe of Juda, where it joyneth on the inheritance of the Tribe of Simeon, and was at first called Kiriath-Sepher, i.e. the Book Citie. There was also another Citie called Debir, which lay beyond Jordan in the tribe of Gad, on the uttermost border thereof, Jos. 13.26.] and he warred against it.

39 And he took it with the King thereof, and all the Cities thereof, and they smote them with the edge of the sword, and bound every soul that was therein, he let no remnant remain; according as he had done unto Hebron, so did he unto Debir, and the King thereof, and according as he had done unto Libna, and the King thereof.

40 Thus Josua smote all the land; [i.e. he subdued all the Countrie and took possession of it] the hills, and the south, and the low grounds, and the descents of waters, and all their Kings, he left none remaining, yea he banned all that had breath; [i.e. all mankind, for the cartell they reserved for their prey, Heb. all or, every breath] according as the LORD the God of Israel had commanded. [This serveth to excuse Josua and the Israelites, for slaying of so great a multitude of men as they destroyed by the edge of the sword]

41 And Josua smote them from Kades-Barnea, unto Gaza: also all the land of Gosen; [This is not Golen in Egypt, Gen. 45.10. but it lieth in the land of Canaan, chap. 11.v.16. and 17. and chap. 15.31.] and unto Gibeon.

42 And Josua took all these Kings and their Land at once; for the LORD the God of Israel fought for Israel. [These words are here added to take away from all men that read this, all scruple or doubt concerning the truth of these great acts.]

43 Then Josua returned and all Israel with him, unto the Camp at Gilgal. [All that hitherto hath been related in this Book, happened within the space of about seven years from the beginning of this Book, i.e. of that which Josua and the children of Israel performed in the land of Canaan.]

CHAP. XI.

After those five Kings of the Canaanites were subdued, all the other Kings and Nations of the land of Canaan, gathered themselves together at the waters of Merom, for to fight against Israel, verse 1, &c. God encourageth Josua, and promiseth him victorie over them all, 6. Josua surpriseth them unwares, 7. and smitest them all together, 8 and taketh all their Cities, and plunders them, slaying the inhabitants thereof, 12. Only Gibeon maketh peace with the Israelites, 19. The Enakims are also destroyed, 21. Excepting those that dwelt at Gaza, at Gath, and at Asdod, 23.

Afterward it came to pass, when Jabin the King of Hazor [The name of a Citie, lying in the upper Galilee, otherwise called Galilee of the Gentiles, not far from Kades] heard, that he then sent unto Jabol the King of Madon, and unto the King of Simeon, [Jos. 12.20. this Citie is called Simeon Meron] and unto the King of Achsaph.

2 And unto the King which were toward the North on the hills, and on the plain [oth. in the wilderness] toward the South of Cinneroth, [oth. called Genesareth Luke 5.1. also the Sea of Tiberius and the Sea of Galilee] and in the low grounds, and in Napheth-Dor, [or, in the Coasts, Regions, Countries of Dor] on the sea. [or, toward the West]

3 Unto the Canaanites towards the East and towards the West, and the Amarites, and the Hethites, and the Perizzites, and the Jebusites on the hills, and the Hevites beneath at Hermon in the land of Mizpa. [See Judges 10. verse 17.]

4 These now went forth and all their Hosts with them, much people, as the sand on the sea-shore is in multitude: and very many horses and chariots.

5 All these Kings were gathered together, and came and camped themselves together at the waters of Merom, for to war against Israel.

6 And the LORD said unto Josua, Fear not before their fates, for to morrow about this time will I deliver them up all smitten before the face of Israel: thou shalt bough their horses, [i.e. cut their ham-strings, to make them unserviceable either for war, or any other labour] and burn their Chariots with fire.

7 And Josua and all the men of War with him, came suddenly upon them at the waters of Merom, and fell upon them.

8 And the LORD delivered them into the hand of Israel, and they smote them, and they chased them unto great Zidon; [This is not therefore called great Zidon, as if there were also a little Zidon, but in respect of the greatness or largeness of the Citie; It hath its name of Zidon the first-born son of Canaan, of whom mention is made, Gen. 10.15.] and unto Mijrephot Maim, [this word is diversly interpreted. Some expound it unto the warme waters. Others, to the grasse furnaces. Others, the salt pits. Heb. unto the burnings of the waters] and unto the valley of Mizper towards the East, and they smote them till they left none remaining among them,

9 Now Josua did unto them according as the LORD had said unto him, he boughed their horses, [See v.6.] and he burnt their chariots with fire.

10 And Josua returned at the same time, and he took Hazor, and he slew the King thereof with the sword: for Hazor was afore-time the head of all these kingdoms. [i.e. the Metropolis or chief Citie. Understand this of that part of the land of Canaan, where Josua at that time made war.]

11 And they smote every soul [i.e. all mankind, for the cartell they took for a prey, and reserved the same for themselves] that was therein with the edge of the sword, banning the same, there remained nothing that had breath: [i.e. no man was left alive] and he burnt Hazor with fire.

12 And Josua took all the Cities of these Kings, and all the Kings thereof, and he smote them with the edge of the sword, banning them, according as Moses the servant of the LORD had commanded.

13 Only the Israelites burned not any cities that stood upon their hills, [oth. which remained with their walls (or bulwarks) i.e. which were not as yet levelled or un-walled, when the Israelites took them, but continued still fenced and walled; for the children of Israel left those whole and entire, that themselves might freely and safely dwell therein,] save Hazor only, that did Josua burn.

14 And all the prey of these cities, and the cartell, the children of Israel preyed for themselves; they only smote all the men with the edge of the sword, till they destroyed them, they let nothing remain that had breath.

15 According as the LORD had commanded Moses, so did Moses command Josua: and so did Josua, he diminished not one word from all that the LORD had commanded Moses.

16 Thus Josua took all the land, the hills, and all the South-Country and all the land of Gosen, [See above chap. 10.4.1.] and the low grounds, and the plains, and the mountain of Israel, [i.e. wherein Israel dwelt or which fell to the lot and portion of the Tribes of Israel (Juda excepted.) Those of the Tribe of Juda had their own mountains or hilly country, as appeareth v. 21.] and the vale thereof.

17 From

17 From the bald mountain ; [So is this mountain called, because it was bald, or without trees, grass or herbs. Other retain the Hebrew word *Halk*, as being a proper name] that goeth up to *Seir*, unto *Baal-Gad*, in the valley of *Lebanon*, beneath mount *Hermon* : he took all their Kings, and smote them, and slew them.

18 Many dyes [Somewhat more then six years, as may be gathered from *Calebs* age, when he requested of *Josua* a land of inheritance, *Jos. 14. 7.*] did *Josua* make war against all these Kings.

19 There was no City that made peace with the children of *Israel*, save the *Hivites* inhabitants of *Gibeon* : they took them all by war. [i.e. all the above named Cities, or all the Cities that *Josua* approached unto ; otherwise it is certain, that there were yet long after that, viz. in the time of the Judges, many cities which the *Israelites* had not as yet subdued.]

20 For it was of the *LORD*, to harden their hearts that they went forth to war against *Israel*, that he might ban them (or devote them to destruction) that no favour might be shewed them, but that he might destroy them according as the *LORD* had commanded *Mosch*.

21 Now at that time *Josua* came and destroyed the *Enakims* ; [See Numbers 13.23. Deut. 1.18.] from the mountains, from *Hebron*, from *Debir*, from *Anob*, and from all the mountains of *Juda*, and from all the mountains of *Israel* ; *Josua* banned them with their Cities.

22 There was none of the *Enakims* left in the land of the children of *Israel* ; only they remained at *Gaza*, at *Gath*, [There dwelt in after times the giant *Goliath*, *Sam. 17.4.*] and at *Afrod*.

23 So *Josua* took all that land, [i.e. the greatest and chieftest part thereof ; or all ; i.e. all manner of land, viz. plain, mountainous, pasture lands, heaths, moors, &c.] according to all that the *LORD* had spoken unto *Mosch* ; and *Josua* gave it unto *Israel* for an inheritance, according to their divisions ; [this division of the land is related *Jos. 15.* and in the following chapters] according to their Cities : and the land rested from war. [Understand this of open warres when armies took the field one against another.]

CHAP. XII.

A short recitall or Catalogue of the Kings and their Kingdomes, that were deserted by the *Israelites*, that they might hereditarily possess their land, first in the time of *Mosch* on the other side of *Jordan*, v. 1, &c. Afterward by *Josua* on this side of *Jordan*, 7. Being in all one and thirty Kings, 24.

Now these are the Kings of the land, which the children of *Israel* smote and hereditarily possessed their Land on the other side of *Jordan* toward the Sun-rising ; from the brook unto mount *Hermon*, and all the plain field toward the East.

2 Sihon the King of the Amorites, who dwelt at *Hesbon* ; who ruled from *Aroer*, which is on the bank [Hebr. *lip*] of the brook *Arnon*, over the midst of the river, and the moyerie of *Gilead*, and unto the river *Jabbok*, the border of the children of *Ammon*.

3 And over the plains unto the Sea *Cinneroth*. [See *Jos. 11.2.* and *Deut. 3. 17.*] toward the East, and unto the Sea of the plains, [so the dead sea is called, i. e. the salt-sea, and the lake of *Sodom*, and the lake of *Azazelites*] the salt-sea, towards the East, the way to *Beth-fesimoth* : [which lieth in the border of the Moabites, *Ezech. 25.9.*] and from the South beneath *Afdoth-Pisga* ; [i. e. the descent of the hill. It is a part of the mountain *Abiram*, *Deut. 1.4.*]

4 Besides, the border of *Og* the King of *Basan*, who was of the remnant of the Giants, [Hebr. *Rephaim*]

dwelling at *Ashbaroth*, and at *Edrei*.

5 And reigned over mount *Hermon*, and over *Salcha*, and over all *Basan* unto the border of the *Gesurites* ; [These dwelt in the land of *Basan* at the uttermost borders of the same land, which *Sam. 1.5.8.* is called by *Absalom*, *Gesur* in *Syria*, because it lay about the city & country *Damascus*. *Gesur* was a royall citie : the daughter of *Thatmai* king of *Gesur* was *Davids* wife, and mother of *Absalom*, *Sam. 2.3.3.* Unto whom *Absalom* fled after he had slain his brother *Amnon*, *Sam. 13. 37.* The land of the *Gesurites* fell indeed by lot unto the half Tribe of *Manasseh*, but they did not expel the inhabitants thereof, *Jos. 13. 13.* and of the *Maachathites*, and the moyerie of *Gilead*, the border of *Sihon*, the King of *Hesbon*.

6 *Mosch* the servant of the *LORD*, and the children of *Israel* smote them, and *Mosch* the servant of the *LORD* gave that land unto the *Reubenites*, *Gadites*, and the half Tribe of *Manasseh* for an hereditary possession.

7 These now are the Kings of the land, which *Josua* and the children of *Israel* smote on this side of *Jordan* toward the West, from *Baal-Gad* in the valley of *Lebanon*, and unto the bald mountain, [See above chap. 11. 17.] that goeth up to *Seir* ; and *Josua* gave it unto the Tribes of *Israel* for an hereditary possession, according to their divisions [i.e. unto every one his share hereditarily,]

8 That which was upon the mountains and in the low grounds, and in the plain, and in the descents of waters, and in the wilderness, and toward the South the *Hehitites*, the *Amorites* and *Canaanites*, the *Pheresites*, the *Hevites* and the *Febusites*.

9 The King of *Jericho* one ; The King of *Ai*, which is besides *Bethel* one.

10 The King of *Jerusalem* one, The King of *Hebron* one.

11 The King of *Farmath* one, the King of *Lachis* one.

12 The King of *Eglon* one, the King of *Geras* one.

13 The King of *Debir* one, the King of *Geder* one.

14 The King of *Horma* [See the Annot. *Judg. 1.17.*] one, the King of *Hared* one.

15 The King of *Libna* one, the King of *Adullam* [This was a citie in the land of *Juda*, of which mention is made, *Chr. 11. 15.* Near unto it was a Cave, wherein *David* abode when he fled from *Saul*, *Sam. 22. 1.* there he penned the 57. *Psalm* one.]

16 The King of *Maakda* one, the King of *Erebeth* one.

17 The King of *Tappuah* one, the King of *Hepper* one.

18 The King of *Aphek* one, the King of *Lassaron* one.

19 The King of *Madon* one, the King of *Hoshor* one.

20 The King of *Simron Mero* one, the King of *Ach-saph* one.

21 The King of *Taunach* one, the King of *Megiddo* one.

22 The King of *Rodes* one, the King of *Jokneam* at *Carmel* one.

23 The King of *Dor*, at *Naphath-Dor* [See *Josua 11. 3.*] one : The King of the *Gentiles* [or, the King of *Gojim*] at *Gilgal* one.

24 The King of *Tirza* one : All these Kings are one and thirty.

CHAP. XIII.

The Lord maketh known unto *Josua* when he was grown old, what land there was yet to be subdued, verse 1. &c. and he commandeth him to divide that land among the nine Tribes and an half, 7. Hereunto is added a short survey of the Land which *Mosch* had subdued on the

other side of Jordan, 9. The cause wherefore the Levites were to have no inheritance, 14. The portion of the Reubenites, 19. of the Gadites, 24. of the half tribe of Manasseh, 29. There is again shewed, wherefore no inheritance was given unto the Levites, 33.

Josua now was old, stricken in yeares (or full of dayes) [Heb. coming, or entering into dayes. See the Annot. on Gen. 18. 11] and the LORD said unto him, Thou art grown old, stricken in yeares, and there is very much land remaining that is to be inherited.

2 This is the land that remaineth : all the Philistines (land,) and all Gesuri : [Of the land of Gesur is also mention made 2 Sam. 3. 3. and 15. 8. and 14. 26.]

3 From Sihor, [A river that beareth its name from blacknesse, its conceived that it parteth Palestina from Egypt. See Num. 34. 5.] which is before Egypt, unto the border of Ekyon toward the North, which is counted to the Canaanites : five Princes (or Lords) of the Philistines, [here the word Princes, or Lords is put for the Lordships themselves] the Gugadite, and Asdodite, the Askelonite, the Gethite, and Ekrone, and the Avites. [i.e. besides the five Lords or Princes, there were also the Avites, Heb. Avvim. It is true judged, that those of Caphthor had destroyed the Avites, Deut. 2. 23. but still there did some remain, whereof this text speaketh in this place.]

4 From the South, all the land of the Canaanites, and Neara [Some take this to be the name of a city : Others, to be the name of a river :] which is the Zidonians, unto Aphek, even to the border of the Amorites.

5 Also the land of the Giblites [See 1 Kings 5. on verse 18. Psal. 83. on verse 8.] and all Libanon toward the rising of the sun, from Baal-Gad beneath mount-Hermon, unto the entrance of Hamath.

6 All those that dwell upon the mountains, from Libanon unto Misrephoth-Maim, all the Zidonians ; I will drive them out from the face of the children of Israel. Only cause thou is to fall unto the Israelites for an inheritance, according as I have commanded.

7 And now divide this land for an inheritance unto the nine tribes, and to the half tribe of Manasseb.

8 With whom [viz. the half tribe of Manasseh] the Reubenites and Gadites have received their inheritance : which Moseb gave unto them on the other side of Jordan, towards the East, according as Moseb the servant of the LORD had given them. [i. e. in such manner and form, and with such conditions. See above Chap. 4. 12.]

9 From Aroer, which is on the bank [Heb. lip] of the river Arnon, and the city which is in the midst of the river, and all the plain land from Medeba unto Dibon.

10 And all the cities of Sihon the King of the Amorites, who reigned at Hesbon, unto the border of the children of Ammon :

11 And Gilead, and the border of the Gesurites, and of the Maachathites, and all mount-Hermon, and all Bashan, unto Satha.

12 All the Kingdom of Og in Bashan, who reigned at Astharoth and at Edrei, this (man) remained of the remnant of the Giants, [See Deut. 14. v. 5.] whom Moseb slew, and drew them out.

13 But the children of Israel did not expell the Gesurites, nor the Maachathites. But Gesur and Maachath dwelt in the midst of Israel unto this day.

14 Onely he [viz. Moseb, as appeareth v. 33.] gave no inheritance unto the tribe of Levi : The fire offerings [i. e. that which remained of the fire-offerings, See Num. 18. v. 8. 20. 21. 24. Deut. 10. 9. & 18. 2.] of the LORD God of Israel, they are [or that is] his [viz. Levi's, or the Levites] inheritance, according as he had spoken unto him.

15 So Moseb gave unto the tribe of the children of Ren-

ben according to their families.

16 That their border was from Aroer, which is on the brook of the river Arnon, and the city which is in the midst of the river, and all the plain land unto Medeba.

17 Hesbon [This city belonged to the Reubenites and Gadites together, which is to be observed, for that it is said below chap 21. 39. that the Gadites gave this city unto the Levites] and all her cities, which are in the plain land, Dibon, and Bannoib-Baal, and Beth-Baal-Meon.

18 And Jabbaz, and Kedemoth, and Mephaath.

19 And Kiriataim, and Sibma, and Zereith-hassahar on the mount of the valley.

20 And Beth-Peur, and Asdoth-Pisga, [See the Annot. on Jos. 12. 3.] and Beth-Selimoth,

21 And all the cities of the plain land, and all the Kingdom of Sihon the King of the Amorites who reigned at Hesbon : whom Moseb smote together with the Princes of Midian, Evi, and Rekem, and Zur, and Shur, and Reba [Understand that Moseb likewise smote those : See Num. 31. 8.] Mighty men of Sihon, [i. e. Deputies, Governors, Rulers : Num. 31. 8. they be called Kings :] inhabitants of the country,

22 Likewise the children of Israel slew Bileam the son of Beor the sooth sayer with the sword, [See Num. 24. on v. 25.] besides those that were smitten by them.

23 Now the border of the children of Reuben was Jordan, and the border thereof : that is the inheritance of the children of Reuben according to their families, cities and their villages.

24 And unto the tribe of Gad, unto the children of Gad according to their families Moseb gave,

25 That their border was Jazar, and all the cities of Gilead ; and half the land of the children of Ammon ; [Here is to be observed that Sihon had first taken this same from the Ammonites. Num. 21, 26. So that the children of Israel took it not from the Ammonites (for that was forbidden them, Deut. 2. 19.) but from King Sihon, see Judg. 11. 15.] unto Aroer, which is before Rabba.

26 And from Hesbon unto Ramoth-mispene, and Bethonim : and from Mahanaim unto the border of Debir,

27 And in the valley of Beth-Haram, and Beth-Nimra, and Succoth, and Zaphon, which remained of the Kingdom of Sihon the King at Hesbon, Jordan, and the border (thereof,) [This was the bank of Jordan] unto the end of the Sea Cinnereth, beyond Jordan, toward the East.

28 This is the inheritance of the children of Gad, according to their families : the cities and their villages.

29 Moreover, Moseb had given unto the half tribe of Manasseh (an inheritance:) which remained [Heb. was] unto the half tribe of the children of Manasseh, according to their families.

30 So that their border was from Mahanaim, all Bashan, all the Kingdom of Og the King of Bashan, and all the towns of Fair, [Fair, by the fathers side, was of the tribe of Judah : for Hebron the son of Perez was his grandfather, of the tribe of Judah ; but the daughter of Machir the son of Manasseh was his grandmother, 1 Chron. 2. 21, 22. and because Manasseh was his grandmothers grandfather, therefore he is called a son of Manasseh, Num. 32. 41. he also followed the tribe of Manasseh, among whom he behaved himself so valiantly, that he obtained among them so great a portion of land and inheritance] which are in Bashan, threescore cities. [this is the number of the cities which this tribe had in the Kingdom of Bashan.]

31 And half Gilead, and Aseroth, and Edrei, cities of the Kingdom of Bashan, were (pertaining to) the children

children of Machir, the son of Manasseh, (namely, to) the one half of the children of Machir, [for his six sons had received their inheritance on the other side of Jordan with the nine Tribes : See before Chap. 17.2.] according to their families.

32 This is that which Moses had described [Oth. had given in] for inheritance in the fields of Moab, on the other side of Jordan from Jericho, eastward.

33 But unto the tribe of Levi, Moses gave no inheritance : The LORD, the God of Israel, himself is their inheritance, according as he spake unto them. [Or, of them.]

CHAP. XIV.

When they were to divide the land on this side Jordan, v. 1. Caleb instanced, that the land of Hebron was promised him by Moses, 6. When he was returned from spying the land, putting courage into the people, 7. Joshua giveth unto Caleb the land which he requested, 13.

Now this [viz. that which is rehearsed in the five following Chapters] is that which the children of Israel inherited in the land of Canaan, which Eleazar the Priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, [i.e. the chief fathers of the tribes of Israel ; These men, who were to be overseers of the dividing of the land, were formerly appointed of God, and their names expressed in Moses his time, Num. 34.19.] caused them to inherit ;

2 By the lot of their inheritance, as the LORD had commanded by the ministry [Heb. the hand] of Moses, touching the nine tribes, and the half tribe. [viz. the half tribe of Manasseh.]

3 For unto the two tribes, and to the half tribe had Moses given an inheritance on the other side of Jordan : but unto the Levites had he given no inheritance among them. [Heb. in the midst of them.]

4 For the children of Joseph were two tribes, Manasseh and Ephraim : and unto the Levites they gave no share in the land, but cities to dwell in, and their [viz. cities] suburbs for their cattle, and for their possession.

5 According as the LORD had commanded Moses, so did the children of Israel ; and they divided the land. [Not actually, but according to the order which they formed in their minds, or by themselves. So Gen. 37.21. it is said, He delivered him ; i.e. He purposed, or endeavoured to deliver him. So also Exod. 12.48. And they keep the passover ; i.e. will keep.]

6 Then the children of Juda drew near unto Joshua [viz. to assist Caleb, who was of their tribe, in the furthering of his right and inheritance which was promised him] at Gilgal, [it seemeth, that this division was made when the Camp, or the Tent or Tabernacle was yet at Gilgal ; the other divisions were made at Sihon, whither the Tent or Tabernacle was brought from Gilgal, as is related here below, Chap. 16.] and Caleb the son of Jephunne the Kenite, said unto him, Thou knowest the word which the Lord spake unto Moses the man of God [see Judg. 13. on ver. 6.] at Kades-barnea, concerning me, and concerning thee.

7 I was forty years old, [Heb. a son of forty years; so also ver. 10.] when Moses the servant of the LORD sent me out from Kades-barnea to spy out the land : and I brought him answer according as it was in mine heart. [i.e. as I knew to be true in mine heart, viz. that God would bring us into the land of Canaan.]

8 But my brethren [i.e. my Countrymen, understanding the ten Spies that were sent out with him] that went out with me, made the peoples heart to melt, [i.e. they daunted and discouraged the heart of the people] but I held on to follow after the LORD my God. [Heb. I

fulfilled after the Lord. So also v. 9. & 14. See Numb. 14. v.24.]

9 Then Moses spake on that day [Without doubt by Gods command and instinct. Compare the Oath of God, Numb. 14. 21.24.] saying, If the land whereon thy foot hath trodden shall not be thine, and thy childrens for an inheritance for ever ! [See Gen. 14. on v.23. and the perfect sentence, Jos. 22.22. and 1 Sam. 24.22. and 25.22.] Forasmuch as thou hast held on to follow after the LORD my God,

10 And now [This was the seventh year after the Israelites were come into the land of Canaan] behold, the LORD hath kept me alive, according as he hath spoken : it is now five and forty year since that the LORD spake this word unto Moses, when Israel walked in the wilderness : And now behold, I am this day fourscore and five year old. [Heb. a son of fourscore and five year.]

11 I am yet as strong this day, as I was that day when Moses sent me out : as my strength was then, so is my strength now for the war, and to go out, and to come in. [See Deut. 31. v.2.]

12 And now give me this mountain [i.e. this hilly country, viz. the mountain of Juda, whereon the City Hebron lay] whereof the LORD spake on that day : for thou hast said it on that very day that the Anakims were there, and that there were great fenced Cities, if the LORD would be with me, to drive them out, according as the LORD hath spoken. [hence may be gathered, that Caleb made this request unto Joshua, before the land of Canaan was wholly subdued, notwithstanding that that Chap. 10.36,37. is related, that Joshua took and destroyed Hebron.]

13 Then Joshua blessed him, [i.e. he granted him his request, and he wished him all happiness and prosperity therewith] and he gave unto Caleb the son of Jephunne Hebron for an inheritance.

14 Therefore Hebron [Understand this not so much of the City of Hebron (for it was a City of Refuge, and belonged to the Levites) as of the country, villages and towns lying round about. See Jos. 21. v.11,12. and 1 Chron. 5.56.] became the inheritance of Caleb the son of Jephunne the Kenite, unto this day ; because he had held on to follow after the LORD God of Israel.

15 Now the name of Hebron was heretofore Kiriath-Arba, [Many are of opinion, that Kiriath-Arba came to be called Hebron, from Hebron the son of Caleb, which 1 Chron. 2.21. is called, The father of Hebron] which Arba is the name of a man, from whom that city was called] had been a great man among the Anakims : [great, in respect as well, of his power and authority, as of the greatness of his body : and, great among the Anakims ; i.e. the greatest among them. So likewise Luke 1.28.] And the land rested from war, [to wit, after that Joshua had given the City Hebron unto Caleb, and Caleb had taken the same ; but not at that time when Caleb requested the same of Joshua, ver. 12. for at that time Hebron, and much of the land, was yet to be subdued.]

CHAP. XV.

The borders of the inheritance of the tribe of Juda, v. 1, &c. and among the same, Kiriath-Arba the inheritance of Caleb, 13. Who drove out thence the three sons of Anak, 14. Caleb promiseth to give his daughter Achsa in marriage unto him that should smite Kiriath-Sepher, 15. which Othniel did, 17. She requesteth of her father some land for a Dowry, 18. which he granteth her, 19. Hereunto is added, a Catalogue or List of the Cities lying in the tribe of Juda, 20. The children of Juda could not drive out the Jebusites out of Jerusalem, 63.

And

And the lot for the tribe of the children of Juda, according to their families, was: on the border of Edom, the wilderness of Zin southward, was the utmost toward the south:

2 So that their border [viz. the south-border] toward the south, was utmost of the salt-sea, from the tongue [It's thought, it was some arm or creek, which from the land did extend into the Salt-sea, in the form and shape of a Tongue; as also Isa. 11.15. or some nook of the Sea, like a Tongue entering into the land] that looketh toward the south.

3 And goeth out to the south, to the ascent of Akrabim [See Judg. 1. v.36.] It seemeth that this place was so called, because there were many Serpents and Scorpions; for the Hebrew word signifieth Scorpions: See Deut. 8.15.] and passeth to Zin [which seemeth to be the name of a place of note in those times, whereof the wilderness of Zin had its denomination] and ascendeth from the south unto Kades-barnea; and passeth through Hebron, and goeth up unto Adar, and encompasseth Karkaa:

4 And passeth through unto Azmon, and cometh out at the brook of Egypt, [Oth. River, called Sichor: See Jos. 13. 3. Oth. Valley; as also below v.7. and elsewhere] and the going out of this border shall be to the Sea: This shall be your border toward the south.

5 Now the border toward the east, shall be the Salt-sea, unto the utmost of Jordan: [viz. where it falleth into the Salt-sea] and the border on the side toward the north, shall be from the tongue of the sea, from the utmost of Jordan.

6 And this border shall go up unto Bethogla, and shall pass thorow from the north to Betharaba: and this border shall go up to the stone of Bohan the son of Reuben: [The tribe of Reuben had no land on that side of Jordan; it seemeth, that that place had the name from Bohan a Reubenite, in regard of some memorable Act there done by him, or concerning him.]

7 Moreover, this border shall go up to Debir, from the valley of Achor, and shall look northward toward Gilgal, [Below Chap. 18.17. called Geliloth] which is toward the ascent of Adummim, on the south of the brook: Then this border shall pass on to the water of En-semes, and their goings out shall be at En-rogel, [Oth. at the fountain of Rogel; i.e. the fountain of the Fuller. See 1 Kings 1.9.]

8 And this border shall go up through the valley of the son of Hinnom, on the side of the Jebusites, from the south, the same is Jerusalem: [Jerusalem is called Jebus, or the City of the Jebusites, because it was the Metropolis or chief City of the Jebusites, and was yet inhabited by them, Judg. 18.28. and 19.10.] and this border shall go up to the top of the Hill, that is before the valley of Hinnom westward, which is in the utmost of the valley of the Rephaeites, toward the north.

9 Then shall this border reach from the height of the mountain, unto the water-fountain of Nephtioa, and go out to the cities of mount Ephron: Further, this border shall reach to Baala, this is Kiriath-jearim.

10 Then this border shall turn about from Baala, toward the west, to mount Seir, [This Mount lay in the land of Juda. There was another Seir in Edom, from whence this land had its name] and shall pass through on the side of mount Seir, from the north: this is Che-salon, and it shall descend to Beth-Seme, [i.e. the house of the Sun. 'Twas a City situate in the tribe of Juda, 2 Kings 14.11. but given to the Levites for their habitation, Jos. 21.16. It must be distinguished from that Beth-Seme which lieth in the tribe of Issachar, Jos. 19.22. Into this city was the Ark of the Covenant first brought, after it had been seven months in the Philistines country, 1 Sam. 6.12.] and pass thorow Timna.

11 Moreover, this border shall go out on the side of

Ekron northward; and his border shall reach unto Sihon, and pass over the mountain Bashan, and go out to Jabneel: and the goings out of this border, shall be to the sea. [viz. To the Midland-sea, which v.12. is called the great Sea.]

12 Now the border toward the west, shall be unto the great sea, and the border (thereof:) This is the border of the children of Juda round about, according to their families.

13 But unto Caleb the son of Jephunne, he [viz. Joshua] had given a part in the midst of the children of Juda, according to the mouth of the LORD [i.e. according to the command and express injunction of the Lord] unto Josua, the city of Arba [generally called Kiriath-Arba] (the father of Anak) which is Hebron.

14 And Caleb drove thence the three sons of Anak, Sesai, and Ahiman, and Talmai, born (or begotten) of Anak.

15 And from thence he marched [viz. Caleb, unto whom this expedition is ascribed, the same being done in his behalf. Wherefore he also promiseth to give his daughter unto him that should smite Kiriath-Sopher, 16. Yet Josua and all Israel marched up with him, Jos. 10.36.] upward to the inhabitants of Debir (now the name of Debir was before, Kiriath-Sopher.)

16 And Caleb said, He that shall smite Kiriath-Sopher, and take it, unto him will I also give my daughter Achsa to wife. [See a larger relation hereof, Judg. 1.11.]

17 Now Othniel the son of Kenaz, Caleb's brother, [Oth. cousin, i.e. one of the posterity of Kenaz. See 1 Chron. 4.13.] took it, and he gave him Achsa his daughter to wife.

18 And it came to pass, when she came (to him,) [viz. to Othniel her husband] that she set him on [viz. Othniel] to desire a field of her father; and she lighed off the Ass: [viz. for to speak with reverence unto her father. See Gen. 24. the annot. on ver. 64. and 1 Sam. 25.23.] then spake Caleb unto her, What (ailest) thou?

19 And she said, Give me a blessing, [i.e. a gift, or present. See Gen. 33. v.11.] since thou hast given me a dry land, [Heb. properly South-land] give me also water-wells: [Oth. water-fountains, or water-springs] then be gave her high water-wells, and low water-wells.

20 This is the inheritance of the tribe of the children of Juda, according to their families.

21 Now the cities from the uttermost (border) of the tribe of the children of Juda, unto the border of Edom toward the south, are Kabzeel, [Nehem. 11.15. it's called Fikabzeel] and Eder, and Jagur.

22 And Kina, and Dimona, [Oth. called Dibon, Neh. 11.25.] and Adada.

23 And Kedas, and Hazor, and Irenan.

24 Siph, and Telem, and Bealoth,

25 And Hazor, Hadattha, and Kerioth (Hezron, that is, Hazor). [This is the City Hazor, named in the beginning of this verse, and is called Hezron, to distinguish it from that Hazor which lay by Kades, whereof mention is made, v.23.]

26 Amam, and Sema, [Jos. 19.2. this City is called Scba] and Molada,

27 And Hazor, Gadda, and Hesmon, and Beth-paler,

28 And Hazor-Sual, and Beer-Seba, and Bir-i-orheiia,

29 Baala, and Jim, and Azem,

30 And Eliolad, and Chesil, and Horma. [See the annot. on Judg. 1.17.]

31 And Ziklag, and Madmannah, and Sansanna,

32 And Lebaoth, and Silhim, and Ain, and Rimmon: all these cities are nine and twenty, and their villages. [There be thirty six named, but because some of them fell

sell to the Tribe of Simeon, as appeareth Jof. 19.2. therefore he reckoneth here but twenty nine, which remained unto the Tribe of Juda : Also some of them remained common to both the tribes, Juda and Simeon.]

33 In the low grounds are Eftbaol, and Zora, and Asna,

34 And Zamoab, and Engannim, Tappuah, and Enam,

35 Farmuth, and Adullam, Socbo, and Azeka,

36 And Saaraim, and Adithaim, and Gederia, and Gederothaim : fourteen cities and their villages. [There are fifteen named, v. 33,34,35,36. Some are of opinion, that Gederia and Gederothaim is one and the same city ; and so should the particle and, be as much as that is.]

37 Zenam, and Hadasa, and Migdal-gad,

38 And Dilan, and Mizpe, and Fokteel, [See 2 Kings 14.7.]

39 Lachis, [See Jof. 10. on v.31. and 2 Kings 14.19.] and Bozrah, and Eglon,

40 And Chabbon, and Lachmas, and Chitalis,

41 And Gederoth, Beth-dagon, and Naama, and Makkeda : sixteen cities and their villages.

42 Libna, [See Jof. 10. 29.] and Esher, and Asfan,

43 And Iphraib, and Asna, and Nezib,

44 And Kehilah, and Acbzib, and Maresa : nine cities and their villages.

45 Ekron, and her dependant places, [Heb. daughters; i.e. the small towns resorting under it : so v. 47. and elsewhere] and her villages.

46 From Ekron, and unto the Sea : all that are on the side [Heb. on the hand] of Asdod, and her villages.

47 Asdod, her dependant places, and her villages : Gaza, her dependant places, and her villages, unto the river of Egypt : and the great Sea, [See Num. 34. v.6.] and the border (thereof.)

48 Now in the mountains : Samir, and Fattbir, and Socho.

49 And Danna, and Kiriath-senna, the same is Debir,

50 And Anab, and Estemo, and Anim,

51 And Gosen, [See Jof. 10. on v.41.] and Holon, and Gilo : eleven cities, and their villages.

52 Arab, and Duma, and Esan,

53 And Janum, and Beth-Tappuah, and Apsek,

54 And Humta, and Kiriath-Arba, the same is Hebron, and Zior : nine cities and their villages.

55 Maon, [Whereof the adjacent wilderness had its name : And David hid himself in it, when he fled from Saul : See 1 Sam. 23.25. It was a woody place, wherein were many caves. This was the place of Nabal the hulband of Abigail his abode, 1 Sam. 25.2.] Carmel, and Ziph, and Fata,

56 And Jeerael, and Fokdeam, and Zanoah.

57 Kain, Gibea, and Timua : ten cities and their villages.

58 Halbul, Beth-Zur, and Gedor,

59 And Maarah, and Beth-Anoth, and Eltekon : six cities and their villages.

60 Kiriath-Baal, the same is Kiriath-Jearim, [i.e. Kiriath-Baal was otherwise called Kiriath-Jearim] and Rabba : two cities and their villages,

61 In the wilderness : Beth-Araba, Middin, and Sechacha,

62 And Nibsan, and the Salt-city, [Some put the Hebrew words Ir-hamme lach in the Text, as the proper name of a City] and Engedi : six cities and their villages.

63 But the children of Juda could not drive the Jebusites, inhabitants of Jerusalem : [The cause hereof, see Judg. 2.20.] So the Jebusites dwelt with the chil-

dren of Juda at Jerusalem, unto this day. [Understand here, the day or time wherein this book was written ; for afterwards the Jebusites were subdued and expelled thence by David, 2 Sam. 5.6. Also a part of this City was taken before by Juda, Judg. 1.8.]

CHAP. XVI.

The lot of the tribe of Joseph, namely, that of Ephraim and Manasseh in general, v. 1, &c. Afterward a particular description of the borders of Ephraim, 5. The Ephraimites expel not some Canaanites, but make them tributary, 10.

A fter that came forth the lot [viz. out of the vessel into which the lots were cast] of the children of Joseph from Jordan by Jericho, unto the water of Jericho, eastwards : the wilderness going up from Jericho thorow mount Beth-el.

2 And it cometh from Beth-el unto Luz : [This is not that Luz, of which mention is made Gen. 28.19. but another Luz, mentioned Judg. 1.26.] and it passeth on to the border of the Archite, unto Ataroth.

3 And it goeth down toward the west, unto the border of Japhleti, unto the border of the nethermost Beth-horon, and unto Gezer : and the goings out thereof are by the Sea.

4 Thus the children of Joseph, Manasseh and Ephraim, got their inheritance.

5 Now the border of the children of Ephraim, according to their families, is this : To wit, the border of their inheritance eastwards, was Athroth-Addar, unto the uppermost Beth-horon.

6 And this border goeth out toward the west by Michmethah, from the north, and this border windeth it self about toward the east, unto Thaanat-Silo, and passeth thorow the same, from the east unto Fanoach.

7 And cometh down from Fanoach unto Ataroth, and Naharoth, and joyneth to Jericho, and goeth out at Jordan.

8 This border goeth out from Tappuah westward unto the brook Kana, [Oth. in the valley of Kana] and the goings out thereof are at the Sea : This is the inheritance of the tribe of the children of Ephraim, according to their families.

9 And the cities which were set apart for the children of Ephraim, were in the midst of the inheritance of the children of Manasseh : all these cities and their villages.

10 And they drove not out the Canaanites which dwelt at Gezer : So those Canaanites dwelt in the midst of the Ephraimites unto this day. [viz. In which the Writer of this Book lived. In Solomons time the King of Egypt subdued the Canaanites, and he gave withall the city of Gazer in dower with his daughter, Solomons wife, 1 Kings 9.16.] but they served under tribute, [i.e. they subdued them, and held them in subjection, making them tributary.]

CHAP. XVII.

The inheritance of the tribe of Manasseh on this side Jordan, ver. 1, &c. An inheritance is given unto the five daughters of Zelaphhead, at their request. 3 The border of Manasseh is more particularly related 3, 7 by whom the Canaanites that were not driven out, are made tributary. 12 When the children of Joseph complained that their border was too narrow, 14 Josua strewed them a way how to enlarge the same, 15 Which they are not pleased with. 16 But Josua promised them the subduing of the Canaanites.

THE tribe of Manasseh had likewise a lot, for being Joseph's first-born: (to wit) Machir the first-born of Manasseh the father of Gilead, because he was a man of war, [In implying, that Machir having by his valour subdued the land of Basan, obtained a double portion; the same likewise appertained to him, as to the first-born, Deut. 21.17.] therefore he had Gilcad and Basan.

2 Also the rest of the children of Manasseh [Understand this of those that had received no inheritance on the other side of Jordan] had (a lot) according to their families, (to wit) the children of Abiezer, and the children of Helek, and the children of Asriel, and the children of Sechem, and the children of Hepher, and the children of Semida: These are the male-children of Manasseh the son of Joseph, according to their families, [i.e. which were heads of the generations and families that descended from them, and bare the name.]

3 Now Zelaphhead the son of Hepher, the son of Gilead, the son of Machir, had no sons, but daughters: and these are the names of his daughters, Machla, and Noa, Hogla, Milcha, and Tirza.

4 These then drew near before the face of Eleazar the Priest, and before the face of Josua the son of Nun, and before the face of the Princes, saying, The LORD commanded Moses to give us an inheritance in the midst of our brethren: Therefore he gave them, according to the mouth of the LORD, an inheritance in the midst of the brethren of their fathers.

5 And there fell to Manasseh ten lines, [i.e. Ten pieces of ground, for they were wont to measure out, and divide land with cords or lines. And observe here, that the five brethren which are named v.2. had five lots, but the sixth lot for Zelaphhead the son of Hepher, fell to his five daughters, because he left no son: this together maketh the ten lines, or ten parts] besides the land of Gilead and Basan, which is on the other side of Jordan.

6 For the daughters of Manasseh [viz. which descended from Manasseh, and were begotten of Zelaphhead] inherited an inheritance in the midst of his sons: And the rest of the children of Manasseh had the land of Gilead.

7 So that the border of Manasseh was from Aser unto Michmechat, which is before Sechem: And this border goeth along on the right hand to the inhabitants of Entappuach.

8 Manasseh had indeed the land of Tappuach: but Tappuach it self on the border of Manasseh, the children of Ephraim had.

9 Then the border descendeth unto the brook Kana toward the south of the brook: [Or of the valley] These cities [to wit, Tappuach and Kana] are Ephraims, in the midst of the cities of Manasseh; [meaning, that the cities and the country of the tribes of Ephraim and Manasseh were intermixed one with another. See above chap. 16.9.] and the border of Manasseh is on the north of the brook, and the goings out thereof are at the Sea.

10 It was Ephraim's toward the south, and toward the north it was Manasseh's, and the sea [viz. the Syrian sea] was the border thereof: [this respecteth both the border of Ephraim, and that of Manasseh] and on the north they joyn to Aser, and on the east to Issachar.

11 For Manasseh had in Issachar and in Aser, Beth-Sean [Afterward called Scythopolis, or the City of the Scythians, 2 Mach. 12.29. See also 1 Mach. 5.52.] and her dependant places, and Gibleam, and her dependant places, and the inhabitants at Dor, and her dependant places, and the inhabitants at En-dor, [this is translated The Fountain Dor. About this place, many of Sisera's fugitive soldiers were slain by Barac, Psal 83.11.] and her dependant places, and the inhabitants at Thaanach,

and her dependant places, and the inhabitants at Megiddo, and her dependant places, three distinctions of land.

12 And the children of Manasseh could not drive out (the inhabitants of) those cities: for the Canaanites would dwell in the same land.

13 And it came to pass, when the children of Israel grew strong, that they made the Canaanites tributary: but they drove them not quite out. [Heb. Driving out, they drove them not out.]

14 Then spake the children of Joseph [viz. Both the tribes, as well Ephraim as Manasseh, as appeareth ver. 15,16,17.] unto Josua, saying, Wherefore hast thou given me but one lot and one line to inherit, [i.e. but so much land, as if we were but one tribe, and should dwell together, whereas indeed we are two tribes] whereas I am indeed a great people? forasmuch as the LORD hath thus far blessed me. [these two tribes were in the last mustering or numbring 85200 strong. See Num. 26.34,37.]

15 And Josua said unto them, Seeing thou art a great people, get thee up to the wood, and cut down there for thee in the land of the Pherezites, and of the Rephaites, [As if he should say, Cut down the wood, and fit the ground for tillage, and build houses and cities upon it] seeing the mount of Ephraim is too narrow for thee.

16 Then said the children of Joseph, That mountain will not suffice us, [Heb. will not be found for us. So Numb. 11.22. and elsewhere] there be also iron charets, with all the Canaanites that dwell in the land of the valley, [as if they should say, The Canaanites who have many iron charets, wherewith they come into battel, will be too strong for us, and will forcibly oppose us, when we shall go about to cut down the wood upon the Mount] with those at Beth-Sean, and her dependant places, [Heb. her daughters, i.e. small towns] and those that are in the valley of Fezreel.

17 Furthermore spake Josua unto the house of Joseph, unto Ephraim, and unto Manasseh, saying, Thou art a great people, and hast great power, thou shalt not have one lot:

18 But the mountain shall be thine: (and) because it is a wood, therefore cut it down, so shall the goings out thereof be thine, [i.e. So shalt thou be able to plant it and possess it from the one end unto the other] for thou shalt drive out the Canaanites, though they have iron charets, though they be strong. [this Josua uttered thus confidently, relying on the promise of God, above chap. 13.6.]

CHAP. XVIII.

The Tent of the Congregation is set up at Silo, v.1, &c. Three men out of every tribe, by the command of Josua, are sent out into the land of Canaan, which was yet undivided, to make out seven parts yet out of the same, for the seven tribes, which as yet had received no inheritance: 3 which being done, 9 Josua casteth the lot at Silo, and so divideth the land unto them.

10 The first cometh out for the tribe of Benjamin, whose borders and cities are described, 11.

And the whole congregation of the children of Israel assembled themselves together at Silo, and set up the Tent of the Congregation [See hereof Exod. 25.22.] there: after that the land was subdued before them.

2 And there remained among the children of Israel, unto whom they had not divided their inheritance, seven tribes.

3 And Josua said unto the children of Israel, How long are ye so slack, to go on to inherit the land, which the LORD the God of your fathers hath given you?

4 Give

4 Give for your selves three men out of each tribe, that I may send them away, and they may arise, and walk thorow the land, and describe the same, [i.e. that they may somewhere draw it in a manner of a Map, wherin all the situation of the land, yet to be divided, may be set forth] according to their [viz. the tribes] inheritances, [Heb. according to the mouth of their inheritances] and come (again) to me.

5 Now they shall divide it into seven parts: Juda shall abide upon his border from the south, and the house of Joseph shall abide upon his border from the north.

6 And ye shall describe the land into seven parts, and bring (it) hither to me, that I may cast the lot for you here before the face of the LORD our God. [viz. before the Tent of the Congregation: and so ver. 8.]

7 For the Levites have two ports in the midst of you, [Here Josua giveth the reason, wherefore there should be but seven lots, although there were almost as many tribes more] but the Priesthood of the LORD is their inheritance: [i.e. the offerings, the tenths, the first-fruits, &c. appertain unto the Levites, which they are to live upon] Now Gad, and Reuben, and the half tribe of Manasseh, have taken their inheritance on the other side of Jordan, eastward, which Moses the servant of the LORD gave them.

8 Then those men arose, and went away: and Josua commanded them that went away, to describe the land, saying, Go, and pass thorow the land, and describe it, come then again to me, then I will cast the lot for you before the face of the LORD at Silo. [As above, ver. 6.]

9 The men then went away, and passed thorow the land, and described it, according to the cities, into seven parts, in a book: and came (again) to Josua into the camp at Silo.

10 Then did Josua cast the lot for them at Silo, before the face of the LORD: and Josua divided the land there unto the children of Israel, according to their divisions. [i.e. unto each tribe their part]

11 And the lot of the tribe of Benjamin came up, [viz. out of the vessel whereto it was cast] according to their families: and the border of their lot came out between the children of Juda, and between the children of Joseph.

12 And their border was unto the corner northward from Jordan: and this border goeth upward at the side of Jericho from the north, and goeth up through the mountain westward, and the out-goings thereof are at the wilderness of Beth-aven.

13 And from thence the border passeth thorow to Luz, at the side of Luz, (which is Beth-el) [See above, chap. 16.v.2.] southward, and this border goeth down toward Atroth-Addar, at the hill, which is at the south-side of the nethermost Beth-horon.

14 And that border extendeth and windeth it self about to the west-corner southward from the hill, which is over against Beth-horon southward: and the goings out thereof are at Kiriath-Baal, (which is Kiriath-jearim) a city of the children of Juda. This is the corner to the west.

15 Now the corner to the south is at the uttermost of Kiriath-jearim: And this border goeth out to the west, and it cometh out to the fountain of the waters of Nephtoah.

16 And this border goeth down to the uttermost (part) of the mount, which is over against the valley of the son of Hinnom, which is in the valley of the Rephaeis [Or, Giants] toward the north, and descendeth through the valley of Hinnom, on the side of the Jebusites southward, and descendeth to the fountain of Rogel.

17 And stretcheth it self from the north, and goeth

out to En-semes, from thence [i.e. from En-semes] it goeth out toward Gilloth, [which was called Gilgal; Jos. 15.7.] which is over against the going up to Adam-mim: and it descendeth at the stone of Bohan [See Jos. 15.6.] the son of Reuben.

18 And passeth through side-wise over against Araba [Oth. the plain field] to the north, and descendeth unto Araba.

19 Furthermore, this border passeth thorow on the side of Beth-hogla northward, and the goings out of this border are at the tongue [See Jos. 15.2.] of the Salt-sea northward, at the uttermost (part) of Jordan southward: This is the southern border.

20 Now Jordan bordereth it at the corner toward the east: This is the inheritance of the children of Benjamin in their borders round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin, according to their families, are, Jericho, and Beth-hogla, and Emek-Kerix,

22 And Beth-Araba, and Zemaraim, and Beth-el,

23 And Havvim, and Para, and Ophra,

24 And Cephar-hammonai, and Ophni, and Gaba, twelve cities and their villages.

25 Gibeon, and Rama, and Beeroth,

26 And Mizpe, and Chephira, and Moza,

27 And Rekem, and Irpeel, and Tharaba,

28 And Zela, Eleph, and Jebusi, [Oth. the city of the Jebusites] (this is Jerusalem) Gibbath, Kiriath, fourteen cities together with their villages: This is the inheritance of the children of Benjamin, according to their families.

CHAP. XIX.

The lot of the tribe of Simeon falleth in the land of the tribe of Juda, ver. 1, &c. Because the lot of the tribe of Juda was too great, 9. The third lot of the children of Zebulon, 10. The fourth for the children of Issachar, 17. The fifth for Aser, 24. The sixth for Naphtali, 32. The seventh for Dan, 47. The children of Israel give unto Josua Timnath-Serah for an inheritance, 49. The dividing the land of promise is finished, 51.

Then came out [viz. out of the vessel into which they cast all the lots, and drew them out] the second lot for Simeon, for the tribe of the children of Simeon, according to their families: and their inheritance was in the midst of the inheritance of the children of Juda. [See Gen. 49.7. where Jacob foretelleth, that Simeon and Levi should be scattered in Israel, for the murther which they had committed in Sichem: The Levites were spread throughout the whole land, and the Simeonites were divided in Juda.]

2 And they had in their inheritance Beer-Seba, and Seba, [The particle (and) here, is conceived to be in this place as much as, or, that is. For Seba and Beer-Seba, according to the opinion of many, is one and the same City; therefore it is quite left out in 1 Chron. 4.28. where this history is again repeated, and below ver. 6. are no more then thirteen cities named] and Maladz.

3 And Hazar-Sual, and Bala [This city is called, 1 Chron. 4.29. Bilha. There doth often happen some alteration or addition in the proper names of men, cities, and villages; here ver. 4. is Eltholad, which 1 Chron. 4.29. is called Tholad: and for Bethul, is put Beibul: for Beth-leborth, v. 6. is put, 1 Chron. 4.31. Beth-buri. Many such alterations there be, as would be too long and tedious always to mark them all. These changes and alterations happened either through length of time, or for brevities sake, or for the reader and easier pronunciation.]

Oo

¶ And

4 And Ethholad, and Betbul, and Horma, [See the annot. Judg. i. 17.]

5 And Ziklag, and Beth-hammarchaboth, and Hazarsufa,

6 And Beth-Labaoth, and Sarubim, thirteen cities and their villages.

7 Ain, Rimmon, and Ether, and Asan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalath-Bear (that is) Ramath [Some conceive, that Baalath-Bear and Ramath, are one and the same city] toward the south: This is the inheritance of the tribe of the children of Simeon, according to their families.

9 The inheritance of the children of Simeon is among the line of the children of Juda: [See the Annotat. on Jos. i. 5. 32.] for the inheritance of the children of Juda was too great for them, [i.e. it was greater than they had need of, or too great to be evenly inhabited by the tribe of Juda] therefore do the children of Simeon inherit in the midst of their inheritance.

10 After that came up the third lot for the children of Zebulon, [Here the tribe of Zebulon is placed before the tribe of Issachar, notwithstanding that Issachar was elder than Zebulon; as also Jacob in his last Will, Gen. 49.13, 14. ordered it, and Moses likewise, Deut. 33.19.] according to their families: and the border of their inheritance was unto Sarid.

11 And their border goeth upward toward the west, [Heb. toward the Sea] and Marala, and reacheth unto Dabbaseth: and reacheth unto the brook which is before Sokream.

12 And it turneth it self from Sarid eastward, toward the rising of the Sun, unto the border of Chisloth-Thabor: and it cometh out at Dobrath, and goeth upward unto Japhia.

13 And from thence it passeth on eastward to the rising of Gath-hepper [Where the Prophet Jona was born, 2 Kings 24.15.] at Eth-Cazin: and it cometh out at Rimmon-Meroir, which is Nea. [oth. which (viz. Rimmon) endeth at Nea]

14 And this border turneth it self about toward the north to Hannathon: and the out-goings thereof are the valley of Jiphthah-El.

15 And Kutair, and Nahalal, and Simeon, and Idaia, and Bethlehem: [This is not that Bethlehem where Christ was born, for that lay in the tribe of Juda, and this lay in the tribe of Zebulon, ver. 10] twelve cities and their villages.

16 This is the inheritance of the children of Zebulon, according to their families: these cities and their villages.

17 The fourth lot came out for Issachar, for the children of Issachar, according to their families.

18 And their border was Ferrer, and Chesulloth, and Simeon. [This city was situate on the border of Issachar, and it is known by the hospitality which the Prophet Eliezeus found there: And being birth-place to Abisag, who cherished King David in his old age, 1 Kings 1.3.]

19 And Hapharaim, and Sibon, and Anachath,

20 And Rabbath, and Kision, and Ebez,

21 And Remeh, and En-gannim, [There lieth another En-gannim in the tribe of Juda, and another besides on Jordan] and En-hadda, and Beth-pezer.

22 And this border reacheth unto Thabor, and Sabazim, and Beth-Semes, [There were divers cities in the land of Canaan, called Semes] and the goings out of their border are at the Jordan: sixteen cities and their villages.

This is the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 Then came out the fifth lot for the tribe of the children of Aser, according to their families.

25 And their border was Helcath, and Hali, and Bezen, and Achzaph,

26 And Alammelech, and Amad, and Misal: and reacheth unto Carmel westward, [Heb. to the Sea] and unto Sibor-Libnoth. [Some conceive that Libnah is a brook, otherwise called Belum, or Pagida]

27 And turneth it self towards the rising of the sun unto Beth-dagon, and reacheth unto Zebulon, and unto the valley Jiphthah-El, northward to Beth-Emek, and Nekiel, and cometh out unto Chebul [Some take this for the name of a city, others conceive it to be the name of a country, wherein lay the twenty cities which Solomon gave unto Hiram] on the left hand.

28 And Ebron, [This Ebron, written in Hebrew with an Ain, is to be distinguished from the known Ebron situate in Juda, which is written with a Cheth] and Rebob, and Hammon, and Kana: [this is the great Kana situate not far from Zion, and the Galilee of the Gentiles: The little Kana lay in the tribe of Zebulon, in the nether Galilee. Here Christ turned the Water into Wine, Joh. 2. and here he healed the Noble-mans Son, Joh. 4.46.] unto great Zidon. [this City is called great Zidon, not because there is also a little Zidon, but because of its excellency, fame, and riches]

29 And this border turneth it self toward Rama, and unto the fenced City Tyrus: [Heb. Tson, and signifieth a Rock, because it was built upon a Rock, and lay as it were encompassed in the Sea, and on the Rocks: It belonged indeed unto the tribe of Aser, but the Heathen kept it, as may appear, 2 Sam. 5.11. & 1 Kings 5.1, 2. and elsewhere besides] then this border turneth to Hosa, and the out-goings therof are at the Sea, from the land-line, extending to Achrib.

30 And Ummab, and Aphek, and Rohob: two and twenty cities and their villages.

31 This is the inheritance of the tribe of the children of Aser, according to their families: these cities and their villages.

32 The sixth lot came out for the children of Naphtali: for the children of Naphtali, according to their families.

33 And their border is from Heleph, from Allon, unto Zaanannim, and Adami-Nekab, and Fabneel, unto Lakkum: and the goings out thereof are at the Jordan.

34 And this border turneth it self westward toward Aznoth, Thabor, and from thence it goeth on to Hukkok: and it reacheth unto Zebulon toward the south, and to Aser it reacheth towards the west, and unto Juda as the Jordan, toward the rising of the sun.

35 Now the fenced cities are: Ziddim, Zer, and Hammath, Rakkath, and Chinnereih. [Oth. Genesereh]

36 And Adam, and Rama, and Hazor,

37 And Kedes, and Edrei, and En-hazor,

38 And Iron, and Migdal-El, Horem, and Beth-Anath, and Beth-Semes: nineteen cities and their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the border of their inheritance was Zoar, and Estaol, and Ir-Semes,

42 And Saalabbin, and Ajalon, and Ithla,

43 And Elon, and Timnata, and Ekron,

44 And Elkete, and Gibbeton, [When Nadab the Son of Rehabeam besieged this City, he was slain of Baasha, 1 Kings 15. verse 27.] and Baalbach,

45 And

45 And Jephud, and Bene-Berak, and Gath-Rimmon,

46 And Mejarkon, and Rakkon: with the border over against Japho. [Oth. Joppe, Acts 9. 36. Here Jonas took shipping for to sail to Tharsis, Jon. 1. 3. now it is called Jaffa.]

47 But the border of the children of Dan was come out too little for them: therefore the children of Dan went up, and warred against Leseem, [Oth. Laish, or Lais, as Judg. 18. where this history is more amply rehearsed: And there it's said, That this was done when there was no King or Judge in Israel. Hence may be gathered, That this book was not written by Josua, for he could not write that which happened after his death] and took it, and smote it with the edge [Heb. the mouth] of the sword, and inherited it, and dwelt therein, and they called Leseem, Dan, after the name of Dan their father. [the meaning is, after they had taken the city of Leseem, they called it Dan, after the Patriarch Dan, from whom they were descended. This city was seated at the foot of the hill Libanus, in the valley of Tehob, where Jordan had its original source. When Philip the Tetrarch, the brother of Herod, in the time of the Emperor Tiberius, had re-edified this city, and much enlarged it, he called it Cesarea-Philippi, after the Emperor's and his own name. Pliny testifieth, that it was also called Paneas; and yet more lately Pelin. It lieth at the end of the land of Canaan, about 35000 paces from Sidon.]

48 This is the inheritance of the tribe of the children of Dan, according to their families: these cities and their villages.

49 Now when they had made an end of dividing the land hereditarily, according to its borders, the children of Israel gave an inheritance to Josua in the midst of them.

50 According to the mouth of the LORD, they gave him that city which he desired, Timnath-Sepher [Otherwise called Timnath-Herreb, Judg. 2. 9. Here that great Commander Josua was buried, Jos. 24. 30.] on the mountain of Ephraim: and he built that city, and dwelt therein.

51 These are the inheritances which Eleazar the Priest and Josua the son of Nun, and the heads of the fathers of the tribes, hereditarily divided by lot unto the children of Israel at Silo before the face of the LORD, at the door of the Tent of the congregation: Thus they made an end of dividing the land. [This 51 ver. is a general conclusion of all that was written, from the first Chapter even to this place, concerning the division of the land of Promise.]

CHAP. XX.

The command of the LORD concerning the six cities of refuge, for those who unawares should slay a man, v. 1, &c. and the right use of the same, 5. The Israelites appoint hereunto six cities, three on this, and three on the other side of Jordan.

Furthermore, the LORD spake unto Josua, saying,

2 Speak unto the children of Israel, saying, Give for yourselves the five cities [Heb. Cities of Retreat, or Contraction. The Hebrew word signifieth to draw together, or to contract. These cities are so called, because those that fled for slaying a man, are to take refuge there, and to keep within the same] whereof I spake with you by the ministry of Moseb, [Heb. By the hand of Moseb.]

3 That the slayer may flee thither that slayeth a soul [i.e. a man, yea, the body of a man, for the soul of a

man cannot be killed: for soul, ver. 5. it's said, his neighbour] through error, not wittingly [they that wilfully, or of set purpose, had slain any man, were no where free, not so much as in the Temple, nor at the Altar, Exod. 21. 14.] that they may be a refuge unto you before the avenger of blood. [i.e. before him, who being of kin to, or of the blood of him that was slain, had right or reason to take or demand vengeance for the same]

4 When he doth flee to one of those cities, he shall stand at the door of the gate of the city, [i.e. at the Town-hall, or place of Judicature, which formerly was wont to be in the City-gates] and he shall utter his words [i.e. he shall give notice wherefore he came thither, how and what he hath done] before the ears of the Eldest [i.e. of the Magistrate] of that city: then [viz. after it is found that he is no wilful Murderer] shall they take [Heb. gather] him unto them into the city, and give him place, that he may dwell among them.

5 And when the avenger of blood pursueth after him, they shall not deliver the slayer up into his hand, because he slew not his neighbour wittingly, and hated him not yesterday (and) ere yesterday. [i.e. formerly]

6 And he shall dwell in the same city, until he stand before the face of the congregation for judgment, [Oth. from having stood, &c. intimating, that he might not be admitted into the city, without having past a solemn tryal] until the High-Priest die, that shall be in those dayes: [the meaning of these words is, that the party fled after he was heard and acquitted, was nevertheless to continue in the City of Refuge, until the death of the High-Priest, that liveth at that time when the fact was committed] then shall the slayer [i.e. after his tryal and acquitment] return, and come unto his city, and unto his house, unto the city from whence he fled.

7 Then they hallowed [i.e. they appointed and ordained for Cities of Refuge] Kedes in Galilea on Mount Naphtali, and Sichem on Mount Ephraim: and Kiriat-Aba, this is Hebron [these three Cities lay on this side Jordan, as may be gathered from ver. 8.] on Mount Juda, [i.e. the mountainous or hilly country of Juda, as Luke 1. 39. & 65.]

8 And on the other side of Jordan from Jericho eastward, they gave Bezer in the wilderness, in the plain land, [That this city lay in the wilderness, appeareth by 1 Mach. 5. that it lay in the low grounds (viz. of the Moabites country) appeareth by Jer. 48. 24.] of the tribe of Reuben: And Ramath in Gilcad of the tribe of Gad, and Golan in Basan of the tribe of Manasseh.

9 Now these are the cities that were appointed [Heb. the cities of appointment, or ordaining, i.e. which were ordained and appointed for Cities of Refuge, oth. of coming together] for all the children of Israel, and for the stranger that sojourneth in the midst of them, that every one might flee thither that slayeth a soul through error, lest he die by the hand of the avenger of blood, until he shall have stood before the face of the congregation. [i.e. until his cause shall be heard in Judgement: And understand herewithall, and he shall be acquitted.]

CHAP. XXI.

The Israelites give cities unto the Levites, by lot, to inhabit, and also the suburbs thereto appertaining, ver. 1, &c. After that, are specified the cities which fell by lot unto the children of Aaron, v. 8. The names of the cities that were given to the Kohabitites, 20. As also unto the Gersonites, 27. and Merarites, 34. All the cities that were given to the Levites, were eight and forty, with their suburbs, 41. The Israelites do quietly

quietly possess the land of Canaan promised unto their fathers, 43.

Then drew near the heads of the fathers of the Levites [i.e. the chiefest over the families of the Levites, of which there were three, viz. the Kohathites, Gersomites, and Merarites] unto Eleazar the Priest, and unto Joshua the son of Nun: and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Silo [Where the Ark of the Covenant, and the Tent of the Congregation were set up] in the land of Canaan, saying, The LORD commanded by the ministry of Moses, [Heb. By the hand of Moses. So also v. 8.] that cities should be given us to dwell in, and their suburbs for our beasts.

3 Therefore the children of Israel gave unto the Levites of their inheritance, according to the mouth of the LORD, these cities, and the suburbs thereto.

4 Then the lot came out for the families of the Kohathites: and for the children of Aaron the Priest, of the Levites, (there) were of the tribe of Juda, and of the tribe of Simeon, and of the tribe of Benjamin by lot, thirteen cities. [Of which see further below ver. 11, &c.]

5 And to the rest of the children of Kohath, (there) fell by lot of the families of the tribe of Ephraim, and of the tribe of Dan, and of the half tribe of Manasseh, ten cities. [Whereof see further below ver. 20.]

6 And unto the children of Gersom, of the families of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Naphtali, and of the half tribe of Manasseh in Basan, by lot, thirteen cities. [Whereof see further below ver. 27, &c.]

7 Unto the children of Merari according to their families, of the tribe of Reuben, and of the tribe of Gad, and of the tribe of Zebulon, twelve cities. [Of these twelve cities, see below ver. 38, &c.]

8 So the children of Israel gave by lot unto the Levites these cities and their suburbs, as the LORD had commanded by the ministry of Moses. [Heb. By the hand of Moses, as above ver. 2.]

9 Furthermore, they gave of the tribe of the children of Juda, and of the tribe of the children of Simeon, these cities, which were named:

10 That they were the children of Aaron's, of the families of the Kohathites, of the children of Levi: for the first lot was theirs.

11 So they gave them the city of Arba the father of Anok [Oth. Enak, Jos. 15.13.] (that is Hebron) on the mountain of Juda, and the suburbs thereof [i.e. fields and meadows that lay round about the cities] round about it.

12 But the field of the city [viz. two thousand ells or cubits distant from the city. See Numb. 35.5.] and the villages thereof, they gave unto Caleb the son of Jephunne for his possession. [See above Chap. 14.14.]

13 Thus they gave unto the children of Aaron the Priest, the free city of the slayer, Hebron, and her suburbs, [In the Register or Roll of names of these cities here below mentioned, and in the Register or Roll thereof, 1 Chron. 6.57. we finde sometimes some difference in some names of Cities. This cometh to pass from thence, that some names of the Cities by length of time are changed; or that some cities have had more then one name] and Libna, and her suburb. [See Jos. 10. 29.]

14 And Farbir and her suburbs, and Eshemoa and her suburbs,

15 And Cholon and her suburbs, and Debir and her suburbs,

16 And Ain and her suburbs, and Juttia and her suburbs, and Beth semes [See of this city 2 Kings 14. on v. 14.] and her suburbs: nine cities of these two tribes.

17 And of the tribe of Benjamin, Gibeon and her suburbs, Geba and her suburbs.

18 Anathoth [Where the Prophet Jeremia was born, Fer. 1.1.] and her suburbs, and Almon [this city is also called Allomeih, both signifying youth. It is also called Bachurim, 2 Sam. 3.16. which signifieth the same] and her suburbs: four cities.

19 All the cities of the children of Aaron the Priest, were thirteen cities and their suburbs.

20 Now unto the families of the children of Kohat, the Levites which remained of the children of Kohat: they had the cities of their lot of the tribe of Ephraim.

21 And they gave them Sibem a free city of the slayer, and her suburbs upon mount Ephraim, and Gezer [See Judg. 1.29.] and her suburbs:

22 And Kibzam and her suburbs, and Beth-horon and her suburbs: four cities.

23 And of the tribe of Dan, Elteke and her suburbs, Gibbethon and her suburbs,

24 Ajalon and her suburbs, Garb-Rimmon and her suburbs: four cities.

25 And of the tribe of Manasseh, Thaanach and her suburbs, and Gath-Rimmon and her suburbs: two cities.

26 All the cities for the families of the rest of the children of Kohat, are ten with their suburbs.

27 And unto the children of Gersom, of the families of the Levites, of the half tribe of Manasseh, the free city of the slayer, Golan in Basan and her suburbs, and Beesethera and her suburbs: four cities.

28 And of the tribe of Issachar, Kisjod and her suburbs, and Dabrat and her suburbs,

29 Carmuth and her suburbs, Engannim and her suburbs: four cities.

30 And of the tribe of Aser, Misal and her suburbs, Abdon and her suburbs,

31 And Helkath and her suburbs, and Rebob and her suburbs: four cities.

32 And of the tribe of Naphtali, the free city of the slayer, Kedes in Galilee and her suburbs, and Hammoth-Dor and her suburbs, and Kartan and her suburbs: three cities.

33 All the cities of the Gersomites, according to their families, are thirteen cities and their suburbs.

34 Now unto the families of the children of Merari, of the rest of the Levites (was given) of the tribe of Zebulon, Fokneam and her suburbs, Karta and her suburbs,

35 Dimna and her suburbs, Nahalal and her suburbs: four cities.

36 And of the tribe of Reuben, Bezer and her suburbs, and Jaza and her suburbs,

37 Kedemoth and her suburbs, and Mephaath and her suburbs: four cities.

38 Now of the tribe of Gad, the free city of the slayer, Ramoth in Gilad and her suburbs, and Mahanaim and her suburbs,

39 Herbon and her suburbs, Faerzer and her suburbs: all those cities are four.

40 All those cities were the childrens of Merari, according to their families, which yet were remaining of the families of the Levites: and their lot was twelve cities.

41 All the cities of the Levites in the midst of the inheritance of the children of Israel, were forty eight cities and their suburbs. [The tribe of Levi was the least among all the tribes of the Israelites, for in the same were numbered only 20000 men, Numb. 1.6. How cometh it then to pass, that other tribes that were as numerous again, and more, had but twelve, or sixteen, or nineteen, or twenty cities, and the tribe of Levi had forty

forty eight? The answer is, That all the cities of the other tribes are not named; but all the cities of the Levites are named. Secondly, the Levites might dwell nowhere but in cities, but so might the other tribes; and therefore the Levites had need of more cities than the other tribes.]

42 These cities were each [Heb. city city] with their suburbs round about them: so was it with all the cities.

43 Thus the LORD gave unto Israel [i.e. unto the children of Israel] all the land, which he had sworn to give unto their fathers: and they inherited it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he had sworn unto their fathers: and not one man of all their enemies subsisted before their face, [i.e. no man was able to withstand or annoy the children of Israel] all their enemies the LORD gave into their hand.

45 There fell not one word of all the good words which the LORD had spoken unto the house of Israel: it came all (to pass.)

CHAP. XXII.

The Reubenites, Gadites, and the half tribe of Manasseh are sent home by Joshua, ver. 1, &c. Joshua chargeth them very strictly to fear the Lord, 5. They depart with great booty, 8. They build an Altar at the brink of Jordan, 10. Which the rest of the Israelites understanding, they assemble to make war against them, 11. Yet they send first Ambassadors to them, sharply reproofing them for it, 13. But they clear themselves, 21. So that the Ambassadors and all the people did rest satisfied therewith, 30.

Then Joshua called the Reubenites and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you: and ye have obeyed my voice in all that I have commanded you. [See Numb. 32.20. Deut. 3.18.]

3 Ye have not left your brethren now a long time, [Heb. these many days. It was according to the computation of some, full thirteen years. They spent seven years in subduing the land, and seven years in dividing the same] unto this day: but ye have observed the keeping of the commandments of the LORD your God.

4 And now the LORD hath given rest to your brethren, as he had promised them: therefore now return, and go unto your tents, unto the land of your possession, which Moses the servant of the LORD gave you on the other side of Jordan. [See Num. 32.33. Deut. 3.13. & 29.8. Jos. 13.8.]

5 Only take diligent heed to do the commandment and the law, which Moses the servant of the LORD commanded you, that ye love the LORD your God, and that ye walk in all his ways, and keep his commandments, and cleave unto him, and that ye serve him with all your heart, and with all your soul.

6 Thus Joshua blessed them: and he let them depart, and they went unto their tents. [i.e. habitations, dwelling-places: as elsewhere]

7 For unto the (one) half of the tribe of Manasseh, Moses had given (an inheritance) in Basan: but unto (the other) half thereof [i.e. the other half tribe of Manasseh, Heb. and their half] Joshua gave (an inheritance) by their brethren [viz. with the other nine tribes, who received their inheritance on this side of Jordan] on this side of Jordan westward: [Oth. by the Sea, or unto the Sea] Moreover also, when Joshua let them depart unto their tents, he blessed them,

8 And he spake unto them, saying, Return unto your tents with much riches, and with very much cattle, with silver, and with gold, with copper, and with iron, and with very many garments: divide the spoil of your enemies with your brethren. [i.e. with the tribes that remained on this side Jordan with the baggage. See hereof Num. 31.27. & 1 Sam. 30.24.]

9 So the children of Reuben, and the children of Gad and the half tribe of Manasseh returned, and departed, from the children of Israel from Silo, which is in the land of Canaan, to go unto the land of Gilead, unto the land of their possession, wherein they were made possessors, according to the mouth of the LORD by the ministry [Heb. hand] of Moses.

10 When they came unto the borders of Jordan, which are in the land of Canaan, then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there an Altar by Jordan, an Altar great in height.

11 And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, have built an Altar, over against the land of Canaan, at the borders of Jordan, on the side of the children of Israel. [i.e. of the greatest part of the children of Israel]

12 When the children of Israel heard this, then the whole congregation of the children of Israel assembled at Silo, to march up against them with an host.

13 And the children of Israel sent unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh, in the land of Gilead, Pinchas the son of Eleazar the Priest,

14 And ten Princes [There were nine tribes and an half; so that it appeareth here, that the half tribe of Manasseh, as well as the whole tribes, sent one Prince] with him: of each fathers house one Prince [Heb. one Prince one Prince in the fathers house] out of all the tribes of Israel: and they were every one a head of the house of their fathers, over the thousands of Israel.

15 When they came unto the children of Reuben, and unto the children of Gad, and unto the half tribe of Manasseh in the land of Gilead, they spake with them, saying,

16 Thus speaketh the whole congregation of the LORD, What transgression is this wherewith ye have transgressed against the God of Israel, turning away this day from after the LORD [i.e. not following after the Lord; so also v. 18, 23, 29.] in that ye have built you an Altar, to rebel this day against the LORD?

17 Is the iniquity of Peor too little for us? [See Num. 25.3. Deut. 4.27.] from which we are not cleansed until this day, although the plague hath been in the congregation of the LORD?

18 Seeing ye turn your selves away this day from after the LORD: it shall come to pass then, when to day ye are rebellious against the LORD, then to morrow [i.e. hereafter, in time to come: So also ver. 24. and chap. 4.6.] he will be greatly incensed against the whole congregation of Israel.

19 But yet if the land of your possession be unclean, come over into the land of the possession of the LORD, [As if he should say, If ye think that God doth not take your land into his favour and protection, as well as ours, why then come over, &c.] where the Tabernacle [Heb. dwelling, dwelling-place] of the LORD dwelleth, [the Tabernacle was set up at Silo: See Jos. 18.1.] and take possession in the midst of us: but rebel not against the LORD, neither rebel against us, in building an Altar for your selves, besides the Altar of the LORD our God.

20 Did not Achan the son of Zerah [i.e. that was of the generation, or family, and posterity of Zerah, for his immediate father was Charchi; Jos. 7.17, 18.] com-

mit transgression [Heb. transgresse transgression with the banned (thing)? [Heb. the ban] and came [Heb. was] there not an indignation [viz. of God, i.e. punishment. See Num. 1. on v. 53,] on all the congregation of Israel? and that man died not alone [For first there were thirty six Israelites slain near Ai, and afterward his wife, children and goods were likewise destroyed. Heb. and that only man perished not] in his iniquity. [or, for his iniquity]

21 Then answered the children of Reuben, and the children of Gad, and the half tribe of Manasseh, and they spake with the heads of the thousands of Israel: [The Israelites were divided into thousands, see Exod. 18.52. Judg. 6. on v. 15.]

22 The God of gods, [See Deut. 10. on v. 17.] the LORD, the God of gods, the LORD, he knoweth it, even Israel himself shall also know it, if it be by rebellion, or if it be by transgression against the LORD, save us not this day. [Some conceive this to be an address unto the Lord; others, unto the people of Israel, or Pinehas]

23 That we should have built us an Altar, to turn our selves away from after the LORD; or to offer thereon burnt-offering, and meat-offering, or to offer thank-offering thereon, let the LORD require it. [i.e. let the LORD punish us for it: Heb. let the LORD seek it]

24 And if we have not done this out of care, in regard of this) thing, [viz. of the true worship of God] saying, To morrow [i.e. hereafter, in time to come] your children might speak unto our children, saying, What have you to do with the LORD the God of Israel? [Heb. What is (it) to you, and the Lord the God of Israel?] Such phrases or manners of speaking, are also used in the New Testament, Matth. 8.29. and Job. 2.3.]

25 The LORD surely hath set Jordan for a border between us, and between you, the children of Reuben and the children of Gad, ye have no part in the LORD: [i.e. ye are not the people of God, ye have no part in the riches of his grace and benefits: See the like manner of speaking, 2 Sam. 20.1. and 1 Kings 12.16.] then your children might cause our children to cease from fearing the LORD.

26 Therefore we said, Let us now make for our selves, building an Altar, not for burnt-offering, nor for sacrifice, [i.e. not for any offering or sacrifice]

27 But that it may be a witness between us and between you, and between our generations after us, that we might serve the service of the LORD before his face, with our burnt-offerings, and with our slay-offerings, and with our thank-offerings, and that your children might not say to morrow unto our children, Ye have no part in the LORD.

28 Therefore we said, When it cometh to pass, that they shall say (thus) to morrow to us, and to our generations; then we shall say, Behold the shape [Or, fashion, i.e. patern, figure, form, likeness] of the Altar of the LORD which our fathers have made, not for burnt-offering, nor for sacrifice, but it is a witness between us and between you.

29 Be it far from us, that we should rebel against the LORD, or that we should this day turn away our selves from after the LORD, building an Altar for burnt-offering, for meat-offering, or for slay-offering, besides the Altar of the LORD our God, which is before his Tabernacle.

30 When Pinchas the Priest, and the Princes of the Congregation, and [i.e. namely, to wit: see ver. 14.] the heads of the thousands of Israel that were by him, heard the words which the children of Reuben, and the children of Gad, and the children of Manasseh had spoken, it was good in their eyes.

31 And Pinchas the son of Eleazar the Priest said

unto the children of Reuben, and unto the children of Gad, and unto the children of Manasseh, This day we know, that the LORD is in the midst of us, [Forasmuch as he keepeth you, that ye sin not against him, nor separate your selves from us, as we feared, from whence great mischief would have come to all Israel] seeing ye have not committed this transgression against the LORD: Then ye delivered the children of Israel out of the hand of the LORD. [viz. when ye built that Altar for that end and purpose, as ye told us: for had ye built it to set up a new worship, and to separate your selves from the rest of the tribes, thereby ye would have kindled Gods wrath, and brought down his judgement upon all Israel]

32 And Pinchas the son of Eleazar the Priest, with the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gillead unto the land of Canaan, unto the children of Israel, and they brought them answer back. [Heb. they brought them the word again, i.e. they faithfully reported unto the Congregation, the answer and apologetic of the Reubenites, &c. together with their whole transaction and intent]

33 Now the answer was good in the eyes of the children of Israel, and the children of Israel praised God, and spake no (more) of going up against them with any host, to destroy the land wherein the children of Reuben and the children of Gad dwelt.

34 And the children of Reuben, and the children of Gad, called that Altar, Be it a witness between us, [Others insert herein the Hebrew word Ed, i.e. witness; others conceive, that the following words in the Text, (K I E D H U B E T R O N H, for he is witness between us) were the name of this Altar] that the LORD is God, [i.e. that he alone is to be worshipped, and acknowledged to be the true God]

CHAP. XXIII.

Fosua being grown old, assemblmeth all Israel, and declareth how wonderfully God had fought for his people, and given them the lands of the subdued nations for inheritance, v. 1, &c. therefore he exhorteth them to be diligent in keeping the Law written by Moses, 6. And to beware of going in, and mixing themselves with the idolatry of the heathen, 7. Setting before them the mercies which they had received of God, and yet were to receive, 9. With threatening of Gods judgements, if they should forsake the Lord, 11.

A Nd it came to pass after many days, [Twas about fourteen years after they were come into the land of Canaan: Compare this with the Annot. above Chap. 22.3.] after that the LORD had given Israel rest from all their enemies round about: and Fosua was old (and) stricken in age: [Heb. was come unto days]

2 That Fosua called all Israel, [Underst. the Heads and Princes, with all those of the people that could give their appearance or attendance thereunto] their eldest, and their heads, and their judges, and their officers: and he said unto them, I am grown old, and stricken in age.

3 And ye have seen all that the LORD your God hath done unto all these nations before your face: for it is the LORD your God himself that hath fought for you.

4 Behold; I have made these remaining nations [viz. which were yet to be warred upon, and destroyed by the Israelites] to fall unto you by lot, for inheritance unto your tribes, from Jordan, together with all the nations which I saw destroyed, and unto the great Sea, toward the going down of the sun.

5 And

5 And the LORD your God himself shall thrust them out [To wit, the heathen nations which yet remain in the land of Canaan] before your face, and he shall drive them out from before your face; and ye shall possess their land by inheritance, according as the LORD your God hath spoken [i.e. promised] unto you.

6 Therefore be very strong to keep and to do all that is written in the book of the Law of Moseb, that ye may not depart from it to the right hand, nor to the left.

7 That ye go not in to these nations, these that yet remain amongst you: [i.e. entertain no fellowship or society with them: for he that dealeth with Pitch, is soiled therewith. Some understand this, as if the Israelites were forbidden here to marry with those nations. See below v.12.] neither remember the name of their gods, [oth. make no mention of the name of their gods] nor swear by them, [the meaning is, Swear not by the gods of the heathen, nor cause others to swear by them: See Exod.23.13. Deut.12.3. Psal.16.4.] nor serve them, neither bow your selves before them.

8 But ye shall cleave unto the LORD your God: even as ye have done this day.

9 For the LORD hath driven out from your face great and mighty nations: and as for you, no man hath subsisted before your face unto this day.

10 One man among you shall chase a thousand: for it is the LORD your God himself that fighteth for you, according as he hath spoken [i.e. promised] unto you.

11 Therefore keep your souls diligently, that ye love the LORD your God.

12 For if in any wise ye turn aside, and cleave unto the remnant of these nations, of these that remain among you, and do joyn your selves in affinity with them, and that you shall go in unto them, and they unto you:

13 Know for certain, [Heb. know knowing] that the LORD your God will not go on to drive out these nations from before your face: but they shall be unto you for a snare, and for a net, and for a scourge on your sides, [of old they were wont to whip, or scourge mens sides, as may be gathered here, and Ecclesiasticus 30.12. and 42.5.] and for thorns in your eyes, until ye perish from this good land, which the LORD your God hath given you.

14 And behold, this day [i.e. soon, ere long: for Josua made this exhortation not just the same day that he dyed, but somewhat before] I go the way of all the earth: [i.e. I dye, even as all men that live upon the earth. See 1 Kings 2. ver. 2.] and ye know in all your heart, and in all your soul, that there is not one word fallen [compare 1 Sam 3.19. with the Annotat. thereof] of all those good words, which the LORD your God hath spoken concerning you, they are all come upon you, there is not one word of the same fallen.

15 And it shall come to pass, according as these good things are come upon you, which the LORD your God spake unto you: so shall the LORD cause to come upon you all those evil things [Oth. words; viz. wherewith he hath threatened you, if ye should not keep and obey his commandments] until he casteth you from off this good land, which the LORD your God hath given you.

16 When ye transgress the covenant of the LORD your God, which he hath commanded you, and ye go away, and serve other gods, and bow down your selves before the same; then shall the anger of the LORD kindle against you, and ye shall perish quickly from the good land which he hath given you.

CHAP. XXIV.

Josua assembleth all the tribes of Israel at Sichem, v.1, &c. He putteth them in minde of the favours and benefits of God, shewed unto their fathers and themselves, 2. He exhorteth them in that regard faithfully to serve the true God, 4. Protesting for himself and his house in this behalf, 15. The people also promise four several times to persevere in the sincere worship of God, 16. Josua reneweth the covenant of the LORD with the people, 25. He writeth this in the book of the Law of the LORD, and setteth up a great stone in remembrance thereof, 26. The death, age, and burial of Josua, 29. The burying of Josephs bones, 32. The death and burial of Eleazar, 33.

A fter that, Josua assembled all the tribes of Israel at Sichem [i.e. according to the opinion of some, at Silo, which lay in the land of Sichem, for there the Tabernacle was. Understand this likewise so below ver.32. But others conceive, that upon this day of solemn assembly, Josua caused the Ark to be brought from Silo unto the City of Sichem, as the same hath been often done, viz. under Eli, Samuel, Saul, and David] and he called the eldest of Israel, and the heads thereof, and the judges thereof, and the officers thereof, and they presented themselves before the face of God. [i.e. before the Tabernacle wherein God dwelt]

2 Then Josua said unto all the people, [See chap.23. on ver.2.] Thus saith the LORD the God of Israel, Your fathers dwelt of old (time) on the other side of the river, [Understand the river Euphrates: so below v.3,14,15.] (namely) Therah the father of Abraham, and the father of Nahor: and they served other gods. [See Gen.11. 26,31. & Deut.26.5.]

3 Then I took your father Abraham from the other side of the river, and made him walk thorow all the land of Canaan: I also increased his seed, and gave him Isaac. [See Gen.12.1. & 21.2.]

4 And unto Isaac I gave Jacob and Esau: [Here Esau the first-born is not named first, but Jacob: See the like also Gen.11.26. & 1 Chron. 1.28. and in this Chap. v.5.] and unto Esau I gave Mount Seir, hereditarily to possess it: but Jacob and his children went down into Egypt.

5 Then I sent Moseb and Aaron, and plagued the Egyptians, according as I did in the midst thereof: and afterward I led you out thence.

6 When I carried your fathers out of Egypt, then came ye unto the sea, and the Egyptians pursued after your fathers, with charrets, and with horsemen, unto the Red-sea.

7 They now called unto the Lord, and he put a darkness between you, and between the Egyptians, and he brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt: [This is to be understood of many of those that were under twenty years old when they departed out of Egypt, for they that were above the age of twenty (excepting Caleb and Josua) they all dyed in the Wilderness] after that ye have dwelt in the wilderness many days.

8 Then I brought you into the land of the Amorites, which dwelt on the other side of Jordan, they fought against you, but I delivered them into your hand, and ye possess their land hereditarily, and I destroyed them before your face.

9 Also Balak the son of Zippor, the King of the Moabites arose, and he fought against Israel: [i.e. intended, or purposed to fight: See Judg.11.25. compare Joh. 10. 32, 33. where the word stoning, is put for

for intending, or going about to stone. So that it seems, that this is to be understood of Balaks enmity shewed against Israel; first when he went about to curse them by Bileam; and after that, when by Bileams counsel, (by means of the Moabitish women) he brought them to commit first whoredom, and then idolatry, and so caused the wrath of God to come upon them] and be sent forth, and caused to call (for) Bileam the son of Beor, that he might curse you.

10 But I would not hearken unto Bileam: therefore he blessed you still, and I delivered you out of his hand.

11 When ye had passed over Jordan, and came to Jericho, the citizens [Or Lords, or men] of Jericho warred against you, [viz. those of Jericho by shutting their gates; but these nations which are named, by force of arms] the Amorites, and the Phereites, and the Canaanites and the Hethites, and the Girgasites, the Hivites, and the Jebusites: but I delivered them into your hand.

12 And I sent hornets [Heb. the hornet] before you, they drove them away from your face, (as) both the kings of the Amorites, [as if he should say, As ye before-time drove out both the Kings of the Amorites, to wit, Sihon and Og. See below ver. 18.] not by your sword, nor by your bowe. [Understand this also, of all other weapons and arms, as Gen. 48.22. Psal. 7.13. & 44.3, 13. The meaning of these words is, That their Swords and Bowes had been in vain, had not the Lord destroyed their enemies]

13 Thus I have given you a land wherein ye have not laboured, and cities which ye have not built, and ye dwell therein: [Jos. 11.13. it's said, That the Israelites banned, or utterly destroyed no cities, save Hazor onely. This was therefore done, that the children of Israel might finde houses and cities to dwell in] ye eat of the vineyards and olive-trees, [i.e. of the fruits of the vineyards and of the olives that grew upon the trees. See the like phrase or manner of speaking, Gen. 3.12. & Rcv. 2.7.] which ye have not planted.

14 And now, fear the LORD, and serve him in uprightness, [i.e. uprightly, sincerely, with all the heart, without dissembling] and in truth: and put away the gods which your fathers served [viz. Therah, Nahor, &c. yea, Abraham himself, before God called him out of Ur of the Chaldees] on the other side of the river, and in Egypt, and serve the LORD.

15 But if it be evil in your eyes to serve the LORD, chuse you this day whom ye will serve, whether the gods which your fathers that were on the other side of the river, served; or the gods of the Amorites, in whose land ye dwell: [Josua leaves it not arbitrary to the Israelites, whether they should serve God or no; but this he saith, That they might freely, and without compulsion, declare what they were minded to do; and that they might be the more firmly tyed to serve God, in that they had freely taken upon them to do it. See the like phrase or manner of speaking, Ruth 1. 8, 15.] but as for me and my house we will serve the LORD.

16 Then answered the people, and said, Far be it from us, that we should forsake the LORD, [Heb. Be it far to us from forsaking, &c.] to serve other gods.

17 For the LORD is our God, it is he that brought us and our fathers up out of the land of Egypt, out of the house of bondage: and that did these great tokens before our eyes, and kept us on all the way thoroow which we went, and among all people, through the midst of whom we marched.

18 And the LORD hath driven out before our faces all those nations, even the Amorite, inhabitant of the land: we also will serve the LORD, [viz.

as well as thou, and thy fathers house] for he is our God.

19 Then Josua said unto the people, Ye will not be able to serve the LORD, [viz. if ye keep with you the strange gods among you, mixing the false worship with the true worship of God, as may be gathered from vers. 23.] for he is a holy God; [Heb. Elohim Kedoshim hu. See hereof, Gen. 20, on ver. 13.] He is a jealous God, he will not forgive [Heb. take away: see the like phrase or manner of speaking, Gen. 50.17. oth. not bear, or endure] your transgression, nor your sins.

20 If ye shall forsake the LORD, and serve strange gods, he will then turn about, and he will do you hurt, and he will destroy you, after that he hath done you good.

21 Then the people said unto Josua, Nay, [Understand withall, we will not forsake the Lord] but we will serve the LORD.

22 Now Josua said unto the people, Ye are witnesses against your selves, that you have chosen you the LORD, to serve him: And they said, We are witnesses.

23 And now put away the strange gods which are in the midst of you, [viz. the gods of the strangers. By these words it appeareth, That although idolatry was not publickly tolerated, yet there were some among the Israelites at this time, that had Idols in secret, which they privately worshipped and served. See Amos 5. ver. 25, 26. & Acts 7.43. See also Gen. 35. on ver. 2.] and incline your hearts unto the LORD the God of Israel.

24 And the people said unto Josua, We will serve the L O R D our God, and we will obey his voice.

25 So Josua made that same day a covenant with the people: [i.e. he renewed, and confirmed the Covenant which God had made with the people of Israel] and he set it to them for a statute and right (or, Ordinance) at Sichem. [See above, ver. 1.]

26 And Josua wrote these words [i.e. the words of this Covenant] in the book of the Law of God: and he took a great stone, and he set the same up there under the Oak, which was by the sanctuary of the LORD. [See of this Oak, Judg. 9.6.]

27 And Josua said unto all the people, Behold, this stone shall be for a witness unto us, for it hath heard all the words of the LOKD, that he hath Spoken unto us: [i.e. it hath been there present. Here sense is ascribed and attributed unto the stone, which is void of sense. So likewise it is said, Hear, ye heavens, and thou earth, Isa. 1. 2. and Deut. 32. 1. The heavens declare the glory of God, Psal. 19.1. The stones shall cry, Luke 19. 40.] yea, it shall be for a witness against you, that ye may not lye unto the LORD your God. [but keep and do what ye have promised him]

28 Then Josua sent the people away, each one unto his inheritance.

29 And it came to passe after these things, that Josua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. [Heb. a son of an hundred and ten years]

30 And they buried him in the border of his inheritance, at Timnath-Serah, [Otherwise called, Timnath-Heres, Judges 2. 9.] which is upon a Mountaine of Ephraim, on the North of Mount Gass.

31 Now Israel served the L O R D all the dayes of Josua, and all the dayes of the Eldest, that lived long after Josua, [Heb. that prolonged their dayes after Josua. See Exod. 20. 12.] and which knew all the

the work of the L O R D , which he had done unto Israel. [Understand here, those that together with Josua, had governed the people, and out-lived him. See Judg. 2.7.]

32 They also buried the bones of Joseph, which the children of Israel had brought up out of Egypt, at Sichem, [Understand this as above verf. 1. For here followeth, That Josephs bones were buried in the parcel of the field or ground, &c. which lay not in the City of Sichem, as may be gathered from Genes. 33. 18.] in that parcel of the field which

Jacob had bought of the children of Hamor, the father of Sichem, for an hundred pieces of money: [See Genes. 33. 19. and the Annotations thereon. Stephen, Acts 7. 16. saith, For the price of silver] for they were become an inheritance of the children of Joseph. [viz. that parcel of the field and the burying-place that was therein]

33 Also Elcazar the son of Aaron died: and they buried him on the hill of Penebas his son, which was given him on mount Ephraim.

The End of the Book of J o s u a .

Pp THE



THE
B O O K
O F
J U D G E S.

The Argument of this Book.

THIS Book containeth a very remarkable History of the state of Israel, as well Ecclesiastical as Civil, after the death of Joshua, unto the Priesthood and Government of Eli; especially under the Judges, that is, of such Persons (not, who administered the ordinary Function of Judges among the people, as this word is otherwise taken, but) whom God now and then, as the state of Israel required, sometimes out of one, and sometimes out of another Tribe, according to his good pleasure, extraordinarily raised, called, and with his Spirit of Wisdom and Courage endowed and acted victoriously, to execute his and his peoples right against Israels Oppressors and Enemies; to restore and maintain the decayed Worship of God; to defend and preserve Israel in the freedom and the holy Laws which they had received of God; and to assist them with counsel and execution in any emergent difficulty.

First then, there are rehearsed in this Book, the Wars which the Tribes, after the death of Joshua, waged, according to Gods command, against the heathenish Inhabitants of Canaan, to expel and root them out; wherein, for the most part, they were so remiss, that it displeased God, insomuch that he suffered divers heathenish Nations to remain in the land, for Israels tryal and punishment. Notwithstanding, Israel for a while continued in the pure Worship of God, viz. as long as those pious Eldest lived, that had seen the wonderful works of the Lord. But after that, it is related throughout, how that Israel, in prosperity abusing their liberty, from time to time fell into all kinde of gross abominable Idolatry of the heathen, and most shameful looseness of life; whereof not only mention is often made in general, but also in particular some fearful examples are rehearsed, as a clear glass, as well of this peoples corruption and wickedness, as of the righteousness of Gods wrath and heavy judgements: whereof see the 17, 18, 19, and 20 Chapters. Next, therewithall is shewed, that God was extremely provoked for this backsliding of his people, and did punish the same, not only in words, but also in actual delivering them up into the hand of divers of their enemies, as of Cuschan King of Mesopotamia, Eglon King of the Moabites, the Philistines, Jabin King of the Canaanites, the Midianites, Amalekites, and other Eastern people, the Ammonites, and again of the Philistines, who all grievously oppressed and afflicted Israel a long time. Yet notwithstanding, when in their straits they truly repented, and turned unto God, and forsaking their idolatry and wickedness, did fervently cry, and beg unto him for mercy and help, the Lord then (who is faithful and true, as well in his gracious Promises, as in his Threatnings) had compassion on them, and deliverid them ever and anon by valiant Champions, such as were Othniel, Ehud, Samgar, Debora and Barak, Gideon, Jephthah, and Samson. Although they very quickly forgat these mercies and favours of God successfully conferred upon them, and returning to their former wickedness, were every time anew plagued, and upon true and hearty repentance, again most graciously delivered by God. In the mean-while, unto Gideon's History, there is added the three years Government of Abimelech, who was unlawfully King, and a Tyrant and therefore remarkably punished of God. Also five Judges are mentioned, whose wars are not recorded; as Thola, Jacr, Ebzan, Elon, and Abdon. This Book comprehendeth, according to the account of some, the History of 299, or 300 years, from the year of the Creation, 1511. to the year 2810.

JUDGES.

J U D G E S.

C H A P. I.

The tribe of Juda, by Gods command, begin to make war against the inhabitants of Canaan, v.1, &c. Subdue Adoni-Bezek, 4. take Jerusalem, 8. slay the children of Enak at Hebron, 10. Othniel subdueth Debir, and thereby getteth Caleb's daughter to wife, 11. The Kenites dwell among Juda, 16. Simeon subdueth Zephath, 17. and Juda divers cities of the Philistines: 18. They of the house of Joseph subdue Bethel, 23. A Relation of the remissness of the tribes in driving out the Canaanites, for which they are vexed by them, and are left to dwell one among another, 19, 20, &c.

And it came to pass after the death of Joshua, that the children of Israel inquired of the LORD, [By the High Priest, wearing the Ephod: See for this the command of God, Numb.27.21. and compare below, Chap.20.18. 1 Sam. 23.9.] saying, Who among us shall march up first towards the Canaanites, to fight against them?

2 And the LORD said, Juda [i.e. the tribe of Juda. So in the following verse, Simeon, i.e. the tribe of Simeon; and so forward in the rest] shall march up: behold, I have given that land into his hand.

3 Then said Juda unto his brother Simeon, [The inheritances of Juda and Simeon were partly intermixed, or common between them. See Jos.9.1,2.] March up with me into my lot, [i.e. to subdue and take possession of the land that is fallen to me by lot] and let us war against the Canaanites, and I will also march up with thee into thy lot: so Simeon marched with them.

4 And Juda marched up, and the LORD gave the Canaanites and the Pherezites into their hand: [i.e. into the hand of Juda and Simeon] and they smote them by Bezek, [which lay not far from Jerusalem. See also 1 Sam.11.8.] ten thousand men.

5 And they found Adoni-Bezek at Bezek, and fought against him: and they smote the Canaanites and the Pherezites.

6 But Adoni-Bezek fled, and they pursued after him, and they took him, and cut off the thumbs of his hands, and of his feet. [The cause of this, was his abominable tyranny mentioned in the following verse]

7 Then said Adoni-Bezek, Three score and ten Kings, with (the) thumbs of their hands and of their feet, cut off under my table, were gathering up (the crumbs) [i.e. that which fell from the table, or was cast to them] according as I have done, so hath God rewarded me: and they brought him to Jerusalem, and he died there.

8 For the children of Judah had fought against Jerusalem, [Oth. fought, or did fight: but the opinion of most is, that here by occasion, that in the foregoing verse

it is said, that they brought down Adoni-Bezek to Jerusalem, the taking of Jerusalem, and some other passages (unto the 17 verse) were repeated out of the Book of Joshua, as may be seen, Jos. chap.15.1.] and had taken it, [understand, that part of the city which was fallen to their share, nor the other part which appertained to Benjamin together with them, and the strong hold: See Jos. 15.8,13. & 18.11,28. Also below ver.21. with the Annot.] and smote it with the edge of the sword: [Heb. at the mouth of the sword] and they had set [Heb. sent] the city on fire. [i.e. they had cast fire into it: So below chap.21.48.]

9 And after that [i.e. after the taking of Jerusalem] the children of Juda were gone down to war against the Canaanites, dwelling in the mountain, and in the south, and in the low grounds.

10 And Juda was gone against the Canaanites [Under the conduct of Jolua and Caleb, Jos.15.14.] that dwelt at Hebron, [See Jos.15.13.] (now the name of Hebron was formerly Kiriath-Arba) and they smote Sesai, and Ahiman, and Thalmai. [three Giants, children of Enak, as is related below ver.20.]

11 And from thence he [viz. Juda] was marched forth against the inhabitants of Debir: now the name of Debir was formerly Kiriath-Sepher. [See Jos. 12.13.]

12 And Caleb said, Hethan shall smite Sepher, and take it, to him will I also give my daughter Achsa to wife.

13 Then Othniel the son of Kenaz, [i.e. one of Kenaz his posterity, as some do understand this] brother of Caleb, [i.e. cousin, near kinsman: some understand this of Othniel, others of Kenaz; compare Numb.32.12. Jos.15.17. below chap.3.9,11. 1 Chron.4.13,15.] who was younger than he, [Heb. smaller, or lesser than he, namely, Kenaz. Oth. who (viz. Othniel) was the youngest of, or out of him, namely, Kenaz; i.e. the youngest and meanest to see to among all the posterity of Kenaz, and yet notwithstanding honoured and exalted above others, by this courageous and valiant act, the march that followed, and also the office of Judge: below chap.3.9,&c.] took it: and Caleb gave him Achsa his daughter to wife.

14 And it came to pass, when she came (unto him) [See of this relation, Jos.15.18,19. and the Annot. there] that she moved him [Or, sought unto him] to ask a field of her father; and she lighted off the Ass. Then said Caleb unto her, What (will) thee?

15 And she said unto him, Give me a blessing: [See Gen.33. on ver.11.] seeing thou hast given me a dry land, [Heb. south-land] give me also water (or springs of water) then Caleb gave her high wells, and low wells.

16 Also the children of the Kenite, [Understand Jethro: See Numb. 24.21,22.] Moses his father in law, went up out of the Palm-city [viz. Jericho. See Deut. 34. on ver. 3.] with the children of Juda, toward the wilderness of Juda, which is toward the south of Harad: [the name of a city lying near mount Seir, and peradventure also of a King of the same place. See Numb. 21.1.] and they went and dwelt with the people. [Heb. and he went and dwelt, or abode with, or by the people. He, namely, the Kenite, that is, Jethro's posterity. Some translate it thus: for he (the Kenite) was (along with them) and had remained, or had dwelt with the people, namely, Israel. See Numb. 10. 29. and 24.21,22. 1 Sam. 15. 6.]

17 Juda then went with his brother Simeon, [Here the History, which above ver. 8. was intermitted, is resumed, and pursued] and they smote the Canaanites dwelling at Zephath, [this place is no-where else mentioned; only we finde 2 Chron. 14.9,10. the valley of Zephata, by Maesla in Juda: Some there translate it, The valley (lying) towards Zephath] and they banished it, [see Deut. 2. on ver. 34.] and the name of this city was called Horma. [i.e. Ban bannning. Compare Numb. 14.45. and 21.3.] Some conceive, that this Horma was the Royal City, situate on the southern borders of Canaan, at the west-end of Mount Seir: See Jos. 12.14. and 15.30. and 19.4. 1 Sam. 30.30. 1 Chron. 4.30.]

18 Also Juda took Gaza with her border, [i.e. the circumjacent country: So in the following] and Askelon with her border, and Ekron with her border. [these Cities were situate in the Philistines country, at the mid-land Zea, and are often mentioned in the holy Scripture].

19 And the LORD was with Juda, that he drove out (the inhabitants) of the mountain: but he [viz. Juda] (proceeded not) to drive out [oth. but not driving out] the inhabitants of the valley, because they had iron charrets. [although the Lord was with Juda in the subduing and taking of the mountain, yet notwithstanding he was not courageous enough for to pursue the rest, through humane fear, which here prevailed more with him, then the command and promises of God; Jos. 13.6. and 17.18. Of the iron charrets then used in battle, see Jos. 17.18.]

20 And they gave Hebron unto Caleb, [See the History hereof, Jos. 14. from the 6 verse, to the end of the Chapter] according as Moses had spoken: and he expelled thence the three sons of Enak. [Of whom mention is made above, ver. 10. Of Enak and his posterity which were Giants, see Numb. 13. on ver. 22. Oth. of the Giant]

21 But the children of Benjamin did not drive out the Jebusites dwelling at Jerusalem: [Underst. in the upper part of the City, and the strong hold which was fallen unto Benjamins share, in regard their inheritances lay partly among those of Juda, Jos. 18.11. Juda had taken his, as above ver. 8. Out of the strong hold the Jebusites were not expelled till Davids time, 2 Sam. 5. 6. 7.] but the Jebusites dwelt with the children of Benjamin at Jerusalem unto this day. [viz. when this was written by the Author of this book]

22 And the house of Joseph went up also toward Beth-el: and the LORD was with them.

23 And the house of Joseph set spies near Bethel: now the name of this city was before-time Luz. [See Gen. 28. ver. 19.]

24 And the watchmen [That were sent forth to spy out the situation of the City] saw a man going forth out of the city: and they said unto him, Shew us, we pray, the entrance of the city, and we will shew kindness unto thee.

25 And when he had shewed them the entrance of the city, they smote the city with the edge of the

sword, but they let go that man, and all his family.

26 Then went this man into the land of the Hethites, [Which dwelt on the north-side of mount Ephraim] and he built a city, and called the name thereof Luz: this is the name thereof unto this day.

27 And Manasseh [Understand, the half tribe, which dwelt in Canaan, not those which dwelt beyond Jordan in Gilead, and Basan] drove not out Beth-Sean, [i.e. the inhabitants of Beth-Sean; as in the sequel is set forth. Beth-Sean lay by Jordan on the west-side: see Jos. 17.11.] nor her dependant places, [i.e. the circumjacent places, resorting under them] neither Taanach, [situate in mount Gilboa. See also Jos. 17. v. 11. and 21. 25.] with her dependant places, nor the inhabitants of Dor, with her dependant places, nor the inhabitants of Gibeah, [Jos. 17.11. both these places lay near to the mid-land Sea] with her dependant places, nor the inhabitants of Megiddo, with her dependant places: and the Canaanites would dwell in the same land. [Or, found good, consented, or began (Heb. the Canaanite would, &c.) viz. either out of wilfulness, or on condition of Tribute, as some expound this out of the following verse. So below ver. 35. See also Jos. 17.12,13.]

28 And it came to pass, when Israel grew strong, that he put the Canaanites upon tribute: but he drove them not quite out. [Heb. driving out, he drove them not out; to wit, the Canaanites]

29 Also Ephraim drove not out the Canaanites which dwelt at Gezer: [Situate by the brook of Geas, toward the mid-land Sea; being also a City of the Levites, Jos. 21.21.] but the Canaanites dwelt in the midst of them at Gezer.

30 Zebulon drove not out the inhabitants of Kitron, [Situate by the mountain of Zebulon, westward, near unto the source of the brook Jiphthabel] nor the inhabitants of Nuhalel; [see Jos. 19. 19.] but the Canaanites dwelt in the midst of him, [viz. Zebulon] and were tributary.

31 Aser drove not out the inhabitants of Acco, nor the inhabitants of Zidon: [These places lay by the mid-land Sea, only Aphik and Achlab lay somewhat further land-ward. Of Aser's lot, see Jos. 19.24, &c. Rehob was also a City of the Levites, Jos. 21.31. lying also land-ward. See Num. 13.21.] nor Achlab, nor Achrib, nor Chesba, nor Aphik, nor Rehob: [i.e. the inhabitants of these cities]

32 But the Aserites dwelt in the midst of the Canaanites which dwelt in the land: for they drove them not out.

33 Naphtali drove not out the inhabitants of Beth-Semes, nor the inhabitants of Beth-Anath, [See of both these cities lying in Naphtali, Jos. 19.38.] but dwelt in the midst of the Canaanites which dwelt in the land: but the inhabitants of Beth-Semes and Beth-Anath became tributary unto them.

34 And the Amorites forced the children of Dan into the mountain, for they suffered them not to come down into the valley. [i.e. the lower parts, or plains]

35 Also the Amorites would dwell [See above on ver. 27.] on mount Heres, at Ajalon, and at Saalbim: [see Jos. 19.42. and 21.24. Saalbim lay in the valley of Escol, Ajalon from thence in the northwest, toward the west sea, on the borders of Dan. Of other places of this name, see below chap. 12.12.] but the hand of the house of Joseph became heavy, so that they became tributary. [Heb. became, or were tributary. The meaning is, those of the house of Joseph came to succour Dan, and compelled or forced the Amorites so far, that they became tributary unto them]

36 And the border of the Amorites was from the going up of Akrabbim, [Lying by the south-end of the salt-sea, and on the east-end of mount Seer, upon the uttermost borders of Canaan toward the south. See Jos.

Chap. II.

Jos. 15. 2,3.] from the rock, [Oth. Sela, or Petra Arabia; a famous City, lying upon a rock] and along upwards.

CHAP. II.

The Angel of God reproacheth Israel at Bochim, v. 1. &c. where they bewail their sins, 4. A relation of the state of Israel under the Judges, wherein their former worship of God, in the time of Joshua, and of the pious Eldest is compared with the subsequent back-sliding unto all manner of Idolatry, for which they are ever and anon punished of God by the enemies, and being delivered by the Judges, do again relapse and fall from evil to worse, 6,7, &c. Wherefore God would not expell the Heathen, to try Israel, 20.

A Nd an Angel of the LORD. [Understand the Son of God, as clearly appeareth out of the whole sequel. See also on Judg. 6. v. 11.] came upward from Gilgal [See Jos. 5. 9.] to Bochim: [so called from the weeping of the people, below v. 5. lying near Gilgal] and he said, I carried you up out of Egypt, and brought you into a land which I sware unto your fathers, and said; I will not break my covenant with you in eternity.

2 And as for you, ye shall make no league with the inhabitants of this land; ye shall break down their altars: but ye obeyed not my voice; wherefore have ye done this?

3 Therefore I also said, I will not drive them out before your face; [viz. the Heathen that dwell in Canaan] but they shall be on your sides; [see a further explaining hereof, Numb. 33. 55.] and their gods shall be a snare unto you.

4 And it came to pass, when the Angel of the LORD had spoken these words unto all the children of Israel, that the people lift up their voice and wept.

5 Therefore they called the name of that place Bochim: [i.e. the weeping ones] and they offered there unto the LORD.

6 When Joshua [In the sequel is given the reason wherefore God would not drive out the inhabitants of this land, to wit Israels back-sliding from God] had let the people go, [after he had earnestly exhorted, and strongly engaged to the pure worship of God, Jos. 24.] the children of Israel went away every one to his inheritance, for to possess the land hereditarily.

7 And the people served the LORD all the dayes of Joshua: and all the dayes of the eldest, who had lived long after Joshua, [i.e. who had outlived Joshua] who had seen all the great works of the LORD, which he had done to Israel.

8 But when Joshua the son of Nun, the servant of the LORD, was dead; being an hundred and ten years old; [Heb. a son of an hundred and ten years]

9 And they had buried him in the border of his inheritance, at Timnath-Heres, [Otherwise called Timnah-Serch, Jos. 24. 30.] upon an hill of Ephraim, toward the north of mount Gaas;

10 And also all that same generation were gathered unto their fathers, there arose then another generation, which knew not the LORD, nor yet the work, which he had done to Israel.

11 Then the children of Israel did that which was evil in the eyes of the LORD: and they served Baalim. [By the name Baal, which signifieth a Lord, did the Gentiles commonly call their Idols, because they held them for their Lords, and givers of all good things: and to distinguish them, in regard they were divers, not only the Heathen, but also the idolatrous Jews, did give or add unto them certain surnames, as Baal-Berith, below chap. 8. 33. Baal-Peor, Numb. 25. 3. Baal-Zebub, 2 King. 1. 6 Baal-Astareth, compare below on v. 13. and 1 King. 16.

31. The Idolatry committed with these, was a total departing from God, although the back-sliding Israelites persuaded themselves that they could honour God by and together with them, as they did also with the golden calves, 1 King. 12. 28. See Hos. 2. 15. and below chap. 8. on ver. 33.]

12 And they forsook the LORD, the God of their Fathers, who had brought them out of the land of Egypt, and followed after other gods, of the gods of the Nations, which were round about them, and bowed themselves before them: and they provoked the LORD to anger.

13 For they forsook the LORD, and served Baal, and Asheroth. [i.e. the images of the idol, whether male, or female, called by the Heathen Astarte, which the Zidonians and Philistines had set up in the shapes of sheep. See 1 Sam. 31. 10. 1 King. 11. ver. 5, 33. 2 King. 23. 14.]

14 That the anger of the LORD kindled against Israel, and he gave them into the hand of spoilers, who spoiled them, and he sold them into the hand of their enemies [i.e. he delivered them over, as the seller delivereth over the wares that are sold into the hand of the buyer. So below chap. 4. 2, 19. and chap. 10. 7. compare Psal. 44. 13.] round about: and they could no more subsist before the face of their enemies.

15 Every where, whithersoever they went forth, the hand of the LORD was against them for evil; [To punish them with all manner of plagues, disasters, and calamities] according as the LORD had spoken, and according as the LORD had sworn unto them: and they were greatly distressed: [Or, he (viz. the Lord) distressed them greatly]

16 And the LORD stirred up [By a special call and instigation of his Spirit] Judges, [understand not Lords of the land, or Kings, neither such as executed the ordinary office of a Judge, and administered justice between man and man, which continued among the Tribes, according to the order appointed and instituted of God by Moses, but such as executed the publick right and interest of Gods people against their enemies and oppressors, and delivered them out of their hand, purged and preserved Religion, paid and protected the Common-wealth of Israel in their liberty, and assisted the common good both by their service and good counsel. See below chap. 3. 9, 10, 15, &c. and 4. 1. and 6. 25, 26. and 8. 23. and so forth] who delivered them out of the hand of those that spoiled them;

17 Yet they hearkened not unto their judges, but went a whoring after other gods [See Lev. 17. on verse 7. and 20. on verse 5.] and bowed themselves before them: they quickly departed out of the way, (in) which their fathers had walked, hearkening to the commandments of the LORD; so did not they.

18 And when the Lord raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the dayes of the Judge: [i.e. as long as that Judge lived] for it repented the LORD [see Gen. 6. on v. 6.] because of their groaning, by reason of them, who distressed them, and who oppressed them.

19 But it came to pass with the dying of the judge, that they turned about, and corrupted it more than their fathers, following after strange gods, serving them, and bowing themselves before them: they let nothing fall off their works [Having no remorse or sorrow, nor ceasing from their purpose and practice] nor of their hard way. [i.e. of their obstinate or obdurate manner of life and practice, whereby they provoked God, and hurted themselves, as a hard way hurteth and gauleth him, that walketh in it]

20 Therefore the wrath of the LORD kindled against Israel, that he said; Because this people have transgressed my covenant, which I commanded their fathers, and they have

have not hearkened unto my voice :

21 Therefore also I will not proceed to drive out of possession any one of the Heathen, which Josua left behind when he died. [Understand which remained of those whom Josua had driven out, together with the other of whom chap. i. mention is made.]

22 That through them I may tempt Israel : [See Gen. 22. on verse 1. so below chap. 3. 1, 4.] whether they will keep the way of the LORD, to walk in it, as their fathers have kept (it) or no.

23 So the LORD let those Heathen remain, that he drove them not hastily out of possession : whom he had not delivered up [Or, and he gave them not over, or had not given them over] into the hand of Josua.

C H A P. III.

A Catalogue of the Heathen people, which God left in Canaan to prove Israel, v. 1. &c. Israel falling off from God, is delivered up into the hand of the King of Mesopotamia, 5. from whose tyrannic being delivered by Othniel, they relapse into former wickedness, and are punished and oppressed by Eglon, King of the Moabites, 9. from whom God delivereth them by Judge Ehud, 15. as also afterward from the Philistines by Judge Samgar, 31.

Now these are the Heathen which the LORD left remaining to teach Israel by them : [See above chap. 2. v. 22.] all these [viz. Israelites] that knew not of all the wars of Canaan. [i. e. which before in Josua's life-time were come against the Canaanites]

2 Only that the generations [i. e. the posterity] of the children of Israel might know (them); [viz. the wars of Canaan, whereof is spoken in the following verse] that he [viz. the Lord] might teach them the war, [who not only commanded these wars against the Canaanites, but likewise had promised his divine conduct, assistance, and victory, viz. if they should steadfastly cleave and adhere unto him; but on the contrary, if they should forsake him, in which they should experience the manifold and grievous miseries which those wars do produce] at the least these, that before knew nothing thereto.

3 The Princes of the Philistines, [See Jos. 13. 3. and below chap. 16. 5. or, Rulers, Governors, Commanders. Oth. Governments, Lordships, Ruling-Offices] and all the Canaanites, and Sidonians, and the Hevites dwelling in the mountain of Lebanon : [lying on the Northern borders of Canaan, very famous, and often mentioned in the holy Scripture] from the mountain Baal-Herman, [situate on the East-end of mount Lebanon, Northward from Balaam. See 1 Chr. 5. 23. Mount Hermon was in the West-end of Lebanon by Zida. See Deut. 3. 9. and 4. 48.] until where they come to Hamath. [situate on the Northern border of Canaan]

4 These then were to tempt Israel by them, [As above chap. 2. 22.] that it might be known [i. e. that it might be manifest, or made to appear. See Deut. 8 on v. 2.] whether they would hearken to the commandments of the LORD, which he commanded their fathers by the hand of Moses, [i. e. by the ministry of Moses]

5 Now when the children of Israel dwelt in the midst of the Canaanites, of the Hethites, and of the Amorites, and of the Perezites, and of the Hevites, and of the Jebusites.

6 Then they took their daughters to wives, and gave their daughters unto their sons, and they served their gods.

7 And the children of Israel did that which was evil in the eyes of the LORD, and forgot the LORD their God: and they served the Baalim, and the Groves. [Under-

stand consecrated idolatrous woods and trees which were planted, and ordained for the honour and worship of the Heathenish idols ; or, the Grove-gods, so called, because they were worshipped in thick, dark groves, and under goodly high trees, after the heathen manner]

8 Then the anger of the LORD kindled against Israel, and he sold them into the hand of Cuschan-Rishataim, [See above chap. 2. on v. 14.] King of Mesopotamia : [Heb. Aram-Khabaraim, i. e. Syria of the two rivers. So is Mesopotamia called in Greek for the same cause or reason. See Gen. 24. on v. 10. below v. 10. it is only called Aram, i. e. Syria] and the children of Israel served Cuschan-Rishataim eight years.

9 So the children of Israel cried unto the LORD, and the LORD raised up to the children of Israel a deliverer, who delivered them ; Othniel, the son of Kenaz. [See above chap. 2. on v. 16.] the brother of Caleb, who was younger than he.

10 And the spirit of the LORD [Understand the spirit of fortitude, courage, wisdom, government, &c. working and producing in him that which was needful for the executing of this calling. Compare below chap. 6. 34. and 11. 29.] was upon him, and he judged Israel, [See above chap. 2. on v. 16.] and went forth to battle, and the LORD delivered Cuschan-Rishataim, the King of Syria, [Heb. Aram. See on v. 8.] into his hand : (so) that his hand waxed strong against Cuschan-Rishataim : [i. e. he grew too strong for this King, he over-powered him]

11 Then was the land quiet forty years : and Othniel the son of Kenaz, died.

12 But the children of Israel went on to do that which was evil in the eyes of the LORD : then the LORD strengthened Eglon the King of the Moabites, against Israel, [i. e. he gave him power and victory against Israel, for a punishment of their sins] because they did that which was evil in the eyes of the LORD.

13 And he gathered unto him the children of Ammon, and the Amalekites : and he went forth, and smote Israel, and they took the Palm-city. [i. e. Jericho. See Deut. 34. 3. and above chap. 1. 16.] in possession

14 And the children of Israel served Eglon, King of the Moabites eighteen years.

15 Then the children of Israel cried unto the LORD, and the LORD raised them up a deliverer, Ehud, the son of Gera, the son of Jemini, [i. e. a Benjamite : as below chap. 19. 16.] a man that was left-handed : [Heb. that was shun, or lockt up on, or, of his right hand, or, whose right hand was shun, or, lockt : i.e. who could not so well use his right hand. Compare below chap. 20. 16.] It is remarkable, that it pleased God to deliver his people by this man, who in the judgment of man might seem to be most unfit for that business. See below ver. 31.] and the children of Israel sent by his hand a present, unto Eglon King of the Moabites.

16 And Ehud made him a sword, which had two edges, [Heb. and that had two moutches ; i.e. it cut on both sides, or was two-edged, or two ways cutting] the length whereof was an ell (or cubit) ; and he girded it under his garments, on his right hips.

17 And he brought that present unto Eglon, the King of the Moabites : now Eglon was a very fat man.

18 And it came to pass, when he had made an end of delivering that present, then he conducted, [otherwise dismissed] the people, which carried that present.

19 But he himself turned again from the carved images, that were by Gilgal, [Or, heven, graven, &c. these might be reared up by the Idolatrous Israelites, or the Moabites, at or by Gilgal, because Israel at their first entrance into Canaan, were there circumcised, in which respect the same was accounted an holy place. Otherwise, of the quarries, or, the places out of which the stones were hewn and digged ; applying this to the stones that were erected by

Josua, at the command of God for a memorial of their miraculous passage thorow Jordan, *Jos. 4.20.*] and said; I have a secret thing, (or errand) unto thee, O King: who said; Keep silence; [viz. until all the standers by be gone forth] and all that stood about him went forth from him.

20 And Ehud came in unto him, where he was sitting in a cool upper room (or parlour), [Heb. an upper room of cooling; i. e. a summer-parlour, serving to cool a man against the heat of the summer] which he had for himself alone; [Oth. he now sat in a cool upper-parlour, which was for him, or, which he had] and Ehud said; I have a word of God unto thee: then he rose up from the seat. [Although he (being an Idolater) esteemed his Idol more than he did the God of Israel, yet notwithstanding he would shew his reverence and respect unto his word, or Ambassador]

21 Then Ehud stretched forth his left hand, and took the sword from his right hip, and thrust it into his belly.

22 That even the hilt entered in after the blade, and the fat closed about the blade, (for he did not pull the sword out of his belly) [As being not able, for the reason mentioned in the fore-going words] and the dirt (or excrements) came out. [Otherwise, It came out of the fundament, viz. the blade or the sword]

23 Then Ehud went forth toward the porch, and shut the door of the upper-parlour close before himself, [Oth. before, or, upon him, viz. King Eglon] and put (it) into the lock. [Or, bolted it]

24 When he was gone forth, his [viz. Eglons] servants came, and looked, and behold, the doors of the upper parlour were put into the lock: and they said; Certainly, he covereth his feet in the cooling-chamber. [thus the going to stool, or easing of nature, is express in modest terms, in Scripture, because in sitting down, or bending the body, they covered their feet with their upper garment, *Sam. 24.4.*]

25 Now when they had tarried till they were ashamed, behold, he [viz. Eglon] opened not the doors of the parlours, then they took the key, and opened (it), and behold, their Lord lay dead on the ground. [Or, was fallen dead on the ground. The Hebrew word indeed for the most part signifieth, to fall, but it is also in many places translated to lie down. See *Deut. 21.1.* below chap. 4.22. and 5.27. and 7.12. *Sam. 31.8.*]

26 And Ehud escaped, while they [viz. the servants of the dead King] tarried: for he passed by the carved images, [see above on ver. 19.] and escaped unto Sebirath. [Understand not the mountains of Seir, or of the Edomites, but a place lying at, or upon mount Ephraim, as may be gathered from the following verse]

27 And it came to pass when he was come, that he blew with the trumpet [i.e. caused to blow: so below chap. 6.34. &c.] on mount Ephraim: and the children of Israel went down with him from the mount, and he himself before their face.

28 And he said unto them, Follow after me, [Or, pursue after, follow behind me] for the LORD hath delivered your enemies, the Moabites, into your hand: and they went down after him, and took the ferries of Jordan toward Moab, and suffered no man to pass over.

29 And they smote (of) the Moabites at that time, about ten thousand men, all fat [i.e. copulent, strong, well-set, the ablest and fittest men for battel, or rich, ones] and all warlike men, so that not a man escaped.

30 So Moab was that day subdued under the hand of Israel: and the land was quiet for some years.

31 Now after him was Samgar. [To wit, Judge, deliverer] a son of Anath, he smote (of) the Philistines, six hundred men, with an Ox goad, [The Hebrew word cometh from teaching, and signifieth such a staff, Cudgel, or rod, that hath prickles on it, serving to teach Oxen to

go onward when they are a plowing. Hereby is set forth the meanness and baseness of the means, which notwithstanding were so blessed by the Lord, that a great number of well armed men were not able to subsist against the same: as David felled down Goliath with his sling: compare *i. Cor. 1.28.* and see above v. 15. and below chap. 15.15. &c.] So he also delivered Israel.

CHAP. IV.

God plagued Israel for their sins by King Jabin, whose Captain General was Sisera, v. 1, 2, &c. Afterward God raiseth up the Prophetess Debora, who from the Lord commandeth Barak to march forth against Sisera, promising him the victory, in so doing, and she her self marcheth forth with him, 4, &c. The host of Sisera is hereby beaten, 15. Sael hideth Sisera in his flight, and killeth him in her tent, King Jabin is destroyed, 24.

But the children of Israel went on to do that which was evil in the eyes of the LORD: when Ehud was dead:

2 So the LORD sold them [See above chap. 2. on v. 14.] into the hand of Jabin, [see of another Jabin, *Jos. 11.1.*] King of the Canaanites, [hereby is sometimes in general understood all the Heathen Nations which dwelt in Canaan, sometimes, as here, a particular Nation amongst them all, which dwelt on the North-borders of Canaan] who reigned at Hazor: [see *Jos. chap. 11. ver. 10, 11. and 19.36. also Jer. 49.28.*] and his chief Captain was Sisera: the same [viz. Sisera, or, (as some) Jabin] now dwelt at Harosheth, of the Gentiles. [a city situate at the waters of Merom, of which see *Jos. 11.5.7.* It may be, that divers remaining Heathenish Nations pitched their habitations here, to be secured under Jabin and Sisera's power against Israel. Heb. Charoscheth.]

3 Then the children of Israel cried unto the LORD: for he had nine hundred iron charrets, and he had violently oppressed the children of Israel twenty years.

4 Now Debora, a woman, which was a Prophetess, [Heb. a woman a Prophetess: so below chap. 6. 8. a man a Prophet] the wife of Lappidoth, [a mans name, whereof the Scripture nowhere else maketh mention: some take Lappidoth for the name of Debora's birth-place] this (said woman) judged Israel at that time.

5 And she dwelt under the Palm-tree of Debora, [So called from Debora] between Rama and between Bethel, or mount Ephraim, and the children of Israel went up to her for judgment. [to inquire of her (being a Prophetess) the will of the Lord, in things, wherein they knew not how to find out the issue of themselves; or by the ordinary ways of instruction, or Judicature]

6 And she sent forth, and called Barak, the son of Abinoam, from Rodes Naphtali: [A city in the tribe of Naphtali, *Jos. 19.32.37.* appointed for a city of refuge, *Jos. 20.7.* also given to the Levites, *Jos. 21.32.* see also 2 King. 15.29. It lay upon a hill between the waters of Merom, and the sea of Genesareth.] There was another Rodes in the tribe of Issachar, *1 Chron. 6.72.*] and she said unto him: hath not the LORD the God of Israel commanded? [as if he had said, judged, or certainly he hath commanded thee: such kind of queries strongly confirm that which is spoken by way of question. So below v. 14. chap. 6.14. &c.] go forth and draw [Understand, draw unto thee, i.e. assemble unto thee, bring together, cause to come unto thee, using for that purpose the reasons and arguments, wherewith I have made thee acquainted, and the help of the chiefest, or heads of the tribes. Compare below chap. 5. on v. 14. As on the contrary, the Lord saith in the following verse, I will draw Sisera unto thee.] on mount Tabor, [lying in the trib-

of Zebulon, toward the west, by the brook Kison. See Psa. 89.13. and 1 Sam. 10.3, 19. Ver. 46.18. Hos. 5.1.] and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulon.

7 And I will draw unto thee at the brook Kison, Sisera, Jabin's chief Captain, [i.e. I will by my Divine Power and ordering, cause him to meet thee there. The brook or river of Kilon, ran out of the sea of Gennsareth, toward the west by Mount Carmel into the midland sea, being as a partition between Issachar and Zebulon] with his chariots, and his multitude: and I will give him into thine hand.

8 Then said Barak unto her, If thou wilt go with me, I will go forth: but if thou wilt not go with me, then I will not go.

9 And she said, I will certainly go with thee, [Heb. going go, or marching march] saving that the honour shall not be thine, on this way which thou walkest: [or, in this expedition which thou makest. Oth. because of the way wh. thou goest; i.e. because thou art so weak in confidence, that thou without me wilt not follow the command of the Lord, therefore a woman shall go away with the honour thereof] for the LORD shall sell Sisera [i.e. deliver him up. See above chap. 2. on ver. 14.] into the hand of a woman: [this may be meant of Israel, or also of Deborah herself] so Deborah arose, and went with Barak to Kedes.

10 Then Barak called Zebulon and Naphtali together unto Kedes, and he went up on his feet (with) ten thousand men: [Oth. caused ten thousand men to march up before him: Heb. together with, beside, or at his feet; i.e. which followed him, and trod after his footsteps. See Exod. 11.8. & 1 Kings 20.10.] also Deborah went up with him.

11 Now Heber [The husband of Jael, of whom below ver. 17, &c. Heb. Cheber] the Kenite, [See Num. 24.21, 22. and above chap. 1.16. and the Annot. there] had severed himself from Cain; [i.e. from the Kenites, which had their dwelling-place in the wilderness of Juda. See above chap. 1.16.] (of the children of Hobab, [See Num. 10. ver. 29. Otherwise called Jethro] Moses his father in law;) and he pitched his tents unto the oak in Zaanaim, which is by Kedes.

12 Then they brought word to Sisera, that Barak the son of Abinoam, was gone up to mount Tabor.

13 Then Sisera called all his chariots together, [i.e. he caused them by Proclamation to come together, or summoned them] nine hundred iron chariots, and all the people that were with him, from Haroseth of the Gentiles, unto the brook Kison.

14 Then Deborah said unto Barak, Arise, for this is the day wherein the LORD hath delivered Sisera into thine hand: Is not the LORD gone forth before thy face? [As the chief and supreme General of the Army, to fight for thee, and to appoint the victory on thy side. See below chap. 5.19. and 2 Sam. 5.24. See of this kind of questions above on ver. 6.] So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, with all his chariots, and all the host, [See chap. 5.20.] by the edge of the sword, [Heb. by, or at the mouth of the sword: So in the following verse] before the face of Barak: [oth. affrighted, &c. before the &c. whereof the sense would be, that God terrified and dismayed them in a special manner, that they might fall by the sword of the Israelites without resistance] so that Sisera lighted down off the chariot, and fled (away) on his feet.

16 And Barak pursued after them, after the chariots, and after the host, unto Haroseth of the Gentiles: and all the camp of Sisera fell by the edge of the sword, so that there remained not unto one. [i.e. so that there remained not so much as one; or, there was not one left. Compare Psa. 14.3. and 53.3. Rom. 2.22, &c.]

17 But Sisera fled on his feet to the tent of Jael the wife of Heber, the Kenite, for there was peace between Jabin the King of Hazor, and between the house of Heber the Kenite.

18 Now Jael went forth to meet Sisera, and said unto him, Turn in, my Lord, turn in to me, fear not: and he turned to her into the tent, and she covered him with a covered. [Or, coarse rough covering spread upon him]

19 Afterward he said unto her, Give me (I pray) a little water to drink, for I am thirsty: then she opened a milk-bottle, and gave him to drink, and covered him close.

20 Also he said unto her, Stand in the door of the tent: and it shall be, if any man shall come, and ask thee, and say, Is any man here? that thou shal say, No man. [Or, No]

21 Then Jael the wife of Heber took a nail of the tent, [Which they used in spreading and fastening their tents, being of such a length, that it could pierce through Sisera's head to the ground; and so also was the hammer proportioned. See below chap. 5.25.] and caught a hammer in her hand, and went softly in to him, and drove the nail into his temples, that it stuck fast in the ground, [or, forced it self in, to wit, the nail, or, she stoned (it) in the ground: this act of Jael is highly commended by the Spirit of God in the following chap. 5.23, &c. as being done out of a special zeal infused by God, and at his command published by Deborah and Barak] now he was fallen into a deep sleep, and (was) tired, and died.

22 And behold, Barak pursued Sisera, and Jael went forth to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest; so he came in to her, and behold, Sisera lay dead, and the nail was in his temples.

23 So God on that day subdued Jabin, the King of Canaan, before the face of the children of Israel.

24 And the hand of the children of Israel went still on, [Heb. went going; i.e. their might still increased, so that they over powered Jabin] and became hard (or waxed strong) against Jabin the King of Canaan, until they had destroyed Jabin the King of Canaan.

CHAP. V.

Deborah in this song of praise, exhorteth to praise and thanksgiving, and goeth before the people with her own example, ver. 1, &c. recounteth the glorious mercies of God shewed to this people in times past, 4. Compareth the miseries of former times, with the present estate, 6. excuteth the Governors, the Congregation, her self, and Barak, to praise the Lord, 9. Commendeth the chief of the tribes, who went forth willingly to this battle, and checketh the unwilling ones that tarried at home, 14. Describeth this wonderful victory in all its circumstances, 19. curseth those of Merom, because they came not to help the people of God, 23. Extolleth the valiant woman Jael, and her act, 24. Derideth the vain hope of Sisera's Court-Ladies, 28. and concludeth with a prayer for Gods people against their enemies, 31.

Further sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise the LORD for avenging the vengeance [That is, because he hath fully avenged himself and his people on his and their enemies] in Israel, [oth. for, or by Israel] for that the people [to wit, Zebulon and Naphtali: see above chap. 4.10. and below ver. 18. together with some other tribes: see below ver. 14, 15.] have willingly offered themselves.

3 Hear, ye Kings, give ear, ye Princes, I will sing unto the LORD, I will sing psalms unto the LORD the God of Israel.

4 LORD, when thou wentest forth, [That is, going before, and leading the people by thy pillar of cloud] from Seir, [that is, carrying thy people from Mount Hor, (after the subduing of the Canaanitish King of Harad) along the borders of the Edomites, who denied them passage through their country, towards the land of the Kings, Sihon and Og, to destroy them, and to bring Israel into the land of promise. See Numb. 20. 21. and 21. 4. &c.] when thou steppest out from the field of Edom, the earth trembled, also the heaven dropped; the clouds also dropped of water. [it was as if all creatures from beneath and from above were amazed at thy coming and presence. Compare Psal. 68. 8, 9.]

5 The mountains dissolved (Or, flowed away) from the presence of the LORD, [it was so, or at least seemed not otherwise then if such things had hapned. Compare Psal. 68. 16, 17. and 97. 5. This also may be applied to the heathenish nations, the Amorites and Canaanites, dwelling in the mountains, who, by reason of Israels coming against them, and of the great and mighty acts of God which they heard of, trembled and quaked. Compare Deut. 2. 25. Jos. 5. 1.] even Sinai [i.e. 'all that they left behinde them, as Sinai, as also the places to which they went, stood amazed; or, (according) as Sinai had done at the time when God gave his law. Compare Psal. 78. 9.] from the face of the LORD the God of Jacob.

6 In the dayes of Samgar [See above chap. 3. 21.] the son of Anath, in the days of Jael, [see chap. 4. 21. &c.] the ways ceased, [i.e. the common roads or high-ways could not be used or frequented, by reason of thieves and robbers] and they that walked on paths [Heb. the walkers of paths] went crooked ways. [i.e. they that were wont to use or ply the common roads, sought out hard and difficult by-ways, to escape highway-men and enemies.]

6 The villages ceased in Israel, they ceased [i.e. the walled places, as towns, villages, hamlets, because no man could dwell safe and secure there, they fell to ruine, and lay waste and uninhabited. Oth. the husbandman, or the countrey people, inhabitants of villages, or towns, folk] until that I Debora arose, that I arose a mother in Israel. [that is, who as a Prophetess have instructed the people, being my disciples or scholars (who in Scripture are called the children of the Prophets) touching the will of God, and as a Judge, or She-Judge, here with motherly pity and compassion laid to heart the miseries of the subjects, and turned away the same]

8 (When) he [viz. Israel] chose new gods [i.e. the Idols of the heathen] then was war in the gates. [Thus God ever and anon punished them with war] Was there a shield or a spear seen among forty thousand in Israel? [they were so heartless and cast down, that no defence could be seen]

9 My heart is toward the Law-givers of Israel, [That is, Governors of the people, or of the tribes, who made the people willing and courageous by their commands and examples] who willingly offered themselves [see above, v. 1. &c chap. 4. 6. 10.] among the people: praise ye the LORD.

10 Ye that ride upon white steasses, [As great and honorable persons were wont to do: see below chap. 10. 4. & 12. 14.] ye that sit in judgement, [oth. ye that dwell at Middin: understanding a place where the enemy received the greatest foil: see Jos. 15. 61.] and ye that walk on the way, [see v. 6.] speak of it. [oth. think, muse on it]

11 From [Oth. Because of] the noise of the archers, between the places where water is drawn, [That is, soldiers coming on with a great noise, to disturb and molest the drawers of waters, by plundering, robbing, and other ways] speak there together [the Hebrew verb is also found below, chap. 11. v. 40.] of the righteousnesses of the LORD,

[that is, the righteous acts of the Lord, whereby he hath avenged his people, and freed them from the oppression of the enemy. Compare 1 Sam. 12. 7. Mic 6. 5. with the annot.] of the righteousnesses (shewed) to his villages in Israel: [Heb. righteousnesses of his villages; that is, shewed to the villages, or countrey people. Comp. above, v. 6.] then went the people of the LORD down to the gates. [that is, they might freely and without fear goe in and out at the gates.]

12 Awake, awake, Debora, awake, awake, utter a song: arise, Barak, and lead thy captives [Heb. thy captivity] captive, thou son of Abinoam.

13 Then he made him that remaineth, have dominion over the honorable (among) the people: [That is, the Lord gave unto the remnant of Israel, the rule and dominion over the great and eminent ones of the Canaanitish people. Oth. he gave thet dominion of the remaining (enemy) unto the honorable, or, mighty, great (ones) of the people (of Israel) or, he made the remaining people have dominion over the honorable (one)] the LORD maketh me to have dominion [or, giveth me dominion] over the mighty

14 Out of Ephraim [Here Debora relateth, how the tribes behaved themselves in this battel; attributing to some; praise to others, shame and disgrace, according to every ones demerit] was their root against Amalek. [Some understand this of Debora, dwelling on Mount Ephraim, above chap. 4. 5. who, by the grace of God, was as it were the root and original of all this expedition against the Canaanites, who in respect of their enmity and iuine, may well be compared with Amalek. Others apply it unto Josua, who also was of Ephraim, and subdued Amalek, Exod. 17. 13. Oth. whose root is by Amalek; that is, Juda and Simeon, whose beginning extended it self from mount Ephraim unto Amalek, as appeareth, comparing above chap. 1. 16. With 1 Sam. 15. 6.] after thee was Benjamin among thy people: [that is, the tribe of Benjamin followed also after thee, O Lord, among the rest of thy people. Some apply it unto Ephraim, whom Benjamin should have followed] out of Machir [that is, the tribe of Manasich, whose first-born son was Machir, Jos. 17. 1.] marched down the Law-givers, [that is, the Eldest, and Judges of the people] and out of Zebulon, drawing by the staff of the writer. [viz. the people to them: see above chap. 4. on v. 6. Oth. who drew with the staff, or pen of the writer; that is, used the writing pen, or, by means of letters or missives, drew the people together, or caused them to assemble together. Compare above, chap. 4. on ver. 6.]

15 The Princes [Oth. my Princes] in Issachar were also with Debora; and (a.) Issachar, so was Barak, he was sent into the valley on his feet: [see above chap. 4. 10. 14.] in the divisions of Reuben [Reuben dwelling on the other side of Jordan, keeping himself as it were separated from his brethren] the imaginations of hearts were great. [or, impressions, purposes, conclusions; that is, they were very slow, dull, drowsie, having (as we say) great wisdom in the brain, and pretending many difficulties, which withheld and hindred them from coming to help their brethren, keeping themselves as neuters between both, having more regard to their own particular, then to the common interest. Oth. For, or, by reason of Reubens separations, there be great thoughts of heart; that is, this causeth great jealousies and woundings: so in the following verse. Some conceive, that there is extolled the great valour and courage which they had formerly manifested in marching over the Jordan in the behalf of their brethren, wherewith this remissness and backwardness of theirs now shewed, did not well agree]

16 Why remainedst thou [viz. O Reuben] sitting between the stalls [or two rowed folds, or, sheep-cotes. The Hebrew word seemeth to relate to this, that the stalls or sheep-cotes were formerly made in two rows, one opposite to the other, (as it is now also usually practis'd) between which, a man might fitly pass, and give to each

heir due food or nourishment. Osh. between two burthens, like an Als that is loaden on both sides, layeth himself down to take rest. Compare Gen. 49. 14.] to hear the bleatings [or, whistlings, pipings, hissings] of the flocks? [this tribe, to wit, the tribe of Reuben was exceeding rich, and abounding in cattle. See Num. 32. 1, &c.] the divisions of Reuben had great searchings of heart. [See on the former verse]

17 Gilead [That is, the Gileadites, whereby is understood the half tribe of Manasseh, dwelling on the other side of Jordan. Gilead was a son of Machir: see Jos. 17. 1, 4. Otherwise, by Gilead may also be understood Reuben, Gad, and the aforesaid half tribe of Manasseh together, as dwelling in Gilead. See Numb. 32. 5, 29, 33.] remained on the other side of Jordan; and Dan, why did he keep himself in ships? [the inheritance of Dan and Aser lay for the most part by the Sea. See concerning Dan, Jos. 19. 40, 46. and concerning Aser also there; vers. 24, 26. These tribes also in this battle tarried at home, to escape the danger, or to save themselves with their goods in ships, or on high rocks] Aser-sate by the sea-haven, and abode in his torn places. [that is, in cities and villages that were ruined, and not well fenced: or, in creeks which break into the land by sea-floods. O: h. upon his cliffs, or, high rocks.]

18 Zebulon, it is a people, (that) have disdained their soul unto death. [Heb. that is, unto dying, and have so jeopardized their lives and persons unto death, that they seemed as it were to condemn life, and willingly to offer up themselves for Israels deliverance. See of the verb rendered disdaining, Job 27. on verl. 6.] likewise Naphtali: on the high places of the field; [that is, upon mount Thabor, keeping close to Barak, and with him courageously going down to battle. See above chap. 4. 10, 14.]

19 The Kings came, they fought; then fought the Kings of Canaan at Thaanach, at the waters of Megiddo: [Places pertaining to the half tribe of Manasseh. See above chap. 1. 27. and compare Jos. 17. 15, 18.] They brought no gain of silver thence. [No silver, or, money; Oth. they brought not a (small) piece of silver thence, whence they thought to have had a great booty.]

20 From heaven they fought; the stars out of their courses fought against Sisera. [By these phrases is intimated, that God fought both from above and beneath by manifold creatures, and means against Sisera and his Army.]

21 The brook Kison rolled them away, [or, swept them, brushed them away, through the violence of the stream, which was caused from above by storm and tempest] the brook Kedamim, [running from the mountain into the brook Kison, as the Mizpah sheweth. Oth. the brook of antiquities; that is, the very old brook which was of old, from the beginning, and was made and preserved by God for that end and purpose] the brook Kison: O my soul, tread down the strong. [that is, despise the power of the enemy. Oth. my soul trod upon the strong: trusting through prayer, and Gods instinct or inspiration that they should be as it were troden down and laid under foot. Hebr. the strength; viz. of the mighty and powerful enemy, who is now laid under our feet.]

22 Then the horse hoofs were broken to shivers: by means of the running, [or, stamping, trotting, beating (the ground:)] that is, by reason of their hasty and disordered war, and running away,] the running of his mighty ones. [Who being put to flight; sought to escape by the swiftness of their horses, but all in vain.]

23 Curse Merog, [a City, or Country near the brook Kison, not far from the place where the battle was fought, on the Sooth-borders of Issachar] saith the Angel of the LORD, [compare below, chap. 6. 11, &c.] Curse her inhabitants continually: [Heb. curse cursing,] because they came not to the help of the LORD, [that is, to the help of Israel, which the Lord commanded and appointed: or, to the help of the Lords people; Otherwise it is spoken of

God after the manner of man, he properly needing no mans help,] to the help of the LORD with the mighty men. [viz. which followed Barak and Debora.]

24 Blessed be [See Genes. 14. on verl. 19.] above women [viz. other women. So in the sequel] Fael, the wife of Heber the Kenite: blessed be she above women in the tent, [that is, in her tent, where she had done that praise-worthy act, Or, (that dwell) in tents.]

25 He asked water, she gave (him) milk: she brought butter [Oth. Butter-milk; milk, where the butter was yet in] in a Lords bowl. [Heb. in a bowl of glorious cones:] that is, in such a great bowl or cup as your great and mighty men, Lords and Princes, and other Potentates were wont to use.]

26 She put her hand [viz. her left hand] to the nail, and her right hand to the workmens hammer: [Or thus: her hands stretched themselves out, the one to the nail, the right hand to the workmens hammer,] and she knockt Sisera, she strok off his head, [The Hebrew verb is properly used of the striking off of measures that are too full, or heaped up to the top. The meaning is, that she cut off his head] when she had nailed thorow, and piercet thorow his temples. [The Hebrew verb rendered here piercing thorow, signifieth properly to change, for good or for evils, and consequently to go thorow; or, to pierce thorow from the one to the other: an also to destroy.]

27 Between her fees he bowed himself, [To wit, through pain, or striving to lift up himself, or to raise himself up, but straightway falling down, &c.] fell all along, lay down there: between her fees he bowed himself, he fell; wheresoever he bowed himself, there he lay, quite spoiled. [Heb. properly wasted; that is, quite ruined, utterly undone. For here you might have seen such a mighty and stout General fled on foot quite dishartened, tired, and by a woman hid and covered close, lie nailed to the ground, bowed, and dead.]

28 The mother of Sisera looked out at the window, and cried thorow the lattice, [O: y little peep-window] why lingereth his chariot to come? why tarry the goings of his chariers behind? [Heb. the goings, the feet, or, footsteps of his chariots.]

29 The wisest of her Court-Ladies [Oth. Princesses] answered: [Oth. every one of her wisest Court-Ladies answered her,] she also answered her saying to her self:

30 Should they not then find [That is, get, meet with] (and) divide the prey? [As if she had said, I do ill in looking so soon for them, considering they must first find out and divide the prey, &c.] a Damsel, [Or, sweet-heart, wench,] (or) two Damsels for every man? [Heb. for the head of one man: that is, for every head, for every man] For Sisera a prey of divers colours, embroidered of divers colours, embroidered on both sides, for the prey-necks. [Heb. for the necks of prey: that is, the necks of those, to whom the best prey belongeth, as Officers, and Commanders, or such as have quit themselves well in the fight, and have gotten good booty, so that a great part belongeth to him; or them that came behind, and carried the prey upon their necks, or had fetcht it with the hazard of their necks.]

31 So let all thine enemies perish, O LORD! on the contrary, (let) those that love him, [viz. the Lord] (be) as the Sun, when he ariseth [or, goeth forth] in his might. [i.e. let them go on and increase in power and splendour, as the Sun ariseth and goeth forth. Compare Isa. 40. 31.] and the land was quiet, forty years.

CHAP. VI.

Israel is grievously punished for their sinnes by the Midianites, v. 1, &c. They cry unto the Lord, who by a Prophet sheweth them the cause of these miseries, 6. The Angel of the Lord cometh to Gideon, and calleth him to Israels deliverance from the power of the Midianites, 11. The relation of a miracle that happened about the meat, that Gideon set before the Angel, 17. Gideon buildeth an Altar unto the Lord, and breaketh down, by the command of God, the Altar of Baal, for which he cometh in danger of the inhabitants, but is protected by Joas, 24. Gideon prepareth to fight against the Midianites, and is strengthened of God in his calling by a miracle, 33.

But the children of Israel did that which was evil in the eyes of the LORD: so the LORD delivered them into the hand of the Midianites, [Heb. of Midian; and so in this whole history. See of these, Num. 25, 17, 18. and 31, 2, &c.] seven years.

2 Now when the hand of the Midianites waxed strong against Israel, because of the Midianites the children of Israel made [Or, prepared, repaired, fitted] themselves the dens, which are in the mountains, and the caves, and the strong holds, [to hide and secure themselves in them against the Midianites]

3 For it came to pass, when Israel had sown, that the Midianites came up, [This they had done formerly every year, and now they did it the leaveth year again] and the Amalekites, and those of the East [i. e. who dwelt Eastward, especially the Arabians, who were wont to abide in Tents. See below chap. 8. 10, 11. and Gen. 29. on v. 10. and Job 1. on v. 3. Heb. children of the East] came also up against him. [viz. against Israel, as is said in the beginning of this verse.]

4 And they camped themselves against them, and destroyed the increase of the land, till thou come unto Gaza: [Lying in the West by the great sea: thus destroying the whole land from East to West] and they left no vi-
gual in Israel, nor small cartel, nor ox, nor ass.

5 For they came up with their cartel, and their tents: they came like the grasshoppers in multitude, [For their army consisted of about an hundred and five and fourty thousand fighting men, as may be seen below, chap. 8. 10. besides the revel rout, that do usually follow such kind of camps that look for no resistance or opposition] so that they and their camels could not be numbered: [Heb. had no number, i.e. they could very hardly, by reason of their multitude, be numbered. So chap. 7. 12. On the contrary it's said of a small company of people, that they are people of number, i.e. easie to be numbered. See Gen. 34. on v. 30.] and they came into the land to destroy it.

6 So Israel was much impoverished, because of [Heb. before the face, i. e. before, or because of their presence] the Midianites: then the children of Israel cried unto the LORD.

7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites;

8 That the LORD sent unto the children of Israel a man that was a Prophet: [Heb. a man, a Prophet. Compare above chap. 4. on v. 4.] who said unto them, Thus saith the LORD the God of Israel: I have caused you to come up out of Egypt, and led you forth out of the house of bondage.

9 And I have delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you: and I have driven them out before your face, and given you their land.

10 And I said unto you; I am the LORD your God,

Fear not the gods of the Amorites, in whose land ye dwell: but ye obeyed not my voice.

11 Then came an Angel of the LORD, [Understand the son of God, who below v. 14. and 16. is called by the proper name of God, the Lord, or Jehovah. Compare Gen. 18. 17. and 48. 16. See also above chap. 5. 23.] and set himself under the oak which is at Ophra, which belonged unto Joas, [because Joas (as it is thought) was the chiefest man there, or executed the Magistrates office. Compare below v. 31, 32.] the Abi-Ezrite: [of the tribe of Manasseh. See Jos. 17. 2. and below v. 34, 35; 1 Chron. 7. 14, 18. There was another Ophra situate in the tribe of Benjamin, Jos. 18. 23.] and his son Gideon threshed wheat [not with oxen (whereof Deut. 25. on v. 4.) but with a stick, or flail, as some expound it: to give the leis suspicion, or, to get speedily some provision] by the press, [i.e. in the place where the wine-press, or olive-press, stood, where (according to the opinion of some) they were wont to thresh, that no man might perceive it, and that this wheat might be the safer hid and laid up against the approaching want or necessity] to flee (the same) [i. e. to take that wheat along with him in his flight, or to make his fathers house flee, when he should have threshed this wheat for their provision] before the face of the Midianites. [who already were upon the march. See below verse 33. and the following chapter]

12 Then the Angel of the LORD appeared unto him, and said unto him; The LORD is with thee, thou mighty man of valour.

13 But Gideon said unto him, Oh, [Of this phrase, or manner of speaking, see Gen. 43. on v. 20. So below vers. 15.] my Lord; [Gideon sheweth him civil honour and respect, forasmuch as he yet knew him to be no more than a man, for that he appeared to him in the form and shape of a man] if the LORD be with us, why then is all this befallen us? [Heb. hath all this found us? i. e. is come upon us] and where be all his wonders, which our fore-fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and hath delivered us into the hand of the Midianites.

14 Then the LORD turned himself unto him, [Or, the LORD beheld him, looked upon him: giving him withall command, and power requisite, to deliver Israel, as followeth] and said; Go thy way in this thy might [which thou now receivest of me,] and thou shalt deliver Israel out of the hand of the Midianites: have I not sent thee? [yea indeed, will the Lord say: for thou hearest me say, Go, with promise of a good issue or event. Therefore doubt not but thou shalt accomplish or bring to good effect that for which I give thee a Commission. Compare above chap. 4. on v. 6.]

15 And he said unto him, Oh my Lord, [See on v. 13.] wherewith shall I deliver Israel? [Thus he asketh, to have further satisfaction and fuller assurance of this high and weighty calling. Compare Luke 1. 34.] Behold my thousand [viz. unto which I belong. It appeareth from Exod. 18. 25. Deut. 1. 15. that the people by Moses were divided into thousands, each thousand having their Governors or Superiors, &c.] is the poorest in Manasseh, and I am the least in my fathers house.

16 And the LORD said unto him; Because I will be with thee, therefore thou shalt smite the Midianites, as one man. [As if thou hadst to deal but with one man; i. e. thou shalt easily slay them]

17 And he said unto him; If now I have found grace in thine eyes, do (or, shew) me a token, that it is thou, that speakest with me, [i. e. To assure me, thou art for this purpose sent of God, that I may entertain and embrace this calling with a good conscience].

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set (it) before thee: [As yet he thinks him to be but a man, and a Prophet, and there-

therefore according to the manner and custome of the Patriarchs, desires in haste to entertain and welcome him with meat and drink, v. 22. he first perceives that it was an Angel. Compare herewith chap. 13. 15.] and he said, I will tarry till thou come again.

19 And Gideon went in, and made ready a Kid, and unleavened (cakes) of an Ephah [See Exod. 16. on v. 36.] of meal, he laid the flesh in a basket, and he put the broth in a pot: and he brought it out unto him, till under the oak, and set it neerer (to him).

20 But the Angel of God said unto him; Take the flesh, and the unleavened (cakes) and lay them upon the rock, and pour out the broth: [viz. upon the meat and the cakes, to make the miracle the clearer, and the word illustrious. Compare 1 King. 18. 34.] and he did so.

21 And the Angel of the LORD put forth the uttermost (part) of the staff, that was in his hand, and touched the flesh, and the unleavened (cakes): then there went up fire from the rock, and consumed the flesh, and the unleavened (cakes). [Compare Lev. 9. 24. 1 King. 18. 38. 2 Chron. 7. 1.] and the Angel of the Lord vanished away out of his eyes. [Understand very quickly and unawares, so that he saw him no more, whereby he was sore terrified and affrighted, as followeth].

22 Then Gideon perceived that it was an Angel of the LORD: and Gideon said; Ah Lord LORD, therefore because I have seen an Angel of the LORD, [viz. I must die. Gideon feareth that he must die, because he hath seen this Vision, as appeareth by the wayes of God in the following verse. Compare below chap. 13. 22. Gen. 16. on v. 13. and 32. 30. Exod. 33. 20. Deut. 5. 24. 26.] from face to face. [Compare Deut. 5. on v. 4.]

23 But the LORD said unto him; Peace be unto thee, fear not, thou shalt not die.

24 Then Gideon built there an altar unto the LORD, and called it, The LORD is peace: [Heb. Jehovah Schalom. The meaning is, the Lord is our peace, promiseth, giveth, and sendeth us peace, Isa. 9. 6. and 53. 5. Mich. 5. 5. Luke 2. 14. Act. 10. 36. Heb. 7. 2. So is he also called, The Lord our righteousnes, Prov. 23. 6. 2. He had promised here unto Gideon his peace, as also unto his people peace and deliverance from the Midianites] it is yet unto this day in Ophar of the Abi-Ezrites. [See above on ver. 11, and compare below v. 34.]

25 And it came to pass the same night that the LORD said unto him; Take a steer of the oxen, which are thy fathers, to wit, the second steer, [Or, the other, or, second; understanding that God had commanded to take two steers; but forasmuch as in the sequel only mention is made of that steer of seven years old, and no command given concerning another, what therewith should be done, therefore the translation in the text is of most Interpreters best approved] of seven years (old): [Even so old, and which had been fatted so many years, as Israels misery under the Midianites had lasted. This steer is thought to have been kept and fattened by Joas, for to offer the same unto Baal, according to the Idololatrous custom of that time] and break down the altar of Baal, which is thy fathers, and cut down the grove that is by it. [God will have Gideon to begin his calling from the purging of Religion.]

26 And build an altar unto the LORD thy God upon the top [Heb. head] of this strong hold, [Understand the rock, out of which the fire issued that consumed the meat with the broth, ver. 21. Such kind of rock they used in time of need for a strong hold and refuge] in a convenient place: [Or, orderly, decently. Heb. in, or, with order, decency, fitness. Oth. with a log (of wood) to place it orderly under the steer for burnt-offering] and take the second bullock, and offer a burnt-offering with the wood of the grove which thou shalt have cut down. [This was a special command of God in this back-sliding time; otherwise the offering or sacrificing was ordinarily enjoyed the P.ests]

27 Then Gideon took ten men of his servants, and did according as the LORD had spoken to him: but it came to pass, because he feared his Fathers house, and the men of the city, to do it by day, that he did it by night.

28 Now when the men of the city arose early in the morning; behold, the altar of Baal was cast down, and the grove that was by it: and that second bullock was offered upon the altar.

29 So they said the one to the other; [Heb. the man to his neighbour] who hath done this thing? [Heb. word, matter, thing. So in the sequel] and when they enquired, and asked, it was said, Gideon, the son of Joas, hath committed this.

30 Then said the men of that city unto Joas; Bring forth thy son that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 On the contrary Joas said unto all that stood by him; will ye contend [Plead, argue, dispute] so in the sequel] for Baal? will ye deliver him? he that shall contend for him, [i.e. he that shall further dare to own his cause, and plead or speak before him. It seemeth that Joas before through humane frailty, yielded or connived at the peoples wickedness, but now being strengthened and confirmed by this divine apparition, he setteth himself strongly against it] shall yet this morning be put to death: if he be a God, let him contend for himself [or, let him plead against him (viz. Gideon) that he, &c.] because he hath cast down his altar.

32 Therefore he called him on that day Jerubbaal, [i.e. Joas called his son Gideon, Jerubbaal, i.e. let Baal contend, or Baal shall contend. See below chap. 7. 1.] saying; Let Baal contend [or, shall contend, plead]. Some conceive that the people being as it were drowned in Idolatry, expected that Baal should plague this Gideon in a special manner, but finding the contrary, followed him the more eagerly, as a stout and valiant champion of God] against him, because he hath cast down his altar.

33 Now all the Midianites, and the Amalekites, and the children of the East, were gathered together: and they passed over, [i.e. over the Jordan. See below chap. 7. v. 24.] and they camped themselves in the valley of Jezreel [Which lay in Issachar, on the other side of mount Gilboa, which was between Manasseh and Issachar. See Jaf. 19. 18. ending Westward by the city of Jisreel. There was another Jisreel in Juda, Jaf. 15. 16.]

34 Then the spirit of the LORD arrayed Gideon, [Or, clothed him, viz. with such gifts of wisdom, zeal, courage, and valour, as the spirit of the Lord knew to be needful for him, as weapons for this work. See of this phrase also, 1 Chron. 12. 18. 2 Chron. 24. 20. Luke 24. 49. Rom. 13. 14. And compare Gal. 3. 27. Ezr. 4. 24. Col. 3. 12.] and he blew with the trumpet [i.e. caused it to be blown: as above chap. 3. 24.] and the Abi-Ezrites were called together after him. [Heb. Abi-Ezer, i.e. they that were of the family or kindred of Gideon and his father Joas, (above v. 11.) were called together, and gathered themselves unto him to follow him. So in the sequel.]

35 Also he sent messengers into all Manasseh [Because the one half tribe dwelt on this, and the other half on the other side Jordan] and they also were called together after him: likewise he sent messengers into Aser, and into Zebulon, and into Naphtali, [these three tribes were neareast, and lay one by another, toward the North, and at the sea. In Issachar which lay between Manasseh and Zebulon, was the whole army of the enemy, as above, ver. 33.] and they came up to meet them.

36 And Gideon said unto God: [Otherwise, Gideon had said: conceiving that this was done aforetime, before Gideon went up against the Midianites: and that it is here again re-iterated as a reason or ground, whereby Gideon being fully strengthened and confirmed in his faith, embraced and executed the calling with zeal and fervency

fervency of spirit, it is worthy our observation, that God granted Gideons request without any reprehension at all; from whence, as also from the manner of his request, it plainly appeareth, that he requested it not out of diffidence and unbelief, but out of humility, for the strengthening and confirming of his faith] *if thou wilt deliver Israel by mine hand, according as thou hast said.*

37 *Bebuld, I will lay a woolen fleece on the floor: [Or, Ground-plat, court-place without doors meaning an even void place in the open air] if there shall be only dew upon the fleece, and dryness upon all the earth [Understand the over earth thereabout, and so below ver. 39.] then shall I know that thou wilt deliver Israel by mine hand, as thou hast spoken.*

38 *And it was so: for he rose up early the next day, and he crushed the fleece together, and he wrang the dew out of the fleece, a bowl full of water.*

39 *And Gideon said unto God; Let not thine anger kindle against me, ~~tho~~ I may speak but this once: let me prove I pray thee, but this once with the fleece; let there I pray thee be dryness only upon the fleece, and let dew be upon all the earth.*

40 *And God did so the same night: for dryness was only upon the fleece, and (there) was dew upon all the earth.*

CHAP. VII.

Gideon campeth himself against the Midianites with his men of war, v. 1. which upon Gods command by Proclamation and atoken, he is fain to lessen to the number of but three hundred, which he alone keepeth to him, 2. He fyceth out the camp of the Midianites, and being strengthened by the telling and interpretation of a strange and wonderful dream, divideth his army into three companies or brigades; who all with one accord blow with trumpets, and break the pitchers (wherin the lamps were) in pieces, 15. Whereby the Midianites are terrified, and put to flight, yea destroy one another, 21. The next adjoining Israelites are sent for up, to pursue after the enemy that fled, and to stop their passage over the Jordan, 23. Two Princes of the Midianites, Oreb and Seeb, are taken prisoners, and slain, 25.

Then Jerubaal (who is Gideon), [See above chap. 6. 33.] rose up early, and all the people that were with him, and they camped themselves at the fountain of Harod, [Heb. Chared, lying on the borders of Manasich, on this side of the mountain, behind which the Midianites were camped on the other side. See chap. 6. on v. 33. This name the fountain might have obtained from the fear and trembling of the 22000 Israelites, below v. 3. There was another fountain by Jizreel, at the end of this mountain Westward. See 1 Sam. 29. 1.] so that he had the half of the Midianites toward the North, behind the hill More, [This seemeth to have been one of the mountains of Gilboa: so called from the timely, or seasonable rain, that fell in great abundance upon the fields that lay on the top of it; as some do gather, by comparing of 1 Sam. 1. 21. Upon this mountain Gilboa was Saul also slain by the Philistines, 1 Sam. 31. 1.] in the valley. [viz. Jizreel, as above chap. 33.]

2 *And the LORD said unto Gideon; The people that are with thee are too many, that I should deliver the Midianites into their hand: lest Israel vaunt themselves against me, saying; My hand hath delivered me. [Or, my hand (i.e. power) hath brought me salvation, or deliverance, procured the victory. See the like phrase, Exo 8. 9.]*

3 *Now then proclaim [i. e. cause to be proclaimed or published] now before (or in) the ears of the people, saying;*

Whosoever is fearful [compare Deut. 20. on v. 8.] and dismayed, [or, quaketh, trembleth, is afraid] let him return, and make haste [or fly away, pack himself away, this morning, or early. The Hebrew word seemeth to look at the swift flight of birds, and so consequently to signify to go on speedily, quickly, hastily, &c.] to the mountain of Gilboa: [Heb. from, or, towards the mountain of Gilead, i. e. along the way that goeth toward and from that mountain, being the same mountain that lay right over against Gideons army, beyond the Jordan, from whence those of the half tribe of Manasich were come to him. See above chap. 6. on v. 36.] then (there) returned of the people two and twenty thousand, (to) that there remained ten thousand.

4 *And the LORD said unto Gideon; The people are yet too many, make them go down to the water, and I will try them [Heb. properly, separate, purifie, as a Goldsmith purifieth the silver, separating the good metal from the dross] for thee there: and it shall be, (that) of whom I shall say unto thee; This shall go with thee, the same shall go with thee: but also those of whom I shall say; This shall not go with thee, the same shall not go with thee.*

5 *And he made the people go down to the water: then said the LORD unto Gideon; Whosoever shall lap with his tongue of the water, [viz. which he in a standing posture shall have taken up with his hand, as is declared, v. 6. This was a token of courage and nimbleness: as the bending on the knee was a token of slowness and laziness] according as a dog would lap, him shalt thou set alone by himself; likewise every one that shall bow down upon his knees for to drink.*

6 *Then was the number of those that had lapped with their hand (put) to their mouth, three hundred men, but all the rest of the people had bowed down upon their knees to drink water.*

7 *And the LORD said unto Gideon; By these three hundred men that have lapped, will I deliver you, and give the Midianites into thine hand: therefore let all that people [Understand the rest of the people] depart, every man unto his place.*

8 *And the people took victual in their hand, and their trumpets; [Otherwise, then they took the victual of the people in their hand, as also their trumpets. To wit, those three hundred men took of the people victual for themselves, so much as was needful, as also trumpets, to wit, three hundred, (v. 16.) holding in their march, as they went, yet twenty more, according to the account of some; for Gideons army was at first 32000 strong, as appeareth above v. 3. each thousand having ten trumpets, or each hundred one] and he [viz. Gideon] let all those men of Israel [viz. all the rest, as in the former verse] go, every man unto his tent, but he kept those three hundred men: and he had the host of the Midianites beneath in the valley. [On the other side of the mountain, so that he had it before him, in the valley of Jizreel, when he stood upon the mount, where also it may be a part of Gideons camp lay, as may be gathered from the following verse]*

9 *And it came to pass the same night, that the LORD said unto him; Arise, go thy ways down into the camp: [viz. of the Midianites] for I have delivered it into thine hand.*

10 *But if thou fear to go down, [viz. thy self alone] then go down, thou, and Para, thy boy (or servant) unto the camp.*

11 *And thou shalt bear what they shall speak, and afterwards shall thine hands be strengthened, that thou shalt march down into the camp: [i. e. then shalt become courageous, and fitted ready, prepared to fall upon their camp, or army] Then went he down, with Para his boy, unto the out side of the ranks or files [the Hebrew word properly*

Properly signified; *fivel*, that by fives, or five in a rank, or five a breast, are wont to march, as Exod. 13. 18. Hence proceedeth the signification of armed men, as the military orders, and especially the ranks and files commonly ought to be] that were in the camp.

12 And the Midianites, and Amalekites, and all the children of the East, lay in the valley, [Heb. *Fell*, or were fallen in the valley, i. e. they lay spread abroad in the valley] as grasshoppers in multitudine; [see above chap. 6. v. 5.] and their camels were innumerable, [as above chap. 6. 5.] as the sand which is on the sea shore, [Heb. on the lip of the sea] in multitude.

13 Now when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I have dreamed a dream, and behold a tosted barley loaf [Or, a pancake of barley bread, otherwise, a noise of barley bread, This implyeth the meanness and contemptibleness of the means, whereby God would smite the Midianites, and deliver his people] rolled it self into the camp of the Midianites, and it came to the tent, and smote it, that it fell, and overturned it upside down, [Heb. overturned it upward,] that the tent lay along,

14 And his fellow answered, and said; This is nothing else but the sword of Gideon, the son of Joas, the Israelitish man: God hath delivered the Midianites and this whole camp into his hand.

15 And it came to pass, when Gideon heard the telling of this dream, and the interpretation, [Heb. breaking; i.e. dismembering, expounding, unloosening. It seemeth that the phrase is borrowed from fruits, that have had shells, which must be broken ere a man can eat the kernel thereof, that he worshipped: [Heb. he bowed himself: honouring and praising God for his wonderfull providence, and this comfort. See Gen. 22. on v. 3.] and he returned unto the camp of Israel, and said; Arise, for the LORD hath delivered the camp of the Midianites into your hand.

16 And he divided the three hundred men into three heaps: [Heb. heads: so below v. 20. and chap. 9. 34.] and he gave every one a trumpet in his hand, [Heb. he gave trumpets into all their hand] and empty pitchers, and lamps in the midst of the pitchers.

17 And he said unto them; Look towards me, [Heb. look, or, thou shalt look, or, from me, that is, according to the nature of the Hebrew tongue, sometimes as much as, towards, or, on me, right opposite against me. Compare above on v. 3. Else it may be thus translated, from, or, of me shalt thou look, and do so, i.e. thou shalt learn and observe of me, or, from me, what thou shalt do] and do so: [viz. as ye see me do] and behold, when I shall come to the outside of the camp, it shall be, that according as I shall do, so shall ye do.

18 When I shall blow with the trumpet, and all that are with me; then shall ye also blow with the trumpet, round about the whole camp, and ye shall say, For the LORD, and for Gideon. [Understand withall, is this battel fought. So is the Hebrew letter *Lamed* used in matters of battel, Exod. 14. 14 and 25. Or thus, unto the LORD, and Gideon; viz. be the victory. Or thus, of the LORD, and of Gideon; viz. the sword, from ver. 20.]

19 So Gideon, and the hundred men that were with him, came into the outside of the camp, in the beginning of the middlemost night watch, [i.e. About midnight, when the Watches were wont to be changed] when they had but newly set the sentinels; [Heb. seeing they had set; otherwise, but they had raised up all the sentinels; or, they raised up only the sentinels] and they blew with the trumpets; also they beat the pitchers in pieces, that were in their hands. [Or, they beat them one against another, so that the pieces were scattered here and there. Compare Psal. 2. 9. Jer. 13. 13. and 48. 12.]

20 So the three heaps blew with the trumpets, and brake the pitchers; and they held with their left hand the lamps, and with their right hand the trumpets to blow; and they cried, The sword of the LORD, and of Gideon.

21 And they stood every one in his place, round about the camp: then all the camp ran away, and they cried, and fled.

22 When the three hundred blew with the trumpets, then the LORD set [i. e. ordered] the sword of the one against the other, [Heb. of the man against his neighbor, or, fellow, companion: i. e. the Lord ordered it so, that through amazement and astonishment they fell one upon another, and slew one another] and (that) in all the camp: and the camp fled unto Beth-Sitta [out of the valley where they were camped, along the mountain towards Jordan, and again along Jordan inward toward the land: where lay Abel-Mehola, and Tabbath in Manasseh. Of Abel-Mehola see 1 Kings 4. 12. and 19. 16.] toward Teredah, unto the border [Heb. lip] of Abel-Mehola, above Tabbath.

23 Then were the men of Israel called together, out of Naphtali, and out of Aser, and out of all Manasseh, and they pursued after the Midianites.

24 Also Gideon sent messengers into all the mountain of Ephraim, [Lying on the other side of Manasseh Southward, that the Midianites being inclosed on both sides, and being stopped at their passage over the Jordan, might no ways escape. But between these were Zebah and Tsalmanea with about 1500. men got over the Jordan, whom Gideon with his three hundred men pursued, and slew. See chap. 8. 10. 12.] saying; Come down to meet the Midianites, and intercept them the waters, unto Beth-Bara, [lying near by Jordan: some take this for Bethabara, Job. 1. 28.] to wit, Jordan: so every man of Ephraim was called together, and they intercepted (then) the waters unto Beth-Bara, and [the particle and, is here (according to the opinion of many) as much as, to wit] the Jordan.

25 And they took captive two Princes of the Midianites, Oreb and Zeeb, and killed Oreb upon the rock Oreb, [Situete by the East-end of the mountain of Ephraim, not far from the Jordan. This place was afterward so called, because of this history, as also the other place Zeeb] and they killed Zeeb in [otherwise by, or, at] the Presfat Zeeb, and pursued the Midianites: and they brought the heads of Oreb and Zeeb unto Gideon over the Jordan. [or, on this side of Jordan: for the Hebrew word, according to the occasion of the thing, signifieth both. In the following chapter is mentioned, that Gideon with his three hundred men passed over the Jordan, to pursue after the Midianites, and the rest of the East-Country people. See there v. 4. The opinion of most Interpreters is, that this, and that which followeth in the three first verses of the eighth Chapter, is here in the first place related, to give a full and perfect account of what was bravely and gallantly acted by the men of Ephraim on this side Jordan, but that it was then only first offered, when Gideon returned from pursuing the Midianites beyond Jordan, and had gotten the full victory over them. But the attentive Reader will be able to judge aright by comparing this verse with the third verse of the next Chapter. See the annotation there.]

C H A P. VIII.

The Ephraimites murmur against Gideon, but are appeased by him, ver. 1, 2, &c. be pursued the two Kings of the Midianites beyond the Jordan, where those of Succoth and Penuel spitefully refuse to refresh his men, 4. He falleth.

falleth upon, and taketh captive the two Kings of the Midianites, and scattereth the rest of their army, 11. Returning back he punishment those of Succoth and Penuel, 13. Puttest the two Kings to death, viz. Zebah and Tsalmonna, 18. Refuseth to rule over Israel, 22. Demandeth a present of the spoil, and maketh thereof a scandalous Ephod, and placeth it at Ophrah, 24. Gideons children, wives, death, and burial, 30. Israel revolteth again from God, and is ungrateful to Gideons family, 33.

Then said the men of Ephraim unto him; [See the annot. on the last verle of the former chapter] What crime [Heb. thing, matters] is this that thou hast done to us, that thou diddest not call us, when thou wentest forth to fight against the Medianites? and they contended strongly with him.

2 He on the contrary said unto them; What have I now done, like ye? [i. e. which may be compared with your deed, or act] are not the gleanings of Ephraim [He understandeth the pursuit after the flying Army of the Medianites, and the taking of the two Princes captive; this he compareth to the gleaning of grapes, which were left in the vintage, and that which he did, to the vintage it self] better then the vintage in Abiezzer? [i. e. This whole work done by me and my house. For he was an Abiezzerite. See above chap. 6. 11.]

3 God hath delivered the Princes of the Medianites, Oreb and Zebah, into your hand; what could I then do, like ye? [It seemeth that Gideon at this time, had not as yet slain the two Kings of the Medianites, Zeba and Tsalmonna] Then their anger, [Heb. spirit, courage] ceased from him, when he spake this word.

4 Now when Gideon was come to Jordan, he passed over, with the three hundred men that were with him, being weary, yet pursuing. [viz. the enemy]

5 And he said unto the men of Succoth; [Lying next beyond Jordan, in the inheritance of Gad by the brook, or River Jabbok. See hereof Genes. 33. 17. Psal. 60. 8. and 108. 8. and of another Succoth, Exod. 12. 37. Numb. 33. 5.] Give, I pray you, some loaves [Oth. pieces] of bread unto the people, which follow my footsteps: [Heb. which are by, or, as my feet; i.e. follow my footsteps, or, are in my service, and under my conduct. Compare Exod. 11. 8.] for they are weary, and I pursue after Zebah and Tsalmonna, Kings of the Medianites.

6 But the Princes of Succoth said, [Heb. said, in the singular number; to wit, each of them, or one, as the President in the name of all] Is then the palm of the hand of Zebah and Tsalmonna already in thine hand, that we should give bread unto thine Army? [i. e. hast thou already their strength or might in thy power? They not only refuse or deny to grant the request of Gideon, but they also vilifie him and flout at him, as one that would too soon become a conquerour, singing (as we say) triumph before the victory is obtained. They conceive, that it will fall otherwise out, and therefore will have nothing to do with Gideon]

7 Then said Gideon; Therefore, when the LORD shall deliver Zebah and Tsalmonna into mine hand, I will then thresh your flesh; [i. e. your bodies; punishing your unfaithfulness and division in a special manner, which shall extend to your contempt and shame] with thorns of the wilderness, [which lay between Succoth and Penuel, by the brook Jabbok, which Jacob passed over, when he had wrestled with God, and had before seen the Armies of Angels, and had said of that place, this is Gods field, calling the place Mahanajim; i. e. two Armies, Gen. 32. 1, 2, 22, 24.

Hence this wilderness (lying near by the said said place) is called the wilderness of Mahanajim, as appears from 2 Sam. 17. 27, 29.] and with briers.

8 And he went up thence unto Penuel, [See Gen. 32. 30. and 1 Kings 12. 25.] and spake unto them [viz. those of Penuel] in like manner: and the men of Penuel answered him, according as the men of Succoth had answered.

9 Therefore he also spake unto the men of Penuel; saying: When I return in peace, I will cast down this cover. [On which perhaps they relied, as on a strong hold, and therefore spake the more disdainfully and proudly]

10 Now Zebah and Tsalmonna were at Karkor, and their camps with them, about fifteen thousand, all that were left of the whole camp of the children of the last; and those that fell [viz. that were before slain] were an hundred and twenty thousand men, that drew the sword, [Heb. drew, in the singular number; i. e. every one of them had been fitted and trained up for the war. This serveth the more to augment and increase Gideons victory. See also this phrase, of drawing the sword, used below chap. 20. vers. 15. 17, 25, 40. 2 Sam. 24. 9. 2 Kings 3. 26. &c.]

11 And Gideon went up (by) the way of them that dwell in tents, [viz. Of the Arabians, who from thence are called Scenite, as if we should say, Tenters, or, tent inhabitants]. toward the East of Nobob, and Fogbha: [These two places lay also there beyond Jordan toward the East] and he smote the camp, for the camp was careless. [Or, secure, quiet, not imagining that Gideon with his men, being wearied with chasing and purloing the enemy, would be able so soon to get over Jordan, and so on by the way towards the East to overtake them.]

12 And Zebah and Tsalmonna fled, but he pursued after them: and he took captive both the Kings of the Medianites, Zebah and Tsalmonna, and affrighted all the camp. [Because he fell upon them unawares, they were affrighted, and slain as they fled, or at least quite routed and scattered, and altogether infibled.]

13 Now when Gideon the son of Joas returned from the Battel, before the rising of the Sun; [Or, from (i. e. immediately after, or, toward) the rising of the Sun: for he without taking rest (although wearied) with his men, had pursued the Enemy. Oth. from, by the rising of Heres. Or, from the Sun rising; i. e. from the East, whither he had pursued the Medianites. Oth. after the ascension of the Sun; i. e. toward the time that it began to descend.]

14 He took captive a boy (or Servant.) of the men at Succoth, and examined him: the same described unto him the Princes of Succoth, and their Eldest, three score and seventeen, [i. e. he gave unto Gideon the names of the Princes in writing, that he might punish none but those that were guilty.]

15 Then came he unto the men of Succoth, and said; behold there Zeba and Tsalmonna, concerning whom ye scornfully upbraided me, saying: Is the palm of the hand of Zeba and Tsalmonna already in thine hand, that we should give bread unto your men that are weary?

16 And he took the Eldest of that City, and thorns of the wilderness, and briers, and by the same made the men of Succoth understand it. [viz. wherein they had offended: i. e. by this punishment or special chastisement he left an example, for to unteach those of Succoth such pride and high-mindedness as appeared in them. Whether they were slain, as those of Penuel, or whether with this despicable chastisement they were left alive, here is no mention made.]

17 And he threw down the tower of Peniel, and slew the men of the City. [Understand the Governors of the City, and all guilty persons, as from the former example may be gathered.]

18 Afterward he said unto Zeba and Tsalmona; What manner of men were they whom ye slew at Thabor? [A mountain lying in Zebulon toward the Sea, close by the brook Kison, on the South-side of the mountain, over against the valley of Jezreel, where the Midianites had had their camp. When this was done, is not here mentioned. 'Tis to be supposed that they did it in this expedition, as well in respect of the situation of the place, as because it seemeth that Gideon as yet knew not certainly, what the thing properly was, that was done; although he seemeth to have known that some of his brethren were slain, and that these Kings had slain upon this mountain certain persons of note and quality, without knowing who they were, although he suspected them to be his brethren,] and they said, As thou (art,) so were they, of like form, as the sons of a King.

19 Then said he: They were my brethren, the sons of my Mother: (so truly as) the L O R D liveth, if ye had let them live, I would not slay you.

20 And he said unto Jether, his first-born; Rise up, slay them: but the youth drew not his sword, for he feared, because he was yet a youth.

21 Then said Zeba and Tsalmona; Rise thou up, and fall upon us, for according as the man is, so is his strength: then Gideon rose up, and slew Zebah and Tsalmona, and took the little moons [viz. those golden neck-ornaments, which in the Hebrew had their name from the Moon, because they were round like the full Moon,] which were on the necks of their camels.

22 Then said the men of Israel [Heb. the man; i.e. every one among the people] unto Gideon; Rule over us, as well thou, and thy sons son: [Heb. also thou, also thy son, also thy sons son.]

23 But Gideon said unto them; I will not rule over you, neither shall my son rule over you: the L O R D shall rule over you. [From these words, and below, vers. 29. appeareth plainly, that those that are called Judges in this book, were no Kings, Governors of Countries, nor ordinary Judges or Rulers of the people, but were in a special and peculiar manner called for the deliverance, defence, help and service of Israel, preserving and maintaining the freedom and order of their Commonwealth. See above chap. 2. on v. 16.]

24 Moreover, Gideon said unto them; I would defire a request of you; Give me but, each (of you) a fore-head-ornament of his prey: [Or, the fore-head-ornaments which he hath taken for a prey, Heb. A fore-head-ornament, or, ear-ornament of his prey. The Hebrew word is used of both, as well of golden ornament on the forehead, as on the ears. See Genes. 24. 22, 47. and 35. 4.] for they [viz. the enemies] had had golden forehead-ornaments, because they were Ismaelites. [See Genes. 37. on v. 25. and 25. 13, &c.]

25 And they said, We will willingly give them: [Heb. giving we will give] and they spread abroad a garment, and cast thereinto every man a forehead-ornament of his prey.

26 And the weight of the golden forehead-ornaments, which he had requested, was a thousand and seven hundred (shekels) of gold. [See Genes. 24. on vers. 22. and Numb. 7. on vers. 14.] besides the little moons, and chains, [Oth. golden vials, boxes, cases, wherein they carried along with them sweet smel-

ling of precious ointments, to be used in swoonings, sicknesses and diseases, as also for wounds and sores] and purple garments, which the Kings of the Midianites had wore, and besides the neck-bands (or collars) that had been on the necks of the Camels.

27 And Gideon made thereof an Ephod, [See Exod. 28. on vers. 4.] and put it [viz. upon an high staff or pole, or some such thing, for a memorial of this victory; but the same was after his death much abused, as some gather from vers. 33.] in his City at Ophra; and all Israel went thither a whoring after it, [Committing with that Ephod spiritual whoredom, i. e. Idolatrie and superstition. See Levit. 17. on vers. 7. and 20. on vers. 5. as they did with the brazen Serpent set up by Moses, 2 Kings 18. 4.] and it became a snare unto Gideon and to his house. [Compare Exod. 20. 33. and 34. 12. Deut. 7. 16. The meaning is, that it was accounted unto Gideon (as having given occasion to the people, who were very prone to idolatry) for sin, and tended to the ruin and destruction of his house. See the following chapter.]

28 Thus the Midianites were subdued before the face of the Children of Israel, and lifted up their head no more; [Heb. added not, or, went not on to lift up their head,] and the Land was quiet forty years, in the dayes of Gideon, [i. e. as long as Gideon lived.]

29 And Jerubbaal [i. e. Gideon. See above chapter 7. 1.] went his way, and dwelt in his (own) house. [Not taking upon him the Government of the people, which was offered him: yet serving them with his authority and countenance, for the maintenance and preservation of religion, and defence of their liberty, as from vers. 28. and 33. may be gathered. Quite otherwise did his illegitimate son Abimelech, chap. 9.]

30 Now Gideon had seventy sons, which came forth out of his thigh, [See Gen. 46. on v. 26.] for he had many wives.

31 And his Concubine, [Of Concubines, see Gen. 22. on v. 24.] which was at Sichem, [Situete on a Mountain in Ephraim, not far from Samaria, westward from Ophra, where Gideon dwelt. See Genes. 12. on v. 6. and 33. 18. It was one of the Cities of refuge, Jos. 20. 7. Hereabout also were Josephs bones buried, Jos. 24. 33.] she bare him, also a son: and he called, [Heb. made, set] his name Abimelech. [Whom the Sichemites, after Gideons decease, made King, passing by, yea murdering all the legitimate sons of Gideon, save Jotham, who hid himself; See chap. 9.]

32 And Gideon the son of Joas died in a good old age: [Heb. Grayness, hoariness. See Gen. 15. on v. 15.] and he was buried in the sepulchre of his father Joas, at Ophrah of the Abi-Ezrites. [See above chap. 6. 11.]

33 And it came to passe, when Gideon was dead, that the children of Israel turned themselves about, and went a whoring after Baalim; and they made Baal-Berith [i.e. the Lord of the covenant: so forsaking and breaking the covenant of the same God, who had oftentimes clearly, and in the highest measure and degree forbidden them to do it: although they perwaded themselves, that this might well consist, when they comprized the Name and covenant of God therein, and pretended the same to be done to the service and honour of God. See also of this Idol below, chap. 9. 4. and of the Baals, Judg. 2. on v. 11.] their God.

34 And the children of Israel remembered not the L O R D their God; who had delivered them out of the hand of all their enemies round about.

35 And they shewed no kindness to the house of Jerubbaal, (that is) of Gideon: according to all the good, which he had done unto Israel. [See below chap. 9. v. 5. 16, 17, 24, 56, 57.]

C H A P. IX.

Abimelech the son of Gideon moveth, by his friends, those of Sichem to make him king, and to furnish him with money, ver. 1, &c. He murbereth his seventy brethren, 5. Jotham the youngest escaping, setteth before the eyes of Abimelech, and the Schemites that had made him king, by a very fit comparison, what they had done, and what should betide them both in regard thereof, 7. Some three years after there ariseth tumult and war between the Schemites and Abimelech, 22. Who warreth against Sichem, conquereth, and destroyeth it, 43. And setteth the tower of Sichem (into which the people were fled) on fire, 46. Subdueth also Thebez, 50. But when he intended to burn the tower with the people that were in it, a woman by casting down a piece of a millstone upon his head, breaketh his skull in pieces; and likewise he is run through by his own armour-bearer, 52.

Now Abimelech the son of Jerubbaal went to Sichem [See above chap. 8. on v. 31.] unto his mothers brethren: [i.e. kinsmen and friends, so v. 3, 18.] and he spake unto them, and to all the family of the house of his mothers father, saying,

2 Speak, I pray you, before the ears of all the citizens [Heb. Lords, Masters, Men, Citizens. See of the Hebrew word Baal, Gen. 14: on v. 13.] of Sichem, What is better for you, that seventy men, all the sons of Jerubbabaal, should reign over you, or that one man should reign over you? [intimating, that this without doubt is best; understanding by this one man, himself] Remember also, that I am your bone and your flesh. [of the mothers side sprung from Sichem, and near in blood unto many of you: see of this phrase Gen. 2. on ver. 23. and 29. on ver. 14.]

3 Then spake his mothers brethren of him before the ears of all the citizens of Sichem, all the same words: and their heart inclined it self toward Abimelech: [Heb. after, i.e. to follow after him] for they said, He is our brother.

4 And they gave him seventy silverlings [See Gen. 20. on v. 16.] out of the house of Baal-Berith: [i.e. out of the idolatrous Temple of this idol, which stood upon a high hill by Sichem, as the Map sheweth: see also of this idol above chap. 8. on ver. 33.] and Abimelech hired therewith vain and light men [i.e. a company of bare, needy, vain fellows, that had no fear of God before their eyes. Compare 1 Chron. 13. 7.] which followed after him. [Heb. and they went after him]

5 And he came into his fathers house at Ophra, and slew his brethren, the sons of Jerubbabaal, seventy men, [There were but sixty nine slain (for Joas escaped) but the holy Scripture, according to custom, nameth the full and perfect number. See Gen. 42. 13. Numb. 14. 33. 1 Chron. 15. 5.] upon one stone: but Jotham, Jerubbabaals youngest son, was left, for he had hid himself.

6 Then all the citizens of Sichem, and all the house of Millo [Heb. Beth-millo, a city lying (as the Map sheweth) eastward from Sichem, at the mountain of E-phraim, not far from Beth-aven. Others understand hereby, the strong hold, mentioned below ver. 46, 49. which was the Court, or City-hall, where the Council were wont to meet, being beset or guarded with a garrison of soldiers, which also was used in this transaction or dealing. The word Millo cometh from filling, fulness, fulfilling; whereby some take it from a deep pit or valley, which being filled up with earth and rubbish, served for the building of a strong hold, which from thence was called Millo. Some conceive, that the generation or fa-

mily of Abimelechs grandfather by the mothers side, was from hence also called. The word *Millo* is also found 2 Sam. 5. 9. 1 Kings 9. 15. and 11. 27. 2 Kings 12. 26. 1 Chron. 11. 8. 2 Chron. 32. 5. assembled themselves, and went and made Abimelech King: [Heb. as if we should say, They king'd him King] by the high Oak or pillar Oak, [See Jos. 24. 26, 27. This place they purposedly made choice of, to clothe their work with a shew of holiness, which notwithstanding they had begun with abominable tyranny, and without calling thereunto the other tribes, or asking counsel of God, had finished. Oth. by the plain of the pillar] which is by Sichem.

7 When they told this to Jotham, he went and stood on the top [Heb. the head] of the mountain Gerizim, [which lay by Sichem, and right over against it lay mount Ebal, wheredem may be seen, Deut. 11. 29, 30. Jos. 8. 33.] and lifted up his voice, and cried; and he said unto them, [as it seemeth, by the instinct or inspiration of God, who confirmed Jothams words, below ver. 24. 67.] Hearken to me, ye citizens of Sichem, and God will hearken to you.

8 The trees [See a like rhetorical speech, a parable, serving for instruction, 2 Kings 14. 9.] went once [or at a time] forth [Heb. going they went] to anoint a king over them: and they said unto the olive-tree, Be thou king over us.

9 But the olive-tree said unto them, Should I leave [Or, shall I cause to cease, or, be compelled to cease, and so in the sequel] my fatness, [i.e. the oyl] which God and men command in me, [for the oyl was used in the sacrifices and lamps of the Tabernacle, as also in the anointing of Priests, Kings, and (as is gathered from 1 Kings 19. 16.) Prophets, and usually for meat, ornament, and to trick up mans-body. Others, wherewith by me they honor God and man] and should I go forth to bear sway over the trees? [i.e. as King to go run about, to turmoil, and take care for other trees.]

10 Then said the trees unto the fig-tree, Come thou, be king over us.

11 But the fig-tree said unto them, Should I leave my sweetnes and good fruit? and should I go forth to bear sway over the trees?

12 Then said the trees unto the vine, Come thou, be king over us.

13 But the wine said unto them, Should I leave my new wine, which cherisheth God and men, [Because wine was used in sacrifices, and rejoiceth the heart of man, Psal. 104. 15. Oth. which cherished Gods, i.e. great Lords; and Men, i.e. common people] and should I go forth to bear sway over the trees?

14 Then said all the trees unto the thorn-bush, (or bramble) Come thou, be king over us.

15 And the thorn-bush said unto the trees, If ye in truth anoint me king over you, come then, put your confidence under my shadow: but if not, let fire go forth out of the thorn-bush, and consume the cedars of Libanon. [This mountain was very famous for fair glorious Cedar-trees, being exceeding strong, and long-lasting, which grew in great abundance upon it, whereof divers parables and similitudes are taken in Scripture: see 2 Kings 14. 9. 2 Chron. 2. 8. Psal. 29. 6. and 92. 13. Cant. 3. 9. and 5. 15. Isa. 60. 13. Jer. 22. 23. Ezek. 17. 3. and 31. 3. Hos. 14. 6, 7, 8.]

16 So now, [Here Jotham expoundeth the propounded Parable] if ye have done it in truth and sincerity, that ye have made Abimelech king, and if ye have done well by Jerubbabaal, and by his house, and if ye have done to him according to the desert [or, benefit] of his hands:

17 (For my father fought for you; and he cast his soul [i.e. spared not his life and person, but adventured, or put the same in great danger for your sake] far away, [Heb. from over against you, or, from near at hand: as when a man casts a thing out of his sight far from him],

as not willing to look upon it, to provide for it, or to minde it. Compare Deut. 28.66. and below chap. 12.3.] and delivered you out of the hand of the Midianites.

18 But ye are risen up this day [i.e. at this time] against the house of my father, and have slain sons, seventy men, upon one stone: [he upbraideth the Sichemites with this murther, because they had assisted Abimelech in it: see ver. 24.] and ye have made Abimelech, a son of his maid-servant, [thus he calleth in a disdainful manner his fathers concubine, to whet upon the Sichemites the unseemliness and injustice of their act] king over the citizens of Sichem, because he is your brother.)

19 If ye then have dealt in truth and sincerity with Jerubbaal and his house this day, then rejoice ye over Abimelech, and let him also rejoice over you.

20 But if not, then let fire go forth from Abimelech, and consume the citizens of Sichem, and the house of Millo: and let fire go forth from the citizens of Sichem, and from the house of Millo, and consume Abimelech.

21 Then Jotham ran away, and fled, [It seemeth that by this connexion of words, which signify one and the same thing, is intimated his celerity or swiftness in fleeing, that he might not be overtaken by his brother] and went to Beer: [where this place lieth, is uncertain: some do guess that it was in the tribe of Simeon, on the uttermost borders of Canaan, where are some places that bear the name of Beer, but with some addition] and he dwelt there, because of his brother Abimelech.

22 Now when Abimelech had reigned three years over Israel;

23 Then God sent an evil spirit [This may be understood of an evil Angel, or Satan, as 1 Sam. 18.9. and 19.9. or of a great disagreement, disaffection, dissension, which Satan by the just judgement of God stirred up betwixt them. Compare 1 Sam. 16.14. and 2 Sam. 16. on ver. 10. and 24. on ver. 1.] between Abimelech and between the citizens of Sichem: and the citizens of Sichem dealt deceitfully towards Abimelech.

24 That the violence [i.e. punishment of the violence] (done) to the seventy sons of Jerubbaal [Heb. the violence, or, the cruelty of the seventy sons, i.e. done to them: so often] might come, and that their blood might be laid upon Abimelech their brother, who had slain him, and upon the citizens of Sichem, [viz. on the head of Abimelech, and of the Sichemites. These phrases the holy Scripture useth, to signifie the revenge that shall be taken of violence, murther, or bloodshed. Compare 1 Sam. 25.39. 2 Sam. 1.16. 1 Kings 2.31,32,33. Esth. 9.25. Psal. 7.17. Jer. 51.35. Matth. 23.34,35. & 27.25. Acts 5.28. & 18.6. &c. See also below ver. 56,57.] who had strengthened his hands to kill his brethren. [i.e. who had strengthened and assisted Abimelech in his wicked design. Compare above chap. 7.v.11.]

25 And the citizens of Sichem set those that lay in wait for him upon the tops [Heb. heads] of the mountains, and they robbed all [viz. that were affected to Abimelech] that passed along on the way by them: [Sichem lay upon the palls, from and toward Jerusalem, and the mountains Gerizim, Ebal, of Baal-Berith, Zalmon, &c. lay close by it: see above v.7. and below v. 46,48.] and it was told Abimelech.

26 Gaal, the son of Ebed, came also with his brethren, and they went over into Sichem: [Leaving their former dwelling-place] and the citizens of Sichem relied on him, [viz. Gaal, of whom they made use as their Head and Captain-General against Abimelech]

27 And they went out into the field, and gathered their vineyards, and trod (the grapes) [In token of confidence, and vilifying of Abimelech] and made songs of praise: [oth. made good cheer, as they were wont to do in the vintage-time] and they went into the house of their god, [viz. into the idolatrous Temple of Baal-Berith: see a-

bove v.4.] and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed, said, Who is Abimelech? [See the like upbraiding phrase, 1 Sam. 25.10.] and what is Sichem? [as if they should say, Sichem is to be accounted more excellent and honorable than so, as that the Lords and Citizens thereof should be servants to this Abimelech: Oth. Who is Sichem? conceiving it here to be the name of Hemors son, Gen. 34. whom the sons of Jacob would not serve, but slew him: or some of his posterity bearing that name, to whom Abimelech, as being a Tyrant, and of mean descent, is not to be compared] that we should serve him? [viz. Abimelech] is he not the son of Jerubbaal? [i.e. of Gideon, who was an utter enemy of our god Baal, and as a mean man, lived in no place of Government or Authority] and Zebul his chief Captain? [who by Abimelech was made Governor of Sichem, v.30. and was here present at this time, or least-wise in the city, v. 36.] serve (rather) the men of Hemor, the father of Sichem: for why should we serve him? [The men of Hemor, &c. i.e. that are descended from, or were of the posterity of Hemor, the father of Sichem. Or, those that govern not tyrannically (as Abimelech) but fatherly, as Hemor formerly did, who was esteemed as a father of this city. Some take it thus: If ye must needs serve, would to God ye might serve Hemor, and his posterity; but our ancestors would not do that, why then should we now serve this Abimelech]

29 O that this people [Heb. who shall give that, &c. see of this manner of wishing, Deut. 5. on v.29.] were in my hand! [i.e. in my power, under my command] I would then take away Abimelech: [i.e. I would make a quick riddance of him] and he said unto Abimelech, [viz. to him being absent, as if he had been present, (as boasters and braggadocio's were wont to do) scornfully disdaining] Increase thine army, and go forth, [strengthen thy people as much as thou wilt or canst, and come out, and meet me in the field]

30 When Zebul the governor of the city heard the words of Gaal the son of Ebed, his anger kindled.

31 And he sent cunningly [i.e. secretly, letting it not be known that he sent. Heb. with craft, deceit, falsehood. Some take the Hebrew word Thorma, for a city, which they conceive to be the same, which below ver.41. is called Aruma] messengers unto Abimelech, saying, Behold, Gaal the son of Ebed, and his brethren are come to Sichem: and behold, they, with this city, deal enemy-like with thee. [or, they compel, strengthen, arm, fortifie this city against thee. Oth. they will besiege thee with the city, viz. Aruma, wherein thou art]

32 Now therefore, get up by night, thou, and the people that is with thee, and lie in wait in the field.

33 And be it in the morning, when the sun riseth, that thou get up early, and fall upon this city: and behold, if he [viz. Gaal] and the people that is with him, come out against thee, then do to him according as thy hand shall finde. [i.e. so as the opportunity shall offer it self, according as the thing shall require, and thou shalt finde fitting: see a like signification of this phrase or manner of speaking, Levit. 25. on v. 28. 1 Sam. 10.7. & 25.8. Etcl. 9.10.]

34 Then Abimelech rose up, and all the people that was with him, by night, and they laid wait against Sichem with four heaps. [Heb. heads: so above chap. 7.16. and below v.43,44.]

35 And Gaal the son of Ebed went out, and stood at the door (or, entring of the city-gate:) and Abimelech rose up, and all the people that was with him, out of the ambush.

36 When Gaal saw that people, he said unto Zebul, Behold, there cometh people down from the tops [Heb. heads] of the mountains: but Zebul said unto him, Thou seest

seeft the shadow of mountains for men.

37 But Gaal proceeded further to speak, and said, Behold, there came people down out of the midst [Heb. the navel : a similitude taken from the situation of mans body] of the land, [otherwise, out of the top of the land] and a heap cometh from the way of the oak Meonentim, [or, even plain of the Star-gazers, Soothsayers, Fuglers.]

38 Then said Zebul unto him ; Where is now thy mouth [i.e. Thy boasting and big speaking] wherewith thou saidst ; Who is Abimelech, that we should serve him ? is not this the people which thou hast despised ? go now out, I pray thee, and fight with him.

39 And Gaal went out before the face of the citizens of Sichem : and he fought against Abimelech.

40 And Abimelech pursued after him, for he fled before his face, and there fell many slain unto the door of the (city) gate.

41 Now Abimelech abode at Aruma : [A city lying Southward of Sichem, not far off from the meeting of the ways that led from Jerusalem and Silo to Sichem, in the mid way between Silo and Sichem] and Zebul thrust out Gaal and his brethren, that they might not dwell in Sichem.

42 And it came to pass the next day, that the people went out into the field : and they told it to Abimelech.

43 Then took he the people, and divided them into three heaps, and he laid wait in the field : and he looked, and behold, the people went out of the city, then he rose up against them, and smote them.

44 For Abimelech, and the heaps or companies [i. e. One heap of the heaps or troops. See below chap. 12. on v. 7.] that were with him, fell upon them, and stood still at the door of the city gate, and the two (other) heaps fell upon all that were in the field, and smote them.

45 Moreover, Abimelech fought against the city that whole day, and took the city, and slew the people that was therein : and he brake down the city, and sowed it with salt. [Intending now fully and absolutely to triumph, and not imagining what himself had deserved, he doth this out of pride, for a token, that Sichem should remain for ever barren, desolate, and uninhabited, or for an everlasting memorial of an exemplary punishment of this rebellion. Compare Numb. 18. 19. Deut. 21. 23. 2 Chron. 13. 5. Zeph. 2. 9 But that Sichem was afterward built and inhabited, appeareth, 1 King. 12. 1, 25.]

46 When all the citizens of the tower of Sichem heard it, they went into the strong hold, into the house of the god Berith [Called above, v. 4. Baal-Berith. Some think that this was Bethel-Berith, yet another temple of Baal, lying upon a hill close by Sichem Westward, as Baal-Beriths Temple lay by Sichem Eastward upon one high mountain. Thus were they on both sides stored with Baals Temples, and thought themselves very safe and secure in them, but (as it appeareth) ill in vain.]

47 And it was told Abimelech, that all the citizens of the tower of Sichem had assembled themselves together.

48 Therefore Abimelech went up to the mountain Zalmon [Which lay on the West-side of Sichem. See also of this mountain, Psal. 68. 15.] he, and all the people that was with him ; and Abimelech took an axe [Heb. axes] in his hand, and cut down a bough from the trees, and took it up, and laid it upon his shoulder : and he said unto the people that was with him ; What ye have seen, me do, [otherwise, I have done what ye have seen] make haste, do as I. [so w^t, have done]

49 So all the people likewise cut down every man his bough, and followed after Abimelech, and put them to the sword, and burned the hold with fire : (so) that also all the

people of the tower of Sichem died, about a thousand men and women.

50 Moreover, Abimelech went [Imagining that these victories would continually follow him] to Thebez [a city lying North of Sichem, between the mountains of Samaria and Gilboa] and he camped himself against Thebez, and took it.

51 But there was a strong tower in the midst of the city : so all the men and the women, and the citizens of the city fled thither, and shut (the gate) before them, and went up to the roof of the tower.

52 Then came Abimelech unto the tower, and stormed the same [Or fought against it] and he approached unto the door of the tower, to burn the same with fire.

53 But a woman cast a piece of a mill-stone [Properly the uppermost stone of the mill, which is turned about upon the nethermost stone] upon Abimelechs head, and brake his skull in pieces.

54 Then called he hastily, the youth that carried his arms, and said unto him ; Draw out thy sword, and kill me, that they may not say of me, a woman hath killed him : and his youth thrust him thorow, that he died.

55 Now when the men of Israel [That had held with Abimelech, or were of his side] saw that Abimelech was dead, they departed every one to his place.

56 Thus God caused Abimelechs wickedness to return [To wit, upon Abimelechs head : that is, rewarded, recompensed him. See above, v. 24.] which he had done to his father, killing his seventy brethren, [his own brethren, and his fathers legitimate sons, above v. 5. whereas he was but the son of a concubine, chap. 8. 30, 31.]

57 Likewise all the evil of the men of Sichem, [That had aided Abimelech in his tyrannical design, above ver. 24.] did God cause to return upon their head : and the curse of Jotham, the son of Jerubbaal came upon them. [See above v. 20.]

CHAP. X.

Tola and Jair are Judges, v. 1, &c. Israel falleth into abominable Idolatry, 6. Therefore God delivers them up into the hand of the Philistines and Ammonites, who grievously plague them, 7. Israel at length by humble prayer and supplication, and departing from Idolatry, obtaineth favour with God, 10. The Ammonites and Israelites camp themselves the one against the other in Gilead, 17.

Now after Abimelech arose [Bring thereunto raised by God in a special manner as the other Judges were : so verse 3.] to save Israel [To restore Israel in peace and well-being after Abimelechs death, and to defend them against all that should go about to molest, assault, and opprise them] Tola, a son of Pua, the son of Dodo, a man of Issachar : [one of the least tribes] and he dwelt at Samir, on the mountain of Ephraim. [to distinguish it from another Samir, lying upon a mountain in Judea, at the uttermost border of Canaan, Jos. 15. 4.]

2 And he judged Israel three and twenty years, and he died, and was buried at Samir.

3 And after him arose Jair, that Gileadite [Out of the land of Gilead, lying on the East-side of Jordan. See Numb. 32. Jos. 17. 1. 5. and Gen. 31. on v. 21, 48.] and he judged Israel two and twenty years.

4 And he had thirty sons, riding upon thirty Ass-colts, [See above chap. 5. on v. 10.] and they had thirty cities, which they called Havvoth-Jair, [or Jairs towns, villages : so called from their Father Jair, or from the former Jair, of whom we read, Numb. 32. 41. Deut. 3. 14. per-

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haps this Jair was one of the former Jairs posterity] unto this day, which are in the land of Gilead.

5 And Fair died, and was buried at Kamon. [A city lying on the North of mount Gilead, in the land of Basan, belonging to the half tribe of Manasseh]

6 Then the children of Israel went on to do that which was evil in the eyes of the LORD, [Each man proceeding from evil to worse, as appeareth by that which followeth,] and served Baalim, and Ashtaroth, [See above chap. 2. on v. 13.] and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, together with the gods of the Philistines : and they forsook the LORD, and served him not.

7 Therefore the anger of the LORD kindled against Israel : and he sold them into the hand of the Philistines, and into the hand of the children of Ammon, [That is, he gave them, or delivered them over into the power, &c. See above chap. 2. on v. 14.]

8 And they oppressed and trod upon [Or, offered violence, brake, crushed. Otherwise had oppressed and trodden upon] the children of Israel that same year : [when they fell into this abominable Idolatry, so ill requiting the Lord for the long-continued peace he had given them] unto eighteen years' [otherwise, being the eighteenth year, (to wit) all, &c.] (oppressed they) all the children of Israel, that were on the other side of Jordan, in the land of the Amorites, which is in Gilead. [See above on verse 3.]

9 Besides the children of Ammon went over Jordan, to war, even against Juda, and against Benjamin, and against the house of Ephraim, so that Israel was sore distressed.

10 Then the children of Israel cried unto the LORD, saying ; We have sinned against thee, as well because we have forsaken our God, as because we have served Baalim?

11 But the LORD said unto the children of Israel : Did not I (deliver) you from the Egyptians, and from the Amorites, and from the children of Ammon, and from the Philistines.

12 And the Zidonians, and Amalekites, and Maonites, [Heb. Maon. There was a city of that name in the South of Juda, by the Wilderness of Maon, See Jos. 15. on v. 35. Otherwise, the inhabitants (of the land)] (which) oppressed you, when you cried to me, (did not I) then deliver you out of their hand ?

13 Notwithstanding ye forsook me, and served other gods : therefore I will not deliver you any more. [Heb. I will not adde or proceel to deliver you. This the Lord threatneth on condition, if they do not sincerely repent, forsaking all Idolatry, and serving the true God only, as the sequel declareth,]

14 Go your ways, and cry unto the gods, which ye have chosen : let them deliver you, in the time of your distress. [This is a phrase or manner of speaking called Ironia, or scoffing : as if God had said, Go try whether the gods whom ye heretofore worshipped will deliver you.]

15 But the children of Israel said unto the LORD ; We have sinned, do thou to us according to all that is good in thine eyes : [Heb. that is, according to thy good will and pleasure] only deliver us, we pray thee, this day.

16 And they put away the strange gods, [Heb. the gods of strangers ; that is, of the Heathen that were estranged from God and Israel] out of the midst of them, and served the LORD : then his soul was grieved [or, distressed, perplexed. Heb. properly girted, moved down. This is after the manner of men, and by way of comparison affirmed of God. Comp Exod. 6. 9. Numb. 21. 4. and below chap. 16. 1. 6. Job 21. 4. &c.] for the labour [or weariness] : that is, the misery, suffering, sorrow, which hapned unto them, and

wherein their soul laboured] of Israel.

17 And the children of Ammon were called together, and camped themselves in Gilead : [See above on v. 3.] on the contrary the children of Israel [being after their repentance comforted and strengthened of the Lord, who raised up Jephthah, for their deliverer. See chap. 11.] were gathered together, and camped themselves at Mizpa. [lying upon or at the mountain of Gilead. See Gen. 31. 49. and below chap. 11. 11. 29. There are other places more of this name ; because the Hebrew word signifieth a top, or otherwile a fit place, where watch may be kept, and a man may see afar off : see of a countrey called Mizpa, Jos. 11. 3. lying under mount Hermon at the sea. Of Mizpa in Juda, Jos. 15. 38. and in Benjamin, Jos. 18. 26. and Mizpe of the Moabites, 1 Sam. 22. 3. See also 1 King. 15. 22. Nehem. 3. 7. 15. 19. Jerem. 40. 6. Hos. 5. 1.]

18 Then said the people, the Princes of Gilcad, [The eldest of the people. See below chap. 11. 5.] the one to the other ; Heb. the man to his neighbour] who is the man that shall begin to fight against the children of Ammon ? the same shall be an head to all the inhabitants of Gilcad. [The meaning is, he that shall do that, shall be the Commander in chief, or Judge over all the Israelites that dwell in Gilead. See such manner of asking, or questioning, Deut. 20. 5, 6. &c. Psal. 34. 13, 14. and elsewhere.]

C H A P. XI.

Jephthah, as illegitimate, being then sent by his brethren, goeth to dwell in the land of Tob, where he, with some few people, exerciseth himself in expeditions, ver. 1, &c. is afterward called by the eldest of Gilcad to be Commander in chief against the Ammonites, 5. Which he accepteth of but with condition, 9. Sendeth twice messengers to the King of the Ammonites, to move him to desist from war, but all in vain, 12. Wherefore Jephthah moved by the Spirit of God, marcheth up against him, and maketh a rash vow, 29. He smiteth the Ammonites, 32. and performeth his vow on his daughter, 34.

Now Jephthah the Gileadite [See above chap. 10. on ver. 3.] was a mighty man of valour ; he was the child of an harlot : [Heb. was a son of a woman, an harlot. See Deut. 23. on v. 2. Otherwise, the son of an hostess] but Gilead had bogotten Jephthah. [To distinguish him from Gilead the son of Machiz, Jos. 17. 1, 3. being nevertheless of his posterity, of the same name.]

2 Gileads wife bare him also sons : and the sons of this woman [To wit, of his lawful wife,] being grown great, thrust Jephthah out, and said unto him ; Thou shalt not inherit in the house of our father, for thou art a son of another woman, [that is, of a strange woman, which was no legitimate or lawful wife of our father.]

3 Then Jephthah fled before the face of his brethren, and dwelt in the land of Tob : [A countrey lying along the mountain of Gilead, by the entering of the West-Arabia, on the borders of the Ammonites. See also 2 Sam. 10. 6, 8.] and vain [or idle, neccesitous, that had no means, or took no course for a livelyhood] men assembled themselves unto Jephthah, and went out with him, [to wit, to fetch, or take prey, perhaps from the Ammonites, which the more might move the Israelites to make use of him in their war against the Ammonites.]

4 And it came to pass, after certain days, that the children of Ammon made war against Israel, [Here is now prosecuted the history, which was begun in the end of the former chapter, after that there was inserted the precedent relation concerning Jephthah] after certain days [viz. After the Declaration made by the Rulers or Governors

of the Gileadites, chap. 10. 18. or after the time expressed in the same, chap. v. 8.]

5 So it came to pass, when the children of Ammon made war against Israel, that the eldest of Gilead went their way to fetch Jephthah [To wit, either by the Lord's command, of whom they peradventure might have asked counsel, or at least by his special instinct and providence] out of the land of Tob. [See on v. 3.]

6 And they said unto Jephthah, Come, and be a Governor to us [Or, Duke, General, but no King, as the Simeonites had made Abimelech] that we may fight against the children of Ammon.

7 But Jephthah said unto the eldest of Gilead; Did ye not hate me, and thrust me out of my father's house? wherefore then are ye come unto me now, while ye are in distress? [Heb. while anguish, or, distress is to you]

8 And the eldest of Gilead said unto Jephthah; Therefore are we now come unto thee again, that thou mayest go with us, and fight against the children of Ammon: and thou shalt be a head unto us, over all the inhabitants of Gilead.

9 Then said Jephthah unto the eldest of Gilead; If ye fetch me back again to fight against the children of Ammon, and the LORD shall deliver them up before my face, shall I then be an head unto you?

10 And the eldest of Israel said unto Jephthah; The LORD be an hearer between us, [For to be witness, or as Judge between us both, to punish us, if we deal otherwise by thee. Compare Deut. 1. 16. 1 King. 3. 11. Lam. 3. 61, 62. Malach. 2. 14.] if we do not so according to thy word.

11 So Jephthah went with the eldest of Gilead, and the people made him an head and Ruler over them: and Jephthah spake all his words, [Which he had spoken before to the Ambassadors of the people] before the face of the LORD at Mizpah, [not by or before the Ark of the Covenant (as this is often so taken) but in the general Assembly of the people made he this speech or declaration (as a Champion of faith, Heb. 11. 31.) with religious attention as in the presence of God, or with calling upon his holy Name, and mutual oath. The Ark of the Covenant was in Joshua's time brought unto Silo, Jos. 18. 1. and was yet there in Eli's time, 1 Sam. 1. 3.]

12 Moreover, Jephthah sent messengers unto the King of the children of Ammon, saying; [Understand, by the Ambassadors. So below v. 17. and in the following,] What have I and thou to do one with another, [Heb. what is it to me and thee? or, what have I and thou?] See this phrase also, 2 Sam. 16. on v. 19. Job 2. 4, &c.] that thou art come unto me, to make war against my land? [Jephthah speaketh here in the name of the people, whose champion he was.]

13 And the King of the children of Ammon said unto the messengers of Jephthah; Because Israel, when he went up out of Egypt, took my land, from Arnon unto Jabbok, [See of Arnon, Numb. 21. 13, 14, 15. of Jabbok, Gen. 32. 22, &c.] and unto the Jordan: [from the mountain of Gilead Eastward, unto Jordan Westward] therefore restore now that again unto me peaceably.

14 But Jephthah proceeded yet further, and sent messengers unto the King of the children of Ammon, [This is a very discreet and remarkable act of Jephthah, that he considering God's command, Deut. 2. 19 first desisteth to know the causes, which might have moved the Ammonites unto this war, and therupon seeketh to convince their King with many very strong and impregnable arguments, and to draw him to desist: all this tending to the quitting and quieting of his Conscience, as also to the confirming and strengthening of Israel.]

15 And he said unto him [That is, by the messengers or Ambassadors; or sent this message to him] Thus saith Jephthah: Israel hath not taken the land of the

Moabites, nor the land of the children of Ammon. [For God had given command to the contrary concerning both, because they were Lot's off-spring, or posterity. See Deut. 2. 9, 19.]

16 For when they were come up out of Egypt, Israel then walked through the wilderness unto the Red-sea, and came unto Kades. [Otherwise called Zin, distinct or different from Cades-Barnea. See Gen. 14. on verse 7. Numb. 13. on verse 26. and chap. 20. 14. and 33. 36.]

17 And Israel sent messengers unto the King of the Edomites, saying; Let me, I pray thee, pass thorow thy land: but the King of the Edomites gave no hearing; and he sent also unto the King of the Moabites, who also would not: [This also may be gathered from Deut. 2. 29.] so Israel also abode in Kades.

18 Afterward he [to wit, Israel] walked in the wilderness, and went round about the land of the Edomites, and the land of the Moabites, and came from the rising of the Sun at the land of the Moabites, and they [the people of Israel] camped themselves on the other side of Arnon: [See above on v. 13.] but they came not within the border of the Moabites; for Arnon is the border of the Moabites.

19 But Israel sent messengers unto Sihon, the King of the Amorites, King of Hesbon: and Israel said [See above on v. 12.] unto him; Let us, I pray thee, pass thorow thy land unto my place. [that is, our, to wit, Israel's: our that is, which is given us of God, to wit, the Land of Canaan.]

20 But Sihon trusted not Israel to pass through his border; [That is, through his land; so below verse 22.] but Sihon gathered all his people, and they camped themselves at Jazer, and he fought against Israel.

21 And the LORD the God of Israel, delivered Sihon with all his people into the hand of Israel, that they smote them: so Israel took hereditarily all the land of the Amorites that dwelt in the land.

22 And they took hereditarily all the borders of the Amorites, [That is, all the land of Sihon, included between these borders, Arnon in the South, Jabbok in the North, the Wilderness, or Arabia desert in the East, and Jordan in the West] from Arnon unto Jabbok, and from the Wilderness unto Jordan.

23 So now the LORD, the God of Israel, hath driven out of possession the Amorites before the face of his people Israel; and shouldest thou be their heir? [Heb. shouldest thou inherit him? him, to wit, the Amorite; that is, the land of the Amorites: so also in the following verse, Deut. 31. ap. 9. 1. and elsewhere often. As if Jephthah should say, This is against right and equity.]

24 Shouldest thou not inherit him, whom thy God Camos hath driven out of possession before thee? So shall we inherit all those whom the LORD our God driveth out of possession before our face. [An Idol of the Moabites, and (as here appears) of the Amorites. See Numb. 23. 29. 1 King. 1. 7. Jer. 48. 7, 13, 46. to wit, justly: forasmuch as our God is the only true God, to whom all belongeth and appertaineth.]

25 Now then, are ye much better [Heb. Better better] than Balak, the son of Zippor, the King of the Moabites? [The meaning is, have you so much more or greater right than Balak, who was never chargeable to Israel in or about it. See concerning Balak, Num. chapters 22, 23, 24.] did he ever contend with Israel? did he also ever war against them? [Heb. contending contend, and so: fighting fight, or warring war.]

26 Whilst Israel dwelt three hundred years [Here (as also elsewhere in the holy Scripture) is a full complete number set down; although according to the computation of some, some few years should be over and above, when we count the years from the departure of the children

dren of Israel out of Egypt, whereof Jephthah hath begun this Narrative, and more years are under the three hundred, when we should account from the victory of Israel obtained against Sihon. See concerning this use or custome of the holy Scripture, Gen. 15. on v.13. and below chap. 20. 46. 2 Sam. 5.5.] in Hesbon, and in her towns, and in Aroer, and in her towns, and in all the cities which are on the side of Aroer; wherefore then did ye not recover it within that time? [Which the Ammonites in so long a time without doubt would have attempted to do, if they had had such right thereunto, as they pretended to have.]

27 Neither have I sinned against thee, [As if Jephthah should say, that Israel had given the Ammonites no cause to make war against them] but thou doest ill by me, [Heb. thou doest ill with me] that thou makest war against me: the LORD, who is Judge, judge this day between the children of Israel, and between the children of Ammon.

28 But the King of the children of Ammon hearkened not unto the words of Jephthah, which he had sent unto him. [That is, had caused to be told him by the Ambassadors.]

29 Then the Spirit of the LORD came [Heb. was waxed, that is, endued him as above, chap. 6.34. and chap. 3.10.] upon Gideon, that he passed through Gilead and Manasseh, [through the division of the land of Gilead, which the half tribe of Manasseh beyond the Jordan inhabited] for he passed thorow unto Mizpa in Gilead, [distinct from other places, bearing the same name: see above chap. 10. on v.17.] and from Mizpa in Gilead he passed thorow unto the children of Ammon.

30 And Jephthah vowed a vow unto the LORD, and said: If thou shalt wholly [Or, certainly] deliver up [Heb. delivering shalt deliver up] the children of Ammon into mine hand:

31 Then shall that which goeth out, that which shall go forth of the door of mine house to meet me, when I return in peace from the children of Ammon, that shall be the LORD's. [Or, unto the LORD, to wit, be hallowed, or be consecrated] and [otherwise or, as if he should say, if it may be offered, and will offer it; if not, it shall notwithstanding be hallowed or consecrated unto the LORD] I will offer it for a burnt-offering; [he meaneth, if it be such a thing, which according to the Law of God it is lawful to offer; now it was not only forbidden to offer men, or any of mankind, but also unclean beasts: see Lev. 27.11,12,13.]

32 So Jephthah passed thorow unto the children of Ammon, to fight against them: and the LORD delivered them into his hand.

33 And he smote them from Aroer [Lying at the brook Arnon, Deut. 3.12. Not where this brook runneth down from that mountain of Gilead Westward into the Jordan, but out from the South-end of this mountain runneth along Southward, & at length falleth into the salt sea] till thou come to Minnith [lying in the East beyond the brook Arnon] twenty cities, and unto Abel Keramim [this is by some translated, the plain of the vineyards] with a very great slaughter: thus the children of Ammon were subdued before the face of the children of Israel.

34 Now when Jephthah came to Mizpa near his house, behold, his daughter went forth to meet him with drums and dances: now she was alone an only (child,) he had not of him [that is, which came or sprung from him] (else) any other son or daughter.

35 And it came to pass, when he saw her, that he rent his clothes, and said: Ah, my daughter, thou hast quite bowed me down, [Heb. bowing down, thou hast bowed me down.] Thus is Jephthah troubled, because his only child was to continue a virgin, and no off-spring or posterity was to be born unto him of her] and thou art among those

that trouble me: [that is, thou troublest me in this thing, as others have troubled me in other things. Comp. Psal. 54. on v.6.] for I have opened my mouth unto the LORD, and I shall not be able to go back. [that is, I shall not be able to recede from my vow, I shall be fain to perform it, not thinking that he might redeem it with thirty shekels of silver, according to the shekel of the sanctuary, according to the Law of God, Lev. 27.4,5. Or, he conceived that he made his vow so high and strong, that it could no wayes be loosened or broken.]

36 And she said unto him, My Father, hast thou opened thy mouth unto the LORD, do unto me according as that which hath proceeded out of thy mouth: [The daughter submitteh her self to the Vow of her Father, under whose power she as yet stood, and with whose consent she besides might make a Vow. See Numb. 30.4,5. Compare also Luke 2.37. 1 Cor. 7.25,26,27,28.] forasmuch as the LORD hath given the perfect vengeance [Heb. hath done vengeance] of thine enemies, of the children of Ammon.

37 Moreover, she said unto her father; Let this thing be done unto me: Cease two moneths from me, [That is, grant me two moneths time] that I may go my ways, and go down to the mountains, [some gather from hence, that Jephtha's house lay upon an high mountain, as the places called Mizpa, did commonly (as Watch-places do) lye upon high mountains, see above chap. 10. on ver. 17.] and bewail my virginity, [because the bringing forth of children was at that time highly esteemed, and the contrary was held ignominious and contemptible. See Gen. 30. on verse 23. Observe here, and in that which followeth, that she will not go weep, because she was to be sacrificed and killed, and be offered up for a burnt-offering; but she speaketh only of her virginity, agreeing with that which is related in the following verses] I and my companions.

38 And he said, Go thy ways; and he permitted her to go two moneths: then went she away with her companions, and bewailed her virginity upon the mountains,

39 And it came to pass at the end of two moneths, that she returned unto her Father, who toward her fulfilled his Vow, [Causing her to abide (as is mentioned in that which followeth) in her maiden state and condition, and consecrating her apart for the Lord, according to his Vow, verse 31. Compare 1 Sam. 1.22. Luke 2.37. 1 Cor. 7.32.] which he had promised: and she knew no man, [see Gen. 4. on verse 1, and 19. on verse 8. These words are a plain and naked exposition of that which Jephthah did unto his daughter, according to the sense and meaning of his Vow] moreover it became a custome [Heb. Statute, Ordinance] in Israel.

40 That the daughters of Israel went their wayes from year to year, to speak with, [talk together, discourse] the daughter of Jephthah the Gileadite: [viz. To accompany her, and to comfort and cherish her in her maiden condition. The Hebrew word is also found above, chap. 5. 11, where it hath the same signification, which is here followed in the Text] four dayes in the year.

CHAP. XII.

Those of Ephraim war against Jephthah without a cause, v. 1, &c. And are slain to the number of two and forty thousand, 4. Jephthah dyeth, 7. After him are judges, Ebzan, 8. Elon, 11. Abdon, 13.

Then were the men of Ephraim called together, and passed over toward the North: [Understand over the Jordan into the Land of Gilead, where Jephthah was Northward,] and they said unto Jephthah; Why didst thou pass thorow to fight against the children of Ammon, [As they had formerly spoken unto Gideon, above Chapter 8. Verse 1. But suffered themselves at that time

ime to be persecuted, but here they out of mere pride and insolence, raise an intestine war, and shew great ingratitude toward Jephthah, to their own damage and detriment] and didst not call us to go with thee? [Jephthah declarereth the clean contrary in the following verse] We will burn thine house, with thee, with fire. [oth. burn thine house over, or, above thee with fire]

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon, [Heb. I was a man of strife, and my people, and the children of Ammon greatly] and I called you, but ye delivered me not out of their hand. [intimating, that although the Ammonites pretended or claimed not any right to the land of Ephraim, but of the Israelites that dwelt in Gilead; yet notwithstanding he had called the men of Ephraim, as being their brethren and confederates, to aid and assist them, but all in vain. Jephthah seeketh first by arguments to move them to desist from taking up arms, as he had before done to the Ammonites. Concerning the Hebrew phrase, compare 2 Sam. 8. on v.10.]

3 Now when I saw that ye [To wit, Ephraim] delivered (me) not, then I put my soul in my hand, [Heb. palm; that is, I jeopardized my self exceedingly: so 1 Sam. 19. on v.5. & 28.21. Job 13.14. Psal. 119.109. The phrase seemeth to be taken from those that carry some costly and precious, yet very brittle commodity, as glass, or the like, in their hand, that are in danger to let it fall, and be broken. Compare above chap. 9.17.] and passed thorow to the children of Ammon, and the LORD delivered them into mine hand; [confirming my calling, and the equity and justnes of this war] wherefore are ye then this day come up unto me, to fight against me? [Seeing ye have no cause at all]

4 And Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim; for the Gileadites being between Ephraim (and) between Manasseh, [In the Hebrew are the words thus transposed: for they said, Ye are fugitives from Ephraim; (namely) the Gileadites, in the midst of Ephraim, in the midst of Manasseh; that is, those that dwelt at the ferries of Jordan, between Ephraim and Manasseh: this verse is expounded in the following. Oth. Ye Gileadites are fugitives of Ephraim, among the Ephraimites and among the Manassites: As if those of Ephraim had spoken so scornfully and disdainfully of the Gileadites, or were wont to speak; and that was the cause or occasion of this war, and of their discomfiture: whereof the understanding Reader may judge.] said, [understand, unto the Ephraimites, whom they knew by their speech, when they, after that Ephraim was conquered and put to flight, thought to escape over Jordan into their own land] Ye are fugitives [Heb. properly, such as have escaped, out-run, got sheer away] of Ephraim.

5 For the Gileadites took from the Ephraimites the ferries of Jordan: [As Ephraim by Jephthahs edict had done to the Midianites, Judg. 7.24. that they might not escape] and it came to pass, when the fugitives of Ephraim said, Let me go over: that the men of Gilead said unto him, [to wit, unto every one of Ephraim that desired to pass over the Jordan] Art thou an Ephraite? [that is, Ephraimite: so 1 Sam. 1.1.] when he said, No:

6 Then they said unto him, Say now [To be sure, that he was of no tribe dwelling in Gilead, as Reubenite, Gadite, or Manassite, who also might come to the ferries to pass over] Shibboleth: [that is, a stream, flood, or current: sometimes also an ear of Corn. This word they made choice of, because it agreed well with the ferries of Jordan, and the Ephraimites without suspicion should bewray their speech; as it often happeneth, that one people or nation having one sort of language, yet in one part of the land pronounce divers words and letters, otherwise then they do in another. Compare Mat. 26.

73.] but he said Sibboleth, and could not so utter it right: so they caught him, and slew him at the ferries of Jordan: [Heb. cut his throat, throttled him] (so) that there fell at that time of Ephraim, two and forty thousand.

7 Now Jephthah judged Israel six years: and Jephthah the Gileadite died, and was buried in the cities of Gilead. [That is, one of the cities of the land of Gilead. See the like phrase Gen. 19.20. 2 Chron. 35.24. and below chap. 18.14. Nehem. 6.2. Jon. 1.5. Matth. 27.44. Some conceive, that the chiefest city in Gilead might be thus called, because it might have been divided into sundry parts, each part having a peculiar name, as Jerusalem, Ramathaim, 1 Sam. 1.1. and at this day many such like great cities are found]

8 And after him Ebzan of Bethlehem [See Gen. 35.19. There were two cities of that name; one in Juda, where our Saviour Jesus Christ was born; the other on the northern borders of Zebulon: see Jos. 19.15. which seemeth to be here meant, because the other is commonly called, Bethlehem Juda] judged Israel:

9 And he had thirty sons: and he sent abroad thirty daughters, and brought in from abroad thirty daughters for his sons: [i.e. he gave thirty daughters abroad in marriage, and took again thirty from abroad, to be wives for his sons] and he judged Israel seven years.

10 Then Ebzan died, and was buried at Bethlehem.

11 And after him Elon the Zebulonite judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried at Ajalon, in the land of Zebulon. [To distinguish it from another Ajalon in the land of Dan, above chap. 1.35. It seemeth that there were more cities of this name in other tribes: see 1 Chron. 6.69. & 8.13. 2 Chron. 11.10. & 28.18.]

13 And after him Abdon a son of Hillel the Pirathonite, [From hence was also Benaia, one of Davids Worthies, 2 Sam. 23.30. The city Pirathon lay westward of Samaria and Sichem, on a high mountain, called, The mountain of the Amalekite, or of the Amalekites] judged Israel.

14 And he had forty sons, and thirty sons sons, riding upon seventy ass-colts: [See above chap. 5. on v.10. and 10.4.] and he judged Israel eight years.

15 Then Abdon, a son of Hillel the Pirathonite, died: and he was buried at Pirathon, in the land of Ephraim, upon the mountain of the Amalekite. [The upper land of the Amalekites lay without the borders of Canaan, in the south-east, over against Egypt, by the Red-sea, at the wilderness of Havila; see 1 Sam. 15.7. and compare Exod. 17.8. But it seemeth from this place, that formerly a part also dwelt in Ephraim, or at least sought to settle there]

CHAP. XIII.

God delivereth Israel up for their sins into the hands of the Philistines a long time, v.1. The Angel appeareth unto Manoahs barren wife, telling her that she should bear a son, and how she should demean her self, and how they should deal with the childe, 2. Manoah having understood this of his wife, prayeth and obtaineth, that the Angel returneth, and instructeth them both concerning the childe, 6. Manoah is desirous to provide food for the Angel, and inquireth after his name, 15. But the Angel ascendeth into heaven in the flame of the burnt-offering, which he requireth in stead of meat, 20. Whereby Manoah being much affrighted, is comforted by his wife, 22. Who beareth him Simon, 24. In whom the Spirit of God beginneth to work, 25.

And the children of Israel proceeded to do that which was evil in the eyes of the LORD: therefore the LORD delivered them into the hand of the Philistines forty years.

2 And there was a man of Zora, [Lying on the west-side of the mountain, which parteth Juda and Dan from each other; on the east-side did the tribe of Juda dwell: see Jos. 15.33. and 19.40.41.] of the family of a Danite, [i.e. of the tribe of Dan] whose name was Manoah: and his wife was barren, and bare not.

3 And an Angel of the LORD [Understand here the Son of God himself, as Judg. 6.11. see below the annot. on v.16.] appeared unto the woman: and he said unto her, Behold now, thou art barren, and hast not born, but thou shalt be with childe, and bear a son.

4 Therefore take heed unto thy self now, I pray thee, and drink no wine, nor strong drink: [See Numb. 6.3. 4.] and eat no unclean thing. [see Leviticus, chap. 11.]

5 For behold, thou shalt be with childe, and bear a son, upon whose head no razor shall come, [See Numb. 6.5.] for that male-childe shall be a Nazarite of God, [i.e. set apart: see hereof Numb. 6. on v.2.] from the mothers womb, [the word Mother, is here and in the seventh verse inserted from Chapters 16,17.] and he shall begin to deliver [but not wholly deliver, which afterward was done in the time of Samuel and David: see 1 Sam. 7.13,14. 2 Sam. 8.1. & 21.15, &c. & 23.12.] Israel out of the hand of the Philistines.

6 Then this woman came in, and spake unto her husband, saying, There came a man of God [So are the Prophets and Teachers of Gods people called, because they are called of God to a holy and godly function, unto whom he (they being as it were his Messengers) revealeth most familiarly his sacred Will, to manifest and declare the same unto the people, and because they are instruments of his holy Spirit: see Jos. 14.6. 1 Sam. 2.27. 1 Kings 13.1. & 17.18,24. & 2 Kings chap. 4,5,6,7,8. Ezra 3.2. Nhem. 12.24,35. also 1 Tim. 6.11. 2 Tim. 1.17. 2 Pet. 1.21.] unto me, whose face was as the face of an Angel of God, very dreadful: [i.e. honourable, reverend, or also terrible] and I asked him not whence he was, and he told me not his name.

7 But he said unto me, Behold, thou shalt conceive and bear a son: therefore now drink no wine, nor strong drink, and eat not any unclean thing, for that male-childe shall be a Nazarite of God from the (mothers) womb, to the day of his death. [See Genes. 24. on vers. 21.]

8 Then Manoah prayed unto the LORD fervently, and said, O LORD, let, I pray thee, the man of God whom thou didst send, come again unto us, and teach us, what we shall do unto the male-childe that shall be born.

9 And God hearkened to the voice of Manoah: and the Angel of God came again unto the woman; now she sat in the field, but her husband Manoah was not with her.

10 Therefore the woman made haste, and ran, and told it her husband: and she said unto him, Behold, that man hath appeared unto me, which came unto me on that day.

11 Then Manoah arose, and went after his wife: and he came unto that man, and said unto him, Art thou that man that spakest unto this woman? and he said, I am he.

12 Then said Manoah, Now let thy words [Or, every one of thy words] come: [i.e. let all thy words come to pass, or be fulfilled] (but) what shall the male-childes manner, and his work be? [i.e. how shall we deal with him, and what shall we observe in his education or bringing up?]

13 And the Angel of the LORD said unto Manoah, Of all that I said unto the woman, she shall beware. [The Angel answereth indeed concerning the duty of the woman, but all this looked chiefly upon the state and office of the son, for which those commands were given to the Mother]

14 She shall not eat of any thing that proceedeth from the vine of wine: [Which is edible, or may be eaten, as grapes, raisins, &c. see Numb. 6.3,4.] neither shall she drink wine nor strong drink, nor eat any unclean thing: whatsoever I have commanded her, she shall observe.

15 Then said Manoah unto the Angel of the LORD, Let us (I pray thee) detain thee, and make ready a kid before thy face. [i.e. to set before thee. Compare above chap. 6.18,19.]

16 But the Angel of the LORD said unto Manoah, If thou shalt detain me, I will not eat of thy bread: [i.e. meat, victuals] and if thou wilt make a burnt-offering, that shalt thou offer unto the LORD: [as if he should say, That kid should be either for food for me, or for a burnt-offering: Now I have no need of any meat, as being not a Man, but an Angel, yea, the Son of God. If then thou offerest unto me a burnt-offering, that shalt thou offer up even to God himself; giving thereby to understand, that he was very God. Compare the three following verses, and vers. 22,23.] for Manoah knew not that it was an Angel of the LORD. [this is the reason why Manoah provided meat, and set it before him.]

17 And Manoah said unto the Angel of the LORD, What is thy name? that when thy word shall come (to pass) we may honour thee. [viz. with a Present, in token of thankfulness. Compare 1 Kings 9.7,8. & 2 Kings 14. on v.3.]

18 And the Angel of the LORD said unto him, Why askest thou thus after my name? which is indeed Wonderful. [Heb. Peli; i.e. Wonderful, or, Hidden. Compare Isa. 9.5. Oth. and he was wonderful, viz. in his doing, as appeareth in the following verse]

19 Then Manoah took a kid, and the meat-offering, and offered it upon the rock. [Compare Judg. 6. on v.26.] unto the LORD: [according to the words of the Angel, ver. 16.] and he [viz. this Angel] dealt wonderfully in (his) doing: and Manoah and his wife looked on.

20 And it came to pass, when the flame went up toward heaven from the Altar, that the Angel of the LORD ascended in the flame of the Altar: when Manoah and his wife saw that, they fell on their faces to the ground.

21 And the Angel of the LORD appeared no more [Heb. added no more, or proceeded no more to appear] unto Manoah and unto his wife: then Manoah acknowledged that it was an Angel of the LORD.

22 And Manoah said unto his wife, We shall certainly die: [Heb. dying die. Compare above, chap. 6.12. and the Annotat. there] because we have seen God.

23 But his wife said unto him, If the LORD had a mind to kill us, he had not accepted the burnt-offering and meat-offering at our hand, nor shewed us all this; nor let us at this time hear (such) as this is. [Being no token of anger, but of special favour and grace]

24 After that, this woman bare a son, and she called his name Simson: [Heb. Schim schon] and that childe waxed great, and the LORD blessed it.

25 And the spirit of the LORD began at times to drive him [i.e. secretly, and in an extraordinary or special manner, to put him on, and move him to be zealous in his calling, and to seek and catch at all opportunity to deliver Israel from the hand of the Philistines. The Hebrew word hath divers significations, as of going, footstep,

footstep, once, or more times, turn, time, and is also taken for an anvil, whereon they strike one blow after another, or, by turns and successively. Whence cometh the significance of smiting, driving, driving on, as if so be a Smith strook upon an anvil. Compare the phrase used *Math. 4.1. Luke 4.1. Rom. 8.14. 2 Pet. 1.21.* in the camp of Dan, [Heb. Machane-Dan, Why this place was so called, see below chap. 18.11,12. It may be that Simson had here somewhat to do with the Philistines] between Zora, [see above on ver. 2.] and between Etsbaol. [Etsbaol lay farther off in the west, toward the sea, by the brook Silek; see below chap. 16.4,31.]

CHAP. XIV.

Simson seeking opportunity to execute his office against the Philistines, desires to wife a daughter of the Philistines of Thimnath, v.1,2,4,5^{c.} Wherein his parents being not well contented, nevertheless gratifie him, 3. On the way he meets and tears a young Lion, 5. In whose carcase at his return he findeth honey, 8. Keepeth a marriage-feast, and propounded a Riddle to his adjoined Philistine-companions, with promise and condition of a reward, or present, 10. The exposition whereof, his wife, by the instigation of the Philistines, extorteth from him, and discovereth, 15. Wherefore Simson slayeth thirty Philistines of Askelon, and payeth his companions the promised present, 19. His wife is given to another, 20.

And Simson went down to Thimnath: [Lying in the west of Zora, not far from the mid-land sea] and having seen a woman at Thimnath, of the daughters of the Philistines;

2 Then he went up, and told it to his father and his mother, and said, I have seen a woman at Thimnath, of the daughters of the Philistines: now then, take her for me to wife. [See concerning the right of Parents in the marriages of their children, Gen. 21. on v.21. and 24. on v.3. and 26. on v.34.]

3 But his father said unto him, together with his mother, Is there never a woman among the daughters of thy brethren, [i.e. kinred, or countrymen: see Gen. 13. on v.8. and 24. on v. 27.] and among all my people, that thou goest thy ways to take a woman of the Philistines, those uncircumcised (ones)? [see Gen. 34.14. with these heathenish inhabitants of Canaan had God forbidden to make any league or marriage: see Exod. 34.12,16. and elsewhere. Wherefore they had cause to heed the revealed command of God, and to reprove Simson, forasmuch as they were ignorant of the secret Providence and Purpose of God, (see the following verse) who hath not only right and power to impose laws upon his Creatures, but even to do according to his own good pleasure, and to permit something contrary extraordinarily to be done. Compare Gen. 22.2. Exod. 3.22, &c.] Take the same for me, [see Gen. 19. on v.14.] for she is pleasing [Heb. right] in mine eyes.

4 Now his father and his mother knew not that this was of the LORD: [Who hereby intended to give Simson the occasion and opportunity to fulfil his calling and function] that he [viz. Simson: for though he was called to it of God, yet might he so seek to begin that which without it was good and right, that men could not justly blame him for it] sought occasion of the Philistines: [that they of their side might give occasion to begin against them] for the Philistines at that time had dominion over Israel. [see above chap. 13.4.]

5 So Simson went down with his father and his mother unto Thimnath: [Being now changed, or because they imagined and suspected, by all that hapned before his conception and birth, that this must needs be of

God, or because Simson had discovered unto them his purpose, and the divine instigation] when they came unto the vineyards of Thimnath, behold, there met him a young Lion, roaring. [Heb. a young of Lions, roaring in his meeting. It seemeth that he was gone down some other way from his parents. Compare below, verse 8.]

6 Then was the spirit of the LORD ready upon him, [Or, fell, or, came mightily upon him, making him extraordinarily courageous and strong, to fit and qualify him by this proof or experiment, for the execution of his office and calling, and therein to confirm and strengthen him; as also to administer matter unto him for the riddle, and that which followed thereupon] that he rent him [viz. the Lion] in twain, as he should rent a kid in twain, and there was nothing [no instrument or weapon, only using his hands] in his hand: but he told not his father and his mother what he had done.

7 And he came down and spake unto the woman: [Both himself and his Parents] and she was pleasing in Simsons eyes. [Hebr. she was right in Simsons eyes.]

8 And after some dayes [Heb. from, or, after dayes. See Gen. 4. on v.3.] came he again to take her, [i.e. to marry her] Then turned he aside, [viz. from the common rode, toward the place where he had cast the slain and rent Lion: see on v.5.] to see the carcase of the Lion: and behold, a swarm of bees was in the body of the Lion, with honey.

9 And he took the same [viz. the honey] in his hands, and went on, going and eating: and he went unto his father and unto his mother, and gave them (thereof), and they did eat: but he told them not, that he had taken the honey out of the body of the Lion.

10 Now when his father was come unto that woman, then Simson made there a wedding: [The Hebrew word signifieth commonly a feast, but here is to be understood a Wedding-feast] for so the young men used to do.

11 And it came to pass, when they [viz. the Philistines of Thimnath, who having observed some special thing in Simson by his countenance and behaviour, got mistrust; and therefore under shew and colour of honour by this adjoined company (which they by the Brides friends could perceive with a glance) did exceedingly heed him] saw him, that they took [i.e. that they took and brought: see Gen. 12. on v.15.] thirty companions that should be with him.

12 Then Simson said unto them, Now will I give you to advise of a Riddle: [i.e. a witty, dark, and strange saying or sentence, under which something is hidden, which the words do not declare, but with pondering and considering upon it must be found out, and then is clear and delightful. Heb. as if he should say, To riddle a riddle: so below v.13. and 16. Ezek. 17.2. See further 1 Kings 10. on v.1.] if ye shall well declare [Heb. declaring declare] unto me that in the seven days of this wedding, and finde out, then will I give you thirty fine linen garments, [the Hebrew word is taken for fine linens, and a sheet, shirt, or somewhat else made thereof, to cover one in the night therewith, or also to wear in the day. The same word we finde used in the New Testament in the Greek Tongue, Mat. 27.50. Mark 14.51,52. and 15.46. Luke 23.53.] and thirty changeable futes of apparel, [oth. to wit, thirty changeable futes of apparel, made of the same fine linen. Compare below, ver.19. Heb. changes, or alterations of garments.]

13 And if ye shall not be able to declare it unto me, then shall ye give me thirty fine linen garments, and thirty change-garments: and they said unto him, Give thy riddle to advise of, ana let us hear it.

14 And he said unto them, Meat [Or, for the hand-somnes of the riddle, and to come nearer to the Hebrew

Tongue, thus : Eating (as we say, bring the eating, i. e. the meat, upon the Table) [went forth from [or, came forth from] the eater, [From him, that used to give no meat from him, but to devour even all, to wit, the Lion] and sweetness [viz. honey] went forth from the strong : [or, sweet came forth from the sour, or, sharp. The Hebrew word signifieth not onely strong, but also hard, cruel, sharp, &c. sour : as we say of very sour vinger, that it is very strong. And a sour countenance is taken for a surly, cruel, strong look or countenance] and they could not expound that riddle in three dayes.

15 Afterward it came to pass on the seventh day, [After the first three dayes, finding that they had profited nothing with their own wit and pains, they seem from time to time to have minded the busines more seriously, and to have tied it faster together by Simsons wife, untill by their threats, and his wifes craft, it happened according to their liking on the seventh day. Otherwise, seven dayes; understanding thereby a part of the seven dayes] that they said unto Simsons wife, Perswade thy husband [Induce, allure, intice him with perswasive words and carriage, such doth the Hebrew word properly signifie] to, expound unto us that riddle, lest peradventure they burn thee and thy fathers house with fire : have ye invited us to possess that which is ours ? [Heb. to inherit after us, or, to possess hereditarily : Us, i. e. our good, substance : because besides the disgrace, they should have the losse and damage of the linen and clothes] is it not so ? [Oth. or not ?]

16 And Simsons wife wept before him, and said ; Thou doest but hate me, [Or, at least thou hatest me] and doest not love me ; thou hast given to the children of my people [viz. to Simsons Philistine companions, so in the next verse] a riddle to guess at, and hast not told it me ; and he said unto her ; Behold, I have not told it my father, nor my mother, and should I tell it thee ?

17 And she wept before him on the seventh of the dayes [Heb. Seven, that is here, on the seventh, as in Cbron, 5. and so elsewhere often] wherein they had this wedding : so it came to pass on the seventh day, that he told it her, for she urg'd him ; and she told that riddle to the children of her people.

18 Then said the men of the city unto him, on the seventh day, before the Sun went down, what is sweeter then honey ? and what is stronger then a Lion ? And he said unto them ; If ye had not plowed with my heifer, [As if he should say, If ye had not by means of my wife drawn from me the exposition. 'Tis a Rhetorical phrase, taken from the plowing of husbandmen, who by the service of beasts do in a manner dig and cast up the ground, that what ever was hidden therein, may be discovered. Thus did Simson at once upbraid them wittily with his wifes unfaithfulness, and their deceit.]

19 Then was the spirit of the Lord ready upon him, [Compare above on v. 6.] and he went down unto the Askelonites, [Heb. Askelon ; i.e. those of Askelon, as above, chap. i.v. 27, &c. lying on the borders of Dan, beyond the brook Zorek, at the midland sea, belonging to the Tribes of Judea and Simeon, but inhabited by the Philistines : see above chap. i. 18.] and slew of them thirtyn men, and he took their apparel, [which they had on, and he had stript them of] and gave the change-garments] so above v. 12.] unto those that had expounded the riddle : notwithstanding his anger kindled, and he went up into his fathers house [leaving his wife for a time : see the following chapter v. 1.] and his wife became his companion, [Heb. became to his companion, to wit, a wife. See chap. i. 5. 16.] who had accompanied him. [See above on v. 11.]

CHAP. XV.

Simson desireth to visit his wife, but she is denied him, v. 1, &c. Therefore he setteth the Philistines corn on fire, by Foxes with fire-brands tied to their tailes, 4. For which the Philistines burn Simsons wife with her Father, 7. Which act of theirs Simson again revengeth, 8. The Philistines go forth, to revenge themselves on Simson, whom the men of Juda (he being sent unto them) deliver over, 9. But he breaketh his bonds, and slayeth a thousand Philistines with the jaw-bone of an Ass, 14. out of which being weary and thirsty, he obtaineth of God by prayer a Fountain, drincketh, and is revived, 18.

A Nd it came to pass after (some) dayes, in the days of Wheat harvest, that Simson visited his wife, [i.e. Went to visit her] with a kid, and he said, Let me go in. [see Gen. 6. on v. 4.] to my wife into the chamber : but her father suffered him not to go in.

2 For her Father said ; I said surely [Heb. saying said, &c. I said unto my people, or, thought surely, utterly. See Gen. 20. on verse 12.] that thou utterly hatedst her [Heb. hating hated] therefore I gave her [see Gen. 38. on ver. 14.] to thy companion. Is not her least sister [i.e. youngest sister : see Gen. 9. 24. and 29. 16.] fairer [Heb. better] then she ? Let her, I pray thee, be to thee in stead of her.

3 Then said Simson concerning them ; [viz. Concerning the Philistines] I am at this time guilty concerning the Philistines, when I do evil to them. [intimating, that he hath just cause to hurt the Philistines. Compare above chap. i. 4. 4. and below v. 11.]

4 And Simson went his way, and caught [Either himself alone, or also with the help and assistance of his friends] three hundred Foxes : [which were in multitudes in those countreys : as may be gathered from Nehem. 4. 3. Psal. 63. 11 Cant. 3. 14. and it appeareth especially from this place] and he took torches, and turned tail to tail, and put a torch in the midft between two tails.

5 And he kindled the torches with fire, [Heb. he kindled fire in the torches] and let them run into the standing corn of the Philistines : and he set as well the corn-heaps [viz. the fruits that were cut down, and by shearers were brought together, and heaped up in bundles] as the standing corn on fire, even to the very vineyards, and olive-trees.

6 Then said the Philistines, who hath done this ? and they said, Simson the son in law of the Thimnite, because, he, [viz. the Thimnite, Simsons father in law] took his wife, [viz. Simsons wife] and gave her to his companion : then came the Philistines up, and burned her [viz. Simsons wife] and her father with fire.

7 Then said Simson unto them ; Should ye do thus ? As surely, when I have revenged myself on you, then will I afterward cease. [Oth. Although ye have done thus, to wit, when my wife was taken away from me : yet will I be revenged on you, &c. as if he had said : Though ye have done that, yet nevertheless I will not cease, until I shall fully have revenged myself. In all this Simson is not to be looke upon as a private person, but as a Judge and deliverer of Israel, being called thereunto by God in an extraordinary manner.]

8 And he smote them shank and hip, [Heb. upon, near, at, by the hip, or thigh. It seemeth to have been a proverb, signifying the breaking of a mans body, strength, power. Compare Deut. 28. 31. Otherwise, he smote them with the shank upon the thigh, i. e. he brake their

limbs] (with) a great blow : and he went down, [viz. from his fathers habitation toward the South] and dwelt on the top of a rock, [or, a steep sticking out place] of Etam. [A City lying by the South-end of the mountain of Juda, upon a very high and firm rock, near unto which ran the brook Etham on the borders of Juda and Simeon. Over against it in the land of Simeon, lay another Etham on the West side of the mountain of Juda, as the Maps do shew, 1 Chron. 4. 32. Etham is reckoned to the tribe of Simeon. Yet Simeons inheritance was partly among Juda, Jos. 19. 1.]

9 Then the Philistines went up, and camped themselves against Juda, and spread forth themselves in Lechi. [Called afterward so by Simson, below v. 17. lying in the tribe of Dan.]

10 And the men of Juda said ; Why are ye come up against us ? and they said ; We are come up to bind Simon, to do to him according as he hath done to us.

11 Then came threes thousand men down from Juda to the cave of the rock of Etam, and said unto Simson ; Knewest thou not that the Philistines have dominion over us ? wherefore then hast thou done this to us ? and he said unto them ; According as they have done to me, so have I done to them.

12 And they said unto him ; We are come down to bind thee, to deliver thee over into the hand of the Philistines : then said Simson unto them ; Swear unto me, that ye will not fall upon me. [viz. To kill me, as this phrase is often taken in the holy Scripture, and the following verse explaineth]

13 And they spake unto him, saying ; No, but we will bind thee well, [Heb. binding bind] and deliver thee over into their hand, but we will in no wise kill thee : [Heb. killing we will not kill thee] and they bound him with two new cords, and brought him up from the rock. [Northward towards Lechi, where the Philistines were encamped, v. 9.]

14 When he came to Lechi, then the Philistines shouted [For joy, thinking they had now their enemy in their own hands] to meet him : but the Spirit of the LORD was ready upon him, and the cords that were on his armes became as linen threads, that are burnt of the fire, [He brake them as easily and quickly as if they had bin singed threads, or as flax is burnt with fire] and his bonds melted off from his hands. [They were so easily and quickly loosened, as Wax melteth by the fire]

15 And he found a moist [i. e. Yet new, fresh, and firm] not withered or dried. The word is also taken from purulent moisture, Isa. 1. 6.] jaw-bone of an ass : and he stretched forth his hand, and took it, and slew therewith a thousand men.

16 Then said Simson ; With the jaw-bone of an Ass, one heap, two heaps, [It seemeth that he being assaulted and oppressed on both sides, made two heaps of slain men] with the jaw-bone of an Ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast the jaw-bone out of his hand, and he called the same place Ramath-Lechi. [i. e. The height of the jaw-bone. Oth. the casting away of the jaw-bone. This place is also called Lechi only, without any addition to it : see above v. 9.]

18 Now when he was sore athirst, then he called on the LORD, and said ; Thou hast given this great salvation by the hand of thy servant : should I then now die for thirst, and fall into the hand of these uncircumcised ones ? [Hereby Simson declareth his faith, and putteth God in mind of his gracious Covenant. See Heb. 11. 32. and compare, Gen. 34. 14. 1 Sam. 17. 26, 36. 2 Sam. 1. 20.]

19 Then God clave the hollow place [The Hebrew word (coming from beating, stamping,) should properly signify a mortar, and so forth, hollowness, or hollow place, which in regard thereof may be compared to a deep,

and hollow mortar : see the same Hebrew word, Prov. 27. 22. Zeph. 1. 11. Some understand here a great or back-tooth of an Asses jaw, or the hollowness thereof : but the Hebrew word is no where else found in this significacion] which is in Lechi, and there issued forth water out of it, and he drank, then his spirit came again, [which by reason of the thirst seemed to have been gone from him, forasmuch as he feared to faint or die for thirst] and he became alive, [i.e. revived, leaped, lusty, nimble] therefore he [to wit, Simson : in token of thankfulness to God, and in memorial of the victory given to Isracl] called the name thereof [viz. the name of the fountain] the fountain of him that called upon, [Heb. En-hakkore] which is in Lechi unto this day.

20 And he judged Israel in the dayes of the Philistines twenty years. [i.e. He executed the Lords vengeance for Israel against the Philistines. See concerning the use of this word in these Histories ; above Chap. 2. on verfe 16.]

CHAP. XVI.

Simson being hemm'd in at Gaza, riseth up by night, and taketh the doors of the city-gate, with their bars, on his shoulders, and carrieth them up into a mountain, v. 1, &c. He falleth in love with Delila, who by the instigation of the Philistine Princes vexed him so long, that at last he tells her plainly, wherein his strength lay, 4. So he is betrayed, and taken captive by the Philistines, who put out his eyes, and cast him into prison, 19. His hair being grown again, when the Philistines were gathered together to make sport of him to the honour of their idols, he avengeth himself on them, by throwing down the whole house, so dieth and is buried, 22.

Now Simson went his way [viz. after the slaughter of the Philistines, described in the former chapter] unto Gaza : [one of the chiefe cities of the Philistines, lying at the mid-land sea in the land of Simeon] and he saw there a woman, which was an harlot ; [Heb. a woman, an harlot. Otherwise, an hostess] and he went in unto her. [See Gen. 6. on v. 4. Some understand by this phrase here used, that he took up his lodging at her house.]

2 Then it was told to the Gazites, [Heb. to the Gazitas, saying, which abrupt sentence is thus supplied, (then it was told to) the Gazites, by saying, or, (they made it known) to the Gazites, saying : this implyeth according to the meaning of some, that they had straight-way notice given them of Simsons coming, that by no means they might lose this opportunity] Simson is come in hither : so they went round about [the one telling the other, that they were to be all up with one accord, and to eye Simson well, that he might by no means escape away] and laid wait for him all night in the gate of the city : yet they kept themselves quiet all the night, [Heb. they were silent, i.e. they kept themselves quiet, and did nothing. See below chap. 18. on v. 19. and 1 King. 22. on v. 3.] saying, until the morning light, [understand hereupon : Let us be quiet, until it grow light] then we will kill him.

3 But Simson lay till midnight, then he arose at midnight ; and he laid hold of the doors of the city gate, with both the posts, and took them away with the bar-beam, and laid them upon his shoulders, and carried them up to the top [Heb. to the head] of the mountain, which is in the sight of Hebron. [This was an high mountain lying Eastward before Gaza, upon the top whereof (as from this text may be gathered) they looked on Hebron which also lay upon an high mountain by the Western borders of Juda. Herewith do the Maps also agree. Some conceive that he carried

ried them to the top of the mountain of Juda, which is close by Hebron.]

4 And it came to pass afterward, that he loved a woman at the brook Sorek, [Which runned by the Valley of Escol, or the Valley of Giapes (whereof see Deut. 1. on v. 24.) out of the mountain of Juda, into the midland sea, and parting the tribes of Dan and Simeon from each other. According to the opinion of others, Escol and Sorek should be names of one and the same brook. But Num. 13. 25. it is laid, that the place (not brook) was called by the Israelites Nathal-Escol] whose name was Delila.

5 Then came up the Princes of the Philistines [See above chap. 3. on v. 3.] unto her, and said unto her; Perswade him [see above chap. 14. on v. 15.] and sec wherein his great strength is, and whereby we might overpower him, and binde him, to plague him: [or, to humble him: so verse 6.] then will we give thee, every one (of us) a thousand and an hundred silverlings. [see Gen. 20. on .15.]

6 Then said Delila unto Simson; Tell me, I pray thee, wherein thy great strength is, and wherewith thou mightest be bound, that one might plague thee.

7 And Simson said unto her; If they should bind me with seven fresh cords, [Otherwise, fresh, or, sound, green osier rods, or, withs, bonds, osier-bonds, willow-bonds] which are not dried, then should I wax weak, and be as another man. [Or, as one of the men, or, as an only man: so ver. 11.]

8 Then the Princes of the Philistines brought up to her [Heb. caused to come up to her, i.e. they brought, or furnished, caused to be brought to her] seven fresh cords, which were not dried: and they bound him therewith.

9 Now the liers in wait [i. e. The Philistines that watched and heeded the matter] sat by her in a chamber; then she said unto him, The Philistines (are) upon thee Simson: [i.e. there be the Philistines that set upon thee] then brake he the cords, even as a thread of course flax, [or, tow] is broken, when it smellethe the fire: [i.e. Cometh near the fire, or, feeleth, perceiveth the fire, as we use to say. Compare Psal. 58. on v. 10.] so his strength was not known.

10 Then said Delila unto Simson; Behold, thou hast mocked me, and spoken lies unto me: tell me now, I pray thee, wherewith thou mayest be bound.

11 And he said unto her, If they should bind me first, [Heb. binding bind] with new cords, wherewith no work hath been done, then should I become weak, and be as another man.

12 Then Delila took new cords, and bound him therewith, and said unto him; The Philistines (are) upon thee, Simson; (now the liers in wait were sitting in a chamber) then he brake them [viz. the thick ropes or cords] off from his arms, as a thread.

13 And Delila said unto Simson; Hitherto thou hast mocked me, and spoken lies unto me; tell me (now, I pray thee) wherewith thou mayest be bound: and he said unto her; If thou shouldest twist thee seven hair-locks of mine head [i. e. all the hair of mine head, being as it were divided into so many locks. Compare below, v. 19. 22.] at a Weavers beam, [Oth. Web which is woaved about a Weavers loom. Understand hereupon: (as in the former) then should I become weak, and be as another man.]

14 And she fastened them with a pin, [Understand, after she had done according to his saying with the twisted hair-locks, she then besides (for the greater care) fastened them with a pin to the Weavers beam. Others understand that she nailed the Weavers beam fast, that Simson might not be able to remove it out of its place, or loosen it] and said unto him; The Philistines (are) upon thee, Simson: then he awaked up out of his sleep, and

took away [or, went away with the nail, and with the Weavers loom: shewing his former strength, and that this was not the means to entrap and compell him] the pin of the twisted (hair-locks) [i.e. the pin, or wherewith Delila had fastened the twisted hair-locks. Heb. of the twisting] and the Weavers loom.

15 Then said she unto him; how wilt thou say I love thee, whereas thy heart is not with me? Thou hast now thrice mocked me, and not told me wherin thy great strength is.

16 And it came to pass, when she daily pressed him with words, and was troublesome to him, that his soul was grieved, [Heb. Was shorited; as fruits which are mowed and cut down: the meaning is that all his mind and courage perished, vanished away; yea (as we use also to say) his breath grew short, and his spirit also fainted, through anguish: whereby he suffered himself, at length, to be overcome by Delila: A very remarkable and pitiful humane frailty and inconsiderateness in so excellent and transcendent a Champion of God, as Simson was. Compare Job 21. on v. 4.] even unto death.

17 Then he told her all his heart, and said unto her; There never came razor on mine head, for I am a Nazarite of God [See above chap. 13. on v. 5.] from my Mothers womb: If I should be shorn, then should my strength depart from me, [Not that his strength lay in the hair, but that the cutting off of his hair was the breaking of the Vow of his Nazariteship (see Numb. 6. 5. and above chap. 13. 5.) whereunto he was engaged by Gods command, who endowed him by his Spirit with this extraordinary strength, as long as he kept his Nazariteship, but deprived him thereof, when he became guilty of the breach thereof] and I should become weak, and be as all men.

18 When Delila now saw that he had told her all his heart, then she sent her mayes, and called [Heb. caused to call, sent for, commanded to tell] the Princes of the Philistines, saying; Come up this once, for he hath told me all his heart: and the Princes of the Philistines came up to her, and brought that money [or, silver, see above v. 5.] in their hand.

19 Then she caused him to sleep upon her knees, and called [i.e. caused to call, (sent for) a man, and made him cut off the seven hair-locks of his head, and she began to plague him, [i.e. to jog him, or otherwise to push, stirre, prick, &c. to awaken, and to give him notice (as before) of the Philistines coming, that they might see, whether he might be taken captive and compelled, yea, or no] and his strength departed from him.

20 And she said, The Philistines (are) upon thee, Simson: and he awaked out of his sleep, and said, I will go out this time, as at other times, [Heb as time, in (or, at) time; i.e. as before, more than once] and shake my self out; [as one that is shorn, or rouzeth up himself, and gathereth up his strength unto any work or business. Otherwise, I will shake my self (out of their hands) as if he should say, I will easily rid my self out of their hands] for he knew not that the LORD was departed from him: [understand so far, and in regard thereof, that he had withdrawn from him that former strength.]

21 Then the Philistines laid hold on him, and digged out his eyes: [That he might not be able to hurt them any more: yet suffering him to live for a spectacle, and shew unto their Idol Dagon. See ver. 23.] and they carried him down unto Gaza, and bound him with two copper chains, and he was grinding in the prison house. [Heb. the house of those that were bound.]

22 And the hair of his head began (again) to grow [And Simson, by sincere repentance, to come again to his former state of Nazariteship, and to receive of God the former strength. Heb. To wax green, to shoot forth, even as grass and herbs] as when he was shorn. [Or, as

as him, that was shorn ; or, according as it was shorn off : that is, the hair began again to grow as long, as it was at the time when he was shorn by Delila's deceit. Oth, after he was shorn.]

23 Then the Princes of the Philistines gathered themselves together, to offer up a great offering unto their god Dagon, [The Idol of the Philistines, so called, because in respect of his lowermost part he was like a Fish, (now the Philistines dwelt by the sea) and the uppermost had the form or shape of a man : see hereof 1 Sam. 5. 2,3,4,5. So other Heathens have had their Sea-Idols, as Neptune, Triton, Leucothea, &c. Some conceive that this Idoll was so called from the Hebrew word Dagon, i. e. Corn, because they held him to be the god of Husbandry, or Tillage. Of such kind of Idolatry, see Rom. 1. 23, 25.] and for merriment : and they said ; Our god hath delivered Simson our enemy into our hand.

24 Likewise when the people saw him, they praised their god : for they said ; Our god hath delivered our enemy into our hand, and him that wasted our land, and who made many of our slain ones. [i. e. who at times hath slain multitudes of Philistines.]

25 And it came to pass when their heart was merry, [Heb. good, i.e. merry, cheerful, rejoiced. So below chap. 18. 20, and 19. 6. Ruth 3. 7. 2 Sam. 13. 28.] that they said ; Call Simson, that he may play, [or, laugh, procure laughter ; that we may take our pleasure and delight, sport, and trifling away time by it. As King Belzazar did with the gold and silver vessels of the holy Temple, Dan. 5. to the praise and glory of Idols, and dishonour of God] and they called Simson out of the prison house, and he played [Oth. that he might play] before their faces, and they made him stand between the pillars.

26 Then said Simson unto the lad that held him by the hand ; Let me go, [Or, set, lead me] that I may feel the pillars whereupon the house is founded, that I may lean upon them. [as if he had been wearied with labouring at the mill in prison, and with making such haste to come to this place]

27 Now the house was full of men and women, also all the Princes of the Philistines were there : and upon the roof [Which was flat, according to the manner and custome of those countreyes. See Deut. 22. on v. 8.] were about three thousand men and women, which looked on when Simson played.

28 Then Simson called unto the LORD, and said ; Lord, LORD, remember me, I pray thee, and strengthen me, I pray thee, onely this once, O God : That I may with revenge avenge my self on the Philistines for my two eyes. [This he prayed out of faith, and was heard of God, who gave him (that by the putting out of his eyes by the Philistines, was made unfit (as they conceived) to execute his calling, this occasion, this design, and extraordinary strength, breathed into him this prayer, and gave him in his death as well as in his life wonderful victory : to the praise of his holy name, defiance of Idols, and shamming of his enemies, see v. 30.]

29 And Simson caught hold of the two middlemost pillars, [Heb. pillars of the middle] whereupon the house was founded, and whereupon it leaned, [otherwise, and he (viz. Simson) leaned upon, or stayed himself against it] of the one with his right hand, and on the other with his left hand.

30 And Simson said ; Let my soul die [Which is here as much as, Let me, my self, my person die. See Gen. 12. on v. 5. & 9. on v. 5.] with the Philistines, and he bowed himself with might, [or, stretch out himself, thrusting away the pillars from him, and bowing them in] and the house fell upon the Princes, and upon all the people that was in it ; and of the dead, which he slew in his dying, were more then those he had slain in his life.

31 Then came down his brethren, and all his Fathers house, and took him up, and brought (him) upward, and

buried him between Zora [See above chap. 13. on vers. 2.] and between Eschaal, [see above chap. 13. on vers. 25.] in the sepulchre of his father Manoah : now he had judged Israel twenty year. [As above chap. 1. 5. 20. This conclusion, here repeated, intimateth, that this last act of Simson appertained as well to this Judge-office, as the other fore-going. As he also, especially in his death, is held to be a type and figure of our Lord Jesus Christ, who conquered all his and our enemies chiefly by his death.]

CHAP. XVII.

Micha's mother causeth Idolatrous Images to be made of the money which her son Michas bad stollen from her, and restored back, v. 1, &c. For which Michas prepareth an Idols house, with an Ephod, and household gods, and maketh one of his sons a Priest, 5. How the case stood in Israel at that time, 6. Afterward Michas getteth a Levite that travelled thorow the countrey, whom for a certain salary or wages, he entertaineth to be Priest in his sons stead, 7. Thinking that God therefore must needs favour and bles him, 13.

A Nd there was a man of the mountain of Ephraim, whose name was Michas. [When the things mentioned in this and the following chapters of this book were done, there be divers opinions concerning it. The nearest seemeth to be, that (lest the order of the History of the Judges should be broke) they were hitherto put off, and after adjoined, to represent lively before our eyes the much decayed estate of Israel, and the justice of Gods punishments ; but were not done after Simsons death, but shortly after the death of Josua, and of the pious Eldest within that time, which is described above chap. 2. 10, 11, 12, 13, and chap. 3. 5, 6, 7, 8. The attentive Reader may compare Jos. 19. 47. with above chap. 13. 25. and below chap. 18. 1, 7, 12, 27, 29. Item, below chap. 19. 11. with above chap. 1. 8. Also consider chap. 20. 28. where mention is made of the Priest-Pinehas, Aarons grandchild living at that time ; of whom we read, Num. 25. 7, &c. and Jos. 22. 13, 32.]

2 The same said unto his mother ; the thousand and hundred silverlings, [See Gen. 20. on v. 16.] which were taken from thee, for which thou cursedst, [viz. the Thee] that had taken them from thee] and also spakest before mine enemies, [so that I my self heard the curse : hee seemeth hereby to be moved to confession and restitution] behold, what money, [or, silver] is with me, I have taken it : then said his mother, Blessed be my son to the LORD. [As if she should say, Far be it from me, my son, that I should wish that curse to come upon thee ; in regard of thee do I utterly revoke it.]

3 So he gave his mother the thousand and hundred silverlings, but his mother said, I have wholly dedicated that money to the LORD [Heb. dedicating have dedicated unto the Lord. This was the cloak of Idolatry, that they would thrust the same upon God, as if it were done to his service, against so many express commands of the Lord, as the book of Moses, and the Ten Commandements themselves testifie] from my hand, for my son, [i. e. sons son, see v. 5.] to make a carved image, and a molten image ; [It seemeth that she meant two images, one carved, and one molten, as may be seen chap. 18. 17, 18. Although there in ver. 20, 30, 31. there is onely mention made of one. Likewise here ver. 4. it's said in the singular number : That (viz. image) was in the house of Michas, which the attentive Reader may observe I now therefore will I restore it to thee again.

4 But he restored that money unto his mother : and his mother took two hundred silverlings, and gave them to the Goldsmith, who made therof a carved image, and a

molten

molten image, [It is to be understood, that it was first graven or carved in marble or some other stuff, and afterward laid in, or covered over with silver plates, for so small a sum, no pure silver image could be made, which should be of that bigness, that it should be first used in this idols house, and afterwards used as a common image in the city of Dan] *that was in the house of Micha.*

5 *And the man Micha had an house of gods: and he made* [viz. of the remaining sum of money] *an Ephod,* [see Exod. 28. on v.4.] *and Teraphim,* [see Gen. 31. on v. 19.] *and filled the hand* [see Levit. 7. on v.37. So below v.12.] *of one of his sons, that he might be a Priest unto him.* [he did all this against the express command of God: For God had commanded but one Ephod to be made, viz. for the high-Priest in Israel, who was to ask counsel of God by Urim and Thummim, Numb. 27. 21. Images in the worshipping of God were severely forbidden, and none might be Priest, but he that was of Aaron's race. See Numb. 16. 40. and 18. 2. 7. &c.]

6 *In those dayes there was no King in Israel:* [i. e. No Governor, Ruler, Judge, or lawful supream Magistrate, who kept the people in discipline and order: otherwise it might seem as if formerly there had been Kings in Israel, but now not. So is the word King also commonly taken for Ruler, Gen. 36. 31. Deut. 33. 5.] *every one did that which was righteous in his eyes.* [This is here, and in the following Chapters more then once rehearsed, as a reason of this gross loosenesse and licentiousness, that every one did, not that which was right and good in the eyes of God, but in his own eyes, that is, what seemed good unto himself, and what he had but a mind to. From hence may also be gathered, that these Histories appertain to a time, wherein no Judge or lawful Magistrate, or supream power was in Israel.]

7 *Now there was a young man* [Of the Hebrew word see Gen. 22. on v.5.] *of Bethlehem Juda, of the tribe of Juda:* [Thee words are by most understood of Bethlehem Juda, so that they are here added by the Holy Ghost, to express more clearly, that this Bethlehem (to distinguish it from the other which belonged to Zebulon, Jos. 19. 15.) without appertained to the family and tribe of Juda, and that because this should be the birth-place of the Messiah, our Lord Jesus Christ. Some apply them to the Levite, who was indeed of the tribe of Levi, but born and bred up at Bethlehem, or by the mothers side of the tribe of Juda, or also (as some conceive) in truth of the tribe of Juda, but notwithstanding (according to the corruption and depravedness of those times) made a Levite, and so used; as Jeroboam likewise did, 1 King. 12. 31. 2 Chron. 11. 14, 15. But this seemeth not to agree well with ver. 13. for Micah would as well have been contented with his own son, who was of Ephraim, as with his man, if he had been of Juda, and not of Levi] *this was a Levite, and conversed there as a stranger.*

8 *And this man was gone out of that city out of Bethlehem Juda, to converse where he should find opportunity: now when he came to mount Ephraim, to the house of Micha, to go* [Heb. to do] *his journey: [otherwise doing his journey.]*

9 *Micha said unto him, From whence comest thou? and he said unto him, I am a Levite of Bethlehem Juda, and I walk to converse, where I shall finde (opportunity.)*

10 *Then said Micha unto him; Tarry with me, and be unto me a Father,* [He giveth this title (which of right belongeth to the true Prophets, and sincere Teachers of the Church of God, in respect of their spiritual right, fatherly benefits, and offices done to the people of God as children) unjustly and wrongfully to this Idolatrous Parasite: see 2 King. 6. 21. and 8. 9. and 13. 14. Isa. 22. 21. 1 Cor. 4. 14, 15. 1 Thes. 2. 11.] *and a Priest, and I will*

give thee yearly [Heb. in days, i.e. in a year of dayes; i.e. a whole or full year. See above chap. 11. on ver. 40.] *ten silverlings, and order of garments,* [i.e. I will furnish thee with as many cloathes, as thou according to thy condition shalt have need of. Oth. a suit, or, two suits of apparel; also the worsh of apparel,] *and thy victuals: [so the Levite went (with him).]* [viz. with Micha, to his house.]

11 *And the Levite consented to tarry with that man;* and the young man was unto him as one of his sons. [i. e. He loved and esteemed him, as if he had been one of his sons.]

12 *And Micha filled the hand of the Levite,* [as Above v. 5.] *that he became a Priest unto him: so he was in the house of Micha.*

13 *Then said Micha; Now I know, that the LORD will do well to me; because I have this Levite for a Priest.* [Although he many wayes (as is mentioned above) committed Idolatry; yet he perswaded himself that he and his Idolatry must needs please God. A clear glasse of the abominable corruption of that time.]

C H A P. XVIII.

Those of the tribe of Dan having not sufficient inheritance, send forth five men to spy out a place, ver. 1. These in their travellings come to the house of Micha, and desire the Levite to ask counsel of God touching their journey, 2. Having received an answer, they spy out the city Lais, and make report thereof unto their brethren, whom they instigate to set upon the city, 7. Whereupon, six hundred armed Danites march forth, and by the way seize upon Micha's Priest and Idols, 11. which Micha in vain demandeth again, 22. They pull down, build up again, and inhabit Lais, and call it Dan, 27. Consecrate a Priest, and set up Idolatry with the images of Micha, 30.

IN those dayes there was no King in Israel: [See chap. 17. on ver. 6. This was the cause that those of the tribe of Dan were fain to shift for themselves: whereas the tribes formerly had assisted one another, to provide for every one a convenient and sufficient inheritance; according to the command of Moseh, Numb. 32. 21, 22; &c. Jos. 22. 2, 3. and above, chap. 1. 3.] and in the same dayes did the tribe of Dan seek for themselves an inheritance to dwell in: for unto that day there was not (sufficient) fallen to them for inheritance among the tribes of Israel. [viz. neither by lot in the life-time of Josua, nor afterward by order of supreme Authority, or assistance of the other tribes. Their inheritance indeed was fallen to them under Josua, but it was too little: see Jos. 19. 47. where is related in brief what is here more largely described.]

2 *So the children of Dan sent five men out of their family, out of their cities,* [Oth. from their uttermost, i.e. both of high and low estate or degree] *men that were warlike, from Zora, and from Esbaol,* [see above chap. 13. on v. 2. 25.] *to spy out the land, and to search it: and they said unto them, Go, search the land; and they came to mount Ephraim, to the house of Micha,* [see chap. 17. 1. &c.] *and overnighted there.*

3 *Being near the house of Micha, they knew the voice of the young man the Levite:* [See above, chap. 17. 7. &c.] It may be that they being lodged in some Inn or Tavern hard by (as commonly Inns, Taverns, and Ale-houses were wont to be seated near such Idols houses, because of the concourse of people desirous of news, and superstitiously given) heard him sing or speak, not as an Ephraimite, but as a Jew, in the gods-house of Micha], and they turned in thither, [viz. into the house of Micha] and said unto him, Who hath brought thee hither, and

and what makest thou here, and what hast thou here?

4 And he said unto them, Thus and thus hath Micha done to me: and he hath hired me, and I am a Priest unto him.

5 Then said they unto him, Ask counsel, we pray thee, of God: [So they call the idolatry of the false Ephod, and of the Images, whereof the Levite had told, and was well remembred of them: see below v. 14. and above chap. 17. on v. 5.] that we may know whether our way whereon we walk, shall be prosperous.

6 And the Priest said unto them, [viz. after that he according to his manner, had asked counsel of the Idols] Go in peace: your way which ye shall go, is before the LORD. [as if he had said, The eyes of the Lord (as the holy Scripture also speaketh) are open upon your design, and this your journey, to direct and prosper the same, the Lord taketh care for it. Thus he boldly and presumptuously abused the name of the Lord in his idolatrous practice]

7 Then those five men went their ways, and came unto Lais: [See below v. 28.] and they saw the people which was in the midst thereof, lying in security, [Or, dwelling in security. Understand, that the city of Lais lay in a very safe secure place, out of all danger of any inroad or invasion, according to their own and the common opinion. Others apply this to the inhabitants, whereof is spoken in the following words] after the manner of the Zidonians, being quiet and secure, [Heb. confident; i.e. being secure and careless] and there was no Lord of inheritance, [oth. no man that offered (them) any ignominy or disgrace, (also none) that possessed the Government hereditarily. Some apply this unto the people, that they had a Republick or Commonwealth free from inheritance. Heb. possessing hereditarily the government, or, the highest command or constraints. It seemeth that they took sometimes one, sometimes another to be their Ruler or Governour, who would not displease the Subjects, but let them have their wills in all things. Or perhaps they might have lived without any Magistrate or Ruler at all] that put (any man) to shame for any thing in that land: [i.e. that durst put shame and disgrace upon any man for any offence committed, so that every one did what he listed; their sins in that respect being ripe for judgement] they were also far from the Zidonians, [so that they would not come to help them, as lying too far westward on the sea] and had no busines with any man. [Heb. they had no word, thing, or, nothing with one man; i.e. neither league, nor commerce, nor converse with any man, but lived for themselves in all security and voluptuousness]

8 And they came unto their brethren at Zora, and at Esthaol, and their brethren said unto them, What (say) ye?

9 And they said, Arise, and let us go up to them, for we have seen that land, and behold, it is very good: should ye then be still? [Without saying or doing any thing, or taking any thing in hand? Heb. be silent. See of the use of such words, above chap. 16. 2. Exod. 14. 14. 1 Kin. 22. 3. Psal. 28. 1. with the Annot. there] be not slothful to go, that ye may come in thither, to take the land in hereditary possession.

10 When ye come thither, then ye shall come to a careless people, and that land is large in compass) [Heb. wide in bands, or sides: see this phrase Gen. 34. on v. 21.] for God hath given it into your hand: a place, where there is no want of any thing that is on the earth.

11 Then there journeyed from thence out of the family of the Danites, from Zora and from Esthaol, six hundred men, girt about with weapons of war.

12 And they went up, and camped themselves by Kiriath-jearim, [Otherwise called Kiriath-Baal: see Jos. 15. 60. lying upon a mountain at the uttermost borders

of Juda and Dan, toward the north] in Juda: therefore they called this place Machane-Dan [i.e. the camp of Dan: see above chap. 13. 25.] unto this day. Behold, it is behinde Kiriath-jearim.

13 And from thence they passed thorow unto the mountain of Ephraim, and they came unto the house of Micha. [See above chap. 17. 1.]

14 Then answered [i.e. they spake, began to speak: so is the same word also elsewhere used; see 1 Sam. 14. v. 29. 1 Kings 1. 28. & 13. 7. 2 Chron. 29. 31. Ezra 10. 2. Isa. 14. 10. and in the New Testament, Math. 11. 25. & 17. 4. & 22. 1. & 28. 5. Acts 5. 8. & 10. 47. & 15. 13. Rev. 7. 13.] the five men, [see above v. 2, &c.] that were gone to spy out the land of Lais, and said unto their brethren, Do ye also know, that there is in those houses [i.e. in one of those houses: see above chap. 11. on v. 7.] an Ephod, [as above chap. 17. 5.] and Teraphim, [as above chap. 17. 5.] and a carved and a molten image: [See above chap. 17. on v. 3.] Now therefore know what ye have to do. [i.e. advise whether it be not good to take all these along with us, to use them in the places where we shall come, as in our former journey we asked counsel by them of God: see above v. 5.]

15 Then [viz. after they had concluded to take away all these instruments of Idolatry] turned they thither, and came to the house of the young man [of whom chap. 17. 7.] the Levite, to the house of Micha: and they asked him [viz. when he was called forth, or by the five men was brought to the gate] concerning peace. [i.e. touching his welfare, how he did, whether he was yet in good health, &c. See Genes. 37. on ver. 14. and Exod. 18. 7.]

16 And the six hundred men, which were of the children of Dan, girt about with their weapons of war, tarried at the door of the gate.

17 But the five men that were gone to spy out the land, went up, came in thither, took away the carved image, [Of this carved, and the other molten image, see chap. 17. oþ v. 3.] and the Ephod, and the Teraphim, and the molten image, now the Priest tarried at the door of the gate, with the six hundred men that were girt about with weapons of war.

18 Now then they [viz. the five men] were entred into the house of Micha, and had taken away the carved image, the Ephod, and the Teraphim, and the molten image: then the Priest said unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth. [That is (as we use to say) Hold thy mouth close, restrain it, do not gainsay, make no noise. See this phrase Job 21. 5. & 29. 9. & 39. 37. Prov. 30. 32. Mic. 7. 16.] and go with us, and be to us a father, and a priest: is it better that thou be a priest for the house of one man, or that thou be priest for a tribe, and a family in Israel? [Intimating, that he should greatly better his condition, and have cause to rejoice in it.]

20 Then the heart of the priest waxed glad, [A clear sign and demonstration of a Patahit, that was all for the belly, and did all for gain and worldly honour; Heb. good, as above chap. 16. 25.] and he took the Ephod, and the Teraphim, and the carved image, and he came into the midst of the people.

21 So they turned themselves, and went on: and they put the children, and the easel, and the baggage [Or, carriage; or, also their precious commodities, as their treasure, gold, silver, jewels, &c.] before them. [that they might be out of danger and gun-shot (as we say); and not be in their way, if any one should fall upon their rear, to fetch back that which was stolen and plundered.]

22 Now when they were gone a good way off from Micha's house, then were gathered together the men that were

in the houses which were near Micha's house, [i.e. which dwelt near and about him, the whole neighborhood were met also together] and overtook the children of Dan.

23 And they called after the children of Dan; who turned their faces about, and said unto Micha, What aileth thee, that ye are assembled together?

24 Then said he, ye have taken away my gods, which I had made, together with the Priest, and are gone away: What have I now more? [Intimating, as a blinded idolater, that they had bereft him of that which was most near and dear unto him] what is it then that ye say to me, What ailest thou?

25 But the children of Dan said unto him, Let not thy voice be heard among us, lest perhaps men of bitter minde [Heb. bitter of soul; i.e. whose minde or stomack is imbibited, or bitterly incensed against thee: so 2 Sam. 17.]

26 Sometimes this phrase signifieth grieved in spirit, as 1 Sam. 1.10. Prov. 31.5, &c.] fall upon thee, and thou lose thy life, and the life of thy house. [Heb. gather thy soul, and the soul of thy house; i.e. and thy houshold perish, or die. Compare Psal. 26. on v.9.]

26 So the children of Dan went their way: and Micha perceiving that they were stronger than he, turned himself about, and came back to his house.

27 Then they [viz. the Danites] took that which Micha had made, and the Priest whom he had had, and came to Lais, to a quiet [Heb. resting, or, being quiet and confident; as above v.7.] and secure people, and smote them with the edge of the sword: [Heb. the mouth of the sword] and they burnt the city with fire.

28 And there was no man that delivered it: for it [viz. the city of Lais] was far from Zidon, [lying aside from Zidon eastward, close by mount Libanon, where the two fountains Jor and Dan, running into one, make the Jordan. See further Gen. 14. on v.14. Jos. 19. on v.47.] and they [to wit, the inhabitants: see ver.7.] had no dealing with any man; and it [viz. the city] (lay) in the valley, which is by Beth-Rechob: [Compare 2 Sam. 10.6,8.] afterward they [i.e. the Danites] rebuilt the city, and dwelt therein.

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: [i.e. Jacob: see Gen. 30.6] howbeit, the name of this city was formerly Lais.

30 And the children of Dan set up before them that carved image: [See above v.14,17. and chap. 17.3.] and Jonathan [of whom above, chap. 16.7, &c.] the son of Gersom, the son of Manasseh, he and his sons were Priests for the tribe of the Danites, until the day that the land [i.e. the inhabitants of the land] was carried away captive. [which (as may be gathered from the following verse) came to pass at that time when the Philistines smote Israel with a very great slaughter, and carried away the Ark of the Lord, 1 Sam. 4.10,11,17. such great discomfitures were wont to be accompanied with the transportation, or carrying away of many Captives]

31 So they set (up) among them the carved image of Micha, which he had made, all the dayes that the house of God was at Silo. [Whither the house of God was brought in the time of Josua, Jos. 18.1. The Ark being carried away by the Philistines, and sent back, was brought to Kiriath-jeaim, 1 Sam. 7.1,2. and all idols removed by Samuel, 1 Sam. 7.3,4. amongst which, without doubt, was also this idol of Micha and of the Danites. Afterward the Ark was brought into Jerusalem by David, 2 Sam. 6.16,17.]

CHAP. XIX.

A Levite travelleth from mount Ephraim to Bethlehem; to fetch back his concubine that was gone from him, v.1, &c. Is kindly entertained by her father, and detained until the fifth day, 3. Then he departed, and came to Gibea of Benjamin, 10. where he at length was lodged by an old man that was of mount Ephraim, 16. But the men of the city compass the house round, and will offer horrible violence to the Levite, who through necessity delivers unto them his concubine, whom they abuse till they killed her, 22. Her husband carrieth her home dead, divideth her into twelve parts, and sendeth them round into the borders of Israel, 28.

A Lso it came to passe in those dayes, when there was no king [i.e. no lawfull Supreme Authority, Magistrates, or Governors, that punished Malefactors: see above chap. 17. on v.6. Hence arose also the looseness of the Levites wife, (who was neither punished in Ephraim, nor in Juda) and the subsequent abominable fact of the inhabitants of Gibea] in Israel, that there was a Levitical man sojourning at the sides [i.e. at one of the sides: see above chap. 12. on v.7.] of mount Ephraim, who took him a wife, a concubine [see Gen. 22. on v.24.] from Bethlehem-Juda, [see Gen. 35. on v.19. and above chap. 12. on v.8.]

2 But his concubine played the whore being with him, [Or, against him; i.e. she committed adultery with others against the faith of Marriage, which she had promised him: For although the Concubines in the Old Testament were not held in that honour and esteem as the chief wives and mothers of the family, yet they were accounted legitimate wives, and their children reputed legitimate children: see below chap. 20. 4.] and went away from him [viz. either through fear of her husband, or out of some dislike or distaste that she had taken against him] to her fathers house at Bethlehem-Juda: and she was there certain dayes, (to wit) four moneths. [oth. a year (and) four moneths; or, the dayes of four months, i.e. four compleat moneths: Heb. days, four moneths]

3 And her husband arose, and went after her, to speak according to her heart, [Or, to speak to, upon, at her heart; i.e. to move her with friendly speeches, (which might work upon her heart) to repent, and return to him again, desiring rather to be reconciled to her, then to forsake her, if it were possible. See of this phrase Gen. 3.4. on v.3.] and to fetch her back, and his servant was with him, and a couple of asses: and she [viz. his concubine] brought him into her fathers house: and when the young womans father saw him, he rejoiced at his meeting.

4 And father in law, the young womans father, retained him, so that he abode with him three dayes: and they eat and drank, and overnighed there.

5 Now it came to passe on the fourth day, that they were early up in the morning, and he, [viz. The Levite] rose up to depart: then said the young womans father unto his son in law, Strengthen thy heart with a morsel of bread, and afterward ye shall depart. [i.e. take a little breakfast, and then depart: see Gen. 18. on ver.5. and 1 King. 13. 7.]

6 So they sat down, and they did both eat and drink together: then said the young womans father unto the man, Consent, I pray thee, and overnight, and let thine heart be merry. [Heb. good, that is, merry, cheerful, see above chap. 16. on v.25. to below on v.9,22.]

7 But the man rose up to depart: then his father in law urged him, (so) that he overnighed there again. [Heb. returned, and overnighed there.]

8 When he was up early in the morning on the fifth day to depart, then said the young woman's father, Strengthen thine heart, I pray thee ; and they tarried until the day declined : [i. e. Until the Sun began to go down, and it was near towards evening] and they did both eat (together.)

9 Then the man arose to depart, he, and his concubine, and his servant : and his father in law the young woman's father said ; Behold, I pray thee, the day is far spent, (so) that it will be evening, overnight, I pray thee, behold, the day campeth it self, [Heb. Behold, the camping of the day, i.e. The day declineth, draweth to an end : or about this time of the day, are travelling people wont to camp themselves, and (as if he should say) wilt thou now begin to travel ? O h camp thy self to day, or, this day, i.e. let thy camping place be here to day] overnight here, and let thine heart be merry, and to morrow get you early on your way, and go to thy tent. [i.e. thy dwelling place.]

10 But the man would not overnight, but rose up, and departed, and came over against Jebus (which is Jerusalem) [Afterward so called, at this time inhabited by the Jebusites : see the two following verses, and Jos. 15.63. 2 Sam. 5.6.] and with him the couple of asses jaded ; [or, bound up, and also laden, as may be gathered from ver. 19.] also his concubine was with him.

11 Now when they were by Jebus, the day was much declined : and the servant said unto his Lord ; Go on, I pray thee, and let us turn in into this city of the Jebusites, [See Gen. 10. on v. 16.] and overnight in it.

12 But his Lord said unto him ; We will not turn in hither unto a strange city, [Heb. city of a stranger, i.e. Some city of the Heathen which were estranged from God and his people. Hence may be gathered, that Jerusalem at the time, when this happened, was not inhabited of the Israelites, or at least not so, that they were masters of the city. Compare Jos. 15.63. and above chap. 1. on ver. 8, 21, and 2 Sam. 5. on v. 6.] It's possible, that the Israelites now and then provoking God, did as well lose Jerusalem, as other places again, although it was given them of the Lord by inheritance, and made choice of by him, to set his Name there, as afterwards happened, in the time of David, Solomon, &c.] which is not of the children of Israel : but we will go on unto Gibea.

13 Moreover, he said unto his servant ; Go before, that we may draw near unto one of those places, and overnight at Gibea, or at Rama. [Both these cities lay on mountains not far from Jerusalem Northwards, on the way towards mount Ephraim, where this Levite then dwelt, see v. 1.]

14 So they went on and walked : and the Sun went down upon them by Gibea, which is Benjamin, [i.e. Pertaining to the tribe of Benjamin, and lying in it.]

15 And they turned thither, so that they came in to overnight in Gibea : now when he came in, he sat down in a street of the city, for there was no man that took them into (his) house. [Heb. gathered, assembled, or (as we say) took them up, took them in ; so below v. 18. See further concerning the use of the Hebrew word, Psal. 26. on v. 9.]

16 And behold, an old man came from his work out of of the field in the evening, which man was also of the mount of Ephraim, [Where this Levite sojourned, above ver. 1.] but sojourned at Gibea : but the men of this place, [viz. Gibea] were children of Jemini. [i.e. of the tribe of Benjamin. See Gen. 35.18. and 2 Sam. 16.11. and above chap. 3.15.]

17 Now when he with the old man lift up his eyes, he saw that wayfaring man [viz. The Levite] in the street of the city : and the old man said ; Whither goest thou, and from whence comest thou ?

18 And he said unto him ; We pass thorow from Bethlehem Jada, unto the sides of mount Ephraim, from whence I am : and I wcnr toward Bethlehem Jada, but (now) I go toward the house of the LORD; [Which was then at Silo,

in Benjamin, not far distant from mount Ephraim, as may be gathered from v. 18 i above chap. 18.31. i Sam. 1.3.] and there is no man that taketh me into (his) house.

19 Whereas our Asses have as well straw as fodder, and there is also bread and wine for me, and for thine handmaid, and for the boy [meaning his concubine] and for the boy [meaning with us, which we have taken along with us for our journey. Or thus, There is also bread and wine with thy servants, for me, and for thine handmaid, and for the youth] (who) is with thy servants : [i.e. with us, we and my concubine] there is no want of any thing. [Save lodging.]

20 Then said the old man, Peace be unto thee ; all that thou wantest, is however with me. [Heb. all thy want (is) upon, with, or, over me ; i.e. whosoever might be wanting unto thee, let it be, or lie upon me, or I take upon or over me, or, is with me] onely over night not in the street.

21 And he brought him into his house, and gave the Asses provender, and having washed their feet [see Gen. 16. on v. 4.] they did eat and drink.

22 Now as they made their heart merry, behold, the men of that city (men that were children of Belial) [See Deut. 13. on v. 13.] compassed the house, knocking at the door : and they spake unto the old man, the master of the house, saying, Bring forth the man that came into thine house, that we may know him. [see Gen. 19. on verse 5.]

23 And the man, the master of the house, went out unto them, and said unto them ; No, my brethren, do not so ill, I pray you : seeing this man is come into mine house, [See Gen. 19. on v. 7,8.] do not commit such folly. [see Gen. 34. on v. 7.]

24 Behold, my daughter, which is a virgin, and his concubine [viz. The Levite] them will I now bring forth, that ye may violate them [Compare this filthy inconsiderateness, with Gen. 19. on v. 8.] and do unto them what is good in your eyes [i.e. as seemeth good unto you, or as it pleaseth you : see also Gen. 19. on v. 8.] but unto this man do not so foolish a thing. [Heb. a matter or thing, or, fact of this folly.]

25 But the men would not hearken to him ; then the man [viz. the Levite] took his concubine, and brought her forth unto them : and they knew her. [See Gen. 4. on ver. 1.] and were busied with her [or, abused her] all the night, until the morning, and let her go when it began to be break of day.

26 And this woman came toward the dawning of the day, and fell down, [Heb. Fell, or, lay there ; i.e. being fallen lay there. See concerning such use of some words, Gen. 12. on v. 15.] at the door of the mans house where her Lord [see Gen. 18.12.27. 1 Pet. 3.6.] was, till it grew light, [Heb. until the light].

27 Now when her Lord rose up in the morning ; and opened the doors of the house, and went to go his way, behold, the woman, his concubine, lay at the door of the house, and her hands upon the threshold.

28 And he said unto her, Rise up, and let us go, but no body answered : [For she was dead, see chap. 20.5.] then he took her upon the ass, [i.e. he took her and laid her upon the ass. Compare above on v. 26.] and the man rose up, and went unto his place.

29 Now when he came into his house, he took a knife and took his concubine, and divided her with her bones [or, thorow her bones ; i.e. cutting the body thorow in the joyning together of the bones] into twelve pieces ; [Heb. as if one should say, pierced them into twelve pieces ; or, parted them into twelve parts] and he sent them into all the borders of Israel. [Because there was at that time no King (i.e. no supream lawful Authority) in Israel, to whom he might make his complaint : above v. 1. This act of his no wayes to be commended, for it was a shameful thing to deal thus with the dead body of his wife.]

30 And it came to pass, that all that saw it, said; No such thing was done nor seen, from that day that the children of Israel came up out of the land of Egypt, unto this day; lay your (hearts) upon it; [The word, heart, is here inserted from 1 Sam. 25. 25. where the like phrase is found compleat and perfect. The meaning is, take it to heart, consider of it. It might else be lightly taken thus; Lay your selves upon it, as we also speak so in our own language] give counsel, [or, take counsel, advice,] and speak, [viz. one with another, or, tell us your judgment, what think you of it, what's to be done in this case, to put away such an evil from Israel, as below chap. 20. 13.]

CHAP. XX.

The children of Israel assemble with an accord at Mizpa, and take notice of the fact done to the Levites Concubine, v. 1, &c. Give orders what to be done, and send men to the tribe of Benjamin, to require the Delinquents to be delivered up to justice, but receive a flat denial, 8. Whereupon having consulted with God, they march up to fight against them, but are twice foiled, 18. Afterward being humbled, and receiving clearer revelation from God by Pinchas the High-Priest, they marche up yet once more, and smite thofc of Benjamin, so as that they destroy the whole tribe, both men and women, and burn all the cities, there only remaining six hundred men that fled away, 26.

Then all the children of Israel [Excepting the Benjamites, see vers. 12, 13, &c.] went out, and the congregation gathered themselves together, as one man, [i.e. with special unanimity and willingness, not disquieted or troubled at all; so below ver. 8, 11. and 1 Sam. 11. 7. 2 Sam. 19. 14. Ezra 3. 1. Nehem. 8. 7, &c.] from Dan, even to Berseba, [the city of Dan was the Northern, and Berseba the Southern border of Canaan: see 1 King. 4. on ver. 25.] also the land of Gilead, [i. e. the Israelites that dwelt there in the East, beyond the Jordan, to wit, Ruben, Gad, and the half tribe of Manassch. See Numb. chap. 32.] unto the LORD [to pray unto him, and besides to ask counsel at Silo] at Mizpa, [Lying in Benjamin, Jof. 18. 26. Westward from Silo, as the Map also sheweth, a place fit for a solemn assembly, as being strong, according to the length, lying in the midst of Canaan. See 1 Sam. 7. ver. 5, 16. & 10. 17, &c. 2 Kings 25. 22, &c. Jerem. 40. 7, &c. & 41. 1, &c. Some aie of opinion, that here a special place was appointed for publike prayers, and exercise of piety, as a Synagogue, and divers more have been, although the Ceremonial Worship, of offering sacrifices, &c. were to be done at Silo, where the Tabernacle and the Ark were. Compare other places bearing the same name, see above chap. 10. on v. 17.]

2. And (from) the corners of all the people, [i.e. From all, even the uttermost quarters. Oth. All the heads of the people: meaning, that those are called the corners of the people, by way of similitude, as being the chiefest, and the firmest or strength of the people, as the corners of a house] did all the tribes of Israel present themselves in the assembly of the people of God; four hundred thousand men on foot that drew sword. [See above chapter 8. on verse 10.]

3. (Now the children of Benjamin heard [But appeared not also at Mizpa] that the children of Israel were gone up to Mizpa) and the children of Israel said; [meaning to the Levite, whose Concubine was abused even to death, and who was here present, as also (questionless) his servant, that was with him at that time, when he was so abused] speak, how was this wickedness done? [they will not

resolve nor attempt any thing, without first searching and sifting out the matter.]

4. Then answered the Levitish man, [i.e. Having leave granted him to speak, he uttered, and related the whole busines, see chap. 18. on v. 14.] the husband of the woman [although the woman was his concubine, yet were they accounted lawful man and wife, see chap. 19. on v. 2.] that was killed, [i.e. so abused, that she died of it, as is related in the following words] and said; I came with my concubine unto Gibea, which is Benjamin, to overnight.

5. And the citizens of Gibea rose up against me, and beset the house round against me [To abuse me abominably] by night: they thought to have killed me, [viz. if I would not have yielded to their abominable wickedness: and I had rather die, then do so] and my concubine have they forced, that she is dead.

6. Then I took my concubine, and divided her, [Into twelve pieces, above chap. 19. 29.] and sent her into all the land of the inheritance of Israel, because they [i.e. those of Gibea] had committed a lewd act and folly [See Gen. 34. v. 7. so below v. 1.] in Israel.

7. Behold ye are all children of Israel [Whom (as being Gods people in covenant) it no wayes beffitteth such horrible wickednesse to go unpunished] give here for your selves word and counsel.

8. Then all the people arose as one man, saying; We will not go, [Meaning, unless we shall first have acted that which is related in the following words] every man to his tent, nor turn every man into his house.

9. But now this is the thing which we will do unto Gibea: Against her by lot. [To cast lots, who shall victual the camp, and who shall fight]

10. And we will take ten men of an hundred, out of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch victual for the people, [Which shall fight] to Gibea of Benjamin [in the former verse, and so continually in the History that is called Gibea of Benjamin] they may do unto (it) [viz. to the inhabitants of Gibea] according to all the folly, which it hath committed in Israel. [i.e. according to their desert]

11. So all the men of Israel were gathered against this city, combined together [Heb. Companions, accompanied, joynd together] as one man.

11. And the tribes of Israel sent men thorow out all the tribe of Benjamin, [Heb. thorowout all the tribes, i.e. The thoulands, into which the tribe of Benjamin, (as otheis) was divided] saying; What Wickdeneſſ is this, that is done among you?

13. Now therefore deliver in those men, [Who are guilty of this abomination] those children of Belial [as above chap. 19. 22. see Deut. 13. on v. 13.] which are at Gibea, that we may put them to death, and put away the evil from Israel: but the (children) of Benjamin would not hearken to the voice of their brethren, the children of Israel. [making themselves thus guilty of that horrible fact of the inhabitants of Gibea.]

14. But the children of Benjamin gathered themselves together out of the cities unto Gibea: to go forth to battell against the children of Israel.

15. And the children of Benjamin were that day numbered out of the cities, fix and twenty thousand men [Of this number were slain five and twenty thousand, and one hundred, v. 35. The nine hundred were perhaps left to possesse the cities, to abide by the baggage, and to victuall the camp. These, after the fight, were all slain in the cities, v. 48. fix hundred (fewer then those of Gibea only excepting the rest set out) escaped and remained alive, v. 47.] that drew sword, [see ch. 8. on v. 10. & below v. 17, 46.] besides that the inhabitants of Gibea were numbred, seven hundred chosen men.

16. Among all this people were seven hundred chosen men, which were left-handed: [Heb. lockt up on their right hand, or, whose right hand was lockt up. See above chap. 3. on v.

15. [all these] or, every one of these] slung with a stone at an hair (breadth) that they missed not. [Heb. and caused not (the same) to miss, or, fail, to go astray, even from hitting an hair. Here in the Hebrew text is the word used, which signifies every where to sin, or cause to sin, because sin is a missing, failing, or straying from the law of God, when any thing agreeth not therewith, or (as the Apostle John saith, in the 1. Epist. ch. 3. v. 4.) is unrighteous, or, unlawfulness. Compare Job 5. on v. 24.]

17 And the men of Israel were numbered, beside Benjamin, four hundred thousand men that drew sword: all these were men of war.

18 And the children of Israel arose, and went up to the house of God, [Which was at Silo, Eastward of Mizpa and not far distant from Gibea, see above ch. 19. on v. 18. Heb. Beth-el, i.e. the house of God: see below on v. 26.] and asked counsel of God, [see above ch. 1. on v. 1.] and said; [not being troubled about the justness of this war, nor about the victory, which notwithstanding they, (though much stronger than Benjamin) were to desire and expect from God, they only ask counsel concerning the ordering of the battle, wherein they seem not to have agreed so well together, compare above ch. 1. 1.] who among us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah (shall go up) first.

19 So the children of Israel rose up in the morning, and camped themselves against Gibea.

20 And the men of Israel went out to battle against Benjamin: moreover the men of Israel ordered the battle, [i.e. They put themselves in order to fight, or put themselves in battle array] against them by Gibea.

21 Then the children of Benjamin went forth from Gibea: and they destroyed [Heb. spoiled: so below v. 25, 35, &c.] The Hebrew word tendeth to the aggravation of slaying, as if one should say, utterly, and totally ruine, destroy. see Ezek. 9. 6, 8.] to the ground of Israel on that day two and twenty thousand men.

22 But the people (to wit) the men of Israel strengthened themselves: [i.e. They took courage, and recruited themselves, notwithstanding this slaughter] and they ordered the battle again [Heb. they proceeded, or, added, to order the battle] at the place where they had ordered (the same) the day before.

23 And the children of Israel went up, and wept before the face of the LORD, [viz. That of the congregation, where the Ark of the Covenant (which was a visible token of Gods presence and favour) was, see below v. 26, 27. & Lev. 1. on v. 3.] until the evening, and asked counsel of the LORD, saying: Shall I [viz. Israel; so below v. 28.] again draw nigh [Heb. shall I add, or proceed to draw nigh] to battle against the children of Benjamin, my brother? It seemeth, that they (in regard of the slaughter they had sustained) doubted whether it were pleasing to God, that they should thus fight against their brethren, without asking counsel concerning the event of the battle or victory] and the LORD said, Go up against him.

24 So the children of Israel drew near to the children of Benjamin, the second day.

25 And those of Benjamin went forth to meet them, out of Gibea, the second day, and felled [Heb. spoiled] down to the ground of the children of Israel yet eighteen thousand men: all those drew the sword. [i.e. all these were men of war: see ver. 17, & 15.]

26 Then all the children of Israel, and all the people, went up, and came to the house of God. [Heb. Beth-el; that is, Gods-house, as it is rendered by most Translators in this History. This is also the name of the famous place Beth-El. (see Gen. 18. 14.) and because in the following ver. it's said, that there was the Ark of the Covenant at that time, some gather from thence, that it was at Bethel, and not at Silo (no where mentioned in this history, but only below, ch. 21. 12, 19, 21.) because the particle there seemeth not to agree so well, if there had been no place before named.

But Beth-el was [so far distant Eastward from Gibea (as the best Maps tell us) that all the people could not easily go thither and come back again in so short a time: but Silo was close by Gibea, the attentive Reader will be able to judge hereof. See above chap. 19. on v. 18. and below chap. 21. 12.] and wept, and tarried there before the face of the LORD, and fasted that day until the evening: and they offered burnt-offerings and thank-offerings before the face of the LORD.

27 And the children of Israel asked counsel of the LORD, for there [viz. In the house of God at Silo: others understand Bethel: see the annotation on the former v. 1.] was the Ark of the Covenant of God in those days.

28 And Pinehas, [See above chap. 17 on v. 1] the son of Eleazar, the son of Aaron, stood [i.e. ministered as High-Priest, see Deut. 10. 8 & 18. 5, &c.] before his face [viz. the Lords, or, before it; to wit, the Ark of the Covenant] in those days, saying; Shall I yet any more go forth [Heb. shall I (namely Israel) yet, or, henceforth add, or, proceed to go forth] to battle against the children of Benjamin, my brother, or shall I cease? and the LORD said, Go up, for to morrow will I deliver him [viz. Benjamin] into thine hand.

29 Then Israel set liers in wait round about Gibea.

30 And the children of Israel went up, on the third day, against the children of Benjamin: and they ordered (the battle) against Gibea, as at other times.

31 Then the children of Benjamin went out, to meet the people, [viz. Israel] (and) were drawn away from the city; and they began to smite of the people, (and) to stab, [Heb. stabbed, or, stabbing, or, wounded to death, or, were killed] as at other times, in the streets, whereof the one goeth up to the house of God, [or, Beth-el] and the other to Gibea, in the field, about thirty men of Israel.

32 Then said the children of Benjamin; They are beaten before our face, as formerly; but the children of Israel said, Let us flee, and draw him [To wit, Benjamin] away from the city unto the streets.

33 Then all the men of Israel rose up out of their places, and ordered (the battle) at Basl-Thamar: [Lying Westward of Gibea, as the Maps shew] also Israels ambush brake forth out of their place, after the making bare [i.e. after the city was bereft, or made bare of the soldiers, that now were drawn away from it, or, out-of the meadows, pastures] of Gibea, [i.e. Gibea, as above v. 10.]

34 And ten thousand chosen men out of all Israel came, from over against Gibea, [To step in between the city and the soldiery, to the end, they might not get into the city again] and the battle waxed heavy: but they [viz. those of Benjamin] knew not, that the evil would hit them [Or, would overtake them, or, that the evil were near at hand, or, approaching: so below ver. 41.]

35 Then the LORD smote Benjamin before the face of Israel, that the children of Israel destroyed [Heb. spoiled: As below v. 21, 25. How this hapned, is particularly mentioned in the following words] of Benjamin that day five and twenty thousand, and an hundred men: all these drew the sword, [See chap. 8. on v. 10. and above v. 7, and below v. 46.]

36 And the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted to the ambush, which they had placed against Gibea.

37 And the ambush hasted, and brake forward [Or, fell on, broke thorow] upon Gibea: yea the ambush drew right thorow, [or, drew, viz. the people that were hard by to them, to press thorow into the city. Compare above chap. 4. on v. 6.] Otherwise, made a drawing sound, blew with a long breath, drawing, viz. with the Tiumpet, as Exod. 19. 13. Jos. 6. 5.] and smote all the city, [i.e. all that were found in the city] with the edge of the sword, [Heb. at the mouth of the sword.]

38 And the men of Israel had an appointed time with the ambush : when they should cause a great rising up of smoak to rise up out of the city. [Heb. should multiply a lifting up of smoak to cause it to rise up from the city : That then those of Israel should wheel about, and fall upon the Benjamites, for it should be a token that the city was taken.]

39 So the men of Israel turned themselves about in the battle : [As fleeing men, or fugitives, to draw those of Benjamin off from the city : as was related above ver. 31.] and Benjamin had begun to smite, (and) to stab [Heb. stabbed ; as v. 31.] of the men of Israel, about thirty men, for they [viz. those of Benjamin] said ; Indeed he [to wit, Israel] is certainly smitten [Heb. being smitten, he is smitten] before our face, as in the former battle.

40 Then the lifting up [Whereof above v. 38.] began to rise up out of the city, (as) a pillar of smoak : now when Benjamin looked behind him, behold the burning of the city, [Heb. The whole consumption, i. e. the burning, whereby the whole city was consumed] ascended up to heaven. [i. e. into the air, or skie.]

41 And the men of Israel turned themselves about, and the men of Benjamin were amazed : for they saw that the evil would hit them. [as above v. 34.]

42 Therefore they turned themselves before the face of the men of Israel toward the way of the Wilderness ; but the fight [i.e. The fighters] clave unto them, [i. e. nevertheless overtook them, hit them, as v. 45.] and those out of the cities, destroyed them in the midst of them. [Heb. spoiled them in their middle : i. e. then round about on all sides, they smote them, as followeth.]

43 They beset Benjamin [i. e. The men of Benjamin, or the Benjamites] round about, they pursued him, they trod him down easily. [Heb. (in, or, with) rest : i.e. without much trouble or pains. Some take it for the name of a place, called Menua, or Menucha] until before Gibeon toward the Sun-rising. [Hence some do gather, that there was yet another Gibeon, lying Eastward from Gibeon, or Geba, continually mentioned in this history ; as the Maps also do place both these cities, calling the one Gibeon, or Geba, and the other (which is also called Gibeon) Gibeah, or Gabaach.]

44 And there fell of Benjamin eighteen thousand men : all those were men of war.

45 Then they turned themselves, and fled towards the wilderness, unto the rock of Rimmon ; [A city lying upon a rock between Bethel and Gibeon, on the Southern borders of Benjamin] but they made a gleaning among them on the streets, [Heb. they gleaned him (i. e. Benjamin) in the streets : i. e. they smote them here and there by parties, as they are wont to glean the remaining grapes in the vintage, and at last to cut them off that nothing might remain : see above chap. 8.2.] of five thousand men : besides, they clave close to them behind, [i. e. they followed or pursued them close upon the heels, gave them no breathing time, no rest, or time to escape or flee away] unto Gideon, and smote of them two thousand men.

46 So all that fell that day of Benjamin, were five and twenty thousand men, [In this number, are (according to the custome of the Scripture) left out the hundred (whereof above v. 35.) because of the wardnes or completeness of the number. Compare above chap. 11. on verse 26.] that drew sword, all those were men of war.

47 But six hundred men turned themselves, and fled toward the wilderness, unto the rock of Rimmon, and abode in the rock of Rimmon four moneths.

48 And the men of Israel turned again unto the children of Benjamin, [viz. Which remained in the cities] and smote them with the edge of the sword, [Heb. at the mouth of the sword] those of the whole city [Heb. of the city of whole-ness : compare Psal. 38.4.] even to the beasts, [other-

wife, from the men of the city, to the very beasts] sea all that was found ; also they set [Heb. sent : as above chap. 1.8.] all the cities that were found on fire.

C H A P. XXI.

The children of Israel mourn for the destruction of the tribe of Benjamin, v. 1. &c. Find out a way to help the residue that remained unto wives, without breach of their oath, 2. The Inhabitants of Jabbes in Gilead, for not coming up to this battle, are all destroyed, excepting four hundred damsels, whom the children of Israel bestow on a part of the remaining Benjamites, 8. For the others, they finde good to grant them leave, to seize upon the dancing maidens at the feast in Silo, and to carry them away, as many as they have need of, 10. Befouling themselves, with what kind of answer they might pacifie their lamenting friends, 12.

Now the men of Israel had sworn at Mizpa, [See above chap. 20. on v. 1.] saying : None of us shall give unto the Benjamites his daughter to wife.

2 So the people came unto the house of God, [Or, Beth-el,] and they continued there untill the evening, before the face of God : [see above chap. 20. on v. 23.] and they lift up their voice, and wept with great weeping.

3 And said ; O LORD, God of Israel, why is this come to pass in Israel, that this day there is a tribe lacking in Israel ? [Had they considered this before, and used their victory more moderately, they might easily have avoided all these troubles and grievances.]

4 And it came to pass the next day, that the people rose up early, and built there an altar : [Understand, an extraordinary Altar, besides the ordinary one, which was in the Tent of the Congregation : and this was done by reason of the great number of sacrifices of all the people. Compare 1 King. 8.64.] and they offered burnt-offerings and thank-offerings.

5 And the children of Israel said ; Who is there out of all the tribes of Israel, that came not up into the congregation unto the LORD ? [See above chap. 20. on v. 1.] for there was a great oath made concerning him that came not up unto the LORD at Mizpa, saying ; he shall certainly be put to death. [Heb. he shall dying be put to death : or, dying he shall be made to die.]

6 And it repented the children of Israel concerning their brother Benjamin : and they said, This day is one tribe cut off from Israel. [Or, Should we this day cut off one tribe from Israel ?]

7 What shall we do concerning wives, [i.e. That they may get wives, and that the tribe may be preserved] to those that remain ? for we have sworn by the LORD, that we will give them none of our daughters to wives.

8 And they said ; Is there any one of the tribes of Israel that came not up unto the LORD at Mizpa ? And behold, there came none up from Jabbes. [Which lieth beyond the Jordan, where the same runneth thorow the sea of Genesareth, toward the East. See also 1 Sam. 11. verf. 1, 3, 9, &c. and 31. 11, &c.] in Gilead up into the camp unto the congregation.

9 For the people were numbed, and behold, there was none of the inhabitants of Jabbes in Gilead.

10 Then the congregation sent thither twelve thousand men, of the most warlike : [Heb. of the children or sons of warlike ness, or, of the army,] and they commanded them, saying ; Go forth, and smite with the edge of the sword the inhabitants of Jabbes in Gilead, with the women, and the little children.

11 But this is the thing which ye shall do : all that is male, and all women, that have known the lying with a man, shall ye ban. [i.e. Destroy, kill, see Deut. 2. on v. 34.]

12 And they found among the inhabitants of Jabel in Gilead four hundred damsels, that were virgins, which had known no man by lying with the male ; and they brought them into the camp at Silo [See Jos. 18.1.] which [viz. Silo, or, which camp] is, [or, which (viz. camp) was, &c.] in the land of Canaan. [beyond the Jordan toward the West, accounting from Gilead, which lay on the other side Jordan toward the East.]

13 Then all the congregation sent forth and spake [Heb. Both Verbs are put in the plural number, that is, they sent some, and by them did speak with them] unto the children of Benjamin, that were in the rock of Rimmon : and they cried peace to them.

14 So the Benjamites came again at the same time : and they gave them the women which they had saved alive [The other being all bound or killed, as was enjoyned v. 10.] of the women of Jabel in Gilead, but yet so there were not enough for them. [Heb. They found not for them. See of this phrase, Numb. 11. on v. 22. and Jos. 17. 16, &c.]

15 Then it repented the people concerning Benjamin : [Because there seemed no means to be left to provide wives for the rest] because the L O R D had made a breach in the tribes of Israel.

16 And the Eldest of the congregation said, What shall we, touching wives, do to those that are left ? [Meaning the other, which were yet two hundred in number] for the women are destroyed [Heb. the woman is destroyed] out of Benjamin.

17 They said further, The inheritance of these that are escaped, is Benjamin : [Heb. Of the escaping] ; that is, of those that are escaped. The meaning is, those that are escaped must keep the whole inheritance, which was allowed to the tribe of Benjamin, in the time of Joshua : no part thereof may be given to any other tribe. Now forasmuch as those that remain are few in number, therefore they ought to be provided of wives, that the tribe being enlarged, might continue in being, and might occupy and inhabit his inheritance. Oth. those that are escaped of Benjamin, (must keep their) possession : that no tribe, &c. and there must be no tribe destroyed out of Israel.

18 But we may not give them any wives, out of our daughters ? for the children of Israel have sworn, saying : Cursed be he that giveth a wife to the Benjamites.

19 Then said they ; Behold, there is a Feast of the L O R D at Silo, [What kind of Feast this was, is uncertain and doubtful. Some guess that it was the Feast of Leaf-huts, or of Tabernacles] from year to year, [Heb. from dayes to days; that is, from year to year : the meaning is, every year, or yearly. See this signification of the word days, Lev. 25.29. and the annotation there] which is kept toward the North (part) of the house of God, [This is by most Expositors held to be a description of the places]

where the people, coming up in great multitudes, from all quarters, were wont to spread, and recreate themselves, in regard that they had not room enough for that purpose in Silo. This description of the place was of use to the Benjamites, to make them heed the same, as followeth, of the house of God. Oth. Bethel] toward the Sun-rising, at the high-way, which goeth up from the house of God toward Sichem, and toward the South of Lebona.

20 And they commanded the children of Benjamin, saying : Go your ways, and lie in wait in the vineyards.

21 And give good heed ; and behold when the daughters of Silo shall be gone forth to dance with dances, [Or, to pipe with pipes, or, to flute with flutes] then come ye forth out of the vineyards, and snatch [or, take, steal] unto yourselves, every one his wife, out of the daughters of Silo : and go your ways into the land of Benjamin. [unto the places, which they formerly inhabited, to build them up again, see v. 23.]

22 And it shall come to pass, when their fathers, or their brethren, shall come to plead before us, that we will say unto them, Be gracious unto them for our sakes, [The meaning is, Grant us these Benjamites favourably, that we may favour them at this once (according to the opinion of some) grant us these daughters for this once, give, yield them to us freely, out of mere grace and favour, for the following reasons or grounds. Oth. Be gracious unto them (viz. the Benjamites) for our sakes, or, have compassion on them for our sakes, or, have compassion on us for them] because we took not a wife for every one of them in this war : [i. e. because we took no heed to reserve wives enough for all the remaining Benjamites, out of the inhabitants of the city of Jabel in Gilead. See above, v. 11, 12. So they take upon themselves the guilt of having dealt inconsiderately and imprudently] for ye gave them not, that ye should be guilty at this time. [But they took them themselves, so that ye are not in any wise guilty of the breach of the oath that ye have taken, see above ver. 1, 7, 18.]

23 And the children of Benjamin did so, and carried away according to their number, wives, of the dancing maidens, whom they took : and they went their ways, and returned to their inheritance, and built the cities again, [Which were burnt with fire, above chap. 20. 48.] and dwelt in them.

24 Also the children of Israel departed thence at that time, every man to his tribe, and to his family : So they went out from thence, every man to his inheritance.

25 In those days there was no King in Israel, [See above chap. 17. on v. 6] every one did what was right in his (own) eyes, [i.e. what seemed right to him, not what was right in the eyes of the Lord.]

The End of the Book of J U D G E S.

THE



THE
B O O K
O F
R U T H.

The Argument of this Book.

THIS Book is called the Book of Ruth, because therein is chiefly related her History, to wit, how she, by occasion of her first marriage to the son of Elimelech, was converted from Heathenish Idolatry to the true Religion, and further being come with her mother in law Naomi, out of the land of the Moabites, to Bethlehem Juda, by a wonderful providence of God, was married to Boaz, and so (notwithstanding that she was of heathenish descent) became the great Grand-mother of David, and consequently also the mother of our Lord and Saviour JESUS CHRIST, according to the flesh, for a glass of Gods incomprehensible grace, and a type of the calling of the Gentiles to the fellowship of our Lord CHRIST, the promised seed. This History pertaineth to the Government of the Judges, mentioned in the foregoing Book, happening in a time of famine and dearth in Israel. Some are of opinion, that Ruth came to Bethlehem about the year of the Creation, 2730. under Judge Thola, when certain years before, Israel was brought into great distress and want of all things, by the Midianites, as is related Judg. 6.4.

CHAP.